

# IMPLEMENTING THE TREE OF LIFE INTO THE CLASSROOM

## PEDAGOGY DESIGN FRAMEWORK

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EDEF 3200: Theoretical Frameworks of Education

# LAND ACKNOWLEDGEMENT

I would like to acknowledge that we are on the traditional and unceded territory of the Tk'emlúps te Secwépemc, within Secwepemcúl'ecw. We honour the rich history, culture, and contributions, both past and present. We recognize their enduring presence and cultural heritage and commit to supporting reconciliation efforts and honouring their rights and traditions. We are grateful for the opportunity to live, learn, and grow on these lands.

# WHAT IS THE TREE OF LIFE FRAMEWORK?

The Tree of Life Central Core framework is a holistic approach that emphasizes the interconnectedness of mind, body, spirit, and emotions through community and learning. It is rooted in Indigenous teachings (Inuit, First Nations, Métis), as it encourages balanced growth in all areas of life.

Spiritual: Support students' spiritual growth by helping them connect to their values, traditions, and a sense of purpose.

Emotional: Create an emotionally supportive classroom environment that promotes emotional intelligence and self-regulation.

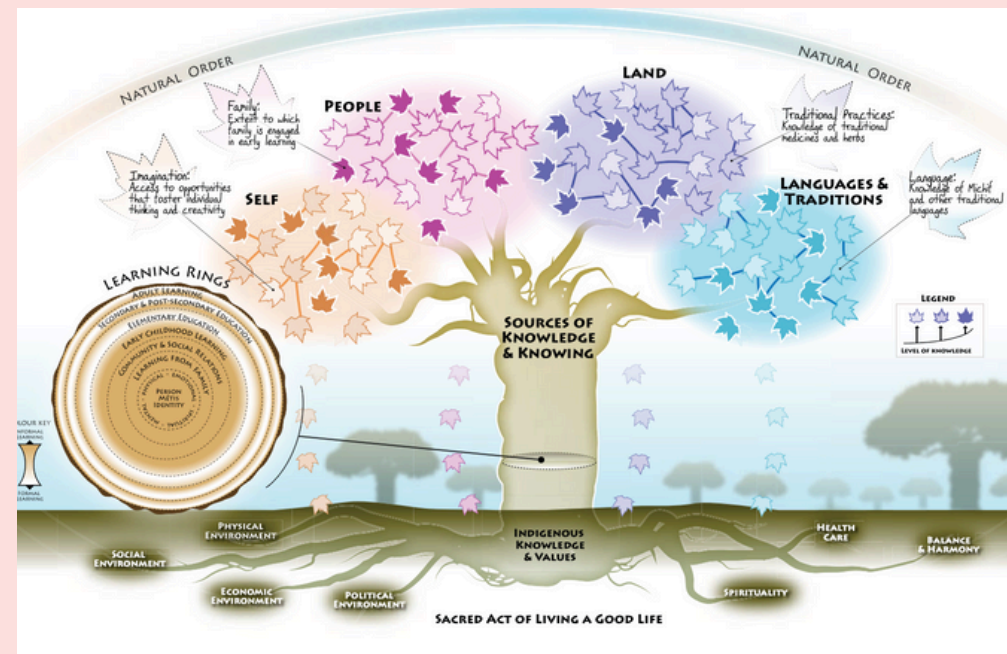
Physical: Encourage physical activity and teach the importance of maintaining physical health.

Mental: Foster cognitive growth and mental flexibility. Support students in developing problem-solving skills, critical thinking, and intellectual curiosity.

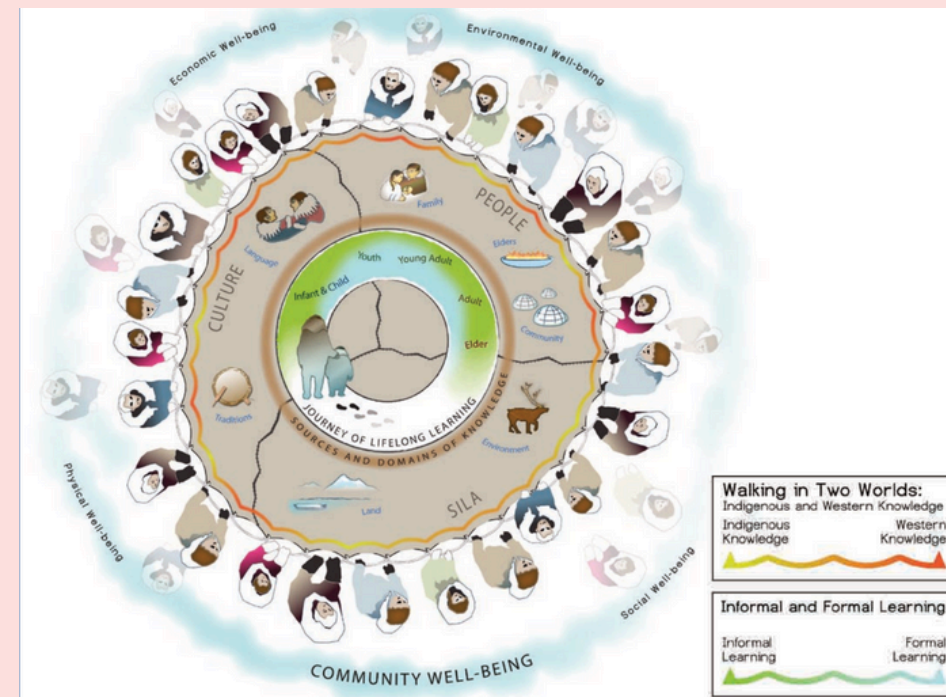
# OVERVIEW OF VARIOUS MODELS

Each model shows the dynamic processes and relationships that characterize learning in Metis, First Nation and Inuit communities. They attest to the reoccurring and renewing power of holistic lifelong learning and the relationship to community well being. While they are interconnected they all have their own model to represent their beliefs and values.

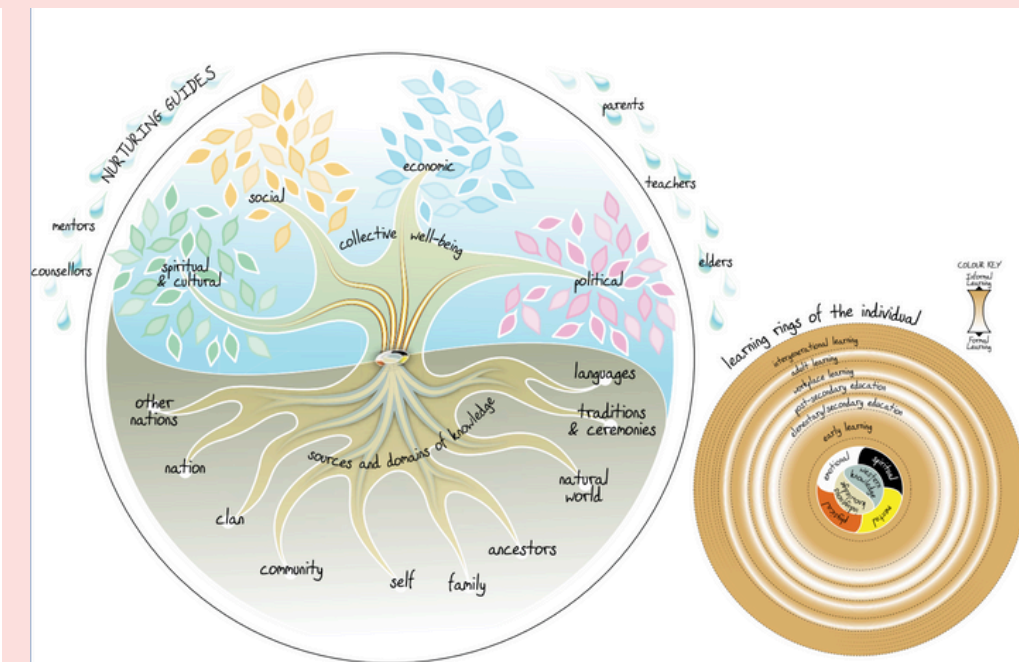
Metis



Inuit



First Nations





# GRADE 6/7 CURRICULUM

## LEARNING STANDARDS

### **ELA**

Exchange ideas and viewpoints to build shared understanding and extend thinking

### **Arts**

Explore relationships between identity, place, culture, society, and belonging through the arts  
Create artistic works collaboratively and as an individual using ideas inspired by imagination, inquiry, experimentation, and purposeful play.

### **Career Education**

Recognize their personal preferences, skills, strengths, and abilities and connect them to possible career choices

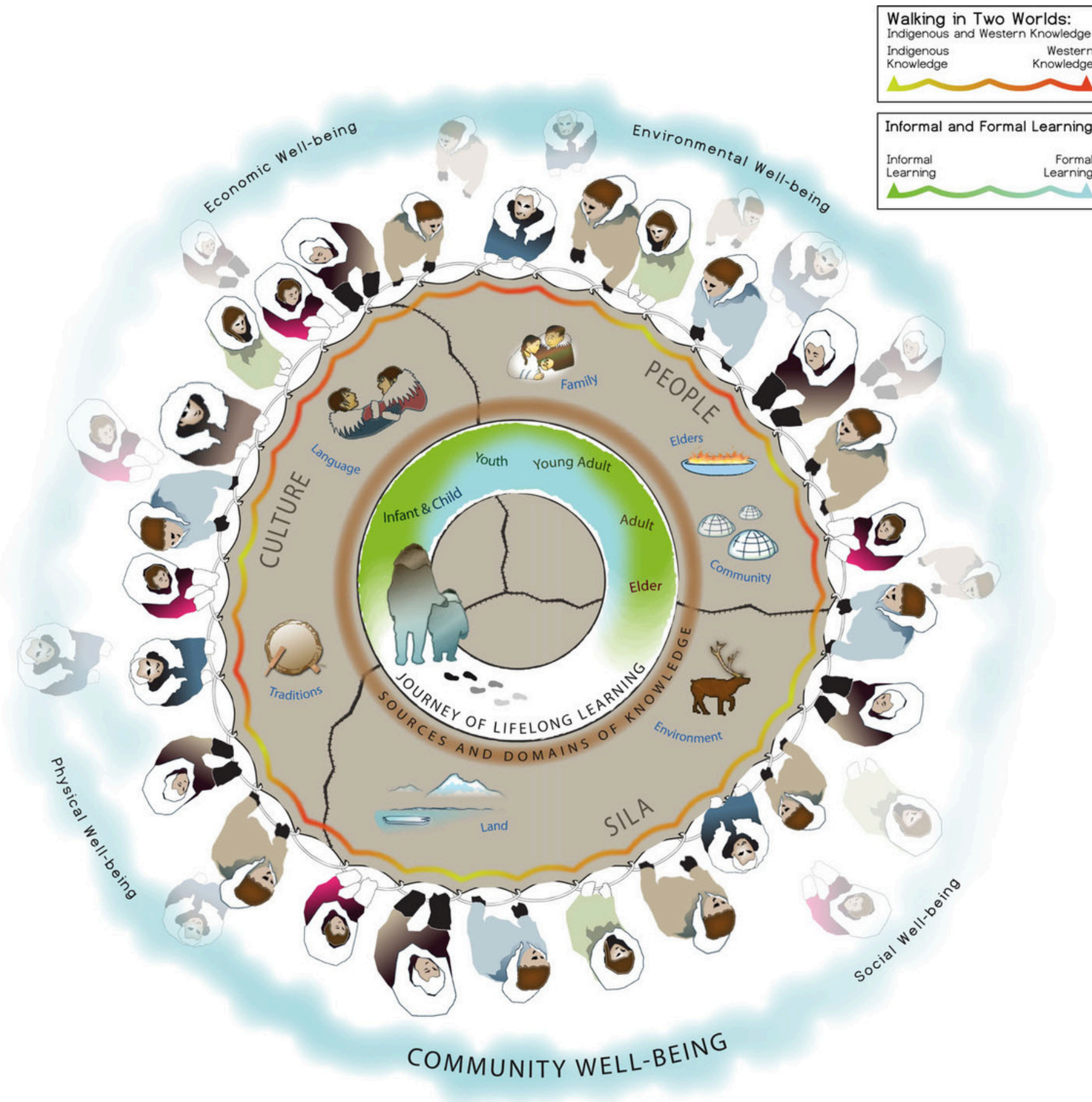
Appreciate the importance of respect, inclusivity, and other positive behaviours in diverse, collaborative learning, and work environments

# Inuit Holistic Lifelong Learning Model



Living DRAFT

Last Updated: September 24, 2007



Model uses a graphic of an Inuit blanket toss - a game of celebration and the Center represents a circular path to portray the learning journey and its connection to community and well being and the continuous cycle of life.

With the blue and green show that during each learning journey they can experiences formal learning (classroom & community) or informal (home & land). In this area we can see Infant, Youth, Young Adult, Adult and Elder written, as an lunk's lifelong learning journey is ongoing through all of these stage of life with different opportunities arising.

"Sources of Domain and Knowledge" has culture, people and sila (life force/essential energy) with sumb-domains inside: languages, traditions, family, community, elders, land, and the environment. These are ways people learn and gather information anf different areas where this knowledge can be applied, show that knowledge can be learned and used in all parts of life.

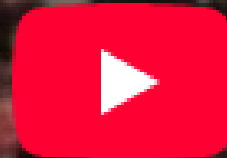
The yellow and red stitching along the rim of the blanket represents how the Inuit are exposed to both Indigenous and Western knowledge and practices.

Community well-being identifies as the out ring of the model: physical, economic, social and environmental well-being.

ALASKA  
MOVING  
IMAGE

Blanket toss • Anchorage, AK (c. 1960)

  
Share



AMIPA

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# Inuit Holistic Lifelong Learning Model: Inuit Values and Beliefs\*



Living DRAFT

Last Updated: September 24, 2007



There are 38 people holding and around the blanket, these people represent values and beliefs of the IQ - Inuit Quajimajatuqangit - Inuit Traditional Knowledge.

There are 3 types of Laws in this part of the blanket: natural, cultural and communal which the IQ is based on.

Structured on the traditional Inuit Kinship Model that provides the means of transmitting ideas, values, knowledge and skills from one generation to the next, while also developing healthy sustainable communities.

All 38 of these things can be present in any class no matter the grade.

\* as described by the Government of Nunavut's 38 Inuit Quajimajatuqangit (IQ) values and beliefs



To start of this pedagogy  
students will create their own  
values list.

Then every month students will learn about 4 of the 38 IQ values.

As the teacher I will integrate these values through discussions or activities.

Generosity: Students bring in items they no longer use and we donate them

Survival: learning survival skills

Volunteer: salvation army soup

Respect: nature walk, picking up  
garbage

Students will journal once a week  
about times they have  
experienced that value or what  
the value means to them.



## Own Values List

[illegible]

Every week after introducing one of the values students will get the opportunity to create a square for quilt/blanket.

By June students will have their own blanket to represent their learning journey from the year and all while showing how everything is interconnected.

Students will also complete another value list and compare on if they have new values.

# MODEL TOPICS

September: Introduce the model, respect, helping, patience, cooperation

October: apologize, consensus, unpretentious, trust.

November: resilience, generosity, equality, listen

December: Taking the long view, strength, family

January: improvisation, resourceful, survival, responsible

February: Love, sharing, observation, unity

March: Teamwork, acceptance, significance, adapt

April: apologize, volunteer, endurance, honesty

May: Oneness, strength, practice, observation

June: finishing the model, moving forward, interconnectedness, mastery

# FRAMEWORK INTEGRATION

## ROOTS OF EMPATHY

- The program involves bringing a baby into the classroom, where students observe the baby's growth and development over the course of the school year, through weekly sessions
- Empathy is foundational to helping children navigate relationships, form connections and be inclusive of others.
- Designed to promote emotional and social development in children, while building a sense of community within schools.
  - Reduces aggression, increases sharing, caring, and inclusion, and promotes resilience, well-being, and positive mental health.

# FRAMEWORK INTEGRATION

## VISITING THE SENIORS VILLAGE

- Intergenerational project where students are to spend time with seniors/Elders.
- Students will spend a month (doesn't matter what month) at the local seniors village, where they will have their own classroom and take all of their regular classes, but also spend time interacting with the senior residents
  - Play games, go for walks, read, talent shows, music days, etc.
- Start the day at school and walk/bus to village and do the same back to school at the end of the day.
- A great opportunity for students and seniors to connect and share different life values, experiences, etc.



# CONNECTIONS TO INUIT WAYS

## ROOTS OF EMPATHY

**Intergenerational Learning:** Roots of Empathy fosters emotional understanding between children and adults, promoting the sharing of wisdom across generations. This connects to the Inuit model's emphasis on the transmission of knowledge and cultural values from Elders to younger generations, strengthening kinship and identity.

**Learning through community:** Roots of Empathy promotes community cohesion and fosters emotional and social well-being, helping improve relationships.

**Cyclic Learning Journey:** The interaction with infants and Elders mirrors the Inuit's lifelong learning journey, where individuals continuously learn, grow, and contribute to the community's well-being. Both activities emphasize the importance of ongoing, reciprocal learning across life stages.

**Community Well-being:** The program enhances social well-being, which aligns with the Inuit model's focus on community cohesion. Teaching children empathy supports positive relationships, helping build a healthier, more connected community.

**Sila (Life Force):** Engaging with Elders in meaningful activities like playing games nurtures mutual respect and emotional connections, reflecting the Inuit belief in the flow of sila, the life force that binds the community together.

## SENIORS VILLAGE

**Intergenerational Connections:** Visiting the senior's village to play games with Elders strengthens ties between young and older generations. This mirrors the Inuit model's value of intergenerational knowledge transfer, where Elders pass down wisdom and culture, supporting kinship relations and community well-being.

**Learning through community:** Encourages shared experiences, as part of the model says family and community members are involved in the learning journey. Community activities foster belonging, social support and well-being.

# REFLECTION ON COMMUNITY INVOLVEMENT

**Student Journals:** Each day, students will write in their journals how their interactions with the seniors and babies have affected their learning and development. While also thinking about the mental, spiritual, IQ values and any prompted questions from the teacher - for example: how they were different at the end of the day from when they came into the day. This will be an effective tool for not just the students to reflection but also for teacher assessments.

**Community Feedback:** Through a sharing circle at the end of the month, with the infant and parent and then with senior residents, staff and students, they can express what they enjoyed about the program and how it has impacted relationships/connections to community, culture, and personal growth.

**Celebration Event:** A final gathering like a dinner where students share their experiences with their families, the seniors, the infants family and the broader school community, celebrating the learning that has taken place during the month.



# WHY I CHOSE IT

My grade 6 teacher, Mr. Dickens

Mr. Dickens is one of the reason I want to become a teacher, he truly cared for all his students and had an open mind for anything brought up. I was lucky enough to have to opportunity to be in his class and spend time in the seniors village



Mr. Dickens hosted a time for us and our families to see what we did with our buddies, I think this a great way to recognize the learning that had happened and appreciate what we made.

This was my senior buddy, I still remember spending time with her and will forever cherish the time I had with her.



The background is a light pink color. It features several abstract elements: a large, rounded rectangular frame in a slightly darker pink; a series of concentric, rounded rectangular lines in a medium pink color in the top right corner; and a series of concentric, rounded rectangular lines in a medium pink color in the bottom left corner. The text "THANK YOU" is centered in the middle of the frame.

THANK YOU



# REFERENCES

Roots of Empathy. (2024, March 13). Home - Roots of empathy. <https://rootsofempathy.org/https://rootsofempathy.org>

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