


Health & Physical Education Menu L

Instructions: Each day choose from the options below. Enjoy as many or as few as you have time for.

	A	B	C	D	E
Mindfulness	<u>Mindful Walk</u> 	<u>Eagle Feather Meditation</u> Click here to participate in a meditation session with a focus on healing and relaxation	<u>Talking Circles</u> Take part in a "Talking Circle". 	<u>Reflection</u> Create a thoughtful timeline or write a journal reflection. Click here for instructions.	<u>Heartbeat Exercise</u> 
Active Living Outdoors	<u>Foot Tag</u> Play a game of tag using your feet instead of your hands! 	<u>Plant a Three Sisters Garden</u> 	<u>Lacrosse or Stickball</u> 	<u>Nature Scavenger Hunt</u> 	<u>Make the Stick Jump</u> Improve your throwing accuracy! 
Active Living Indoors	<u>Back Push</u> Remain strong and fit with this challenge. 	<u>Leg Wrestling</u> 		<u>Rattler</u> Keep your senses keen and sharp by playing this game. 	<u>Arm Pull</u> 
Movement Competence	<u>Target Time</u> Traditionally, target games involved skill development for hunting for Indigenous Peoples. Click here to play an adapted a targeting game. 	<u>One Foot High Kick</u> Practice your speed and agility! 	<u>Kneel Jump</u>  <p>Do you have the speed and strength to complete this swift move?</p>	<u>Hoop Dance</u> Grab a hoop and tell your own story through a hoop dance! 	<u>Siturtag</u> Test your agility and endurance! 
Healthy Living	<u>Create a Traditional Dish</u> Click here to make a healthy Three Sisters Soup 	<u>Mental Wellness</u> Click on icon below for information on mental health and wellness in First Nations and Inuit communities: 	What would healthy eating look like vs. unhealthy eating? Click here to learn more about why our Northern neighbours struggle with healthy food choices.	<u>Have a Gratitude Attitude!</u> Jot down 3 things you are thankful for and why. 	<u>Medicine Wheel</u> Click on the Medicine Wheel below to learn how to maintain balance in your life. 

Mindful Walk



One way Indigenous Peoples connect with their culture is to also connect with the land.

A good way to connect with the land is to take a mindful walk in a natural setting (ex. forest, along a waterfront, etc.)



Begin your walk:

- As you begin, walk at a natural pace. Place your hands wherever comfortable: on your belly, behind your back, or at your sides. If you find it useful, you can count steps up to 10, and then start back at one again. If you're in a small space, as you reach ten, pause, and with intention, choose a moment to turn around.
- With each step, pay attention to the lifting and falling of your foot. Notice movement in your legs and the rest of your body. Notice any shifting of your body from side to side. Whatever else captures your attention, come back to the sensation of walking. Your mind will wander, so without frustration, guide it back again as many times as you need. Particularly outdoors, maintain a larger sense of the environment around you, taking it all in, staying safe and aware.

During your walk:

- Now for a few minutes, expand your attention to **sounds**. Whether you're indoors, in the woods, or in a city, pay attention to sounds without labeling or naming, or getting caught up in whether you find them pleasant or unpleasant. Notice sounds as nothing more or less than sound.
- Shift your awareness to your sense of **smell**. Again, simply notice. Don't push or force yourself to feel anything at all, just bring attention to the sense of smell, whatever you discover.
- Now, move to **vision**: colors and objects and whatever else you see. Patiently coming back each time something grabs your attention, or even if something needs addressing, like avoiding an obstacle. Staying natural, not overly rigid, not daydreaming and drifting, but with sustained awareness.
- Keep this open awareness of everything around you, wherever you are. Nothing to do, nothing to fix, nothing to change. Fully aware, and walking.

Ending your walk:

- In the last moments, come back to awareness of the physical sensations of walking, wherever else your mind found itself throughout the practice. Notice your feet again touching the ground. Notice again the movements in your body with each step.
- When you're ready to end your walking meditation, stand still for a moment again. Pausing, choose a moment to end the practice. As you finish, consider how you might bring this kind of awareness into the rest of your day.

<https://www.mindful.org/daily-mindful-walking-practice/>

Talking Circles



“The talking circle is a traditional way for many traditional Indigenous groups to solve problems. It is a very effective way to remove barriers and to allow people to express themselves with complete freedom....”

Mi'kmaw Spirituality: Talking Circles

Space: A space large enough for your participants to form a circle (on the floor or in chairs).

People and Groupings: 2+ participants

Equipment: Talking Stick, Feather or Token

How to play:

- Arrange the participants in a circle, sitting comfortably.
- The leader, or the conductor of the circle, will begin by explaining the ground rules.
- The feather, stick, or other token will be passed around the circle clockwise.
- Each person who receives the talking item will be allowed to speak for as long as they wish.
- When they have finished, they pass the item to the next person in the circle and the process is repeated.
- If a participant does not wish to share anything, they have the option to pass the item.
- The item is encouraged to go around the circle more than once, and each person should have the opportunity to speak as many times as they wish.

Click on the icon below to learn more about Talking Circles....



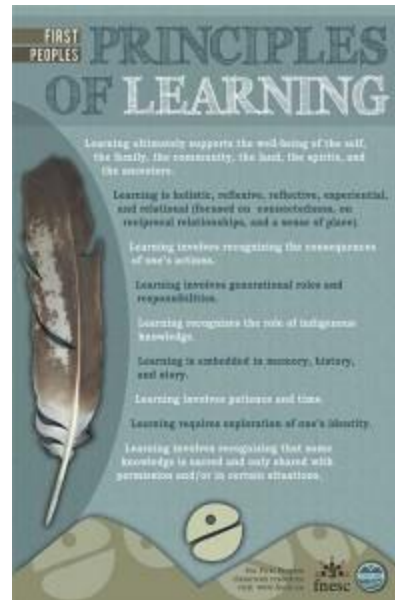
<https://www.nscrd.com/uploads/document/files/indigenous-games-for-children-en.pdf>



For the First Nations People, an important part in the
“*Principles of Learning*” is to be reflective.

Reflection allows you to better understand an experience and
to learn more about yourself in relation to that experience and,
as a result, grow as a person.

Click on the image to
the right to learn more
about the First Peoples
“Principals of Learning.”



Complete one of the Reflection Activities below:

Create a timeline or write a journal entry that reflects an
important journey in your life.

- Who was there to help you?
- Was there a particular point that was especially significant or important?
- What did you learn from the experience?
- How would you help a friend or someone else if they were going through the same thing?

file:///E:/Aboriginal%20Resources/The_Medicine_Wheel_Activities_1.pdf





A strong heartbeat has so much meaning... strength, love and so much more.

Read the story provided to understand why the “strawberry” is considered to be the “heart medicine” for indigenous peoples in our area.



Lillian Pitawanakwat, Ojibwe/Powawatomi Elder

“The strawberry teaching is a story of forgiveness and peace. The strawberry is shaped like a heart and strawberries are known to our people as heart berries. We were taught stories like these from a very early age. In the strawberry teaching we learn something about death and about the power of change and healing and that finding peace doesn’t necessarily come from the head – it comes from the heart.”



A long time ago, there was a family that chose to no longer live in their village because of community feuding and ill will. This young family took their two little boys and said, “Let us go back into the forest, and we’ll let the trees nurture our children; we’ll let the birds sing songs to remind them of their own songs. And we’ll let the animals become their friends.” And so they packed up their little boys and went deep into the forest.

The father offered his tobacco, and asked the tree nation to give him a home. He was granted that gift and so he cut down the trees. He made a home for his family and they moved in. The boys grew tall and strong, and yet year after year they continued to play fight and wrestle. Finally when they were in their teens, their mother said to them, “It’s time for you to give up your childish ways.” And they said, “Okay mom, we won’t wrestle anymore.” But as soon as they were out of earshot from their mother, they said, “Let’s go deeper into the forest and we’ll build a wrestling ring for ourselves, so we can go out there any time we feel like it.” And so they did. They cleared some land and went there secretly, without their mother’s knowledge.

And then one fateful day the time came when the boys were wrestling and the older brother knocked his younger brother to the ground, where he hit his head on a rock and died instantly. The oldest brother was beside himself. He said, “Please, please wake up..... Mom and dad are going to kill me. Please, please answer me.” The only answer was silence. He cried and begged his brother: “Please, please.” Finally after a couple of hours, a voice told him: “Bury your brother.” And so he dug into the ground and put his brother there. He covered him up and ran home.





Out of breath, he ran to his parents: “Mom, Dad I’ve lost my brother in the forest – I can’t find him.” And, so the parents went out with him and they looked. They couldn’t find him anywhere. The father said, “I will go into the community, and seek out our relatives to come and help us form a search party so we can find him.” So they searched for ten days, and ten nights, and then they went into mourning after they couldn’t find their son.

But every day the brother would go to his little brother’s grave, and he would say, “Please, please tell me that you’re okay! Please!” And he would cry as he walked away, because he had no answer. And years went by. He carried this sadness into manhood because only he knew where his brother’s body lay.

After many years and visits to his grave, the elder brother saw a tiny plant. He watched it grow into a strawberry vine on top of his brother’s grave. Each day he watched the leaves grow and the berries come into fruition.

White heart-shaped berries appeared first. Then, over days, they transformed into big red delicious berries, luscious and sweet. As he contemplated them, a voice from inside him said, “Take a berry and eat it.” So he picked a berry and put it in his mouth.

As he ate it, he became aware, for the first time in his life, that he could taste the sweetness of life again. No more did he blame himself for his brother’s death, and no more did he blame his brother for not answering him. He no more blamed his parents for their strict upbringing. And, most of all, he no more blamed the Creator for taking his brother’s life. He was free. After all of the long years, he was finally free.



Heartbeat Exercise

- Have your child jump up and down in place or do jumping jacks for one minute
- When finished, have your child sit down and put a hand over his/her heart. Instruct your child to close their eyes and pay attention to their heartbeat and their breathing as well.
- Our hearts work very hard, but we often forget this. With each breath, embrace your heart with kindness, gratitude and love. Silently thank your heart for all it does to keep you alive.

- Meena Srinivasan

<https://confidentcounselors.com/2019/04/16/middle-school-mindfulness-activities/>

Foot Tag

“Giving children opportunities to practice balance, coordination and speed were very important in Inuit communities as these skills built smart and agile hunters who would bring home food for the community.”

Space: Large outdoor space such as a backyard or park

People and Groupings: 2 participants.

Equipment: None

How to play:

- One person is designated “it”.
- The person who is “it” uses his or her own foot to tag the foot of their opponent.
- Once the other person is tagged, the participants switch roles.



<https://www.nscrd.com/uploads/document/files/indigenous-games-for-children-en.pdf>



Plant a Three Sisters Garden



The Indigenous way of Three-Sisters gardening is a wonderfully simple way to incorporate storytelling, the vibrant history and culture of Native peoples and agriculture all at once.

Originating from the Haudenosaunee (Iroquois) 'people of the longhouse' or Six Nations (Six Iroquois nations all living together: Mohawk, Cayuga, Onondaga, Oneida, Seneca and Tuscarora), the Three-Sisters Garden is meant to embrace community and the many purposes and inherent goodness of plant life.

The beans, corn and squash represent three very different Indigenous sisters with their own unique capabilities and healing properties — 'sustainers of life' who love one another and their community very much. They need to stick together and support/help one another in order to thrive. Their gifts are meant to benefit, sustain and help grow their community, too.



**Click image for more
information and
instructions**

<https://www.cbc.ca/parents/play/view/how-to-grow-a-three-sisters-garden#:~:text=How%20To%20Plant%20a%20Three,is%20all%20up%20to%20you!>





Lacrosse or Stickball

"No one really knows who invented lacrosse. But we do know that First Nations people first played it all across Canada over 500 years ago. Each nation had their own version of the sport but they all played it to thank the Great Spirit — called Gichi-manidoo in Anishinaabe — for the life and gifts they had been given. Lacrosse was played for fun, as part of festivals, to settle tribal differences or to prepare warriors for hunting and battle."

**For more interesting facts about the origins of Lacrosse,
click on the image below.**



If you have a set of Lacrosse sticks, practice passing a ball back and forth with a partner (sibling or parent). If you do not have a set of Lacrosse sticks, try using two sticks to pick up and pass the ball as players would do in a Stickball game!

<https://www.cbc.ca/kidscbc2/the-feed/5-cool-facts-about-the-indigenous-origins-of-lacrosse>

Nature Scavenger Hunt

“We are part of the Earth and it is part of us.”

Feather	
2 Kinds of Tree Bark	
Water Droplet	
Wildflower	
Bird	
2 Kinds of Leaves	
Mud	
Crawling Insect	
Rock	
An Animal	
Mushroom	
Spider Web	
Shell	
Pinecone	
Something Fuzzy	
Something Beautiful	



Make the Stick Jump

This game was a favourite of Blackfoot boys who played it to improve throwing accuracy which was needed when they went out to hunt small game.

Space Open: outdoor area

People and Groupings:

2+ participants

Equipment:

- Sticks 6 – 8 inches long
- Rocks or bean bags
- String

Click on the photo below to watch school children play a variation of Make the Stick Jump.



How to play:

- Use a string to make a line across an open area.
- Give each participant a 6 - 8" stick (you may choose to have each participant decorate their stick with feathers or other materials).
- Participants place their sticks into the ground (one end sticking up), various distances from the line.
- Standing behind the line, participants each receive a set number of rocks or bean bags to throw at the sticks.
- If a participant hits a stick and “makes it jump”, that participant is awarded the predetermined amount of points.
- Numbers of points are awarded to each stick, with closer sticks being less points and farther sticks being more points.
- The participant with the most points wins the game.

<https://www.nscrd.com/uploads/document/files/indigenous-games-for-children-en.pdf>



Back Push

“Inuit games primarily were born from two different needs. The first being a necessity to be strong, fit and agile which improved hunting and survivability in northern regions. The other need was for entertainment during long hours out on the land, especially during long periods of darkness.”

Equipment: none

Stance and Start: Both opponents sit on the floor with backs together. Place right hand on floor between legs and the left hand on the outside of left leg. Knees are bent with feet flat on the floor.

Movement: Opponents may be in circle or have two lines at either end. Using leg, arm, and body strength, try to push opponent out of circle or over the line.

Judging and Scoring: The losers foot has to go out of circle or over line. Three tries are given with the best out of three. One try with right hand between legs, one with left hand between legs and the third try, if a tie, will be Eastern style with both hands outside legs.



<https://www.nscrd.com/uploads/document/files/indigenous-games-for-children-en.pdf>
<https://www.wolfcreek.ab.ca/download/116140>



Leg Wrestling

The Inuit needed to be strong, fit and agile to improve hunting and survivability in northern regions. Games like this were also used as a distraction during hard times due to food shortages, etc

-Beyond Penguins and Polar Bears; Arctic
Survival Skills: Traditional Inuit Games

Equipment: none

Stance and Start: Two students lie on their back side by side with heads in opposite directions. The pair link inside arms at the elbow and put their hand on their chest (not down beside their body). Lifting their inside legs, the pair lock knees. You can also start with legs down and have players count as they lift and drop the leg, locking legs on the count of 3 (“pingasut”). The free leg is bent at the knee with the foot on the floor.

Movement: Pushing with the inside leg, players attempt to flip their opponent over backwards.

Competition: Best out of three. Start off one against one, winners continue to challenge each other tournament-style.

Click on either image to
watch a short
leg wrestling video



https://phecanada.ca/sites/default/files/content/docs/Conference2019/PowerPoints/Inuit%20Games%20Resource_PHEM_ontreal2019.pdf

Rattler

“In the past, the player with the “rattle”, a ball made of hide and pebbles, was the “snake”, and the blindfolded person was the “hunter”. This game allowed children to improve their survival skills and their ability to hunt small game.”

Space Area: large enough for group to form a sitting circle.

People and Groupings: 2+ participants.

Equipment:

- Blindfold
- “Rattling ball” or ball filled with small rocks, pebbles, beans, etc

How to play:

- Participants form a circle, with one participant blindfolded, sitting in the middle.
- A “rattling ball”, or a ball with small rocks, pebbles, beans, etc. contained inside, is tossed around by participants who are forming the circle.
- The blindfolded person tries to catch the ball and once the ball is caught, a new participant is blindfolded and takes the spot in the middle.



<https://www.nscrd.com/uploads/document/files/indigenous-games-for-children-en.pdf>

Arm Pull

~ Inuit Game ~

Equipment: None

Stance and Start: In pairs, competitors face each other sitting on the floor. One leg is bent and the other is straight. Competitors lock legs and hook right arms at the elbow. The other hand is holding the ankle of the opponent's bent leg.

Movement: On signal opponents pull slowly and steadily at the elbow. The object is to try to pull other opponents over or until opponent's hand touches the chest of the winner.

Judging and Scoring: If hand touches the floor, slips off opponent's ankle, or if opponent turns sideways to touch the floor, start over. Best of three attempts wins.



https://phecanada.ca/sites/default/files/content/docs/Conference2019/PowerPoints/Inuit%20Games%20Resource_PHEMontreal2019.pdf



TARGET TIME!

“Target games involved skill development for hunting and were frequently played by young men. Indigenous communities held good hunters in high esteem because they provided food, clothing, and other necessities for the community. Hunting skills were developed at an early age through games and activities, the purpose was to develop hand-eye coordination to improve accuracy with the bow and arrow.”

Materials: Paper, markers, soft throwing objects (e.g., bean bags or socks)

Learning Outcome: Demonstrate how to overhand throw and practice throwing for accuracy.

Description:

Use paper to create two different targets and post them on a wall or place them somewhere on the floor or ground 3-6 metres apart if possible. Modify the size of the playing area to fit the available space. Ensure safety hazards are moved out of the way before beginning the activity.

Start by standing by one of the targets. Ask the child to throw the object aiming for the other target. If there is more than one player, all players throw one at a time, and the player who throws closest to the target scores a point.

Players retrieve their throwing object from the first target and turn around to throw their object at the other target.



<https://phecanada.ca/activate/phe-home-learning-centre/physical-education-activities>
https://activeforlife.com/activity/target-throwing_36/



One Foot High Kick

“This game was played by all to develop skills to deal with the different types of land conditions the Inuit people had to face during their hunting seasons. Hunters had to be quiet, fast and agile to have successful hunts to provide for their families. ”

Equipment: High Kick Stand (basketball net could be used or broom attached to a stepladder) with string and target (bone, beanbag, etc.). For practice, one student can hold a hat, mitt, beanbag, etc. at arm's length for a partner to kick.

Stance and Start: Start standing on two feet in front of target. Older or more advanced players may have a running start.

Movement: Jump and kick target with one foot, then land on that same foot, hopping three times to show balance.

Competition: The starting height is established by the players and the teacher so that pretty much everyone can succeed at the first level. The target must be clearly hit with the jumping foot and the landing must be balanced on the same foot. Each player gets two tries at each height. The target is raised a little bit at a time once everyone has taken their two jumps, eliminating the players that missed the target.



**Click photo to
learn more.**

<https://www.nscrd.com/uploads/document/files/indigenous-games-for-children-en.pdf>

https://phecanada.ca/sites/default/files/content/docs/Conference2019/PowerPoints/Inuit%20Games%20Resource_PHEMontreal2019.pdf

Kneel Jump

This Game was used to prepare hunters for conditions they may face on the land or frozen water. This game help enable hunters to move quickly when ice started to break. From a kneeling position the hunter would need to move quickly and jump a span of water to get to safety thus the kneel jump winner is the person that jumps the farthest and shows balance.

Equipment: none

Stance and Start: Kneel on floor with feet tucked under and flat on floor. Measure knees to be right on the line by pressing fingertips to line knees up with marked line on floor.

Movement: Using upper body momentum, thrust body forward to land on feet, keep balance.

Judging and Scoring: The best out of three tries. Measurement is taken from the hell closest to the line, or any part of your body that falls backwards.

Figure 1



Kneel on floor
with toes straight.



Figure 2



Swing arms back.



Figure 3



Launch body
up and
forward.



Figure 4



Land on both
feet in squat
position.

<http://www.yasc.ca/ArcticSports.aspx>

https://phcanada.ca/sites/default/files/content/docs/Conference2019/PowerPoints/Inuit%20Games%20Resource_PHEMontreal2019.pdf



Hoop Dance

The dancer, Terrance Littleton, who is Cree, is from the Kawacatoose, First Nations reserve, in Saskatchewan. In a brief interview, Terrance said that the Hoop Dance was bestowed upon him by his uncle. Terrance also said that, “dances like the Hoop Dance are passed down from generation to generation.” Moreover, “the Hoop Dance is a storytelling dance that First Nations people were given by the Creator.” Therefore, the dance is a gift from the Creator. “With the special hoops, hoop dancers mimic the four-legged, two-legged and winged creatures of the Earth.” In First Nations cultures, dance is viewed as a way to communicate with the Creator. Of his dancing, Terrance says that, “We dance from our heart and spirit for our people.”

– Interview with Terrance Littleton, February, 2012.

Click [here](#) to watch Terrance Littleton perform a traditional Hoop Dance

Click [here](#) to learn more about Hoop Dancing

Grab a hoop and tell your own story through a hoop dance – let it come from your heart!



<https://static1.squarespace.com/static/56a3d88c5dc6de5c96fc38e0/t/58a7501aebbd1ae698a3207a/1487360148095/Hip+Hop+Hoop+Dance+teacher+package.pdf>



Siturtaq

“This game is a dance contest. Like many Inuit games, it tests one’s agility and endurance.”

-Arctic One World Classrooms

Equipment: None

Stance and Start: Start in a squatting position in a circle or scattered around.

Movement: Extend one leg straight out, touching the heel to the ground in front, and keep the other leg tucked under, then alternate from one leg to the other. Continue for as long as possible.

Competition: The last person still dancing wins.

Click [here](#) to watch!



https://phecanada.ca/sites/default/files/content/docs/Conference2019/PowerPoints/Inuit%20Games%20Resource_PHEMontreal2019.pdf

<https://www.nscrd.com/uploads/document/files/indigenous-games-for-children-en.pdf>



Three Sisters Soup Recipe



Three sisters – corn, beans and squash

Ingredients:

- 2 cups canned white or yellow hominy, drained (regular corn instead of hominy, but hominy is more traditional)
- 2 cups fresh green beans, trimmed and snapped
- 2 cups peeled and cubed butternut squash
- 1 1/2 cups diced peeled potatoes
- 5 cups water
- 1 1/2 tablespoons chicken bouillon granules
- 2 tablespoons butter, melted
- 2 tablespoons all-purpose flour
- 1/4 teaspoon pepper

Directions:

Place the hominy, green beans, squash, and potatoes into a pot, and pour in water and chicken bouillon. Bring to a boil, then reduce heat to low, and simmer until vegetables are soft, about 10 minutes. Blend flour into the butter, then stir into the soup. Increase heat to medium, and cook for 5 more minutes, or until soup thickens. Season with pepper, and serve.

Nutrition Facts:

Per Serving: 150 calories; 4.7 g fat; 25 g carbohydrates; 3.3 g protein; 10 mg cholesterol; 436 mg sodium.

<https://www.allrecipes.com/recipe/64681/three-sisters-soup/>





In the most recent version of “Canada’s Food Guide” we notice it is not easy classifying distinct needs of different peoples.

“What’s Still to Come”

“Considerations for Indigenous Peoples Health Canada and Indigenous Services Canada are working with First Nations, Inuit and Métis to support the development of distinction-based healthy eating tools as part of the revision process.”

Often, access to both commercial and traditional foods plays a large part in the ability to enjoy a healthy diet.

Watch the video attached to understand how some of our neighbours up north struggle with this. Then take the time to compare prices of groceries shown in the video to what your family would pay here.

[The High Price of Basic Groceries in Canada's North](#)



THE MEDICINE WHEEL



The Native-American concept of the medicine wheel symbolically represents a nonlinear model of human development. Each compass direction on the Wheel offers lessons and gifts that support the development of a balanced individual. The idea is to remain balanced at the center of the wheel while developing equally the physical, mental, emotional, and spiritual aspects of one's personality. The concept of the medicine wheel varies among Native peoples: different groups attribute different gifts to positions on the wheel. But the following offers a generalized overview of some lessons and gifts connected with the development process.

Lessons and gifts from the EAST, the place of first light, spring, and birth, include:

- Warmth of the spirit
- Purity, trust, and hope
- Unconditional love Courage Truthfulness Guidance and leadership
- Capacity to remain in the present moment

Lessons and gifts from the SOUTH, the place of summer and youth, include:

- Generosity, sensitivity, and loyalty
- Testing of the physical body/self-control
- Gifts of music and art
- Capacity to express feelings openly in ways respectful to others

Lessons and gifts from the WEST, the place of autumn and adulthood, include:

- Dreams, prayers, and meditation Perseverance when challenged
- Balance between passionate loyalty and spiritual insight
- Use of personal objects, sacred objects
- Understanding of life's meaning
- Fasting, ceremony, self-knowledge, and vision

Lessons and gifts from the NORTH, the place of winter and elders, include:

- Intellectual wisdom
- Ability to complete tasks that began as a vision Detachment from hate, jealousy, desire, anger, and fear
- Ability to see the past, present, and future as interrelated

SOURCE: Bopp, J., Bopp, M., Brown, L., & Lane Jr., P. (1989). *The sacred tree: Reflections on Native American spirituality*. Twin Lakes, WI: Lotus Light Publications.



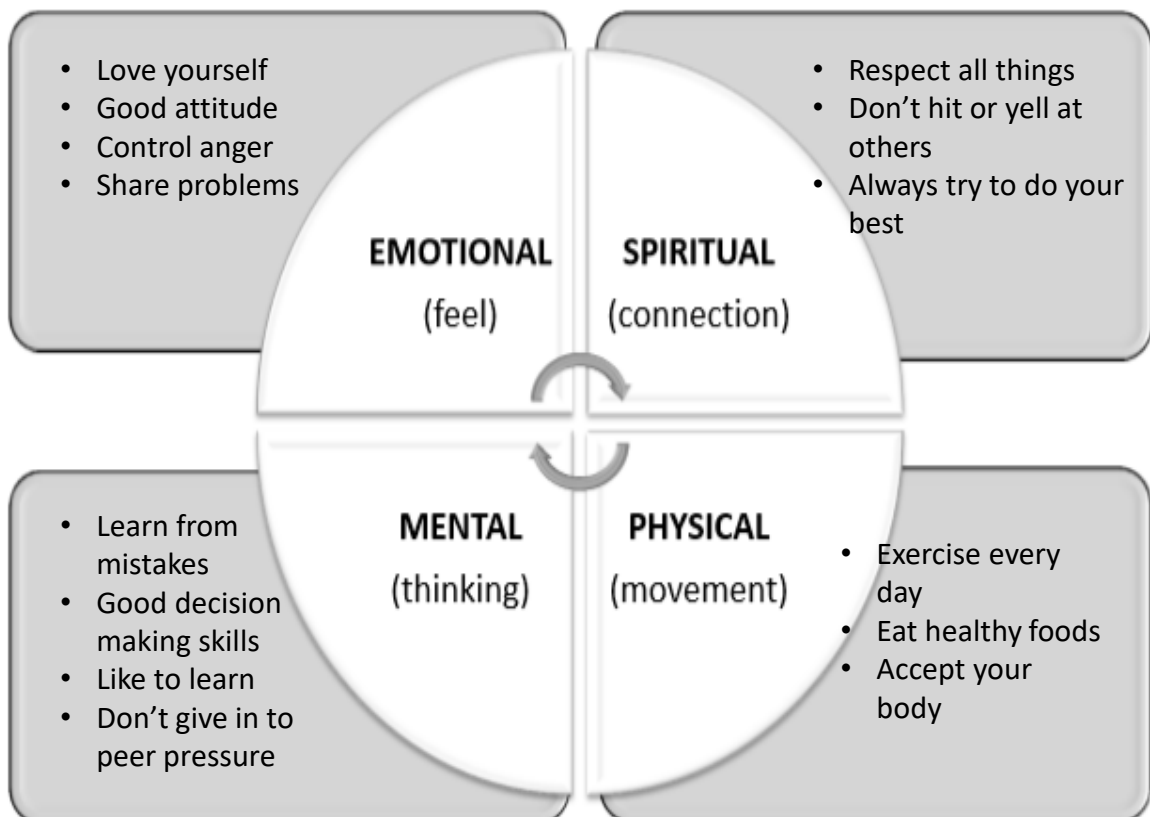
file:///E:/Aboriginal%20Resources/The_Medicine_Wheel_Activities_1.pdf





Native Youth Wellness

- Is a cultural and traditional model of *lifestyle*
- Is a *holistic* approach to living one's life in a good way
- Has four "Directions" ...directions are interdependent
- Is about GOOD CHOICES and GROWING up to make your CULTURE PROUD!



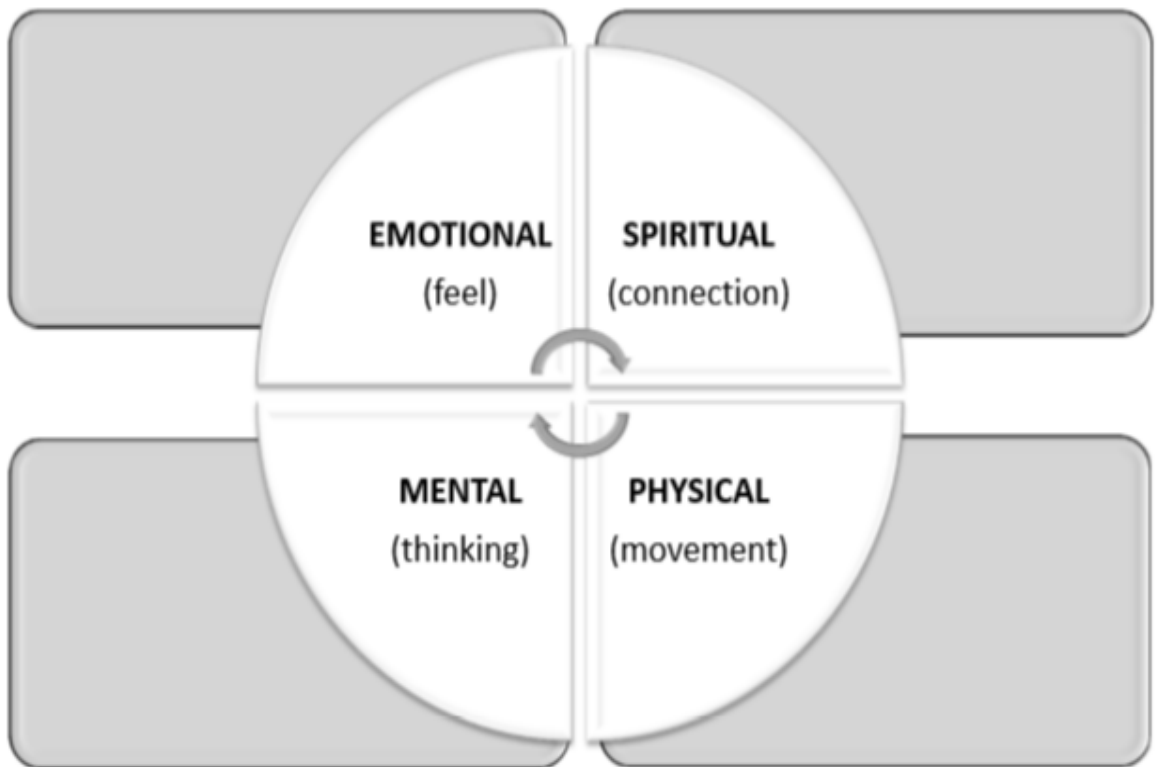
WALK in BALANCE



Fill in the wheel or discuss with your family ways to keep yourself emotionally, spiritually, mentally and physically healthy.



GOOD CHOICES & GROWING UP HEALTHY MAKE YOUR CULTURE PROUD!



WALK in BALANCE

https://prevention.nd.gov/files/pdf/The_Medicine_Wheel_Activities_1.pdf

