

A large white canvas tipi structure is the central focus, set up in a room with a bright blue floor. The room features wooden picnic tables on either side of the tipi. A window in the background shows an outdoor area with a railing and a sign that says "STUDENT BUNGE". A green and white patterned rug is partially visible under the tipi. The text "Tipi Pole Teaching" is overlaid on the image.

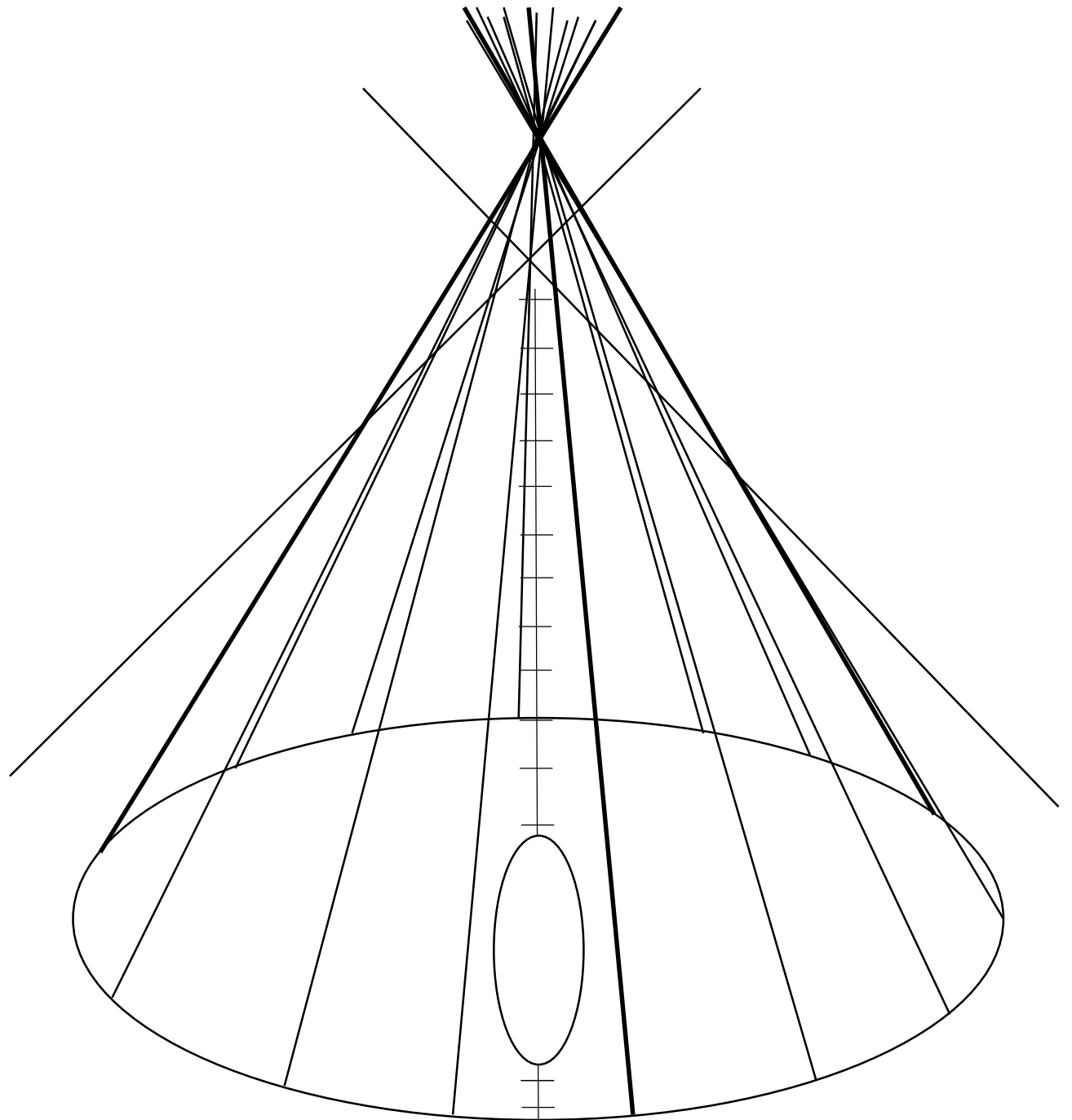
# Tipi Pole Teaching

# The Sacredness of the Tipi

- The *Tipi* is seen as a woman covered with a shawl. When the flaps are open during the day, it represents a woman conducting her morning prayers. When the flaps are closed at night, it represents a woman holding her loved ones close and protecting them.
- It is the spirit and body of woman, because she represents the foundation of family and community. It is through her that we learn the values that bring balance into our lives.
- When you construct a tipi, it involves ceremony: because the ceremony of making a tipi represents the value of women's teachings.
- The tops of the poles point in all directions, reminding us that we all have different journeys. They also teach us that no matter which Great Spirit we believe in, we still go to the same Creator from many directions and belief systems. Where the poles come out the top, it is like they're creating a nest. And lastly, they resemble a bird landing with its wings up: the spirit coming to land.

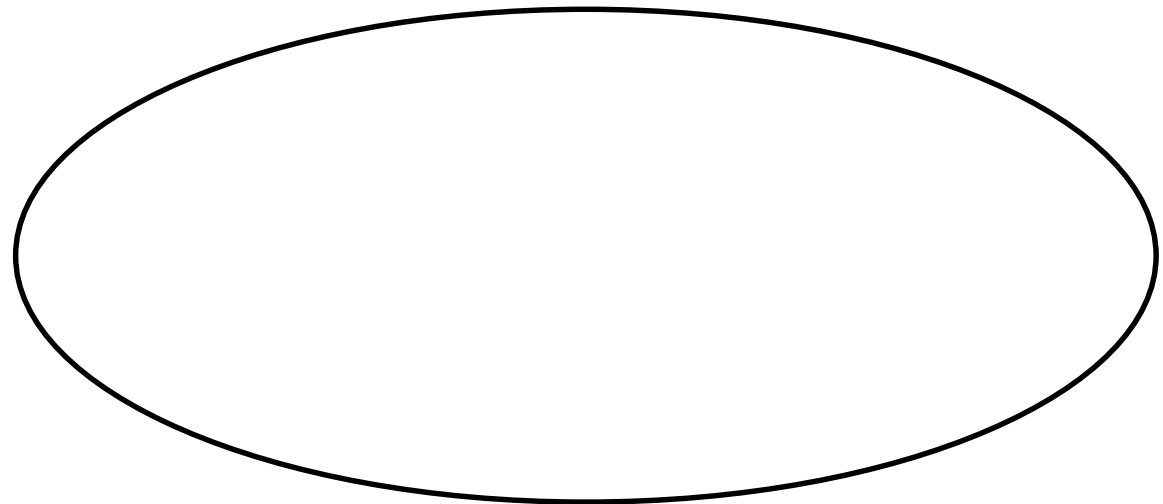
# Tipi Teachings

The poles of the Tipi represent the nations of peoples living upon Mother Earth: Cree, Ojibway, Dakota, Dene, etc. As the points in the circle are infinite, all the Nations of Mother Earth fit in this circle.



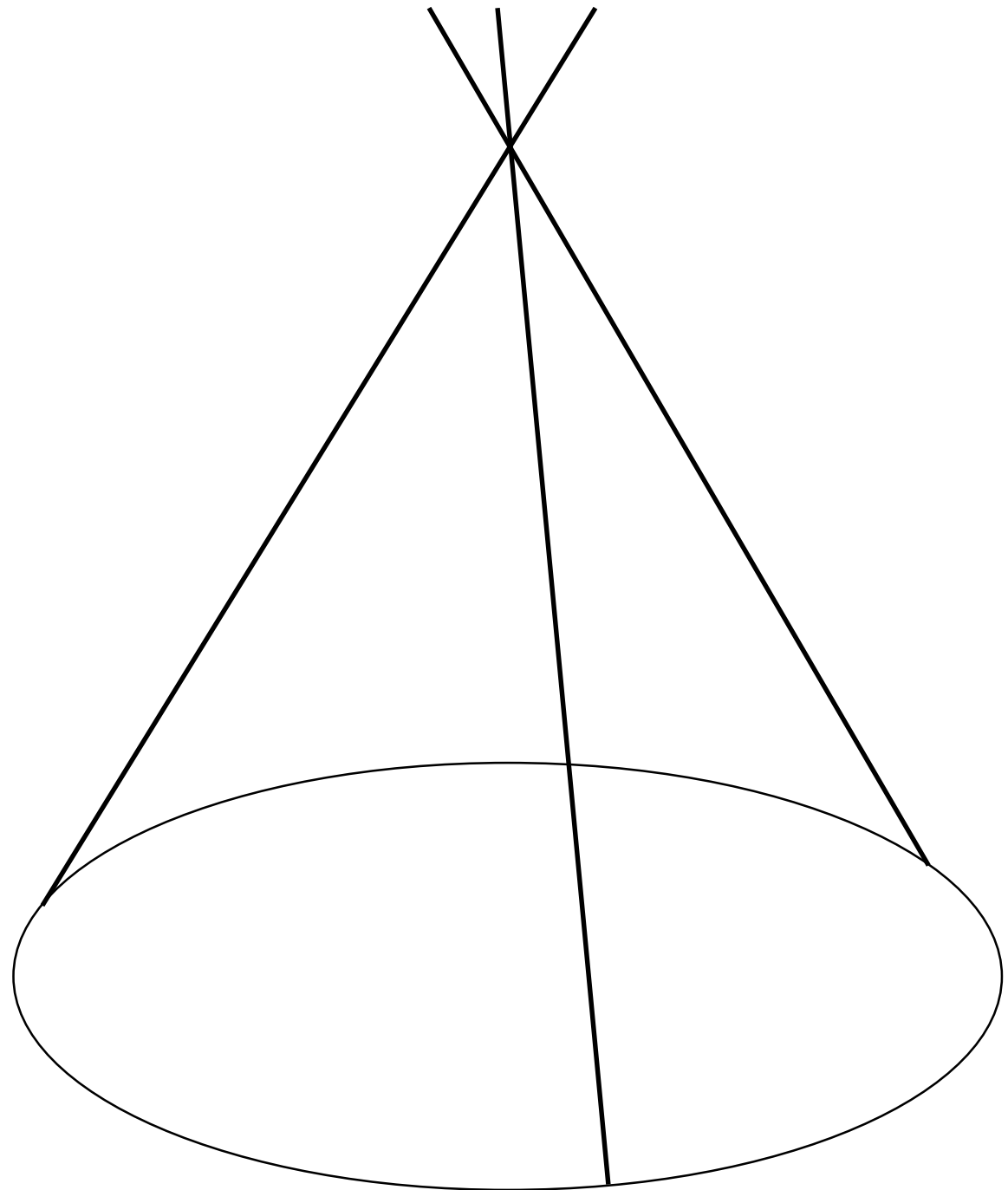
# Foundation of Values Seetoskikewahtikwa

The circle at the base of the Tipi represents the whole of Mother Earth. The pegs hold the base together – hold all of the values in place.



# The Tripod

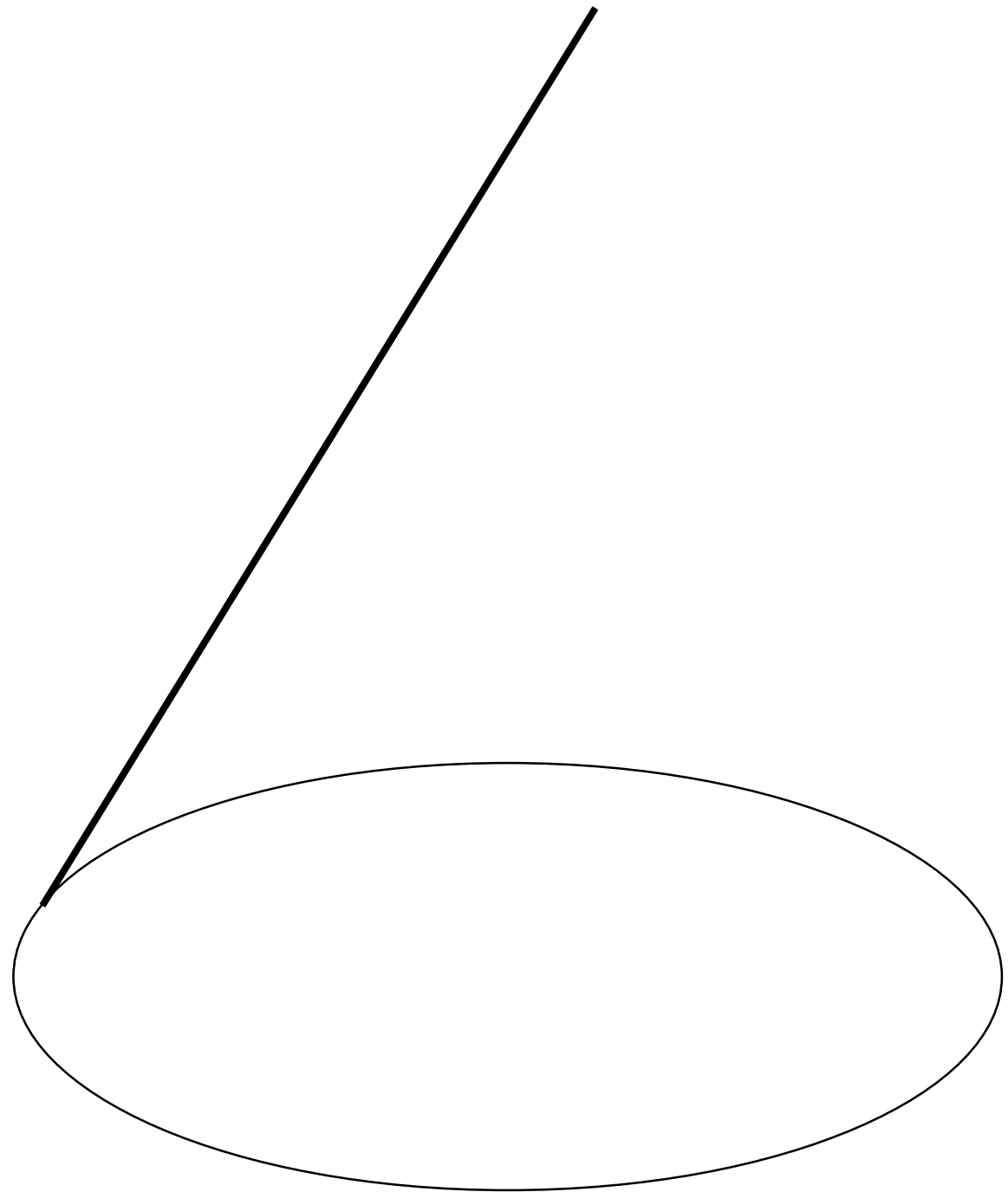
The first three poles to be erected are tied together. These poles fortify the structure. They lean on each other to form a sturdy foundation. The tripod represents family: two parents and a child to create a balance.



# Obedience

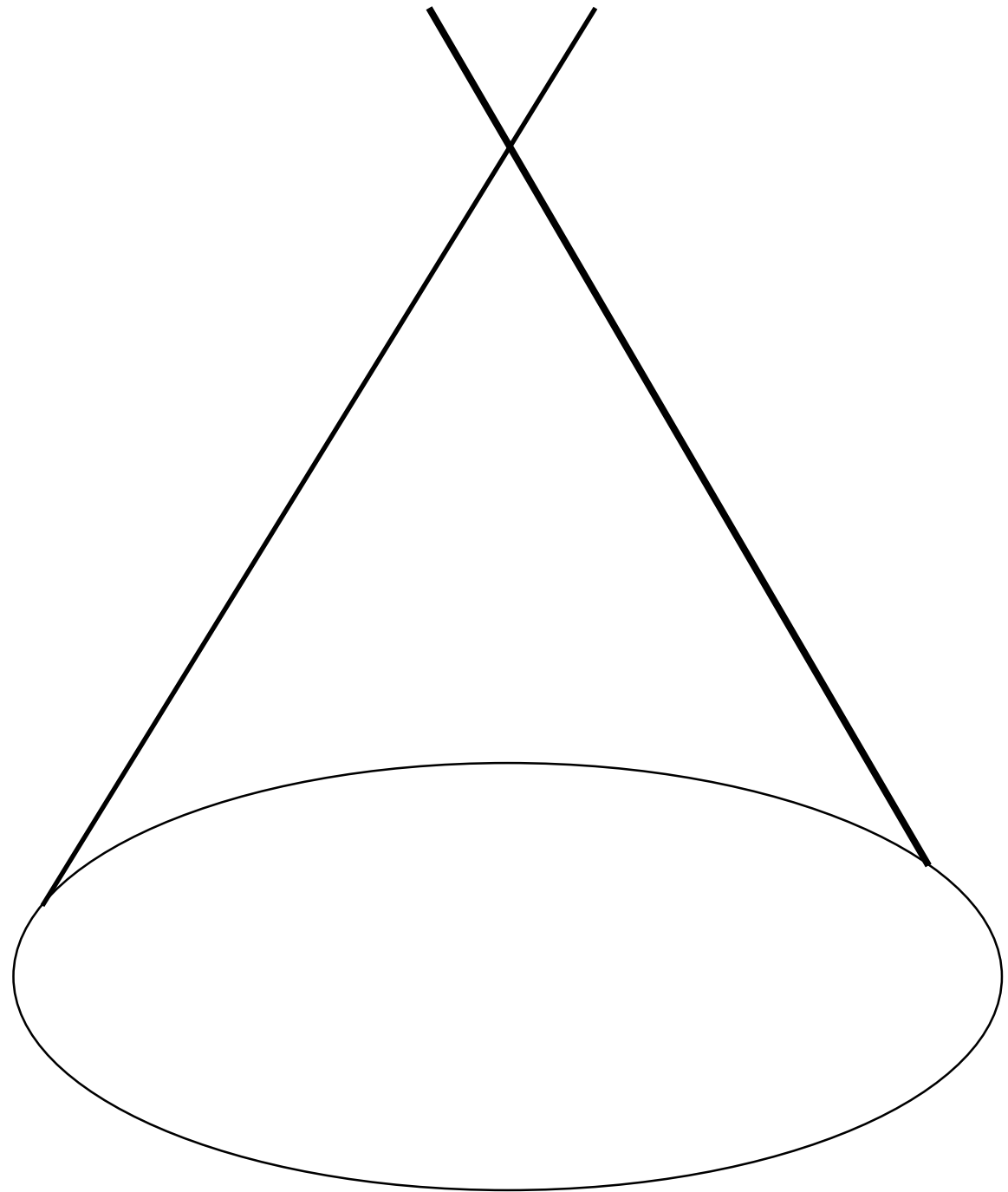
## Nanahitamowin

Is accepting guidance and wisdom from outside ourselves, listening to traditional stories, our parents/guardians so that we know what is right and wrong.



# **Respect Kisténitamowin**

Is giving honor to our Elders and fellow students, to the strangers that come to visit our community. We must honor the basic rights of all others.

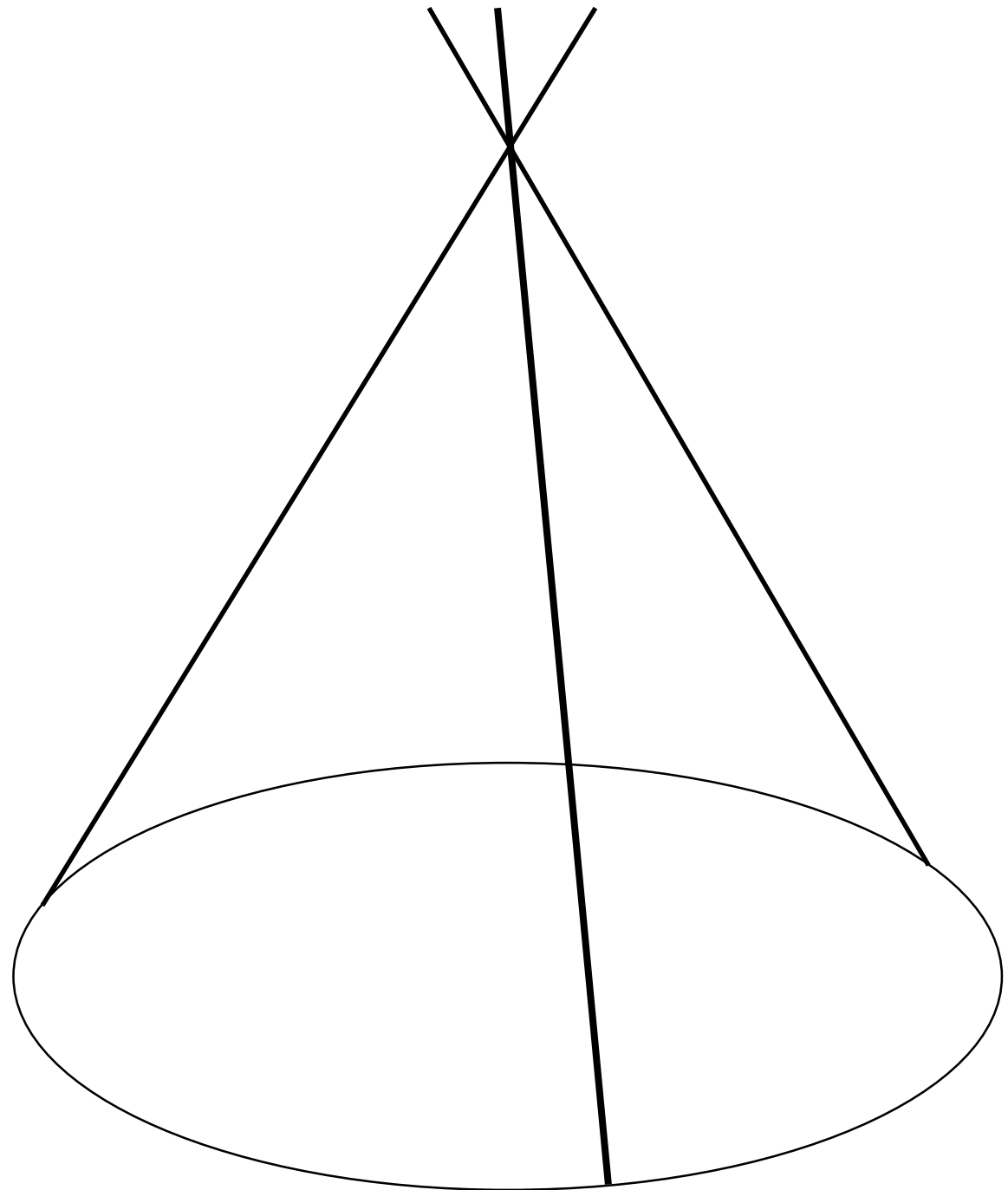


# Humility

## Tapahthenimowin

We are not above or below others in the circle of life. We learn to humble ourselves as we understand our relationship with Creation.

We are so small compared to the majestic expanse of Creation, merely a single strand in the web of life. We must respect and value all life. Be humble and walk with Mother Earth with simplicity.

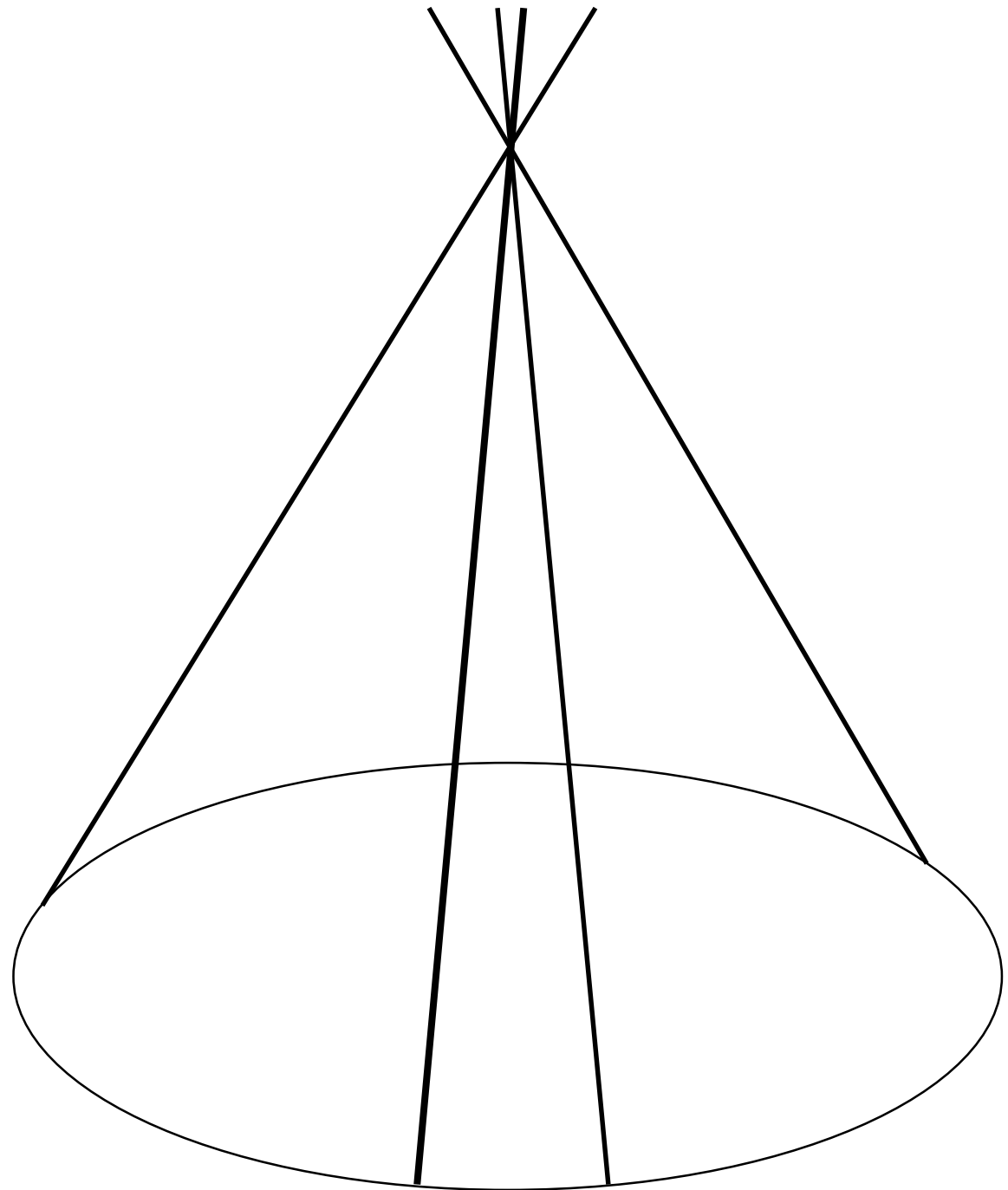




# Happiness

## Minentamowin

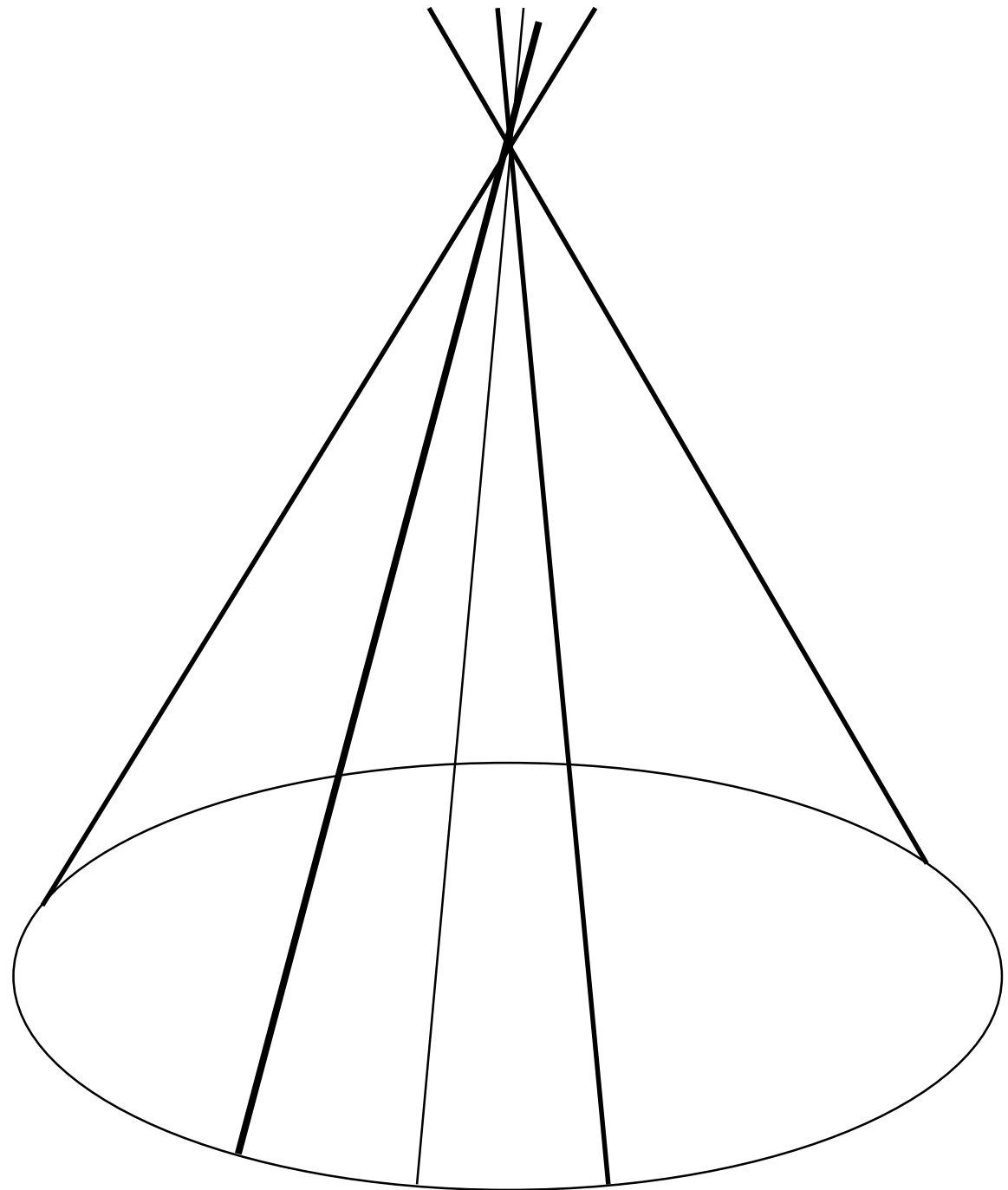
After the tripod is up, the fourth pole completes your doorway. We must work hard to become the best we can be and to encourage others as well. Our actions will make our ancestors happy in the Spirit World.



# Love

## Sâkihitowin

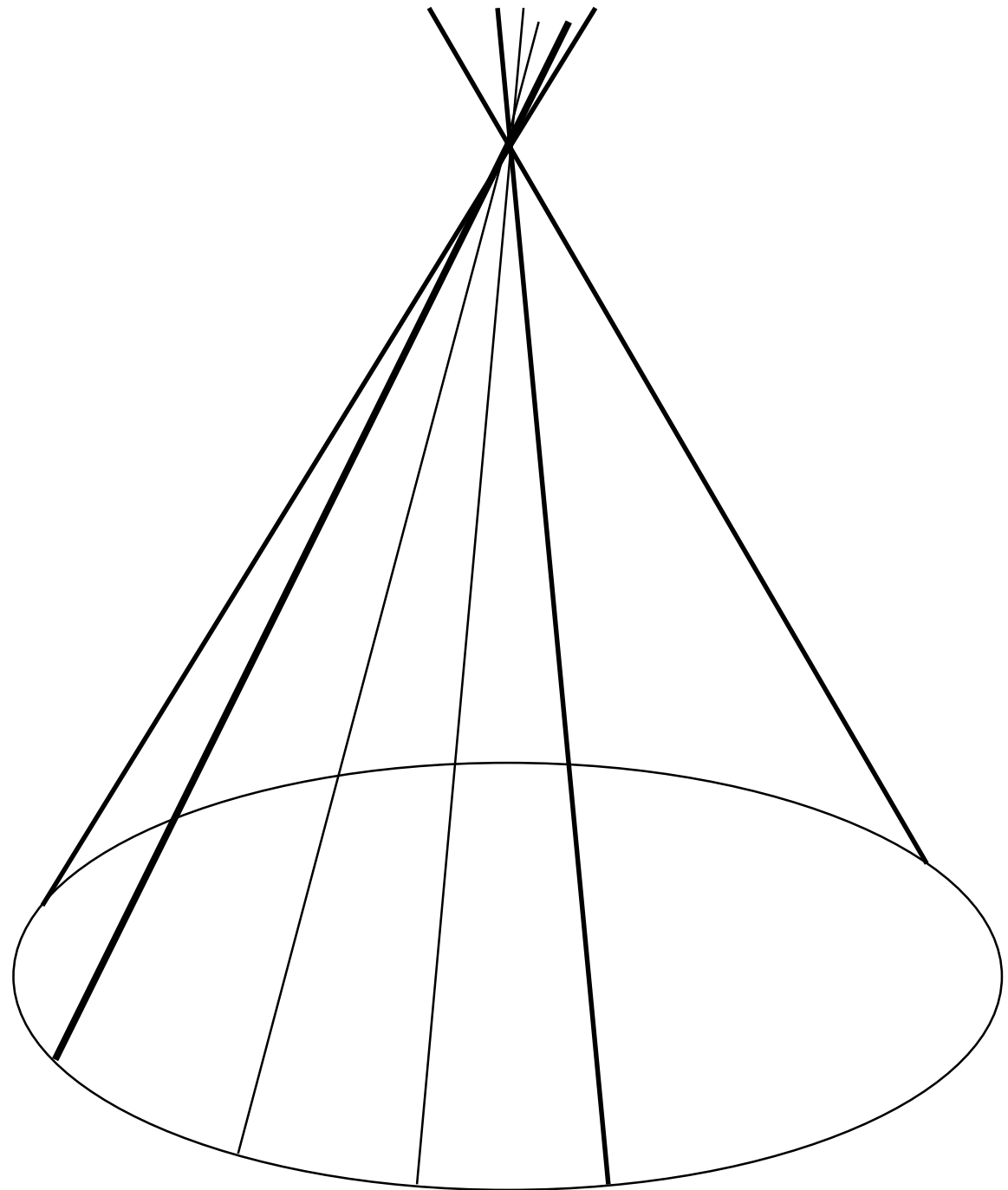
If we are to live in harmony, we must learn to accept one another as we are and accept others who are not in our circle. Love means unconditional kindness to one another.



# Faith

## Tâpowakenihtamowin

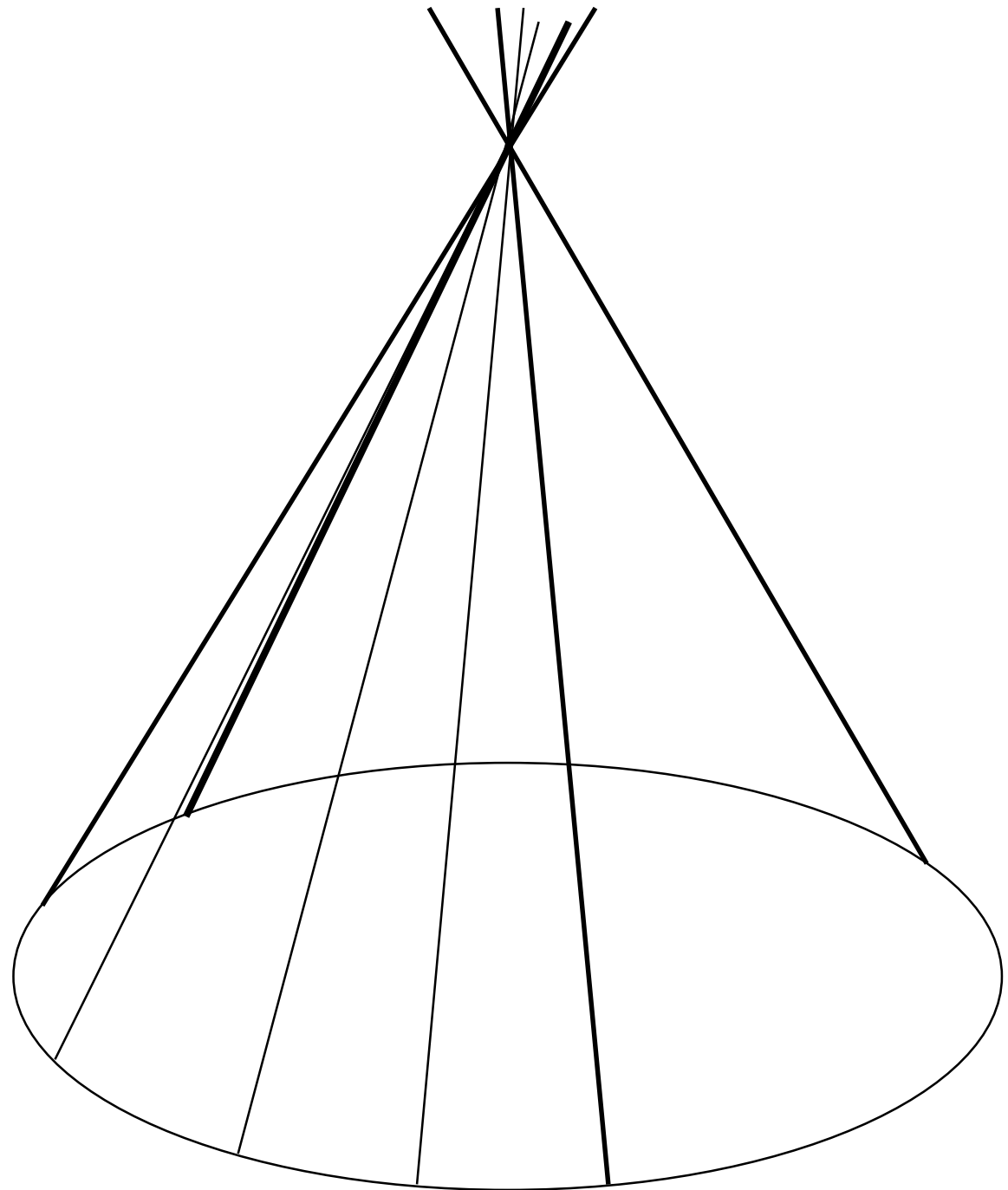
We must learn to believe  
and trust others, to  
believe in a power  
greater than ourselves.  
The Creator has provided  
everything beautiful.



# Kinship

## Wahomitowin

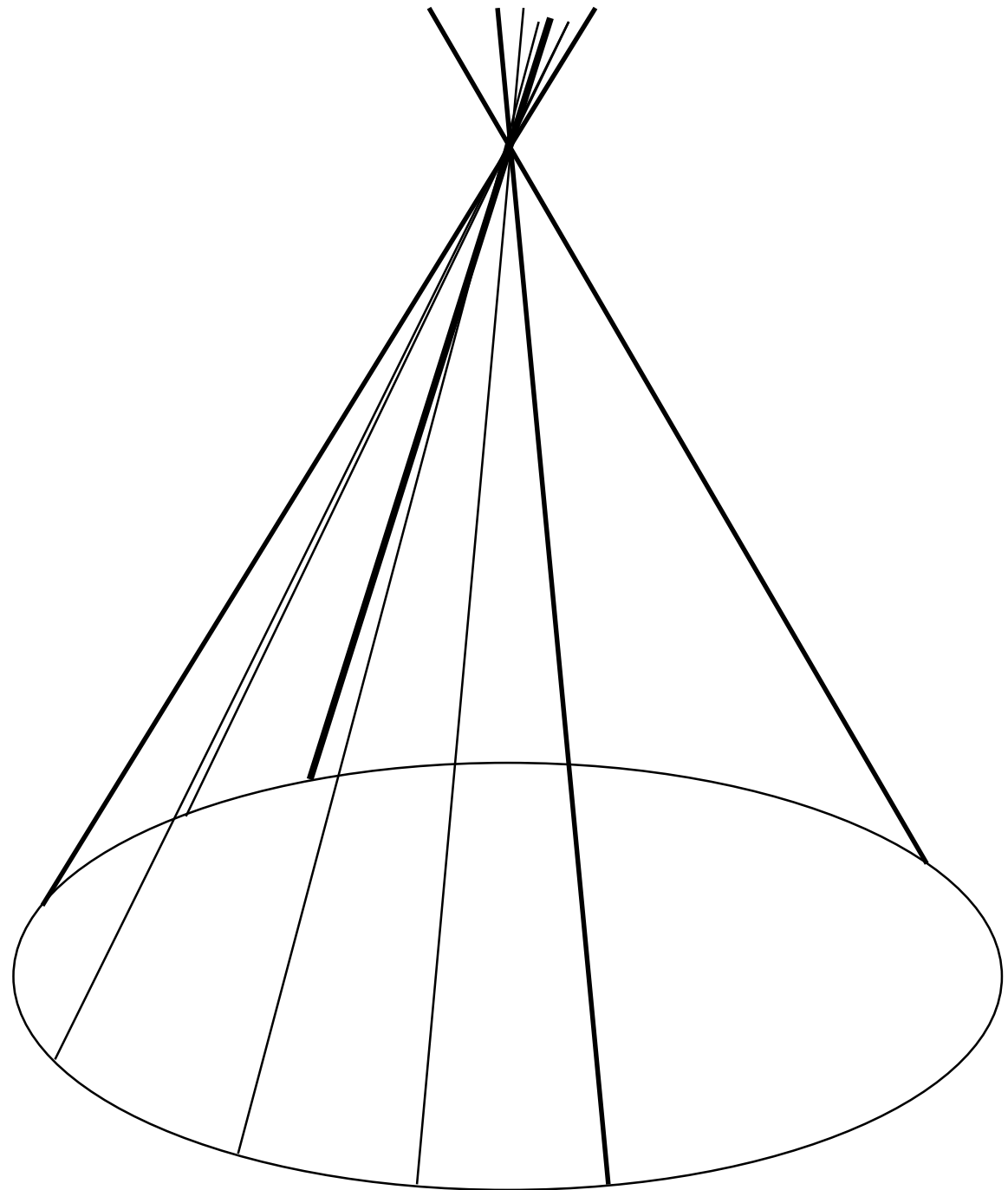
We must respect our entire family. Our family is our roots, the roots that give us a sense of belonging so that we can contribute to our community.



# Cleanliness

## Kanâcihowin

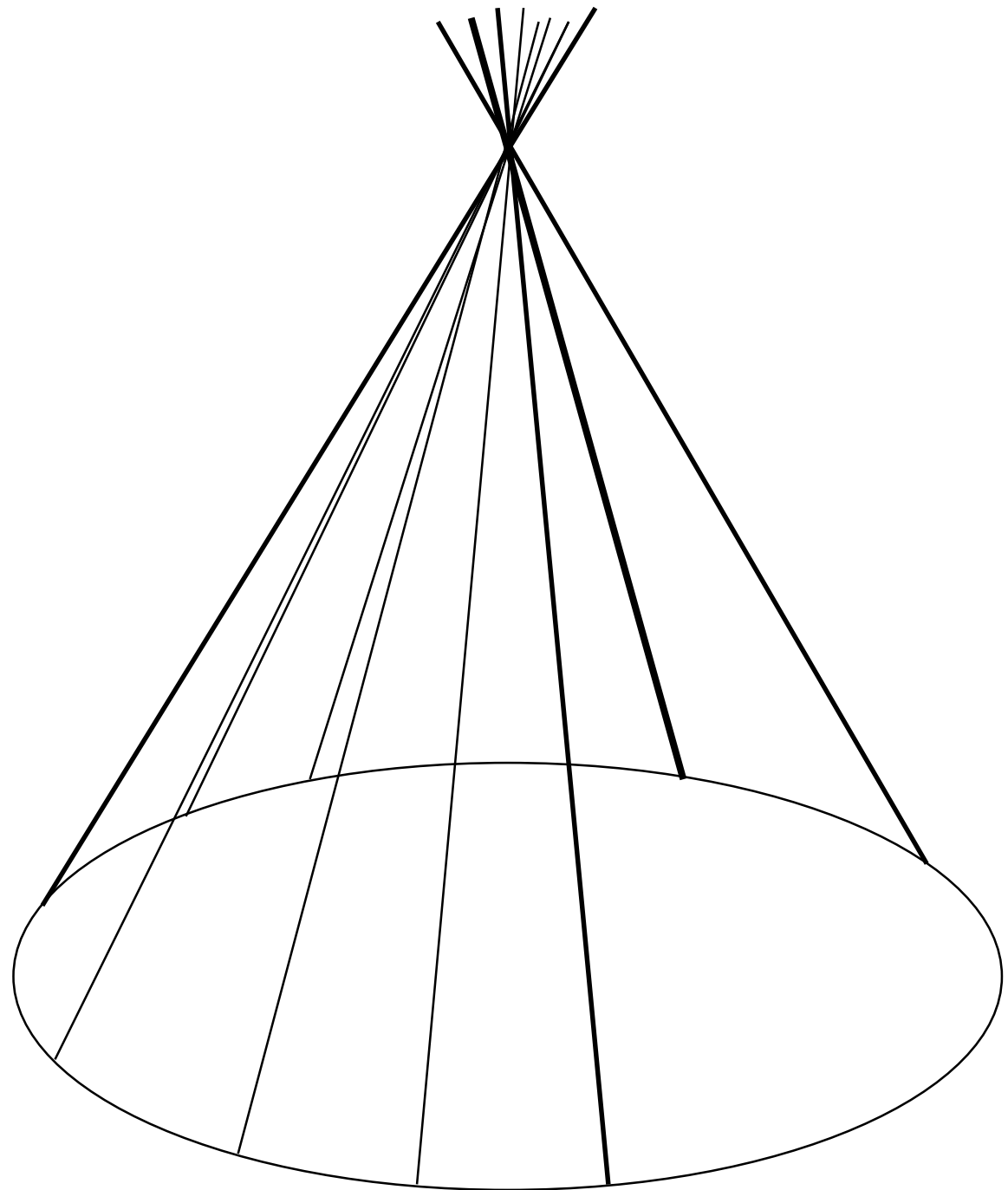
We must learn not to inflict harm on others. Clean thoughts come from a clean mind. The cleanliness of body, mind and spirit is important for good health.



# Thankfulness

## Nanaskomowin

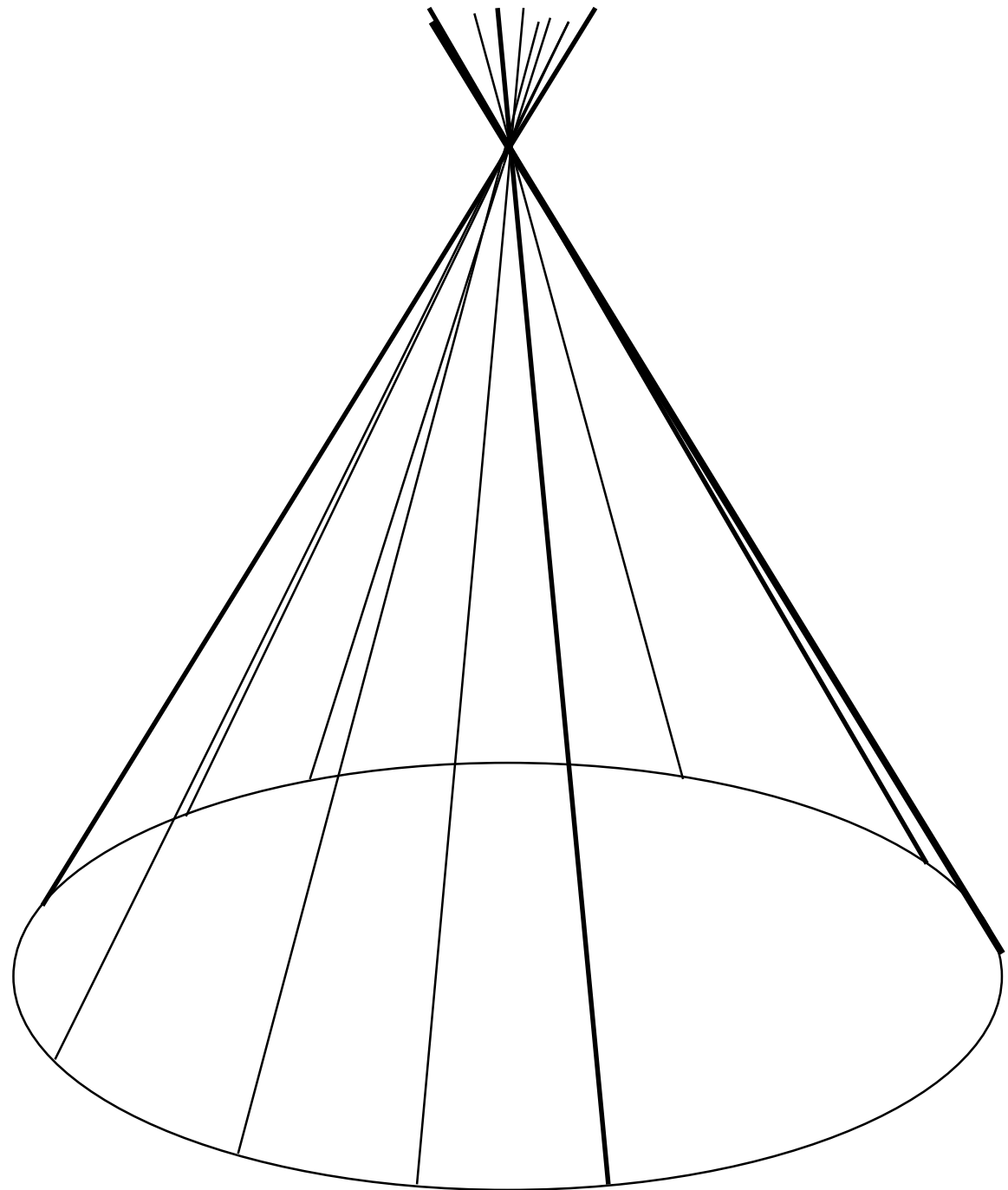
We must learn to give thanks for all the kind things others do for us and for the Creator's bounty that we are privileged to share with others in the spirit of love.



# Sharing

## Ayamahamatowin

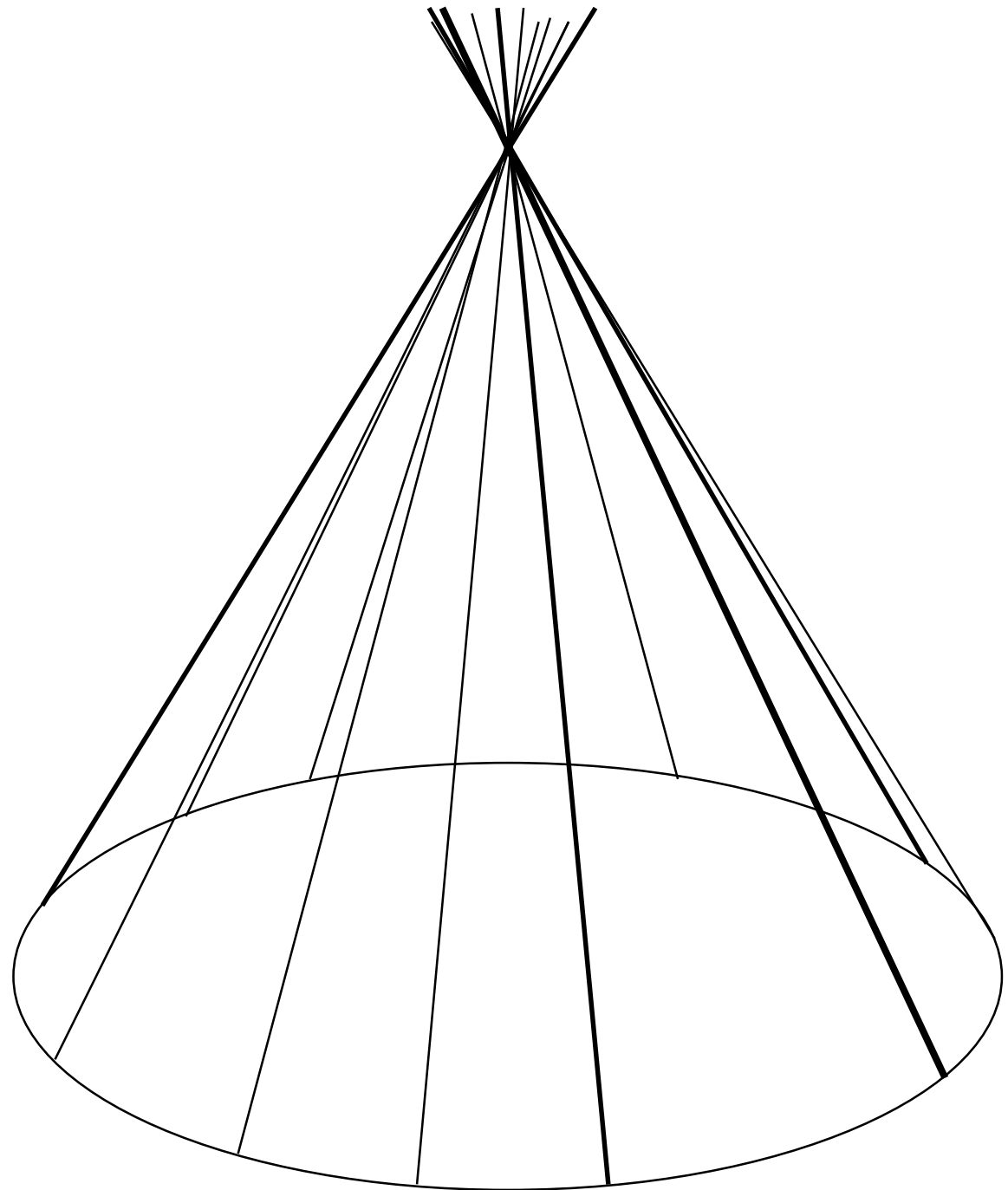
We learn to be part of a family and community by helping with the provisions of food, responsibilities and other basic needs.



# Strength

## Maskawisiwin

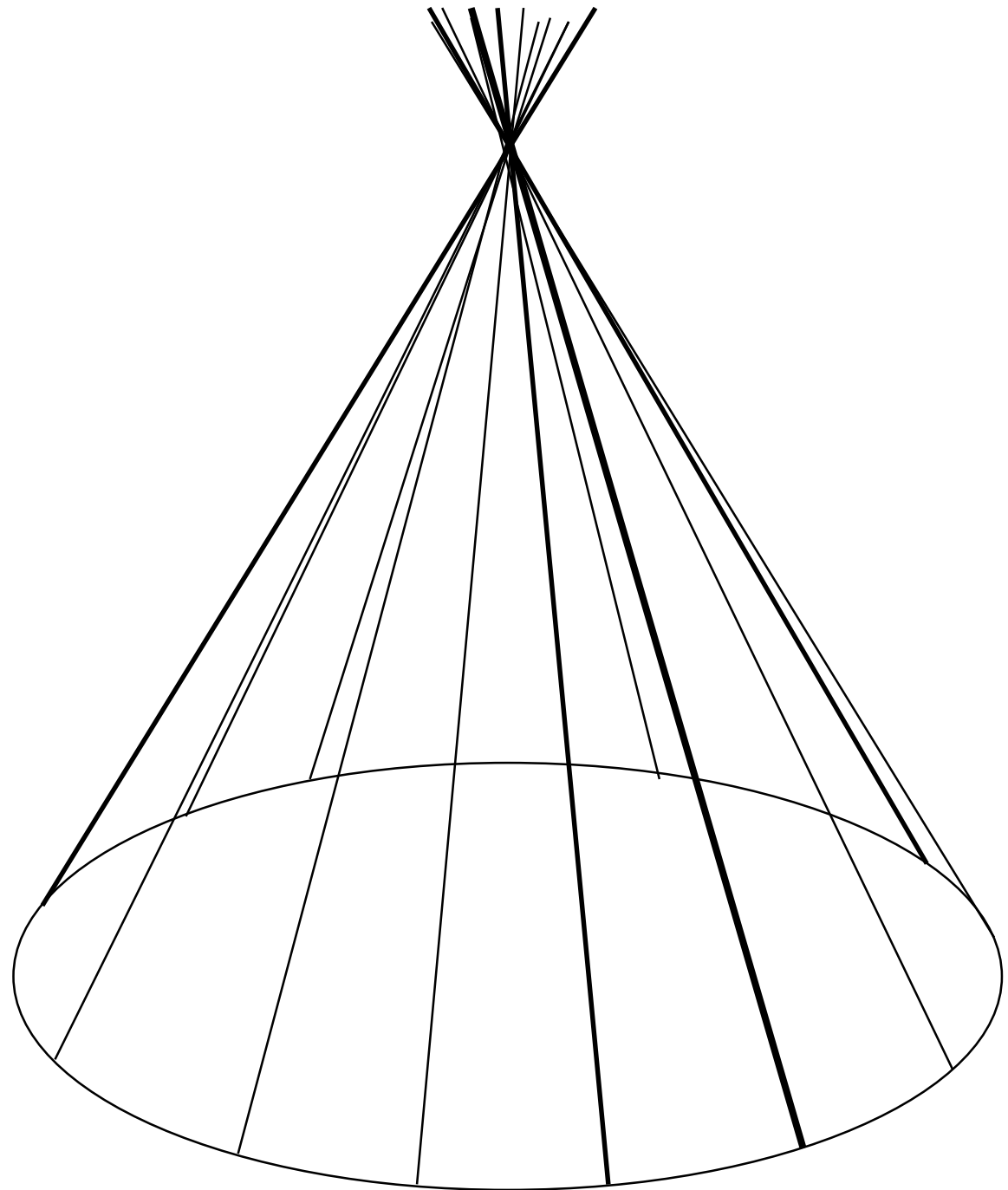
Spiritual strength is being patient in times of trouble without complaint and to endure and show understanding. Accept the hard times and work to give others strength.





# **Good Child Rearing** **Mino-ohpikihawasowin**

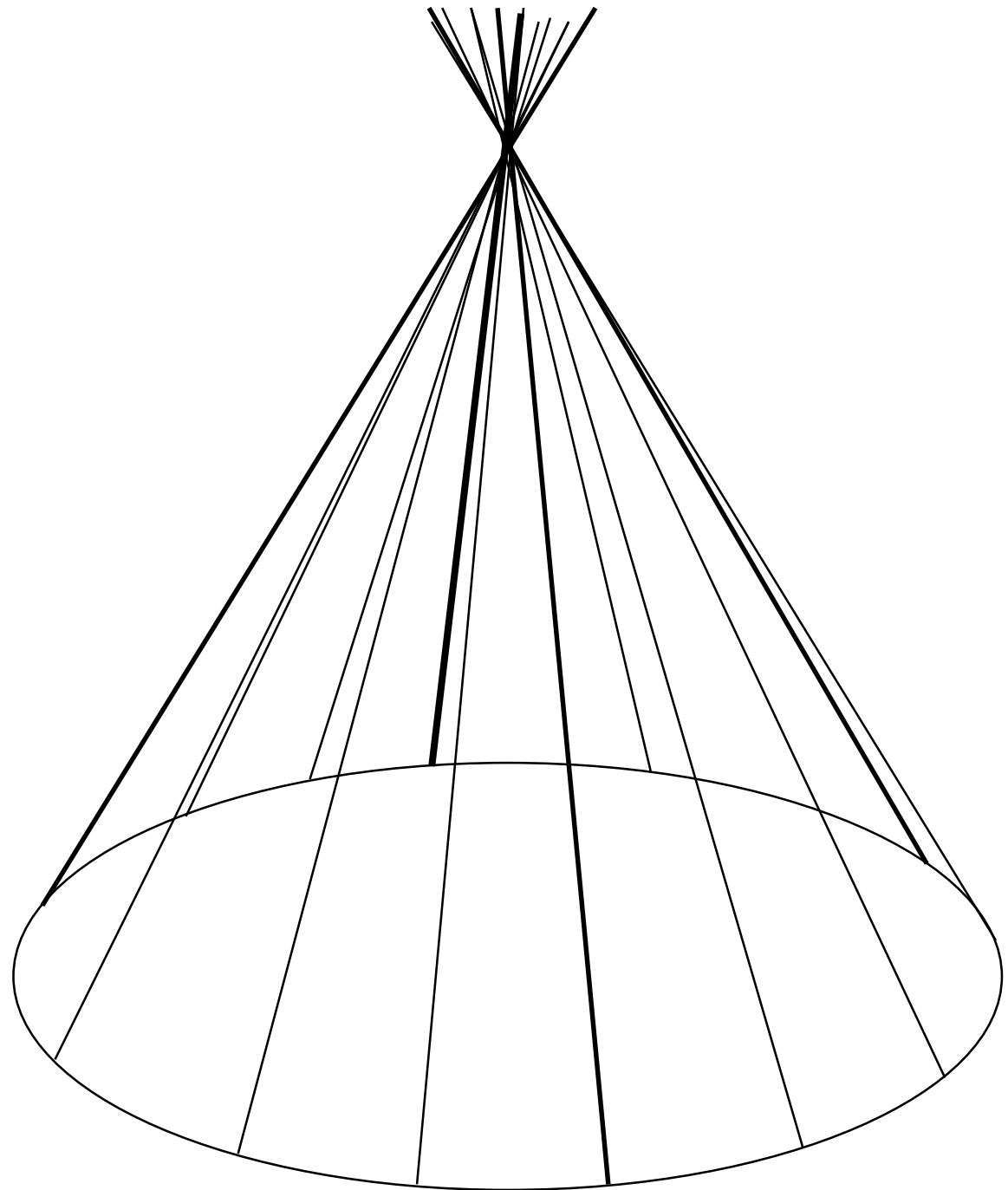
Children are gifts from the Creator. They are loaned to us to care for and be responsible for their wellbeing, spirituality, and their emotional, physical and mental needs. They represent the continuity of the circle of life.



# Hope

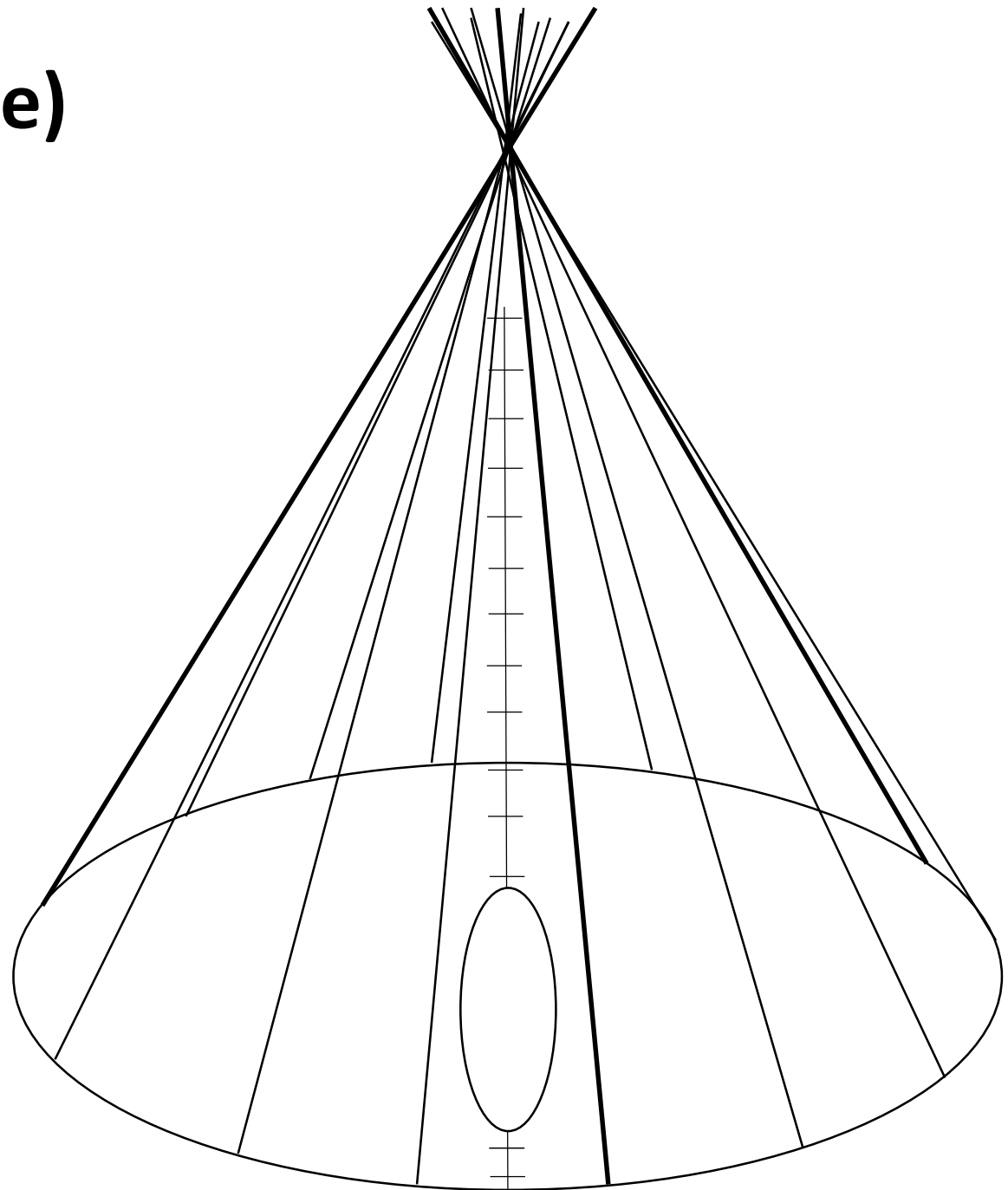
## Pakosenimowin

We must maintain, or have, hope for ourselves, our family and our community, both materially and spiritually.



# Ultimate Protection (Hide) Kanawentakosiwin

The ultimate responsibility is to achieve and protect a healthy, balanced, and caring mind, body and spirit as individuals, family and community. The hide provides warmth and protection.



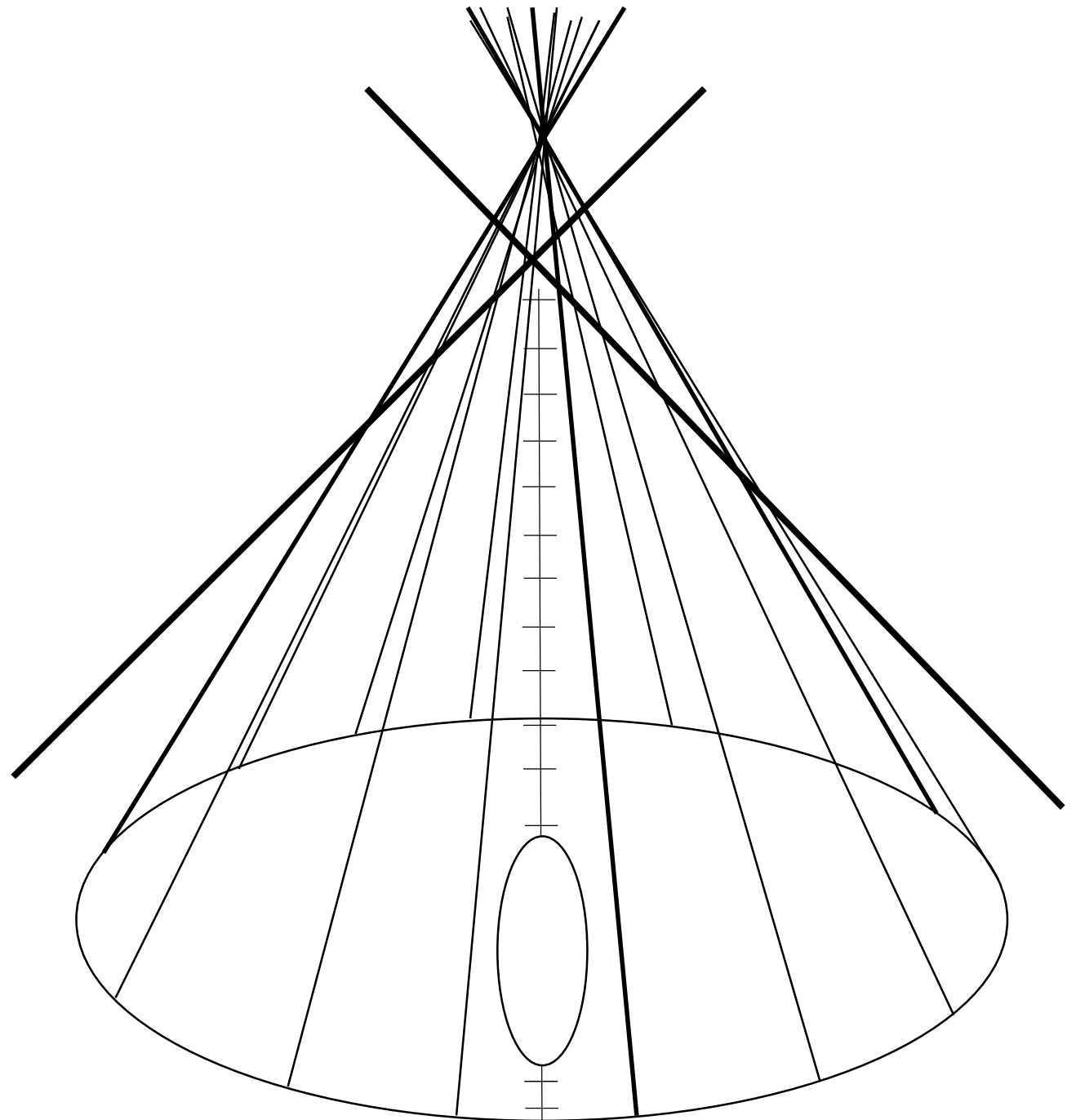
# Control Flaps

## Ohpapahtekanah

Teach that we are all connected by relationships and that we depend on each other. We cannot exist alone.

When closed, they are like the arms of our mother embracing us. When open, they complete the silhouette of a woman in prayer.

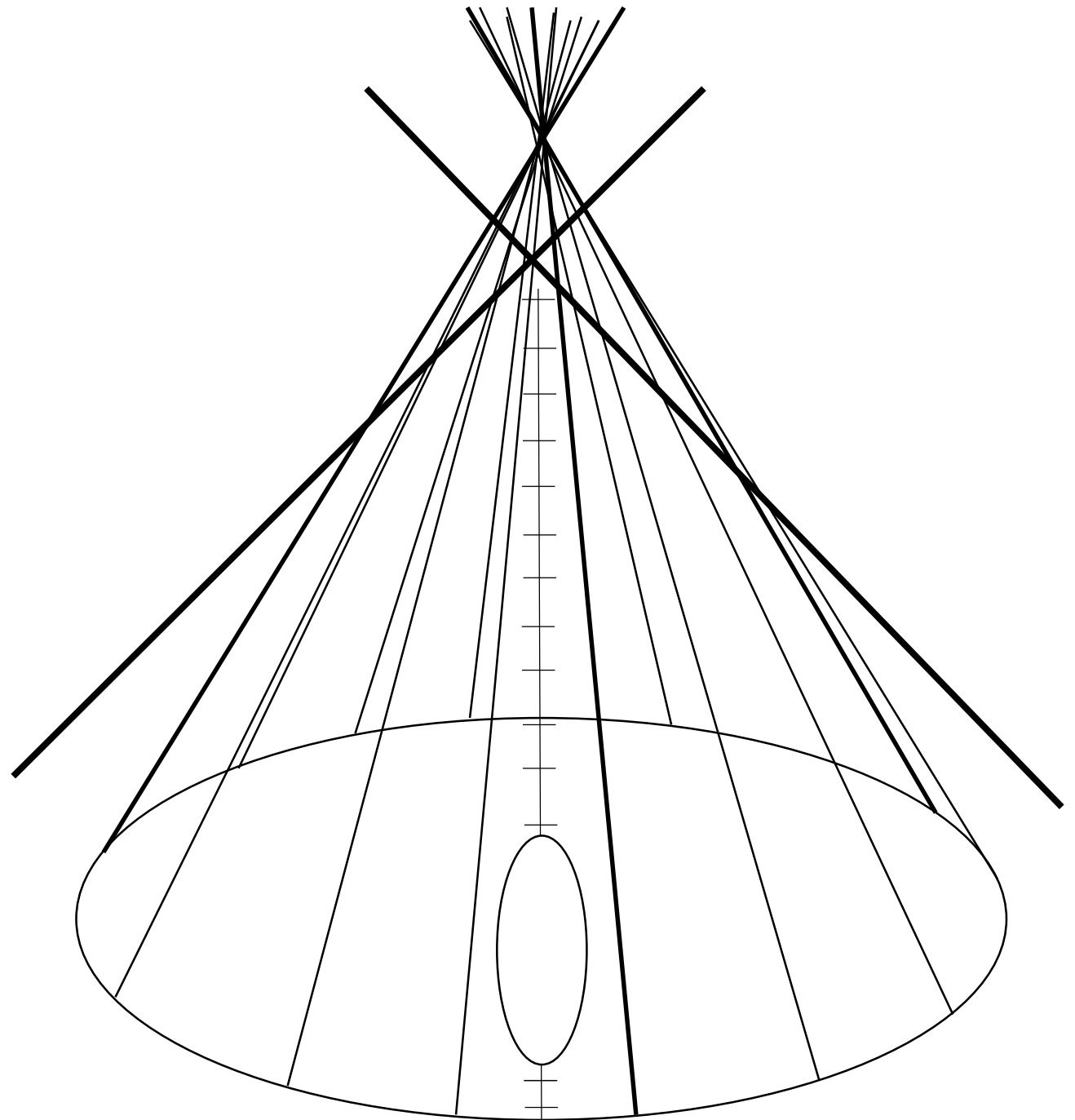
The poles that hold the flaps are called Ohpapahtahtikwa.



# 14 PINS

## Sakipasowahtikwa

Keeps the Tipi intact  
like a family.



# Resources

- [Tipi Teachings](#) by Audrey Guibouche
- [Cree \(Nehiyawak\) Teaching](#) by Mary Lee
- [Tipi Pole Values Book](#) by Ms. Seitzie