

Indigenous Education

North Vancouver School District



IF THERE ARE ANY INDIGENOUS STUDENTS, TEACHING, ACTIVITIES, OR HIGHLIGHTS FROM YOUR RESPECTIVE SCHOOLS THAT YOU WOULD LIKE TO BE INCLUDED, PLEASE FORWARD TO BRANDI OR JOHANNE.



Grade 6/7 students Xwemélch'stn Etsimxwawtxw - Capilano Little Ones learn how to make Dream Catchers.



What's happening

Ojibwe Teachings - Dream Catchers

They're a common sight in tourist shops, but dream catchers reflect more valuable teachings based on traditional oral story and rooted in culture.

[\[Learn More\]](#) [\[Learn More\]](#)



First Peoples Principals of Learning

- Learning involves recognizing some knowledge is sacred & is only shared with permission and/or certain situations



Reflection on ceremonies

Consider the following: Where does smudging originate from? Various Indigenous groups smudge, however the burning of the 'Four Sacred Medicines' → Tobacco, Sweetgrass, Sage and Cedar is Anishinaabe in origin

What is Ceremony?

- An expression of Indigenous culture, values, beliefs, and traditions
- Involves spirituality - but does not involve religion
- Indigenous people must be meaningfully present and participating
 - Nothing about us without us
- Connected to specific territories and cultures of specific Nations
- Following protocols (know and acknowledge who and where knowledge comes from) and permissions for sharing, and accepting restrictions and boundaries when they are given.
- Accepting responsibilities as knowledge carriers & as witnesses.

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We would like to thank the Coast Salish people, specifically the Skwxwú7mesh (Squamish) Nation and səlilwətaʔ (Tseil-Waututh) Nation, whose unceded traditional territory the North Vancouver School District resides on. We value the opportunity to learn, share and grow on this traditional territory.

For Consideration

Building strong relationships between students and educators and students and their learning

Social-Emotional Learning Trauma-Informed Practice

A NECESSARY PART OF TEACHING

Generational Trauma

The legacy of Residential School affects Indigenous people and communities to this day.



Colonial perspectives still dictate how Canadian society understands and operates on a day to day basis.

Resilience

We build resilience by building and maintaining healthy and caring relationships.

Create a safe space emotionally, mentally, physically, and spiritually. These are essential for a sense of belonging and inclusion.

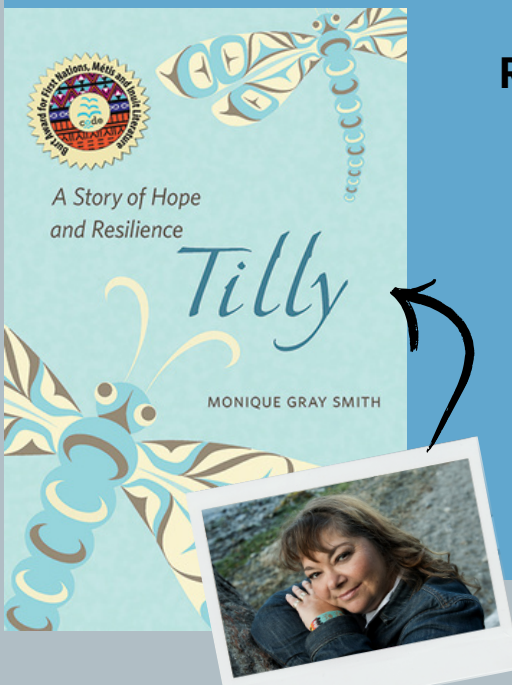
Healing

Revitalizing culture, language and traditions. Valuing our connection to the land and environment.



Responsibilities to understand the following:

- Indigenous people carry trauma
- School and education are the sites of trauma for many families
- We are in the process of building caring relationships
- Our actions will dictate the lasting future
- Love is medicine - We don't have to make life harsh or hard to "prepare youth for the 'real' world"



Monique Gray Smith - (Cree/Lakota) - Author, storyteller, speaker, and educator for hope, resilience, education and wellness.

Announcements

Upcoming Days of Significance of 2025

- April: Genocide Remembrance, Condemnation and Prevention Month
- April 11-20: Toonik Tyme (Celebration of Inuit traditions and the return of spring)
- April 12th - Indian Act Introduced (1876)
- April 19th - Potlatch and Tamanawas Banned (1884)
- April 19th - Creation of Residential Schools (1884)



UBC hosts the 2025 Indigenous Math Education Symposium

FROM STARS ABOVE TO WATER BELOW:

Indigenous Stories of STEM Education for Mathematical Flourishing
May 13 and May 20, 2025 (Virtual)

Registration is NOW Open!



Contact: indigenous.matheduc@ubc.ca



design: Billy Yovanovich

The skies hold stories, the Elders say. Looking up, maybe you've experienced the Northern Lights as Spirits dancing across the winter sky? Or perhaps you've seen the Northern Lights as "Ancestors Checking in" as painted by Haida artist Billy Yovanovich? Across cultures and millennia humans have looked to the skies, stars, moon and sun for spiritual connection, guidance on living a good life, and direction for navigating across time and place.

Indigenous astronomy offers stories, not of a static sky, but one full of multiple dimensions that help guide relationships between humans and more-than-human worlds. It binds water, stars, land, humans and more-than-humans with the cycles of sky movements and rhythms of the celestial sky. And all of this is linked to practices of living well with each other and Earth.

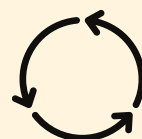
This year's theme – From Stars Above to Water Below: Indigenous Stories of STEM Education for Mathematical Flourishing – embraces connections between Indigenous astronomy, STEM (Science, Technology, Engineering, Mathematics) education, water as life-worlds, and Indigenous stories.



The Indigenous Mathematics K-12 Network



Webinars



Past Symposia



Indigenous Math Resources

Genocide Remembrance, Condemnation and Prevention Month



Genocide Remembrance, Condemnation and Prevention Month, a time to honour the millions of people impacted by genocide. We recognize the resilience of survivors and their descendants. It is also a reminder of the lasting trauma genocide inflicts across generations and the importance of prevention in the future.



A Statement:



Resource links



UNIVERSITY OF ALBERTA

What are the stages of genocide?



Genocide Watch
The Alliance Against Genocide

Definition of Genocide



What's a "Cultural" Genocide?



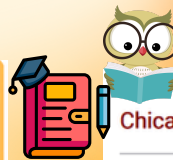
What Is Cultural Genocide? - CountyOffice.org



Last Stage of Genocide is Denial



Confronting Residential School Denialism



Chicago Journal of International Law

Volume 21 | Number 1

Article 7

6-1-2020

You're on Native Land: The Genocide Convention, Cultural Genocide, and Prevention of Indigenous Land Takings

Bonnie St. Charles

The First Step is to learn the Truth

Announcements

Financial and Entrepreneurial Foundations Mini Program

UBC SAUDER
SCHOOL OF BUSINESS



JA
British
Columbia

Member of
JA Canada



PROGRAMS FOR
INDIGENOUS
LEARNERS



March 11 - 9:45-2:00 - Kick off Event at NVSD 5th floor

April 16 and 23 - 12:00 -3:00 - JABC workshops at NVSD 5th floor

May 21 - 9:45-2:00 - Wrap Up at UBC

See your school's Indigenous support teacher for consent form

Explore the potential of running your own business! Through an exciting field trip to Sauder School of Business at UBC, workshops on financial literacy and business foundations, and inspiring sessions with Indigenous entrepreneurs, you will gain valuable insights on skills needed to be successful! Do not miss this chance to be part of a four-day journey that may lead you to join a 16-week Entrepreneurship Certificate Program in the 2025/2026 school year. We look forward to welcoming you to a program that can shape the leaders and innovators of tomorrow!

Open to Indigenous, Metis and Inuit students in grade 9-12

**TOPICS INCLUDE: PERSONAL FINANCE, ECONOMICS OF
SUCCESS AND DOLLARS WITH SENSE**

TO LEARN MORE: Contact Jennifer Kinakin
NVSD District Career
Coordinator
jkinakin@sd44.ca


**North Vancouver
School District**
the natural place to learn

Announcements



PHOTO, VIDEO & ART CONTEST FOR CANADIAN INDIGENOUS YOUTH



Celebrating the rich cultural & heritage traditions of Indigenous people, FORED sponsors this annual contest with cash prizes for Indigenous youth.

Theme: **Traditional Knowledge & Medicine** Prize: **4 x \$150 prizes** with at least one national winner. *Group work shares prize.* 💰

DEADLINE:
MAY 23, 2025



Interview a local elder about homemade salal tea on video? Creativity of all kinds is welcomed.

Contest Details: Please submit entries via the easy entry form on our website. <https://www.foredbc.org/traditional-knowledge-contest> Entries may also be mailed to the address at bottom.

- Eligibility: **youths aged 5-18 of First Nations, Inuit, Métis, or self-declared ancestry.**
 - Participants must include **their name, band affiliation/ancestry, home address, phone & email address, parent & teacher contact, grade & school** on [website entry form](#) or with mailed entries.
 - Please include a brief description of how your artwork relates to traditional knowledge and medicine. **DEADLINE: May 23/25**
- All original artistic work accepted: i.e. pencil, crayon, paint, mural, collage, photos, animations, videos etc. (.jpg, .pdf, .png, .mp4, .MOV). **Minimum image size 2MB.** Videos must be less than 3 min. **Please have someone take a photo of you with your artwork if possible.**
 - By entering, winners agree their names & entries can be published in local & social media, or displayed on BC Ministry of Education sites for Indigenous People's Day, June 21, & our [website](#).
 - All entrants qualify for complimentary, honorary youth membership. No commercial use of entries.
 - **Mailed entries won't be returned. Only winners will be notified.**
 - See how Indigenous volunteer mentors integrate traditional knowledge into natural resources practices on our [YouTube](#). **Follow us on social @foredbc.**
 - Complimentary teacher & youth activities by age group on Indigenous culture available [here](#).

Questions? Email education@foredbc.org.

FORED BC is a charitable association established in 1925. We work with volunteers on community-based sustainability projects. We thank our generous donors; the Province of BC & the Vancouver Foundation.



#213 - 4481 W.10th Ave. Vancouver, BC V6R 4R8
P: 604-737-8555 E: info@foredbc.org W: foredbc.org

Support balanced **education** about our **environment** & sustainable **natural resources**. Trusted since 1925.

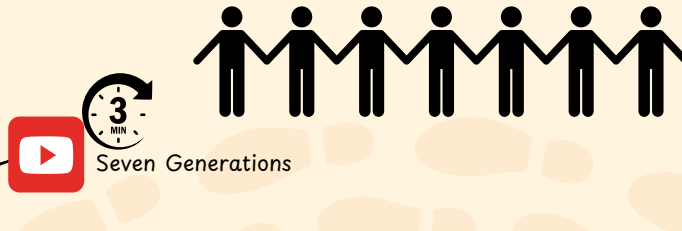


Editorial Reflection: Indigenous Sense of Time



Upcoming Topics:

- 7 Generations ✓
- Time Immemorial
- Canada's 157 years
- Patience and Time



Seven Generations

A deeper reflection on our existence beyond our current lifetimes. What we do in our lifetime reflects what has been passed down from the previous generations, our parents, their parents, and their parents before them. With their knowledge, we make choices and actions that in turn will be passed down to the next generations, our children, their children and their children after them. [\[Link\]](#)



The Movement of
Indigenous-led
Conservation



Responsibility

The Seven Generations perspective is also considered when engaging in discussions around responsibility for environmental sustainability. Consider, how the choices we make today affect the future generations that will be unknown to us? How are we supporting the children and people of the future in a world we will never see? Are we honouring them and their rights and freedoms on this land?

Healing

This idea can be applied to understand intergenerational trauma. Survivors of residential school have said that it will take several generations for Indigenous families and communities to fully heal from the trauma inflicted from these institutions. Indigenous people remain resilient as we travel on our healing journeys; however the Truth and Reconciliation aspect of this work is required of all Canadian society. [\[Link\]](#)



From the Haisla Nation, Hip-Hop Duo, Snotty Nose Rez Kids' music video: Red Future



Imagining the next seven generations | Skawennati

Thriving

Stereotypes place Indigenous people as objects of the past. Rather than being frozen in history, Seven Generations involves the imagining Indigenous peoples not only in the past, but also in the future. We are active agents building and creating futures while simultaneously upholding values and culture from our loved ones in the past.

Indigenous Futurism and
Science Fiction Book List

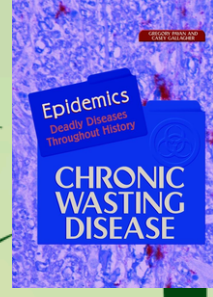
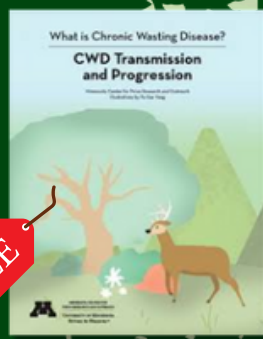


Sincerely,
J. Nielsen
Indigenous Education

Researched &
Assembled by
Indigenous students
@ Sherwood Park

YOUTH COLUMN

THE UNDEAD DEER



Q & A

Q: What is CWD?

A: Chronic Wasting Disease

Q: Can humans catch CWD?

A: *The hasn't been any reported cases... yet!*

Q: Can we still eat the meat from animals that test positive with CWD?

A: *No, it's not recommended.*

- Thinness
- Stumbling
- lethargic
- eating less
- lacking the fear of people
- Isolated from herd
- always fatal



**Drooling,
Droopy head
& ears**



- [BC Conservation officer](#)
- [CWD-Province of BC](#)
- [BC Centre for disease control](#)
- [BC Wildlife Federation](#)



ZOMBIE

Deer in British Columbia

YOUTH COLUMN

Indigenous Kids Review Indigenous texts

Story: I wish I could have a copy of the story so when I have kids, they'll have a copy, my grandkids will have one, and when I have great grandkids they'll have one. That's how much I love this book.

Art: It seemed really good, I love this. You can see that someone's hand drawn it, but it also looks really professional.

Language: I like the footnotes, it adds an interesting twist in to it. They use different words, like Sha means Sun.

Culture: Oh my god, I don't know what to say, the culture is half of this book, making it really nice.

Other thoughts: It's beautiful, love it love it. I wouldn't want to change anything, it should be a mile long, so I can read it forever. Like a series that keeps coming out. (A.C. grade 6)



Story: The pages are very full, lots of things happening all over place.

Art: It's a little chaotic, some drawings are really nice.

Language: I can't understand what this says, lots of words are not in English. But if it were in Squamish, that would be interesting.

(S.C. grade 4)

Story: It has a good story line, lots of things happening.

Art: I like the cover, it reminds me of the Squamish Nation centre.

Language: It's a bit harder to read than I thought, sometimes I forget to check the footnotes, or I mix them up.

Culture: It reminds me of Indigenous stories with characters like Trickster Raven and the Sasquatch. I wonder if they would add other characters.

(M.V. grade 7)

Story: It's very good, because of the characters, I thought it was fun.

Art: It's super good, because the background is nice, like the sun. It's an Indigenous sun, anything that's Indigenous, I love. If anybody puts anything Indigenous in front of my eyes, it immediately gets a ten out of ten.

Language: Good – sort of hard to read, a little hard but at the same time I like it.

Culture: it's got familiar characters – like Sasquatch, wolf, and raven. (D.N. grade 4)

Resource: Minecraft Education



Educational guide and Technical guide are provided

Explore the rich histories and vibrant cultures of Indigenous peoples through three immersive Minecraft Education experiences, created by Logics Academy.

These unique learning adventures invite students to step into the worlds of the Bloodvein River First Nation, the kwikwəłəm (Kwikwetlem) First Nation, and Michif Minecraft, a Métis inspired world developed in partnership with Rupertsland Institute.

Each journey offers an authentic, interactive exploration of Indigenous landscapes, traditions, and heritage, fostering a deeper understanding and appreciation of these diverse cultures through the power of play and creativity in Minecraft Education.



Resource: Their Voices Will Guide Us

The National Inquiry's Final Report includes [231 calls to action](#).

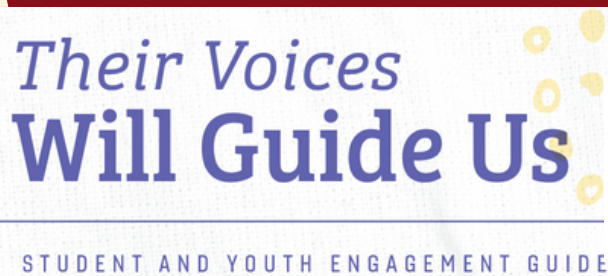
Answer the call: Calls for Educators: 11.1

We call upon all elementary, secondary, and post-secondary institutions and education authorities to educate and provide awareness to the public about missing and murdered Indigenous women, girls, and 2SLGBTQQIA people, and about the issues and root causes of violence they experience.

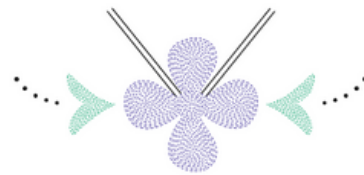
All curriculum development and programming should be done in partnership with Indigenous Peoples, especially Indigenous women, girls, and 2SLGBTQQIA people.

Such education and awareness must include historical and current truths about the genocide against Indigenous Peoples through state laws, policies, and colonial practices.

It should include, but not be limited to, teaching Indigenous history, law, and practices from Indigenous perspectives and the use of [Their Voices Will Guide Us](#) (Resource for K-12) with children and youth.



National Inquiry into
Missing and Murdered
Indigenous Women and Girls



Enquête nationale sur
les femmes et les filles autochtones
disparues et assassinées

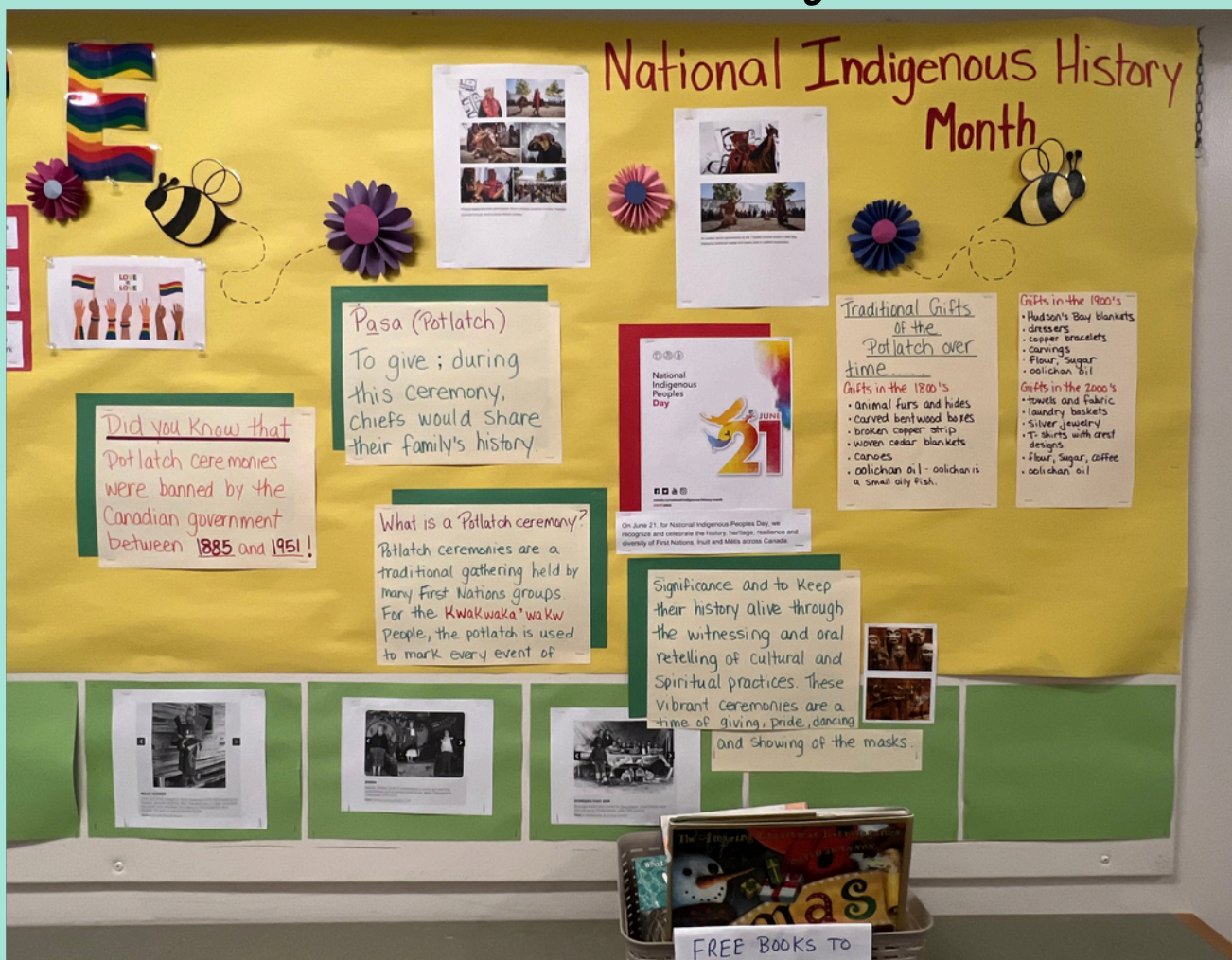
The Resource [Their Voices Will Guide Us](#) includes books lists, lesson ideas and themes to explore - such as these examples for younger years

- importance of family and community
- kinship names in Indigenous languages especially for women and girls
- interconnectedness
- identity
- respect for self and others
- role of women and girls in family and in the community
- role of men and boys in family and in the community
- role of two-spirit people in family and in the community
- impacts of devaluation of women, girls and children
- safety of girls
- seven generation teaching
- seven sacred teachings

Resources: Kwakwaka'wakw/Ligwilda'xw

Did you know that there are **203** Indigenous communities in British Columbia. It is impossible to know each one of these communities, even from an Indigenous perspective. I can see how it can be challenging for many trying to find credible sources to support personal and classroom learning. I have compiled a short list of books, films, links and generic information on one of BC coastal nation. For access to *authentic Kwakwaka'wakw & Ligwilda'xw K-12+ Resources* please follow this [link](#).

Sincerely, B. Price



Sherwood Park Elementary Library Bulletin Board, June 2024

Resource: Indigenous Representation



Sonja Nahanee creates Coast Salish woven regalia for Barbie Dolls

Dolls and Indigenous Regalia

Sharing Knowledge

Sonja Nahanee, North Van District ISW and amazing weaver shows her work, "Here is something I have been working on for the last month. I wanted a physical representation of the regalia we would use pre-contact. The woven full dress is more contemporary and modern. This will be a great teaching tool for the children."



Reflection

How is it different, engaging with regalia on a doll versus regalia at a museum?



Join the conversation

Indigenous perspective on Indigenous representation with Barbie, the dolls, the franchise and the movie.



Resource: Can Core Film Collection

Canada's largest collection of Indigenous Studies videos plus over 21,000 titles correlated to all areas of the K-12 curriculum!



Fully bilingual streaming platform
Create and save playlists for teaching and student use
NEW content added weekly



Can-Core can be accessed on the school internet simply by going to can-core.ca.

Can-Core can be accessed from home by logging in with the following shared account:

User Name: **sd44guest** Password: **LionsGate**

Additional help resources are available here:

Help - Canadian Core Curriculum On-Demand - www.can-core.ca

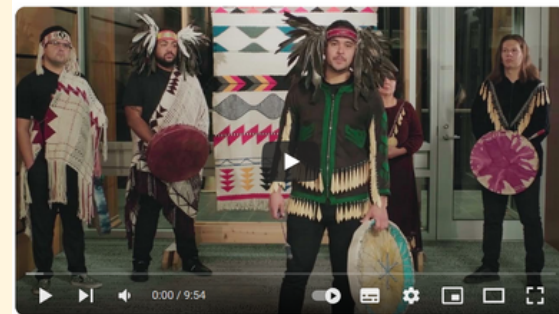


Helpful Protocols: Song Sharing

Protocols for Song Sharing

When it comes to sharing songs that belong to Indigenous peoples, they must follow sharing protocol. It's our responsibility to say the following information very clearly before sharing Indigenous songs:

- Who composed the song?
- Who/which family does the song belong to, including their Nation?
- Do you have permissions for sharing in their song? Who gave you permission?
- Context for singing this song - the song's history or story is explained
- Are the circumstances for bringing out the specific song met? (ex. family and/or elders present, honorariums, etc)



Prayer Song

Terminology matters: Gifted vs. Shared

The word 'gifted' implies an exchange of ownership. To be gifted a song implies that you are now the rights holders to the song and are in charge of its use and protection. Typically, this honour is reserved for family members of the composer.

The word 'shared' is more appropriate in the case of Chief Dan George's *Prayer Song*. This song's use and protection does and will continue to reside with the George Family.

We are grateful to the George Family, as they share *The Prayer Song* with us.



Changing/Altering the song

Making changes or altering an Indigenous song without consent is a form of cultural appropriation. Songs reflect a part of Indigenous oral history. We know who we are because our history and culture is passed down exactly as it always has for generations.

