

Indigenous Education

North Vancouver School District



Eslha7an students using their new smoker to make smoked salmon



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.



What's happening



Traditional Foods

Students at Eslha7an are thrilled to use their new smoker. Smoked salmon has a long history as a traditional food item for Indigenous people all along the coast of BC and in the US .



Reflection

Consider the importance of eating local foods.

Smokers in NVSD

New smokers have been made available to several Secondary Schools in North Vancouver School District. Consider engaging with traditional food as part of Land-Based Learning.

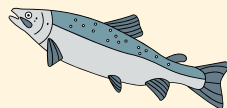


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We would like to thank the Coast Salish people, specifically the Skwxwú7mesh (Squamish) Nation and səliłwətaʔ (Tseil-Waututh) Nation, whose unceded traditional territory the North Vancouver School District resides on. We value the opportunity to learn,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

What's Happening

Herring Teachings at Vancouver Aquarium Aqua-school

Mr. Young's Cleveland Elementary grade 4/5 students spent a week at the Vancouver Aquarium's Aqua-school program. On Jan 17th, NVSD Indigenous Ed teacher, Johanne Nielsen shared herring teachings and information on sustainable harvesting practices currently used by their Nation, the Heiltsuk people.

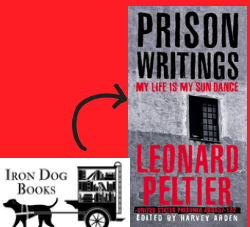
Interested in collaborating to bring in Indigenous learning into your classroom with good intentions?

Connect with Johanne and Brandi via email:

jnielsen@sd44.ca

bprice@sd44.ca

VIEW DEMO



January 20th, 2025



Leonard Peltier Granted Clemency

On January 20th, 2025, Former President Joseph R. Biden, JR. granted clemency to Indigenous activist, Leonard Peltier who has been convicted of killing two FBI agents in 1975 on the Pine Ridge Reservation in South Dakota. Despite the overwhelming evidence of prosecutorial misconduct and due process violations throughout his trial, Peltier has been a political prisoner for nearly 50 years.

Former US congresswoman, Deb Haaland stated that "Peltier's release signifies a measure of justice that has long evaded so many Indigenous communities."

JOSEPH R. BIDEN, JR. *President of the United States of America*

TO ALL TO WHOM THESE PRESENTS SHALL COME, GREETING:

I HEREBY COMMUTE the remainder of the total sentence of imprisonment imposed upon **LEONARD PELTIER**, Reg. No. 89637-132, to be served in its entirety on home confinement, to take effect on **February 18, 2025**. I leave intact all other components of the sentence.

I HEREBY DESIGNATE, direct, and empower the Pardon Attorney, as my representative, to deliver to the Bureau of Prisons a certified copy of the signed warrant as evidence of my action in order to carry into effect the terms of these grants of clemency, and to deliver a certified copy of the signed warrant to each person to whom I have granted clemency as evidence of my action.

IN TESTIMONY WHEREOF, I have hereunto signed my name and caused the seal of the Department of Justice to be affixed.

Done at the City of Washington this 19th day of January in the year of our Lord Two Thousand and Twenty-Five and of the Independence of the United States the Two Hundred and Forty-Ninth.



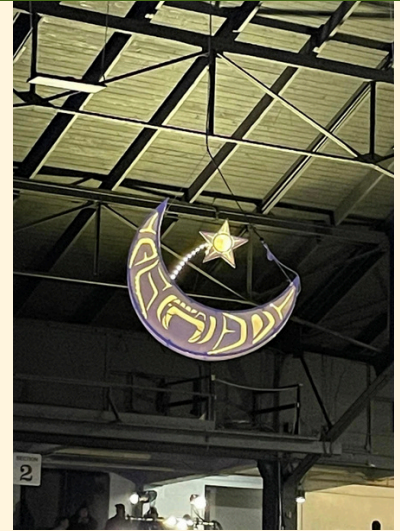
Joseph R. Biden Jr.
JOSEPH R. BIDEN JR.
President



Announcements

Upcoming Days of Significance of 2025

- February 14th - Annual Women's Memorial March
- February 14th - Have a Heart Day
- February 21th - International Mother Language Day
- February 28th - March 1st - Hoobiye!



Hoobiye! - Nisga'a New Year

WHERE ?

Location:
PNE Forum
Vancouver

HOW ?

Everyone is welcome
No ticket purchase
required for admittance

WHY ?

Learn about **saak, the saviour fish** AKA: eulachon, ooligan, hooligan, candlefish, or Thaleichthys pacificus.

[\[Link\]](#)

WHEN ?

Dates:
February 28 & March 1

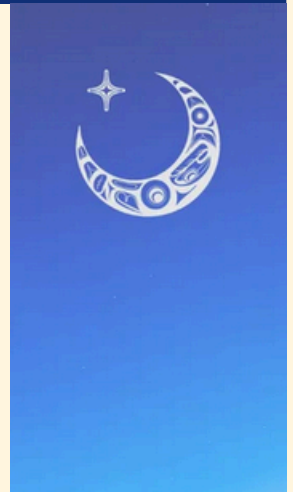
WHAT ?

Hoobiye! A celebration of Nisga'a culture, tradition, and community.

[\[Link\]](#)

WHO ?

Nisga'a
Ts'amiks
Vancouver
Society



Editorial Reflection: Indigenous Identity



.....➔ Indigenous identity is a complex and at times political topic. From an Indigenous perspective, many view it beyond blood quantum, rather communities place the value the social relations with each other and the land. When meeting new people, one of the first things an elder might say to you, is ask you about your nation and family. It is not to mean any offense, often they are just trying to find out if there is a family connection (*most Indigenous people have big families*).



Understanding identity is an iterative process of continuous reflection and growth. One's life experience profoundly shapes their world view.



Expressing positionality in the classroom opens the door for in-depth cultural learning experience. When an Indigenous student can proudly say who they are and where they come from, as an indigenous educator, I am able to contextualize a bit of their background so I can find appropriate and authentic classroom resources that will not only benefit the Indigenous student but all students. Indigenous students want to learn about their stories, languages and culture. Below is an excerpt from a grade 5 student who provided the land acknowledgment at their school's Orange Shirt Day assembly.

CULTURE

"Hello, My name is Isla Little. I am of Mohawk and European ancestry. I am grateful for my Indigenous heritage and the teachings that were passed down to me. Queen Mary is located on the traditional territory of the Musqueam, Skwxwú7mesh, and Tsel-waututh nations. I would like to express gratitude to the Coast Salish people for taking care of the land, animals, and waters so that we may thrive. Thank you, Nya weh, and huy chexw a.



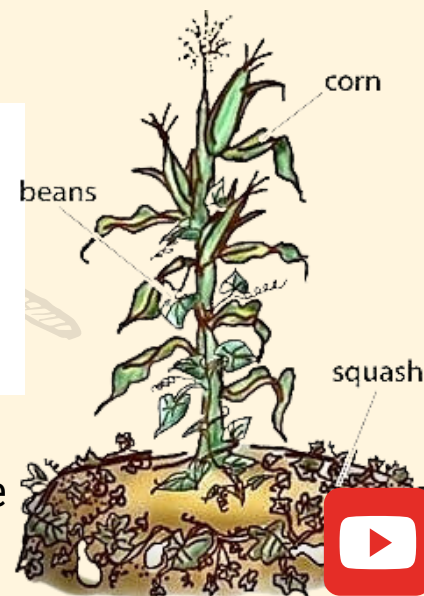
Isla's positionality has provided me with enough information to further research her nation. My curiosity led me to the story of the three sisters and some of the wonderful foods & knowledge that the Haudenosaunee people have shared with the world.



Sincerely,
B. Price
Indigenous Education



The Three
Sisters recipe



The Three
Sisters Story

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 (Kwkwetlem) 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.

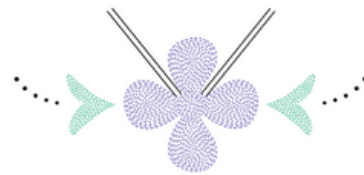
Such education and awareness must include historical and current truths about the genocide against Indigenous Peoples through state laws, policies, and colonial practices.

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.

Their Voices
Will Guide Us

STUDENT AND YOUTH ENGAGEMENT GUIDE

National Inquiry into
Missing and Murdered
Indigenous Women and Girls



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

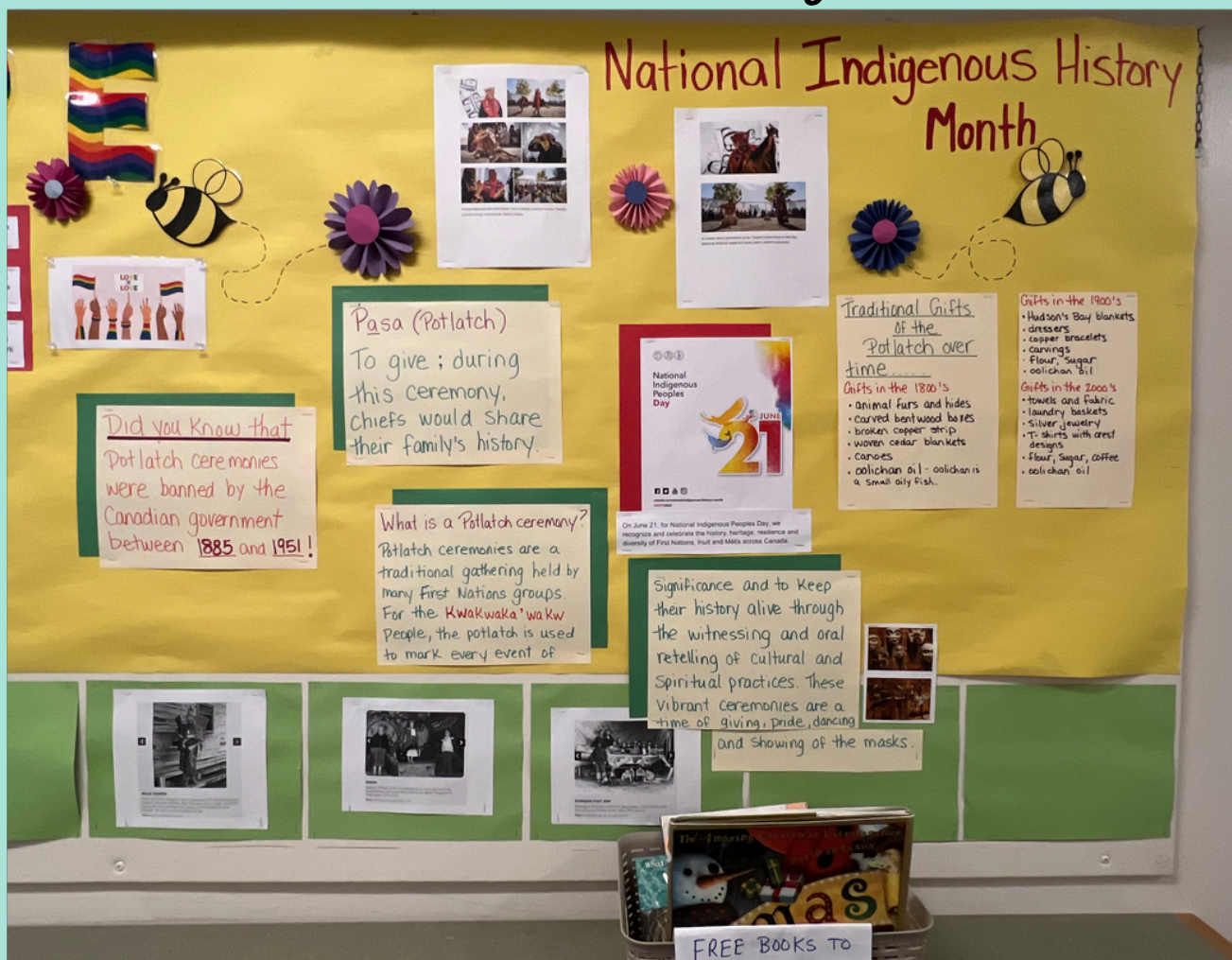
The Resource [Their Voices Will Guide Us](#) includes books lists, lesson ideas and themes to explore - such as these examples for younger years

- 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



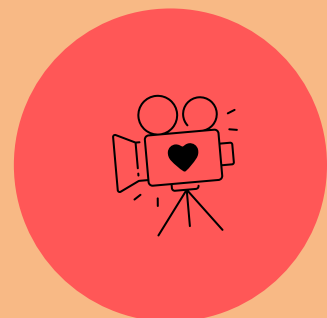
Can-Core can be accessed on the school internet simply by going to can-core.ca.

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 it's 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.

