

Indigenous Education

North Vancouver School District



Indigenous students at Westview leading Indigenous salmon cleansing ceremony.



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



Cedar Brushing - A Cleansing Ceremony

Students at Westview Elementary lead the Salmon Brushing Ceremony with drumming.

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? (hint: it comes from a different territory not local to here *see next month's flyer for the answer)

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.

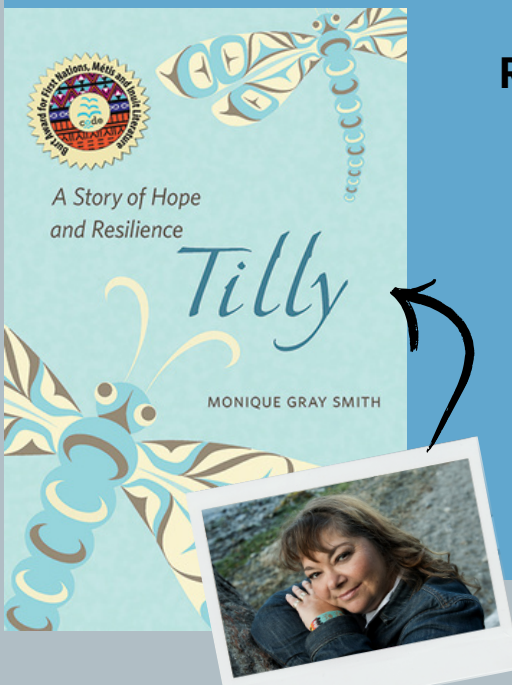
Healing

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

- Spring Equinox - Two-Spirit Celebration & Awareness Day
- March 22nd - World Water Day
- March 31st - National Indigenous Languages Day
- April: Genocide Remembrance, Condemnation and Prevention Month
- April 11-20: Toonik Tyme (Celebration of Inuit traditions and the return of spring)

Celebrate Indigenous Languages



Two-Spirit and Indigenous LGBTQQIA+ Celebration and Awareness Day



Location:

The Birdhouse
44 W 4th Ave.
Vancouver



Hosted by --> [Community Based Research Center](#):

This day is vital for raising awareness and educating the public on Two-Spirit resurgence through demonstrations, proclamations, and community celebrations. We hope everyone will join us in recognizing the significance of this day.

Afternoon of Activities:

Opening Ceremony, speeches from community activists and city officials, and arts-based research activities and discussions.

Date and Time:
1:00pm - 6:00pm
Friday March 21st

Two-Spirit Dance Party:

Community speakers and performances by Two-Spirit, queer, and trans drag artists. Everyone is invited to join in, share, create, dance, and build solidarity with us.

Date and Time:
9:00pm - 2:00am
Friday March 21st



International Mother Language : Feburary 21st



Decade of Indigenous languages 2022-2032: 10 Goals

How many Indigenous languages are there in Canada?

There are about **70** distinct Indigenous languages spoken by First Nations, Inuit & Metis.

How many Indigenous languages are there in BC?

There are over **35** languages in BC.

What is a language family?

A group of languages that share a common ancestor. There are **7** language families in BC and about **12** languages families across Canada.

What is a language dialect? How many are in BC?

Languages that are related, but have some distinct geographical differences. Speakers of different dialects can usually understand each other. *Eg. Canadian English Vs Australian English Vs. England English.* In BC, there are about **96** Indigenous dialects.

What can Educators do?

- Become a life long Indigenous language advocate.
- Learn an Indigenous language.
- Support & encourage in-class Indigenous language learning.
- Support the legislations of S-212 An Act for the advancement of the aboriginal languages of Canada and to recognize and respect aboriginal language rights

TRC Calls to Action: Article 13-17 (Language & Culture)

DRIPA: Article 13-16

March 31st: National Indigenous Language Day

"The hardest part of learning an Indigenous language is just getting started."

B. Price, Indigenous Educator, NVSD



FIRST PEOPLES'
CULTURAL COUNCIL

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

Indigenous Gathering

By Indigenous Resistance

**@ The Vancouver Flea Market
703 Terminal Ave**

March 22nd, 2025, 10-4pm

Entry fee: \$3

Elders 55+ & children are free

There will be 40 Indigenous vendors

Fry Bread

Drumming & Singing

Everyone welcome!

**Come enjoy and support
Indigenous!**

Vending tables are \$40 each

Contact Ben 236-858-4948

For more info.



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:

- “Indian Time” ✓
- Circular Time vs. Linear Time ✓
- 7 Generations
- Time Immemorial
- Canada’s 157 years
- Patience and Time



“Ah, she’s running on Indian Time”

A typically pejorative way to say that an Indigenous individual has a tendency to be late or to move slowly. I joke with relatives on this topic, but these jokes come with a context of history and Indigenous methodology in learning. Let’s explore the concept of time with an Indigenous perspective.

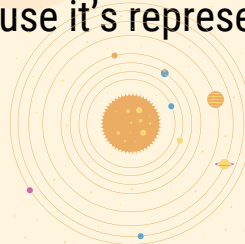
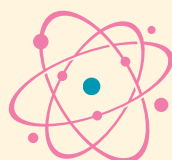
The BC curriculum for English studies offers ‘circular, iterative, cyclical’ as a narrative structure found in First People’s Text, but it is more than just a funky method of story telling. Imagine walking along a path. A linear path implies that once you’ve moved away from the past, it can never be revisited. Now imagine moving along a circular path, while you as a person change constantly (we age, we grow), the path offers structure and predictability. If you drop garbage on a circular path, you will encounter the consequences of these actions in your future. Apply this idea to environmental stewardship. How we treat our land will have consequences on our future. Mono-cultures, exploitative resource extraction and non-renewable energy has consequences that we will have to return to. The conveniences of these choices are short lived while their impacts are long lasting. Everything is connected. The universe moves in circles, the day, the seasons, the planets, the sun, the galaxy, atoms, our circulation system, water cycles. To view life in one direction limits our own perspective. With circular time, we can see and live in the present, past and in the future.

Circular narrative structure is in our stories because it’s representing an Indigenous value.

Sincerely,

J. Nielsen

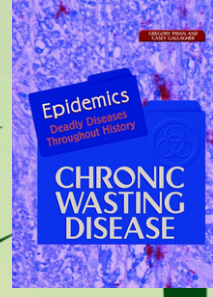
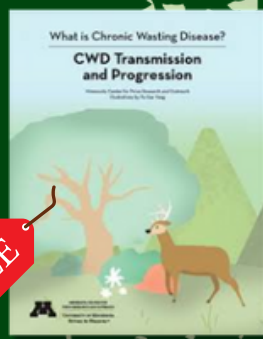
Indigenous Education



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 (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](#).

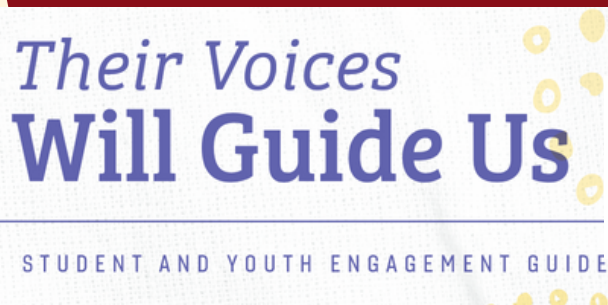
Answer the call: Calls for Educators: 11.1

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.

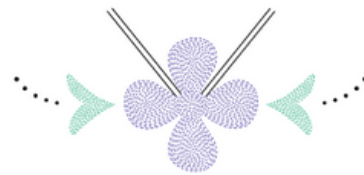
All curriculum development and programming should be done in partnership with Indigenous Peoples, especially Indigenous women, girls, and 2SLGBTQQIA people.

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.



National Inquiry into
Missing and Murdered
Indigenous Women and Girls



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

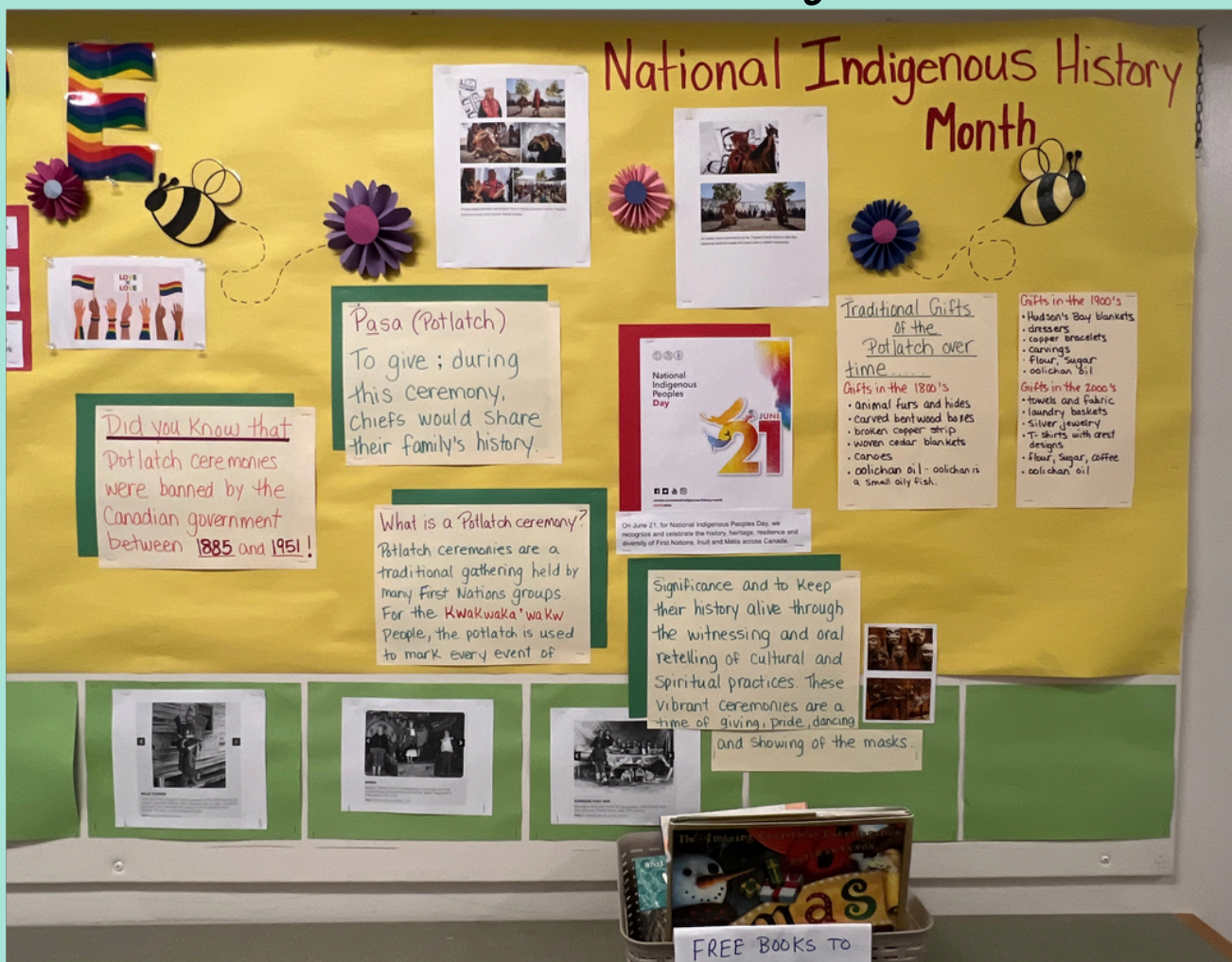
The Resource [Their Voices Will Guide Us](#) includes books lists, lesson ideas and themes to explore - such as these examples for younger years

- 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.

