

Indigenous Education

North Vancouver School District

April 6-17th, 2020

NVSD Indigenous Education Special Edition



NVSD Cares

Did you see the NVSD Cares Project? The NVSD would love to see your hearts. Read about the project [here](#). Please share your hearts too!

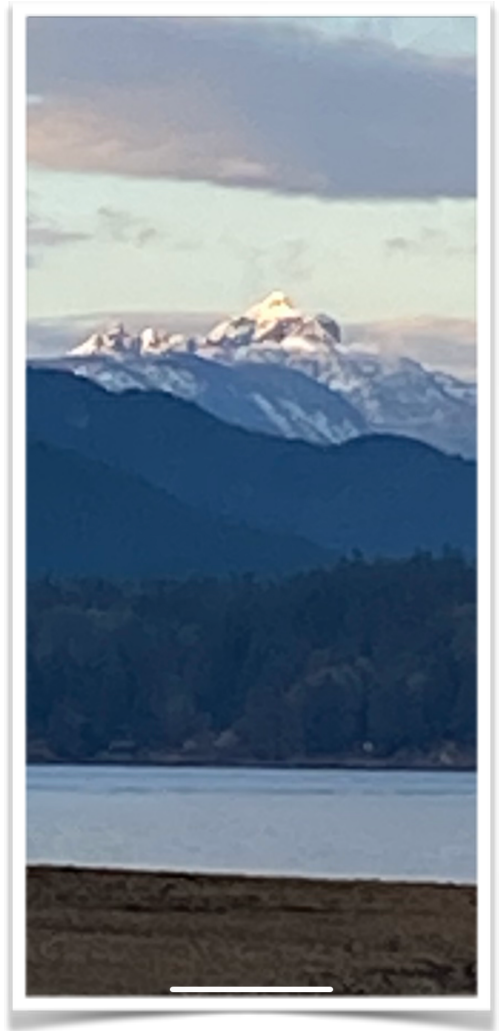
Skwxw7mesh Legend – The Flood

Shared with permission of Swalklanexw (Dallas Guss), member of the Squamish Nation and NVSD Indigenous Education Team

Then he plunged directly in the tradition, with no preface save a comprehensive sweep of his wonderful hands towards my wide window, against which the rains were beating.

“It was after a long, long time of this-this rain. The mountain-streams were swollen, the rivers choked, the sea began to rise and yet it rained; for weeks and weeks it rained.” He ceased speaking, while the shadows of centuries gone crept into his eyes. Tales of the misty past always inspired him.

“Yes,” he continued. “It rained for weeks and weeks, while the mountain torrents roared thundering down, and the sea crept silently up. The level lands were first to float in sea-water, then to disappear. The slopes were next to slip into the sea. The world was slowly being flooded. Hurriedly the Indian tribes gathered in one spot, a place of safety far above the



Nch'kay

We would like to thank the Coast Salish people, specifically the Skwxw7mesh Nation and Tsleil-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.

reach of the on-creeping sea. The spot was the circling shore of Lake Beautiful, up the North Arm. They held a Great Council and decided at once upon a plan of action. A giant canoe should be built, and some means contrived to anchor it in case the waters mounted to the heights. The men undertook the canoe, the women the anchorage.

“A giant tree was felled, and day and night the men toiled over its construction in the most stupendous canoe the world has ever known. Not an hour, not a moment, but many worked, while the toil-wearied ones slept, only to awake to renewed toil. Meanwhile, the women also worked at a cable-the largest, the longest, the strongest that Indian hands and teeth had ever made.

Scores of them gathered and prepared the cedar-fiber; scores of them plaited, rolled, and seasoned it; the scores of them chewed upon it inch by inch to make it pliable; scores of the oiled and worked, oiled and worked, oiled and worked it into a sea-resisting fabric. And still the sea crept up, and up, and up. It was the last day; hope of life for the people, of land for the world, was doomed. Strong hands, self-sacrificing hands, fastened the cable the women had made-one end to the giant canoe, the other about an enormous boulder, a vast immovable rock as firm as the foundations of the world-for might not the canoe, with its priceless freight, drift out, far out, to sea, and when the water subsided might not this ship of safety be leagues and leagues beyond the sight of land on the storm-driven Pacific?

“Then, with the bravest hearts that ever beat, noble hands lifted every child of the tribes into this vast canoe; not one single baby was overlooked. The canoe was stocked with food and fresh water, and, lastly, the ancient men and women of the race selected as guardians to these children, the bravest, most stalwart, handsomest young man of the tribes and the mother of the youngest baby in the camp-she was but a girl of sixteen, her child two weeks old; but she, too was brave and very beautiful. These two were placed, she at the bow of the canoe to watch, he at the stern to guide, and all the little children crowded between.

“And still the sea crept up, and up, and up. At the crest of the bluffs about Lake Beautiful, the doomed people crowded. Not a single person attempted to enter the canoe. There was no wailing, no crying for safety. ‘Let the little children, the young mother, and the bravest and best of our young men live,’ was all the farewell those in the canoe heard as the waters reached the summit, and-the canoe floated. Last of all to be seen was the top of the tallest tree, then- all was a world of water.

“For days and days there was no land-just the rushing of swirling, snarling sea; but the canoe rode safely at anchor, the cable those scores of passed faithful women had made held true as the hearts that beat behind the toil and labor of it all.”

“But one morning at sunrise, far to the south, a speck floated on the crest of the waters; at midday it was larger; at evening it was yet larger. The moon arose, and in its magic light the man at the stern saw it was a patch of land. All night he watched it grow, and at daybreak looked with glad eyes upon the summit of Mount Baker. He cut the cable, grasped his paddle in his strong young hands, and steered for the south. When they landed, the waters were sunken half down the mountain-side. The

children were lifted out; the beautiful young mother, the stalwart young brave, turned to each other, clasped hands, looked into each other's eyes-and smiled.”

“And down in the vast country that lies between Mount Baker and the Fraser River they made a new camp, built new lodges, where the little children grew and thrived, and lived and loved, and earth was repopulated by them.”

“The Squamish say that in a gigantic crevice half-way to the crest of Mount Baker may yet be seen the outlines of an enormous canoe; but I have never seen it myself.”

He ceased speaking with that far-off cadence in his voice with which he always ended a legend, and for a long time we both sat in silence listening to the rains that were still beating against the window.

'Protect your elders as they've protected you'



[reference](#)

Indigenous Artists have created a series of posters for Indigenous Communities to share about Physical Distancing, washing your hands and more to spread awareness. You can read about the posters [here](#).

Did you catch the Métis jigging contest that was held online?

“Dancing is healing and that’s what everybody needs at a time like this”

Elizabeth Michel

[reference](#)

Métis Jigging Contests are currently being held digitally. “From our home to yours-Talent Showcase 2020” organized by Elizabeth Michel has moved to digital competition. Read about the online competition [here](#). You can watch a video [here](#).

How Raven Steals the Sun

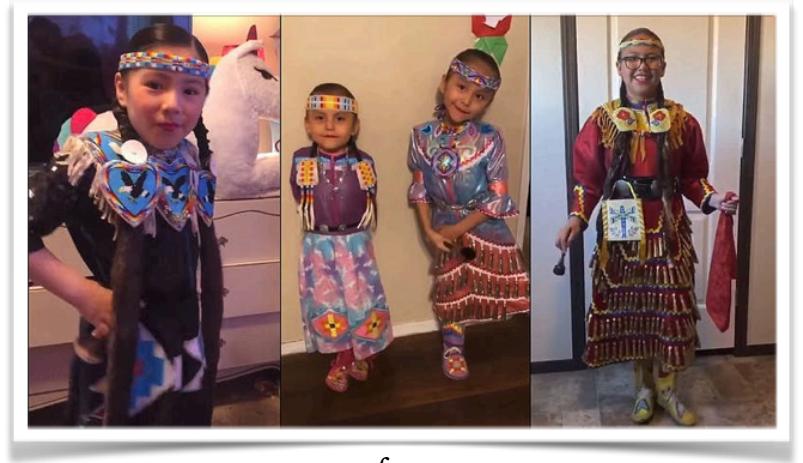
In this video Quentin Harris (SD 64) tells the story of *How Raven Steals the Sun* with a directed drawing lesson. To view the video click [here](#).



Video Challenge

Have you seen this video that went viral?

Indigenous youth created a video of themselves wearing their regalia using the popular “pass the brush” method. You can read about the video [here](#). You can watch the video [here](#).



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Resources

Please find below a list of resources to help embed Indigenous Worldview and Perspective in your class/course.

Many of the links can be used in different curricular areas. Please reach out to Brad Baker, Heather Myhre, Stephanie Maki and Dallas Guss if you would like to discuss how to use a resource.

NVSD Indigenous Education Weekly Flyers

Missed a previous issue? You can find all the NVSD Indigenous Education Weekly Flyers [here](#).

General Resources: BC Curriculum

[FNESC First Peoples of Learning Poster](#)

BC Ministry Resources

[First Peoples Principles of Learning](#)

[Indigenous Knowledge and Perspectives ADST K-12](#)

[Indigenous Knowledge and Perspectives in K-12 Curriculum](#)

[Indigenous Education Resource Inventory](#)

[Aboriginal Worldviews and Perspectives in the Classroom](#)

Local Knowledges

[Squamish Atlas: Map with Language](#)

[Tsleil-Waututh Nation](#)

[Musquem Education Resources](#)

[Métis Nation of B.C. Education Resources](#)

Cross Curricular

[NFB Indigenous Cinema](#)

[NVSD Entry Point Lessons from Old Portal Page](#)

[Voices of the Canoe](#)

[A Journey Into Time Immemorial](#)

[First Nations Pedagogy](#)

[Four Directions Teachings](#)

[Aboriginal Peoples Televisions Network](#)

[APTN Kids](#)

[APTN Moosemeat and Marmalade](#)

[OISE Deeping Knowledge Resources for and About Aboriginal Education](#)

[Inuktut Books online](#)

[Walking School Curriculum Surrey School District](#)

[Think Indigenous Cultural Teachings](#)

[30 Books to Read Digitally](#)

[IFAW Living With Dogs In A Good Way K-7](#)

[Molly of Denali PBS](#)

Science

[Knowing Home : Braiding Indigenous Science with Western Science Book 1](#)

[Knowing Home : Braiding Indigenous Science with Western Science Book 2](#)

[Taking Care of Ancestors: Fieldwork Protocols](#)

[OISE Deepening Knowledge Science](#)

[FNESC Science Resource Secondary](#)

[FNESC Science Resource Elementary 5-9](#)

[APTN Coyote Science](#)

[Seasonal Rounds Open School BC](#)

[Indigenous Astronomy CBC](#)

[Human Body An Integrated Science Learning Unit Uof Manitoba](#)

Math

[FNESC Math First Peoples](#)

[SFU Math Catcher](#)

[Indigenous Math and Knowledge Community of Practice](#)

[Deborah Sparrow - Blanket making as a mathematics and science practice and pedagogy](#)

[UBC Indigenous Math Education Network](#)

[Burnaby School District Weaving Math Aboriginal Mathematics Inquiry](#)

[Ojibwe Numeracy](#)

[Uof Regina Games Categorized by Mathematical Content](#)

CBC Mi'kmaq Waltes game

Show Me Your Math

Sealaska Heritage Math Education Resources

Alaska Native Knowledge Network

Culture

Native Art in Canada: An Ojibwa Elder's Art and Stories Moose Hide Tanning

Think Indigneous Cultural Teachings

Chippewa Heritage

The Tyee Knowlege in the Songs

Learning Through the Arts Royal Conservatory

Indigenous Corporate Training: Indigneous Culturally Modifed Trees

Chippewaheritage Kookum, the Medicine Keeper

Pow Wow Sweat

Gabriel Dumont Institute Virtual Museum

First Voices

Social Studies

NFB Indigenous Cinema

CBC The 8th Fire

FNESC Indian Residential School Resources Grades 5-12

Truth and Reconcilliation TRC

[TRC Calls to Action](#)

[100 Years of Loss](#)

[TRC They Came for the Children](#)

[Legacy of Hope: Forgotten: The Métis Residential School Experience](#)

[Legacy of Hope We Were So Far Away: The Inuit Experience of Residential Schools](#)

[Nishnawbe Aski Nation Resources on Indian Residential School and American Boarding Schools](#)

[Downie Wenjack](#)

[School District 71 The Secret Path lessons](#)

[BCTF Project of the Heart](#)

[FNESC BC First Nations Land, Title, and Governance Teacher Resource Guide](#)

[21 Things You May Not Have Known About the Indian Act Indigenous Corporate Training](#)

[BCTF Treaties](#)

[NFB Trick or Treaty](#)

[Trick or Treaty Teachers Guide](#)

[BC Treaty Commission: What's the Deal with Treaties?](#)

[Historica Canada: Treaties in Canada Education Guide](#)

[NFB Hi-Ho Mistahey](#)

[NFB Hi-Ho Mistahey Teachers Guide](#)

[FN Caring Society: Shannen's Dream](#)

[Coast Salish Spinning and Weaving UBC](#)

[Beyond 94 Truth And Reconciliation in Canada Teachers Guide](#)

Beyond 94

First Peoples Map of BC

Canadian Geographic Mapping Indigenous Languages

Indigenous Peoples of Canada Atlas First Nations

Indigenous Peoples of Canada Atlas Métis

Indigenous Peoples of Canada Atlas Inuit

Language Arts

FNESC English First Peoples

FNESC In Our Own Words

First Nations Pedagogy: Storytelling

Canada Reads

Cherie Dimaline The Marrow Thieves

Eden Robinson Son of A Trickster

Jesse Thistle From the Ashes

Tea And Bannock Stories: First Nations Community of Poetic Voices SFU

Poetry Foundations Native Poetry

Indigenous Peoples. Net Poetry