

Indigenous Education

North Vancouver School District



Sonja Nahanee creates Coast Salish woven regalia for Barbie Dolls

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



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.

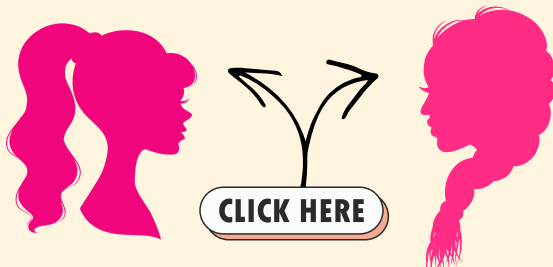


Table of Contents

What's happening

- Indigenous Regalia and Barbie
- Weaving at Capilano Elementary
- Ribbon Skirt Day - Jan 4th

Meet the Team

Announcements

- Days of Significance
 - Annual Women's Memorial March

Editorial Reflection

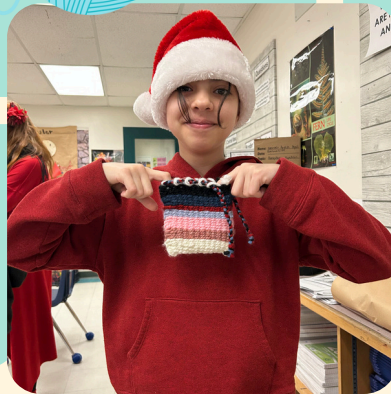
Resources

- Minecraft Education
- Their Voices Will Guide Us
- Kwakwaka'wakw/Ligwilda'xw Resources
- Can Core Film
- Helpful Protocols

We would like to thank the Coast Salish people, specifically the Skwxwú7mesh (Squamish) Nation and səlilwətaɬ (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 - Quarter Bag Weaving and Ribbon Skirt Day

Weaving at Capilano Elementary



January 4th

Recognizing National Ribbon Skirt Day

It's a day to honor Indigenous women, their culture, and their traditions. The day also recognizes the resilience of Indigenous peoples and their connection to their heritage.



Maya Graham in grade 12 wears a ribbon skirt.



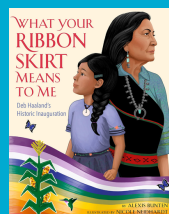
Support Indigenous owned businesses like **4 Generations Creations**

Isabella Kulak Story



Global NEWS

Carson Graham student club, *Indigenous Voices and Allies* are creating ribbon skirts and ribbon shirts.

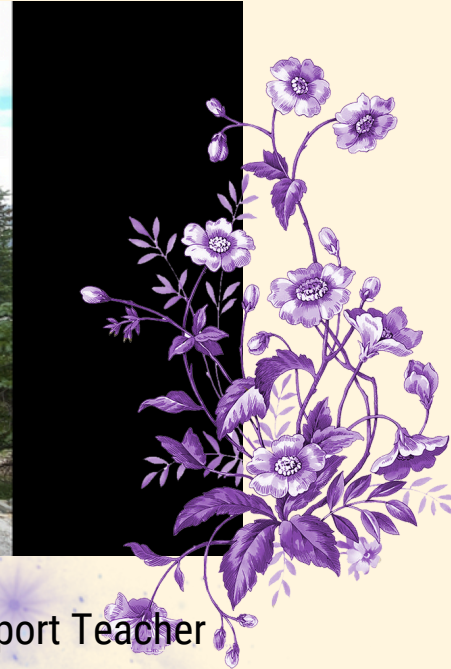


Indigenous Education

Meet the Team



Cassandra Brien



This is Cassandra Brien, and she is the Indigenous Support Teacher at Mountainside Secondary School. She grew up on the unceded territory of the Sto:lo, Sumas and Matsqui First Nations and has been living and working here on the North Shore since 2015. At MSS she teaches Social Studies classes, including Social Justice 12 and supports as the school's SOGI lead.

When she isn't at school, or doing the extensive readings for her Masters degree, she can be found on or near the ocean. Whether it is kayaking, swimming, searching out sea glass, or just sitting and listening to the waves, water is where her hearts feels the most full and her spirit most grounded. She also loves to cook elaborate meals for family and friends, visit plant stores, and hike with her dog, Ginny.

Announcements

Upcoming Days of Significance of 2025

- January 4th - National Ribbon Skirt Day
- January 26th - Survival Day/Invasion Day (Australia)
- February 14th - Annual Women's Memorial March
- February 14th - Have a Heart Day
- February 21th - International Mother Language Day



Annual Women's Memorial March - Feb 14th

Their spirits live within us



For three decades, this annual memorial march continues to honour the lives of missing and murdered women, and all women's and gender-diverse peoples' lives lost in the Vancouver Downtown Eastside. Indigenous women, girls, two spirit and trans people disproportionately continue to go missing or be murdered with minimal to no action to address these tragedies or the systemic nature of gendered violence, poverty, racism, or colonialism.

The February 14th Women's Memorial March is an opportunity to come together to grieve the loss of our beloved sisters, remember those who are still missing, and to dedicate ourselves to justice. We gather each year to mourn and remember our sisters by listening to their family members, by taking over the streets, and through spiritual ceremonies. Please join us.



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 schools 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.

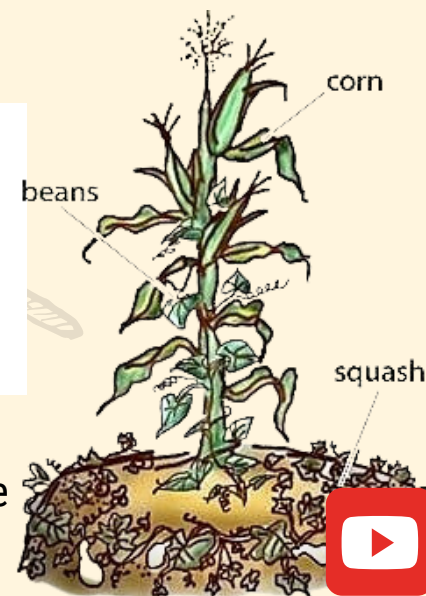


Isla's positionality has provided me with enough information to further research her nation. My curiosity led me the story of the three sisters and some of the wonderful foods & knowledge that the Haudenosaunee people have shared with the world.

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.

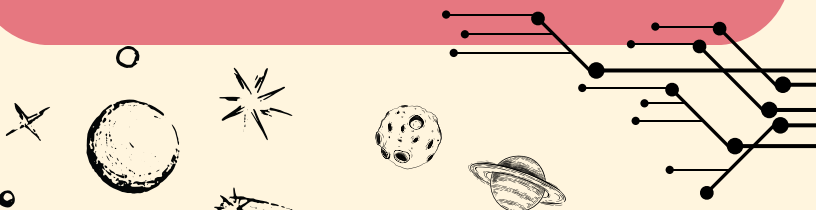
Culture: It reminds me of Indigenous stories with characters like Trickster Raven and the Sasquatch. I wonder if they would add other characters. (M. grade 7)

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](#).

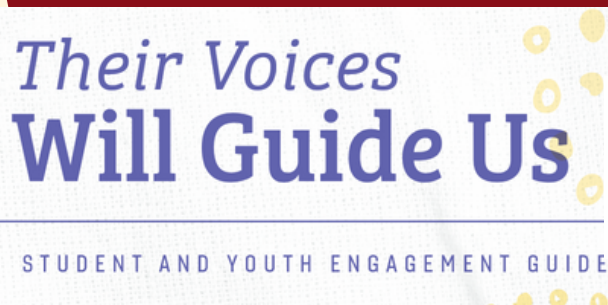
Answer the call: Calls for Educators: 11.1

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.

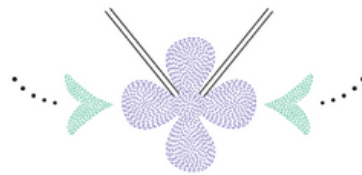
All curriculum development and programming should be done in partnership with Indigenous Peoples, especially Indigenous women, girls, and 2SLGBTQQIA people.

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

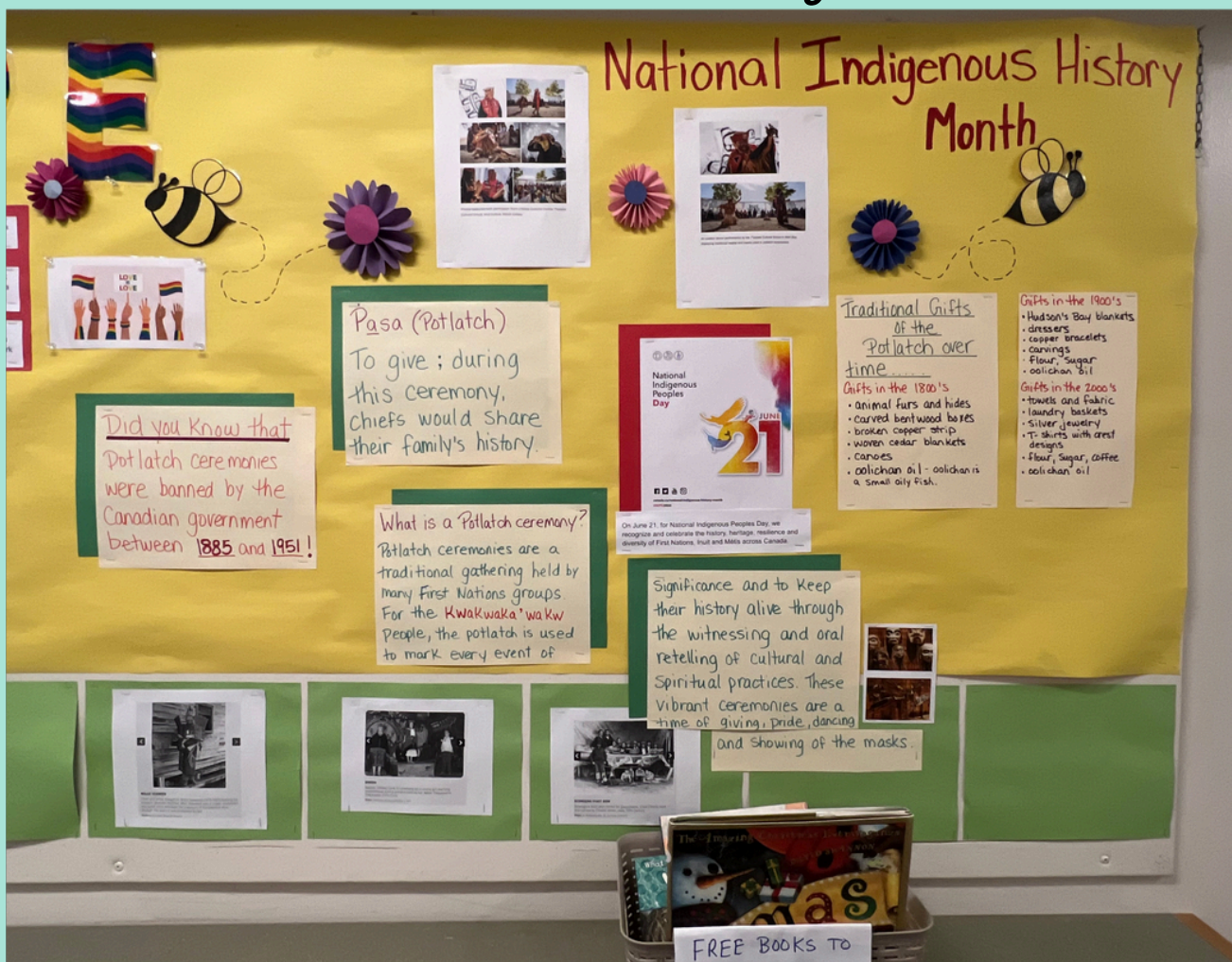
The Resource [Their Voices Will Guide Us](#) includes books lists, lesson ideas and themes to explore - such as these examples for younger years

- 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: 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



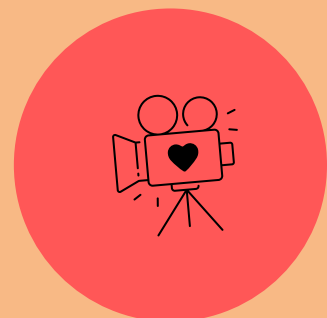
Can-Core can be accessed on the school internet simply by going to can-core.ca.

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.

