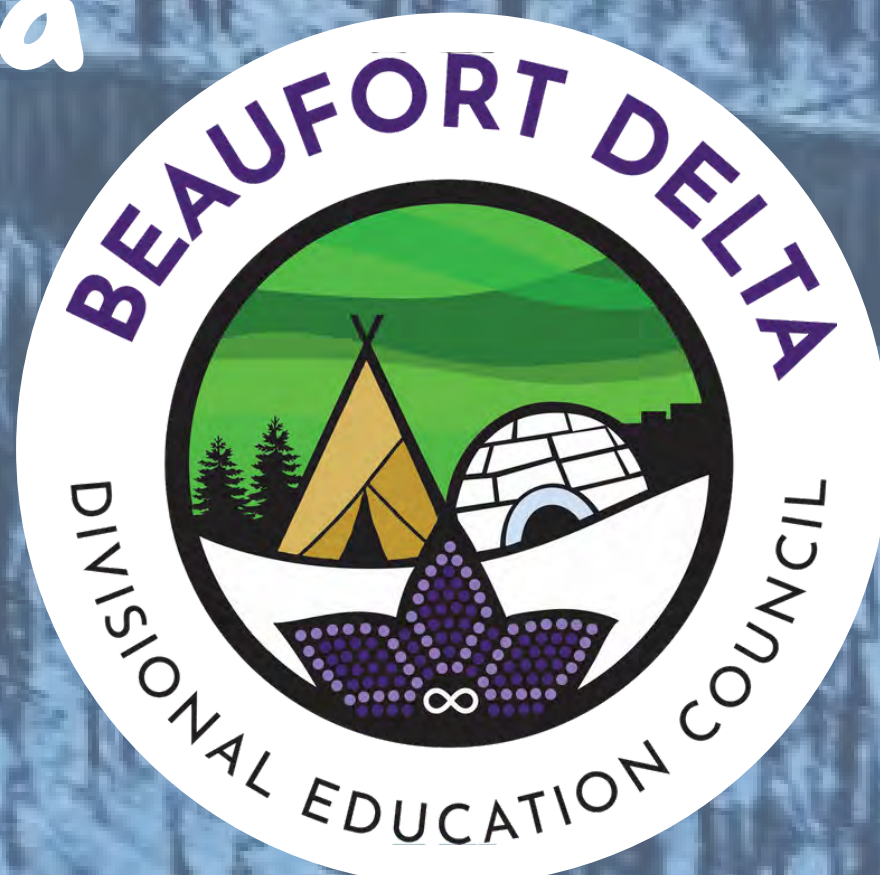


BDDEC Indigenizing Education Newsletter Vol. 7

"Growing Together"

**"Atautchitun
Sivunniuqta"**

"Nihka Dik'dijih"



"It doesn't take one day or one trip on the land to learn everything about it, but the knowledge is accumulated down through the years."

John Tetso (Dene Kede p. 132)

Both the Gwich'in and Inuvialuit in the Beaufort Delta have long relied on their ancestral teachings from the land to provide for their needs. Transitioning to the 21st century, the land and cultural teachings remain steadfast for both groups.

BDDEC has been a part of the teaching platform of culture based education since the early 1990s. We have seen an evolution in culture based programming and are on the cusp of exciting and momentous work. Today our students are part of the movement towards Indigenizing Education. Our communities are at the forefront of this work and their knowledge is crucial to the continued success of students in today's world.

This newsletter represents the ways in which teaching and learning in our district is connected and infused with the powerful and rich knowledge of our Elders, traditional teachings, and vibrant communities.

Mahsi Quana Quyanaq Quyanainni

VELMA ILLASIAK

(REGIONAL INDIGENOUS LANGUAGE EDUCATION CONSULTANT)

4 INDIGENOUS TEACHING AND LEARNING PRACTICES USED IN THE BEAUFORT DELTA

Indigenous Teaching and Learning Practices are interrelated. Many of the methods, skills, and behaviors are similar and may overlap, just as the types of learning activities in each one lend themselves to the practice of the others. There are many Indigenous teaching and learning practices, BDDEC is focusing on the following four:

RELATIONAL LEARNING:

NURTURING RELATIONSHIPS WITH SELF, FAMILY, ELDERS, COMMUNITY, LAND, AND CULTURE.

HOLISTIC LEARNING:

FOCUSING ON THE WHOLE SELF IN WAYS OF KNOWING, BEING, DOING, AND BELIEVING (PHYSICALLY, EMOTIONALLY, INTELLECTUALLY, AND SPIRITUALLY).







EXPERIENTIAL LEARNING:

PURPOSEFULLY ENGAGING LEARNERS IN DIRECT EXPERIENCES, HANDS ON ACTIVITIES AND FOCUSED REFLECTIONS TO DEVELOP NEW SKILLS, NEW ATTITUDES OR NEW WAYS OF THINKING.

SPIRAL LEARNING:

REVISITING FAMILIAR THEMES OVER TIME WITH INCREASING COMPLEXITY. LEARNING DEEPENS EACH TIME STUDENTS ARE ENGAGED IN FAMILIAR THEMES.

BDDEC ILE Greetings

| English | Gwich'in | Inuvialuktun Uummarmiutun | Inuvialuktun Sallirmiut | Inuinnaqtun |
|---------------------|---|--|---|---|
| How are you? | Danch'uu? or Neenjit dōonch'yaa? | Qanuqitpit? | Qanuqitpit? | Qanuippit / Qunuritpin? |
| |  |  |  |  |
| I'm fine. | Sheenjit qwiinzii. | Nakuurunga | Nakuuyunga | Nammaktunga |
| |  |  |  |  |
| Good Morning. | Vahn qwiinzii | Uvlaamii | Ublak asii | Ublami / Ublankut |
| |  |  |  |  |
| Thank you. | Mahsi / Haj' | Quyanaq | Quyanainni | Quana |
| |  |  |  |  |
| See you later. | Chan nanh nahnilah | Aatnuqulu | Anakanluu | Ublumilu / Uviatiagul |
| |  |  |  |  |
| Good Afternoon | Drin qwiinzii | Uvlumii | Ubluk asii | Ublukkut |
| |  |  |  |  |
| What are you doing? | Danidi'ii? | Huliqivit | Sumavit? | Hulivin / Hulivit |
| |  |  |  |  |

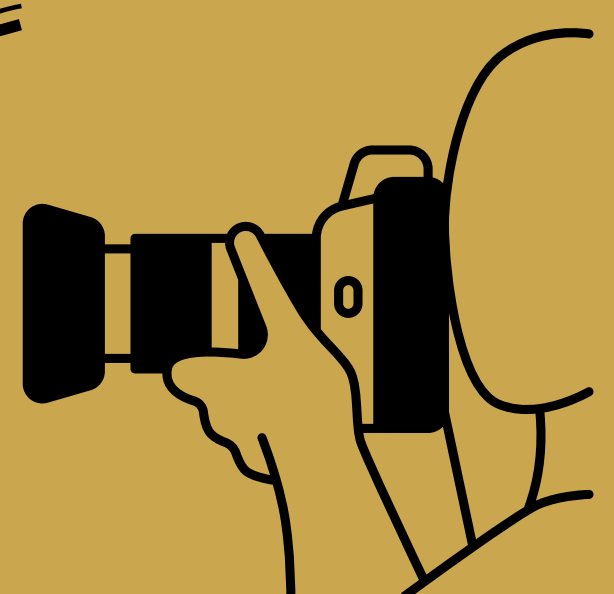
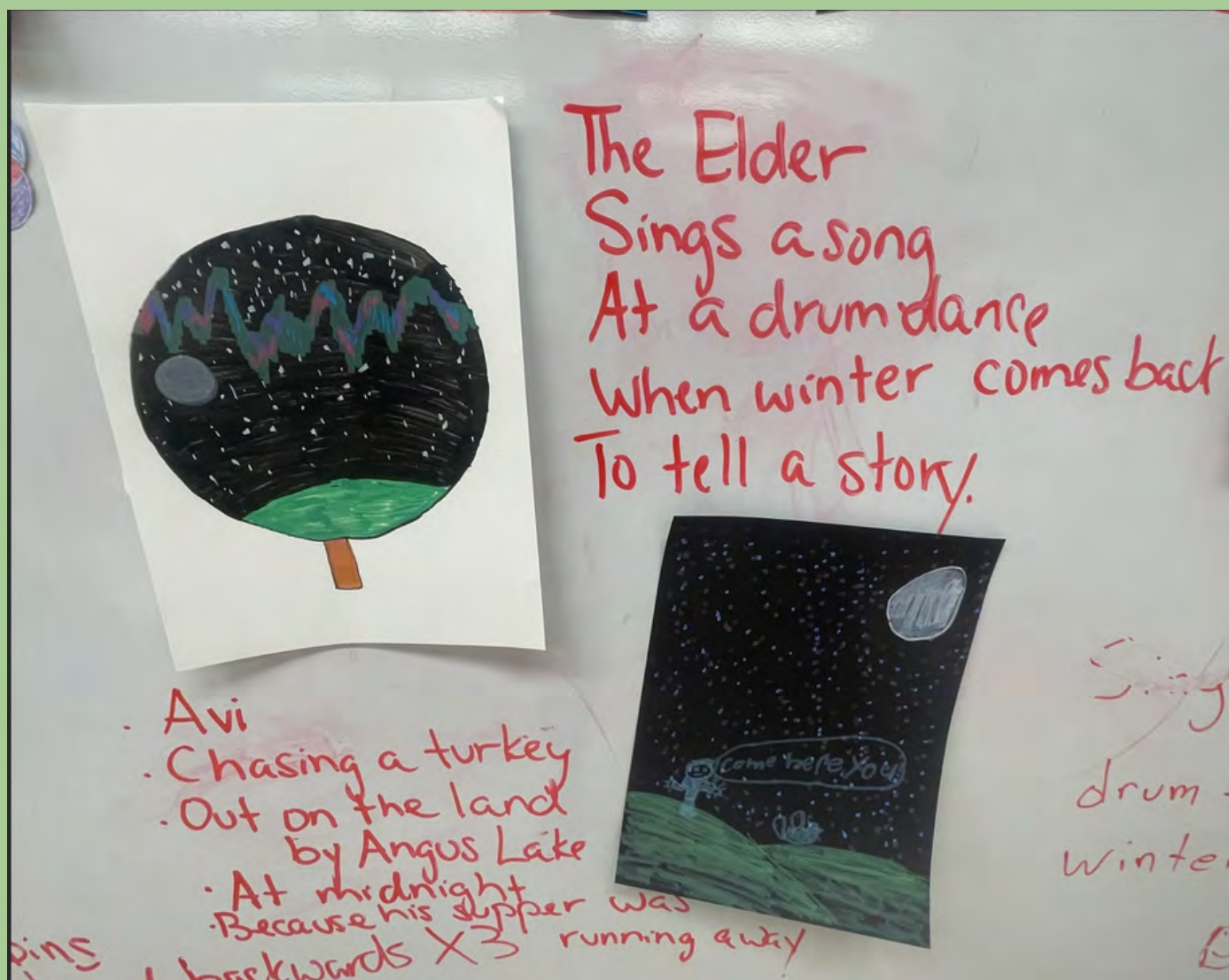
The Travelling Stage

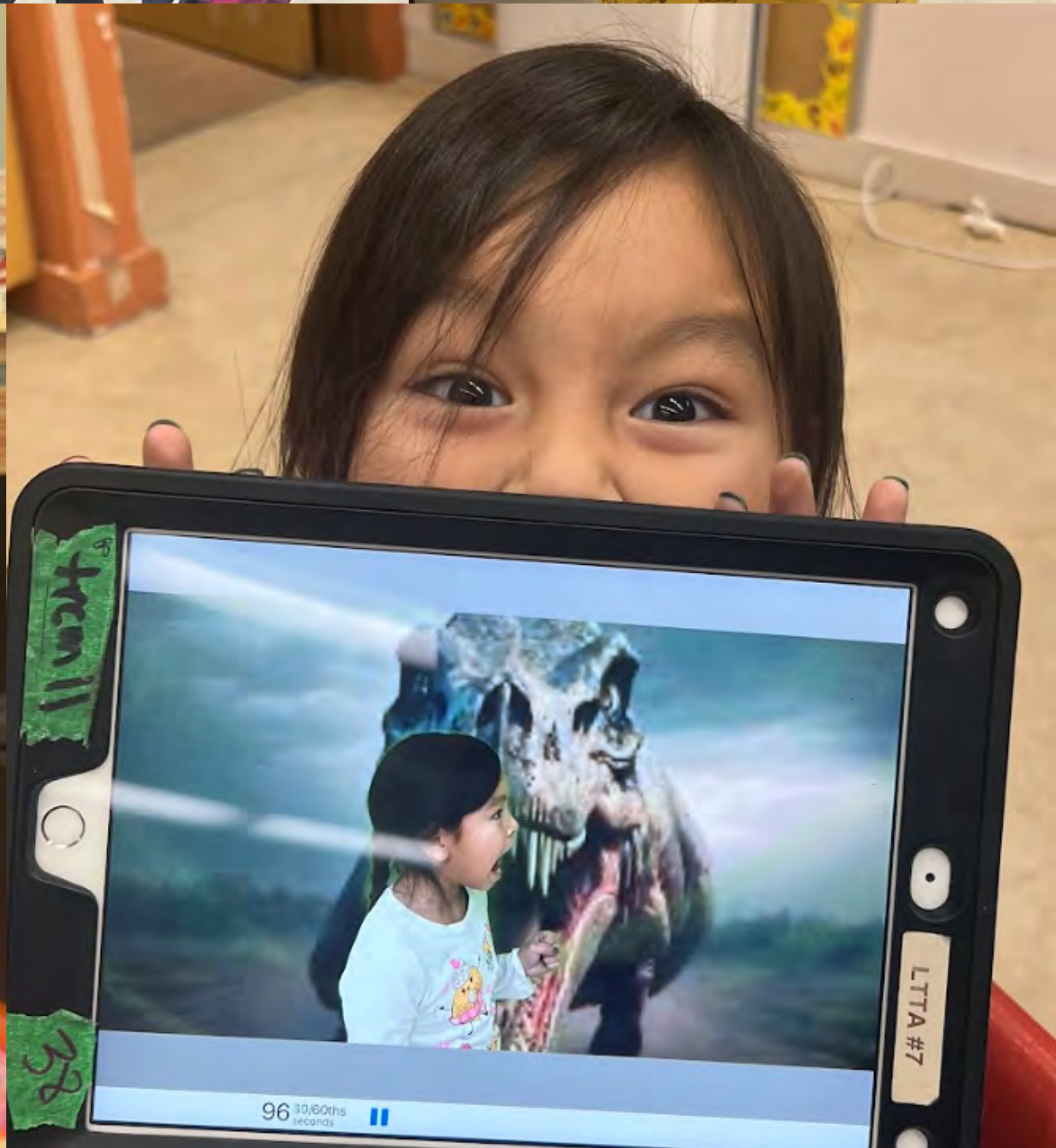
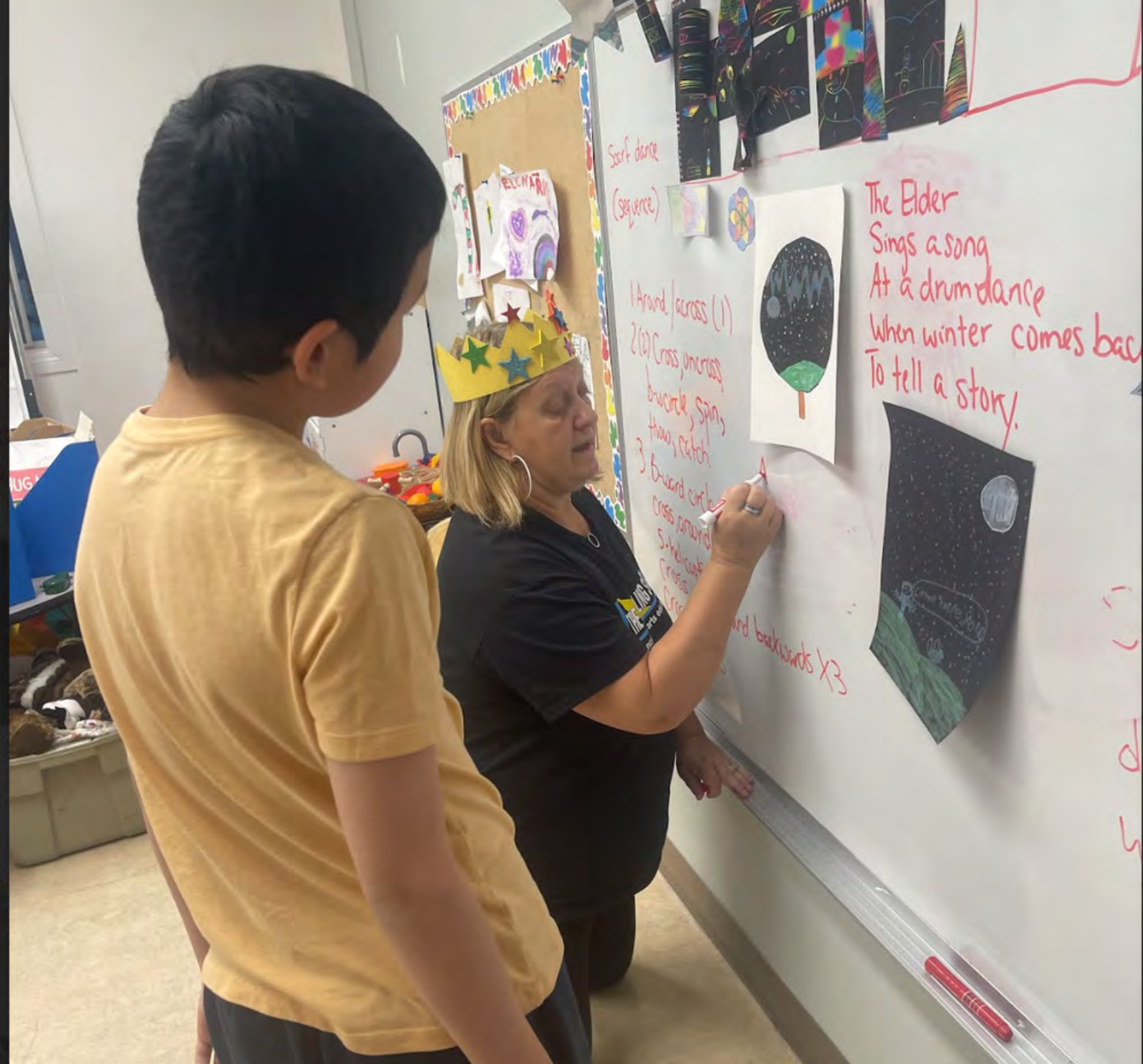
As part of BDDEC's vision to support wellness, student voice, and increase attendance- Schools in the district are working with "The Travelling Stage" organization. Multidisciplinary artists travel to each community and work with students to create productions that are co-designed at the school. Students learn acting, dance and movement, script writing, photography, and other digital art mediums, play with music, and produce a production that community members attend!



Inualthuyak School Gets Creative!

The Travelling Stage Artists Lori Sherritt and Shelley MacDonald came to Inualthuyak school in Sachs Harbour with suitcases full of supplies for students to get creative! What they produced was amazing and highlighted their natural talents to entertain. Students created an original storyline, made a variety of creative puppets and experimented with digital photography, video, and music to accompany their production. They played, got curious, and enjoyed every moment of expressing themselves. Way to go Inualthuyak students!





Ukiak̕arvik/Vananh Ne'hindijaa

Jak/Ahiat (Berries) Month September 2023



Gwich'in:

Jak (Berries)
Jak zheii (Blueberries)
Natl'at (Cranberries)
Nakat (Yellow berries)
Tsee'nakal (Raspberries)
Dineech'uh (Black berries)
Nee'yuu-Red (Currants)
Nichih (Rose hips)

Inuvialuit:

Ahiat (Berries)
Uqquit (Blueberries)
Kimmingnat (Cranberries)
Aqpiit (Yellowberries)
Hiirnat (Raspberries)
Paurat (Blackberries)
Uqqingnat (Red Currants)
Kakillarnat (Rose hips)

September is all about berries at Moose Kerr School. From Indigenous Language class to math class or ELA, teachers and students center their learning around local berries and vegetation. This year staff and students ventured out on a school-wide cranberry picking excursion. Students in high school were paired with younger students as guides. Local Jordan's Principle staff and RCMP joined throughout the trip as well.

For our new staff, this trip provided an opportunity for building connections within the greater school community. Students were able to share their knowledge of the land with their new teachers, which later formed the basis for continued learning in the classroom. Berry month is the first experience new to the north teachers have working with the Cultural Calendar. In participating and collaborating at the schoolwide level, new teachers are able to see the ways that the seasons and local culture should drive curricular planning and instruction.

Learning on the land and from the land looks different in each classroom. For instance, Experiential Science 10 students looked at the ways global warming and permafrost have impacted the growing seasons of various berries. Lorna Storr, local Elder and DEA member, volunteered her time to come speak with the students about her knowledge of cranberries. Lorna Chamber's grade 4/5 class studied the ways in which cranberries have been used by Gwich'in and Inuvialuit people in the past. The class explored the use of cranberries in the production of ink and worked with local Elders to experiment with their own ink creations.

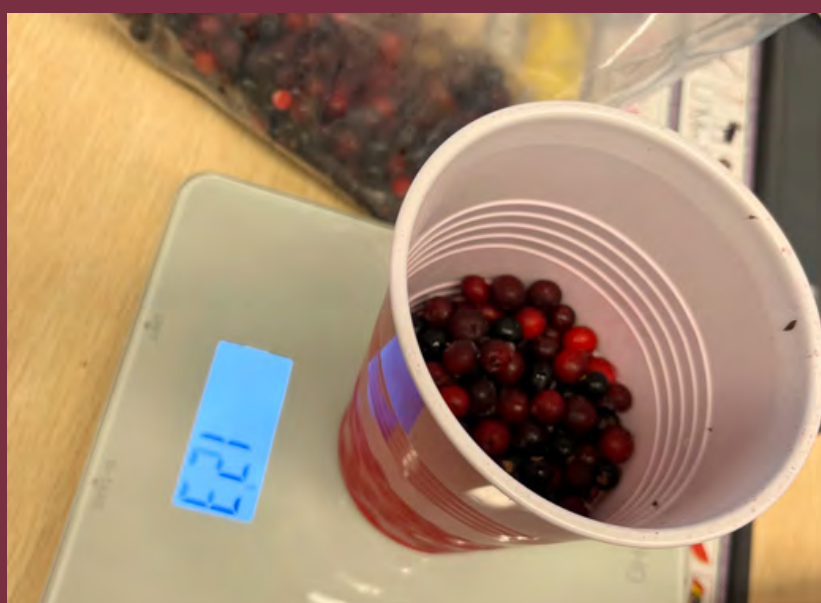
For many of our students, land-based learning experiences are their highlight of the year. It is during these times that students are the knowledge holders and can showcase their gifts and talents in unique and authentic ways!



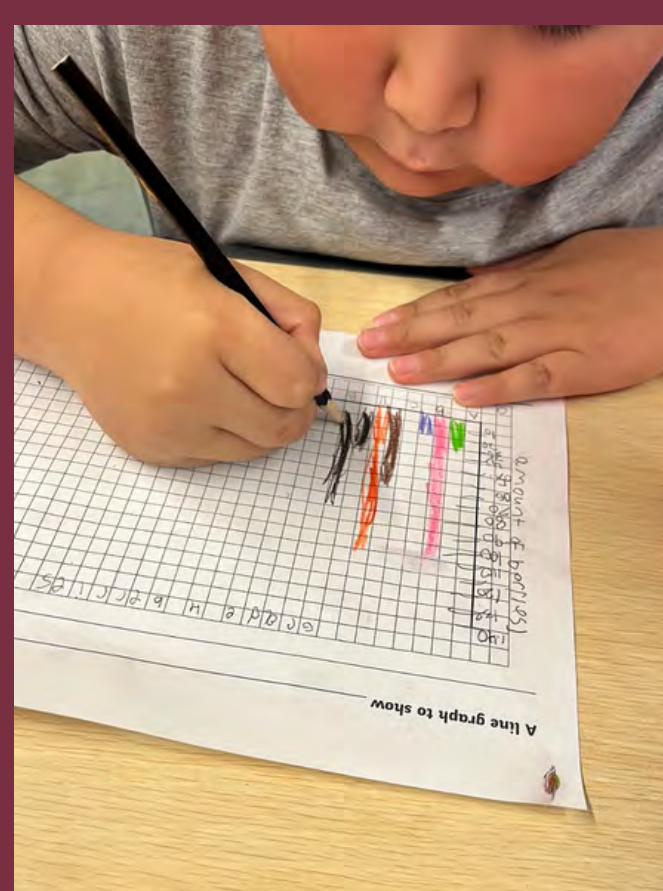
Berry Picking at Mangilaluk School



During the month of September, the students at Mangilaluk School took advantage of the beautiful weather and spent time out on the land learning, picking berries, and connecting traditional skills back to the classroom. After berry-picking, students participated in follow-up learning opportunities such as cooking and baking, collecting, sorting and analyzing data from the land, writing instructional texts and poetry and connecting learning to class read alouds and reading strategies such as inferencing and making connections.



The Grade 4s and 5s made estimates of berries and then after collecting berries, cleaned, sorted and weighed them to prepare for cooking. They created bar graphs and explored the nutritional values of arctic berries. They invited in their families for a pancake breakfast. Students also honed in on on-the-land inferencing skills, observing the land to collect the data and stories it tells us. Elders Sarah and Sandy Adam joined the classes to share their knowledge and personal experiences with seasonal changes and how to read the land, especially skills in weather predicting. Students practiced their own on-the-land inferencing and then transferred this skill back into the classroom for character and plot inferences in books.





CHIEF PAUL NIDITCHIE SCHOOL TSIIGEHTCHIC, NWT

HIGHSCHOOL ON THE LAND EXCURSION TO PIERRE CREEK



During the fourth week of September our high school class participated in a three day OTL excursion to Pierre Creek about 20 miles up the Mackenzie River. A huge Mahsi Choo to Shawn Van Loon for bringing the students and sharing his knowledge as well as Colin Pybus for his guidance and support. The focus of the OTL trip was to build our students outdoor skills capacity and resilience by trying their skills in a new environment with the guidance from our knowledge keepers. Collaboratively, the students demonstrated their emergency first aid response procedures, treating patients with a broken arm and hypothermia. As a group we developed our skills making emergency shelters, setting a variety of snares, and demonstrating all of the steps to set our fishing net and treating our equipment respectfully. The students were successful with snaring two rabbits and catching numerous fish. Our knowledge keepers did a wonderful job teaching the students a variety of ways to work with our fish and rabbits. Our students also taught us how their families work with the animals which enriched the learning experience.

The three days on the land were full of laughs, stories, medicine walks, science experiments and valuable discussions about revitalizing culture on the land in a colonial society. Our experiences strengthened our class community and trust with one another. The students earned four CTS credits; Outdoor Survival Skills, Hunting and Game Management, Introduction to Stewardship, and Boating Safety. full of laughs, stories, medicine walks, science experiments and valuable discussions about revitalizing culture on the land in a colonial society. Our experiences strengthened our class community and trust with one another. The students earned four CTS credits; Outdoor Survival Skills, Hunting and Game Management, Introduction to Stewardship, and Boating Safety.



"I enjoy just exploring and walking on the land. It's calming. The air is different and the feeling is different. It's hard to put into words. On our first day it was bad weather. Raining all day. I have so much appreciation for my ancestors. They had to push through bad weather and hard situations no matter what to survive. It was a powerful moment watching the bunny take its last breath in front of us. It was sad, but I was grateful for its life and learning how to work with it. I even enjoyed our boat rides looking for wildlife. It was peaceful and seeing the four moose made it special." ~ Haileigh Cardinal

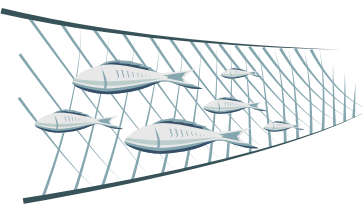


TRUTH AND RECONCILIATION WEEK!

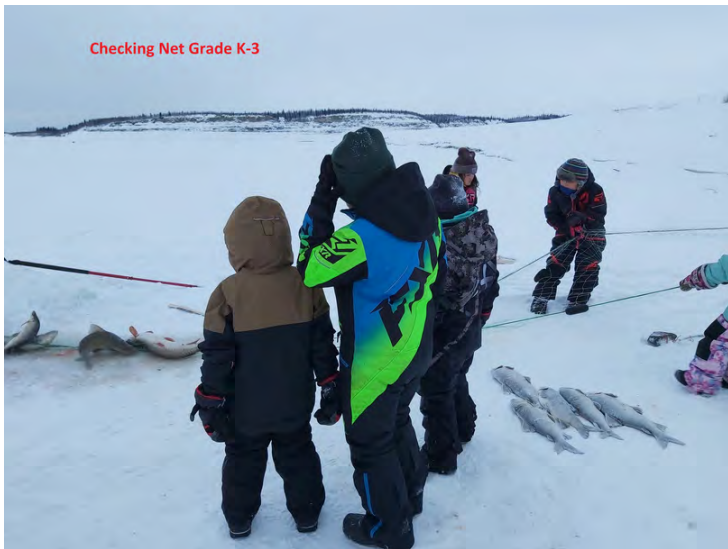


Truth and Reconciliation Week at CPNS unfolded with a series of meaningful activities, each contributing to the school's commitment to land and culture-based learning experiences. Rock your mocs day kicked off the week, followed by Gwich'in language day and Orange Shirt Day. A highlight of the week was the TRC walk to the Tsiigehtchic sign, where participants reflected on the significance of reconciliation while connecting with the community's history. Concluding the week on a high-note, a community feast was held in the gym, where the much-anticipated traditional fashion show stole the spotlight. Students of all grades proudly donned their cultural attire, many of them even wearing items that they have sewn themselves. As students paraded down the red carpet in the gym, the pride in their heritage illuminated the entire community. From seal skin mukluks, to wolf fur mitts, to caribou skin shoes, each handmade garment reflected not just attire but a deep-seated connection to identity, land and tradition. The fashion show not only celebrated the richness of traditional Gwich'in clothing; it was a hands-on display of cultural learning and dedication from our students.

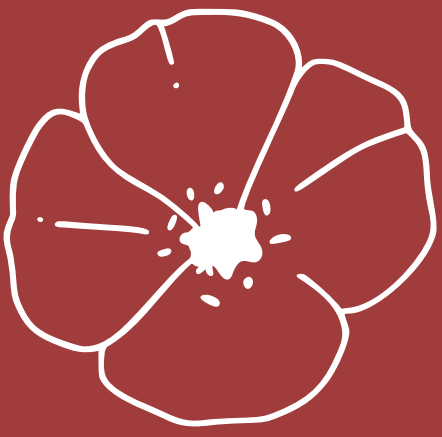
UNDER THE ICE FISHING!



In a recent endeavor to bridge cultural understanding and integrate Indigenous wisdom into our curriculum, the K-3 class embarked on a unique learning experience. This special activity took place in November, during which students engaged in hands-on learning ice-net fishing experiences facilitated by a community member, Louie Cardinal. Classroom Teacher, Mr. M and the school instructional coach, Colleen McLellan supported the students in the experiential learning. The primary aim of this initiative was to foster a deeper appreciation and respect for Indigenous knowledge, traditions, and language. During the ice net fishing activity, students share their wonderings and their own experience to Louie Cardinal. Post-activity, they reflected on their experiences through discussions, artwork, and presentations, solidifying their learning and understanding.



Staff Cultural Day at Mangilaluk School



Mangilaluk Staff enjoyed a day of cultural activities and learning on October 13th. The staff were split into two groups and got to spend a half day participating in each activity. The first activity was a community tour that was facilitated by Steen Enterprises. John Steen took the staff on a tour of Tuktoyaktuk, stopping at important landmarks and locations such as the sod houses, the ice house, the dewline and the Arctic Ocean sign. He shared stories of Tuk's history and the significance of each landmark and location. After the tour, everyone gathered at Grandma's Kitchen with Johanne Steen and elders Sarah and Sandy Adam for storytelling, tea, bannock and donuts.



In the second activity, staff members got to work with support assistant Charmaine Teddy on beading their own brooch. Charmaine worked with the staff and taught them the various beading techniques. Staff could select either an Orange Shirt or a Remembrance Day Poppy. It was a fun-filled day full of laughs, stories and delicious food.



Itgagtuyut (We remember)

Uvvanituyut suli (We are still here)

Nutaqgat tamita piqpangnaqtat (Every child matters)



SEPTEMBER 2023

GRADE 1/2 TRIP TO THE FISH CAMP

A DAY OF LEARNING AND FUN

Wednesday afternoon the grade one and two class walked down to happys to visit the fish camp. We started the field trip with learning about the dangers of Ezhin (eagles). We then ate some bannock with aak'ii t'ok gha'i' (butter), and learned how to make a type of k'in' with jak zheii (fish eggs with blueberries). The students went out and learned about the type of wood that is best suited for making uutsik (dry fish). We ate delicious traditional foods, learned new gwich'in words, and happily sipped lidii misgit while enjoying a beautiful sunny day. Upon returning to school, we all wrote about our day. The grade 1/2s are learning about brainstorming, and we brainstormed all the wonderful things we learned prior to writing.



SEPTEMBER 19TH, 2023

SCHOOL CAMP - MOOSE

High School

A-head of the Game

The High School students were lucky to have the opportunity to go to our School Camp and work with a Moose head. Students were able to watch how to skin the hide off of a Moose head and then actively participate in the process themselves. Donavyn Koe was excited to work with removing the nose. The students were also willing to teach others around them, including teachers like Dewit who was able to make some cuts of his own.

When the Moose head was skinned we were able to circle in the cabin and listen to stories shared by Joanne about wolves. We also shared stew and bannock together.

Before we left Donavyn, Connor and others helped flip the dry meat that was being prepared on the ceiling racks.



GE'TR'OONAHATAN KAIKIT

SEPTEMBER 18, 2023

CJS SCHOOL CAMP

MOOSE JERKY

THE GRADE ONES AND TWOS JOINED JOANNE TETLICH AND DOLLY AT THE SCHOOL CAMP ON MONDAY. WE LEARNED ABOUT HUNTING MOOSE, AND WE LEARNED HOW TO MAKE KHAI (MOOSE GREASE) AND DINJIK NILII GAI (MOOSE JERKY). THE STUDENTS WERE HAPPY TO LEARN HOW TO USE THE IITSII GHOO DIIK'EE HAH NILII GAI GAHTSII (JERKY GUN). THEY ENJOYED BEING OUTSIDE, AND WORKING WITH THE DINJIK.



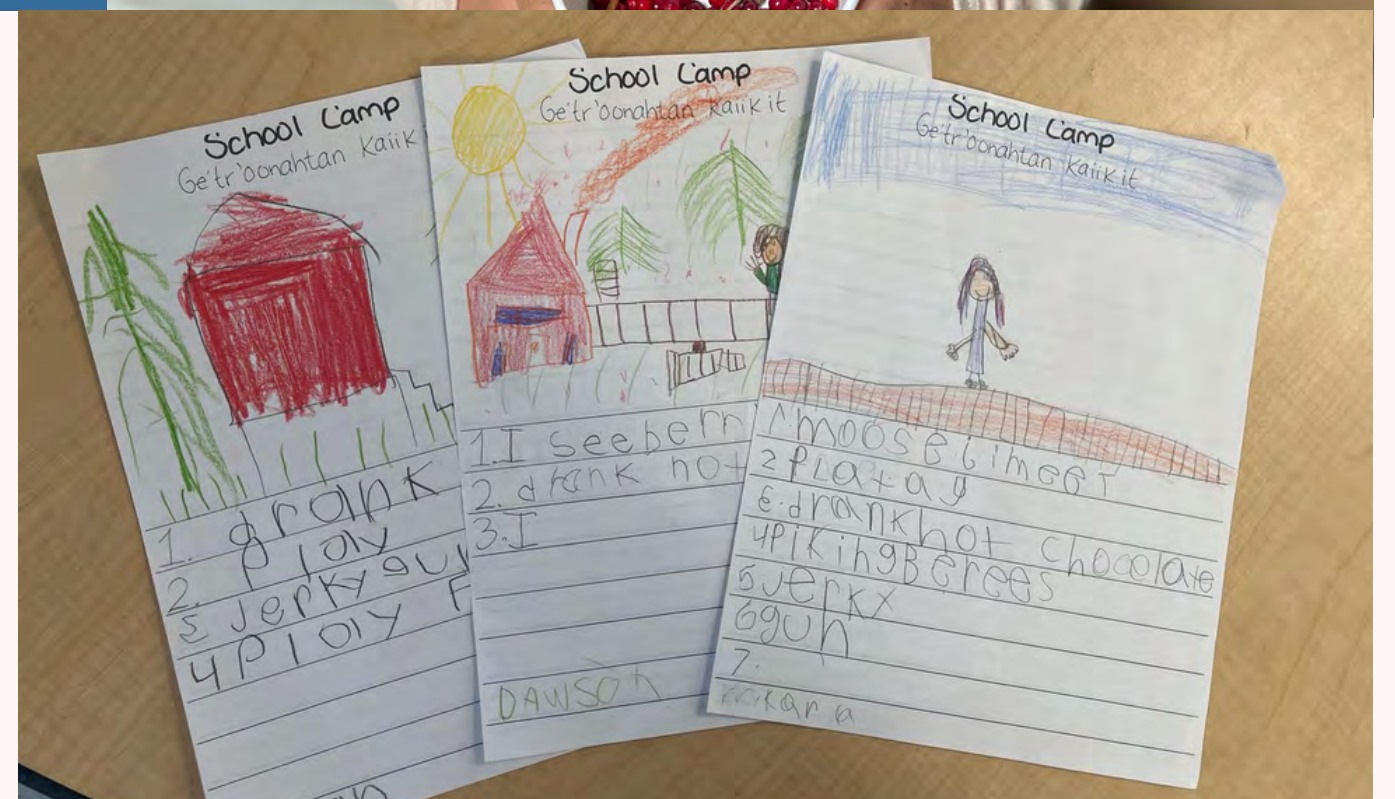
BERRY PICKING

THE STUDENTS WERE ALSO LUCKY ENOUGH TO FIND LOTS OF NATTAT (CRANBERRIES). THEY COLLECTED AND FILLED CUPS AND WERE EXCITED TO BRING THESE BERRIES HOME.



CONNECTING TO THE CLASSROOM

IN OUR CLASS, WE ARE LEARNING HOW TO WRITE LISTS. THE STUDENTS WERE ABLE TO WRITE LISTS OF ALL THE THINGS THAT THEY LEARNED AT THE SCHOOL CAMP. IT WAS A LOVELY LEARNING EXPERIENCE!



East Three Secondary School

Indigenizing Education



OTL Planning

Students prepared questions for community experts Shirley and Albert Elias using a question formulation technique.

They listened purposefully to the experiences and advice of our cherished elders and carried that knowledge back into the classroom to start their own On The Land Plan.



Curriculum

As our district moves towards the B.C. competency based curriculum, we are finding more and more ways to shape the practice of teaching and learning to fit our communities.

Here, students were assessed on the accuracy of their estimations for things like food cost and fuel needs and their ability to justify their planning choices.



Place Based Math

How often as teachers, or even as students have we asked the question – When will I use this skill in real life?

Place based teaching and learning allows educators to prioritize real community building skills that demonstrate learning in situations we are likely to face outside of the school walls.

Mr Enrique's G9 Maths class collaborated on authentic OTL plans with the help of elders.

BDDEC LAND CLAIMS

Socials 10

How did the GCLCA and IFA transform society for the Inuvialuit and Gwich'in nations?

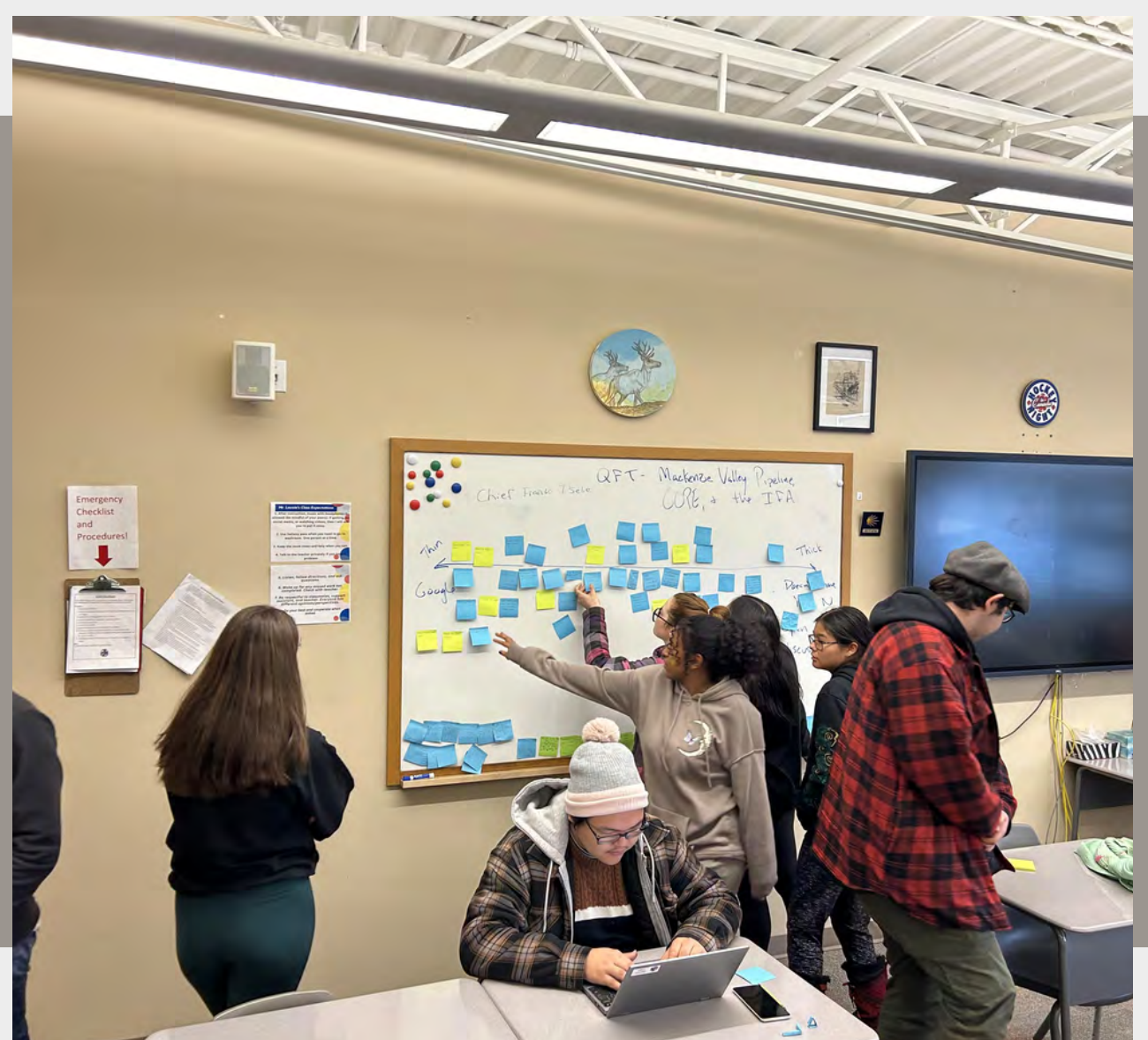
Students launched an historical inquiry in the Inuvialuit Final Agreement and the GCLCA. Our goal was to learn the story and historical significance of the land claims, and understand how the and claims are an expression of Indigenous nationalism. Historical documents, community experts and local Elders would be our primary sources of knowledge.

Mr. Ethan Lavoie collaborated with Steve Dagar and Cole Fiedler from the Board Office to create a lesson sequence related to land claims. Classes connected with Diane Baxter from GTC. Her grandfather was instrumental in the creation of the GCLCA, and Diane works with the document frequently. She spoke to us about the importance of the GCLA, it's contents, the rights of the Gwich'in people, and the historical and contemporary challenges of negotiating with government.

Classes also connected with local Elder, Gerry Kisoun. Gerry had a wealth of historical knowledge to share about the creation of the IFA, the important local people that were involved, and the importance of this document to the Inuvialuit nation. Gerry also spoke to us about the creation of COPE and it's contribution to settling the land claims.

What is a QFT? Question FORMulation Technique

- 1.Design questions
- 2.Sort them on a spectrum of 'thick to thin'
- 3.Rewrite questions for open endedness or specificity
- 4.Carry your questions to the experts



MOOSE KERR SCHOOL

SETTING KUVĖRAQ/CHIHVYÀH (FISH NETS)



By: Mason Arey and Heather Evans
November 6, 2023

Each Angumiarvik/Divii Zrii (November), Moose Kerr School staff and students venture out on the land to set and check fish nets. Grade 5 student, Mason Arey, reflected on his many experiences setting fish nets. His knowledge and ability to share his culture, experience, and tradition with those around him is commendable.



Mason Arey (center) and his classmates during their fish net excursion

Mason's Net Fishing Reflections:

My favourite part of our trip was helping my uncle James and Frank pull out the net. I also liked pulling out the ice. The ice looked to me to be about 6 or 5 inches. That is a pretty good thickness for setting a net. At Jackfish, where I go jigging, the ice is about 8 inches right now.



Mason and classmates observe Frank Dillon preparing the ice for the net

I was about 4 years old when I first learned how to set a net. I go out with my uncle Trent and grandpa every year. We sometimes set our net the same way we did on our class trip, but sometimes, we set the net the newer way, using 2x4s. I really like helping my grandpa and uncle when we go out.



James Kogiak and Frank Elanik guiding the net through the hole as Frank Dillon and students pull the net through

Each time I go out I wonder about how many fish we will get and how big they will be. My grandpa taught me that the size of fish depends on what they eat. When we set net at Shingle we see white fish, herring, char, crooked back, devil fish, flat black, and coney. The water at Shingle is so clear, you can just see the fish swimming around. My grandpa showed me fish going after minnows and taught me about how fish eat different things.

Mason's Steps to Setting a Net:

Step One: Before you go you have to pack the following things: a fish net, 2x4's that are about 8 feet long, auger, chisel, axe, string, and warm clothes.

Step Two: Decide where you will set your net. It is best to choose a spot that has a stronger current, because that is where there is the most fish.

Step Three: Make two large holes about 20 feet apart from each other (depending on how long the net is). In between the large holes, drill three smaller holes the same distance apart as the length of the 2x4.

Step Four: Make a notch in the 2x4 and attach the rope.

Step Five: Push the 2x4 into the first large hole towards the first small hole. Once it reaches the first hole, push it to the second hole. Repeat this process until you reach the last big hole.

Step Six: Now that the rope is through the holes, tie the net to the rope and put it through.

Step Seven: Make a hole in the ice beside the big hole and put up two willows to hold the net in place

Step Eight: Now your net is set! It is good to wait one day before you check the net. You don't want to wait longer than a day or there will be too many fish and the net might break the willow and fall to the bottom.

I am glad my class got to learn about setting a fish net. I like going on the land as part of my school, it makes me more interested in learning.



Above (left): Students measure the distance between holes in preparation of threading the net under the ice



Above (right): Mason Arey and classmates work with Frank Dillon to ensure net is in the proper place



Above: Liam Edwards and Colan Arey stand beside fish net hole



OUR CLASS ICE FISHING TRIP

By: Emery McLeod



Every November my school goes on jigging trips. We make lots of memories, have fun and give fish to the Elders. It is important for us to learn our traditions and to honor our Elders. This year my class went to Martens to fish. Della, Jared, Reagan, Elijah, Dante, myself, and our teachers went out.



You can use an auger and a scoop to make a fishing hole, or you can use a chisel and a hook. We used an auger and scoop, which is the faster way to make a hole. Using a chisel is a lot of work and takes time.



The weather here is a little cold because we are in the north. Our daylight hours get shorter in the winter months. When we went on our trip the sun was just getting ready to rise. It is beautiful seeing the colors in the sky change.



I like being on the land because I like experiencing new ways to do things, like cutting fish.

I think it's important for students to be on the land with the school so they can learn to hook and cut fish. Not everyone gets the chance to go out fishing, so It is a good thing that the school gives other people chances to learn.

All together my class caught 51 fish. All of the fish were Coney. I think it was a good idea to try a new location to fish at because the group before us only caught two fish. Or maybe we were just better at jigging.



My grandpa, Billy Storr, has cardboard parties often. He likes sharing his fish with all his grandchildren and children. We take frozen fish and fish eggs and cut them up to eat. The eggs taste like fish, but better. My favorite kind of fish is Char. I like the back strap and the meat the best. Sharing traditional foods helps me to feel closer to my family.



In the afternoon, our class met in the school tent and worked together to measure and cut the fish. Our language teachers taught us the words for the different types of fish. Sarah Dillon also showed us how to use an ulu and taught us about cutting fish. Before this trip, I had only ever cut back straps and fish guts. During that day I learned how to cut fish in a different way. First we cut off the head and cleaned the guts. After that we took out the eggs and cut the meat into steaks.



We measured the fish so we could use it during our math class. We were learning about creating graphs and the different units of measurement. I like when the math we learn uses stuff from the world around us instead of just using pen and paper.

Everyone in the class was able to help with the fish. Some of us took fish home to our families. The rest of the fish was given to James and Frank to give out to the Elders in our community. I am always excited when I know that it is my classes turn to go out.

Kikuwik/Vadzaiah Sui

October 2023



Throughout the month of October, learning at Moose Kerr School centers around traditional clothing. As a culminating event, staff and students are invited to showcase traditional clothing that holds significance in their family. Presenting students described their clothing in Gwich'in and Inuvialuit. Many students wore clothing that had been passed down from generation to generation.



Helena McLeod

Grade 3 student, RJ Greenland is a passionate drum dancer. He is following in the footsteps of the many strong Indigenous men in his life. To honour his culture, RJ wore traditional mitts, moccasins, and a vest that his family got from McPherson.

Helena McLeod comes from a long line of talented seamstresses. She is the youngest in her family and is often seen wearing clothing that has been passed down throughout the generations. For the Fashion Show, Helena chose to wear her mukluks and a beautiful purple cover. Helena thought that being in a fashion show was lots of fun. She loves wearing her mukluks because they help her to run really fast.



RJ Greenland



**Courtney Charlie
and Taite Charlie**

Courtney Charlie wore a parka that was made by her ama, Alice Huskey, and gifted to her mama, Margo McLeod. She chose to participate as a tribute to her ama, Alice Huskey. Courtney's son, Taite Charlie wore a traditional drum dance parka that was passed down to him by his uncle AJ Charlie. As a pivotal member of our staff, Courtney is following in the footsteps of her ama and plays a vital role in ensuring that cultural experiences at the school are authentic and purposeful.

Sienna Edwards wore mukluks that were hand sewn by her jiiuu, Mildred Edwards. Sienna comes from a family who also values the beauty of traditional clothing. Her mother and grandmother are talented seamstresses. Sienna is fortunate to have women in her life who can teach her the art of beading and embroidery. Sienna overcame her nervousness and walked the red carpet during the show. DeAndra Greenland accompanied her in mukluks made by her grandmother, Velma Illasiak.



**Sienna Edwards and
DeAndra Greenland**

Jordan McLeod wore a travelling parka and seal skin hat that were made by his mother, Cecilia McLeod. Jordan is the youngest boy in a family that is passionate about getting out on the land. Jordan and his siblings venture out on many trips and are always kept warm by the talented work of their mother.

Joseph wore mukluks that were gifted to him by Sarah Dillon and a vest that was a gift from his godmother. In reflecting on this experience, Joseph said he felt nervous, but proud to be able to show his fancy clothing to all his friends.



Jordan McLeod



Joseph Benoit Tyrell

Gwich'in:

Kaiichàn - Mukluks
Dazhoo ik - Parka (caribou fur)
Aadzhi - Dress (caribou hide)
Dazhoo dzhirh - Mitts (fur)
Tł'agoot'aii - Baby Belt
Kaiitrih zheii - Moccasins
Nin dhòh - Fur
Naagii - Beads
Dzhirh tł'yah - Mitt String

Inuvialuit:

Atigi - Parka
Atiktuk - Parka cover
Kamitqiutik - Slippers
Taffi - Baby belt
Qitauraq - Dress
Aitqatik - Jacket
Anukuutaq - Mitts
Argaak - Gloves

MKS Traditional Clothing Fashion Show 2023



**Talina Storr
and Kendyn McLeod**



**Chief Johnny D Charlie
and his wife, Jane Charlie**

Kendyn McLeod wore many articles of clothing that hold great significance to his family. Kendy's mother, Mina McLeod, said the following about Kendyn's clothing, "I was given my late grandfathers fancy parka many years ago. He was chief Johnny D Charlie. My mama, the late Jane Charlie Sr, of Teetli Zheh, made that for him. The mitts belong to Dave and were made by his late grandmother, Dolly McLeod. The slippers were made by Jamie Blake of Tsiighehtchic."

Talina Storr wore a coat that belonged to her great jiiuu, chief Johnny's wife, Jane Charlie. Her great jiiuu made this parka and it holds great value within her family. Her mukluks were hand-crafted by Jayda Kogiak. In reflecting on this experience Talina stated, "myself and my cousin, Kendyn, decided to wear our Great Grandparents traditional clothing, which was made in the 1900's. When we wore their coats, we wore them with pride and honour. It meant a lot to me and Kendyn and the other students to wear our traditional clothing. It meant a lot to me because it made me feel closer to her again, even though she is gone now."



Jerry Arey



Ryler Ciboci-Gordon



Layton Hedrick



**Charles Storr
and Cheryl Hansen**

Mahsi Cho and Quyanainni to the many staff, students, and community members who participated in this year's Traditional Clothing Fashion Show. As a school community we recognize the resilience, talent, and beauty that embodies both the Gwich'in and Inuvialuit cultures. We are thankful for our Elders, who have passed forward the values and traditions that guide our learning each day.





EAST THREE ELEMENTARY SCHOOL

Huliqivit? What are you doing? **Daiindi'ih?**

HUNA UNA AMIA? WHAT HIDE IS THIS?

The Grade 1s went to the Inuvik Native Band tents and learned about hide tanning. They learned about the different ways to scrape fur and get it ready to be used to make things like clothes and drums!

Quyanainni - Special thanks to Noel Cockney for teaching us .



Sewing Mitts - Ms. Marlo's classes have been sewing mitts. Quyanainni to Brian Rogers (Nungki) for showing how!





NAHAAZRII - "HE WILL GO HUNTING"

The Grade 3 classes have begun an inquiry unit about hunting. The learning began with an exploration of animal pelts from our area. The students were engaged and asked created many questions and wonderings, as well as shared their background knowledge.



OWL PELLET DISSECTION

The Grade 5 classes dissected owl pellets and identified the various prey that they eat. A pellet can have up to 5 different types of prey!

Students reflected on their experience by using a thinking routine to notice, question, and form an opinion. Afterwards, students connected to their human body unit in science, by comparing skeletons found in owl pellets to that of humans through a Venn diagram.





Angik School

Students this year have had the opportunity to participate in a cultural morning in their Angik School House Teams. Students participated in arctic sports, Inuvialuktun classes and discussions with Elders. Predicting weather, ice safety, climate change were all interesting topics the students were engaged in.

Students were also able to sew and bead with elders to make earnings and tapestry wall hangings. We have some talented students here at Angik School and were grateful to have Brianna Wolki come in and share her time with them.

Cultural learning continues in the classroom with the grade 1/2/3 students showing traditions in our community during a Social studies lesson and the JKK class doing the same during a discussion about what they like to do with elders in the community. The grade 4-6 class has had the pleasure of listening to Elder stories and discussing what it means to be a capable person in school and the community. Social studies and ELA classes have also included traditional stories and opportunities for students to share their experiences in the community.



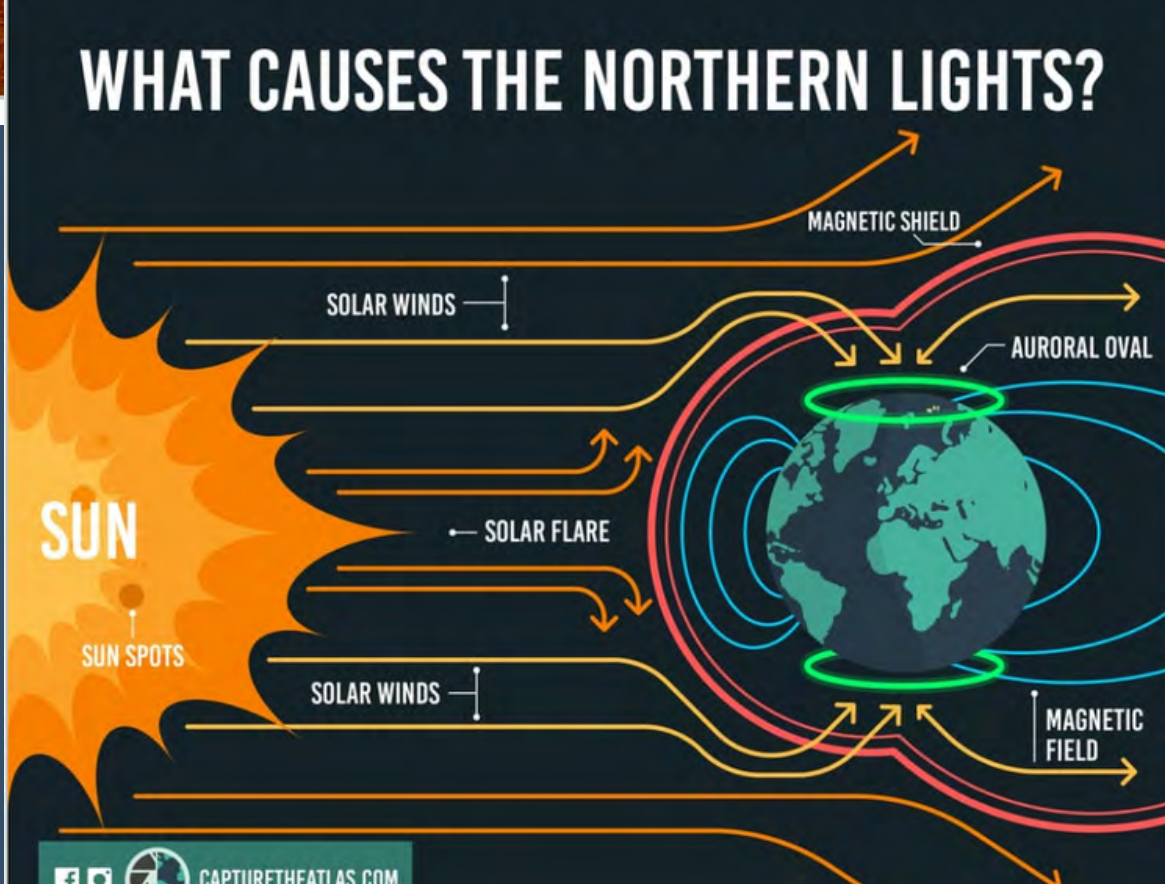
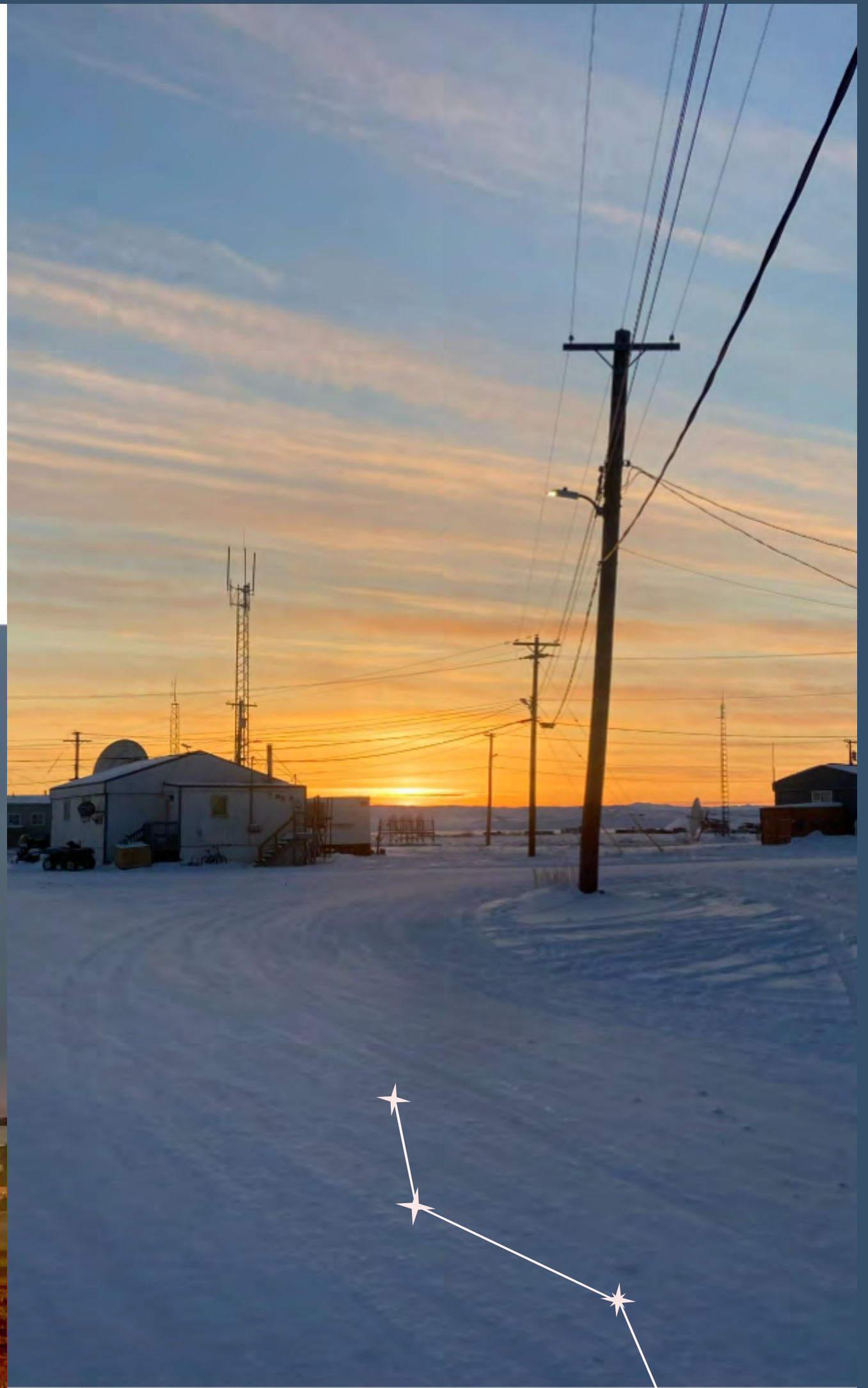
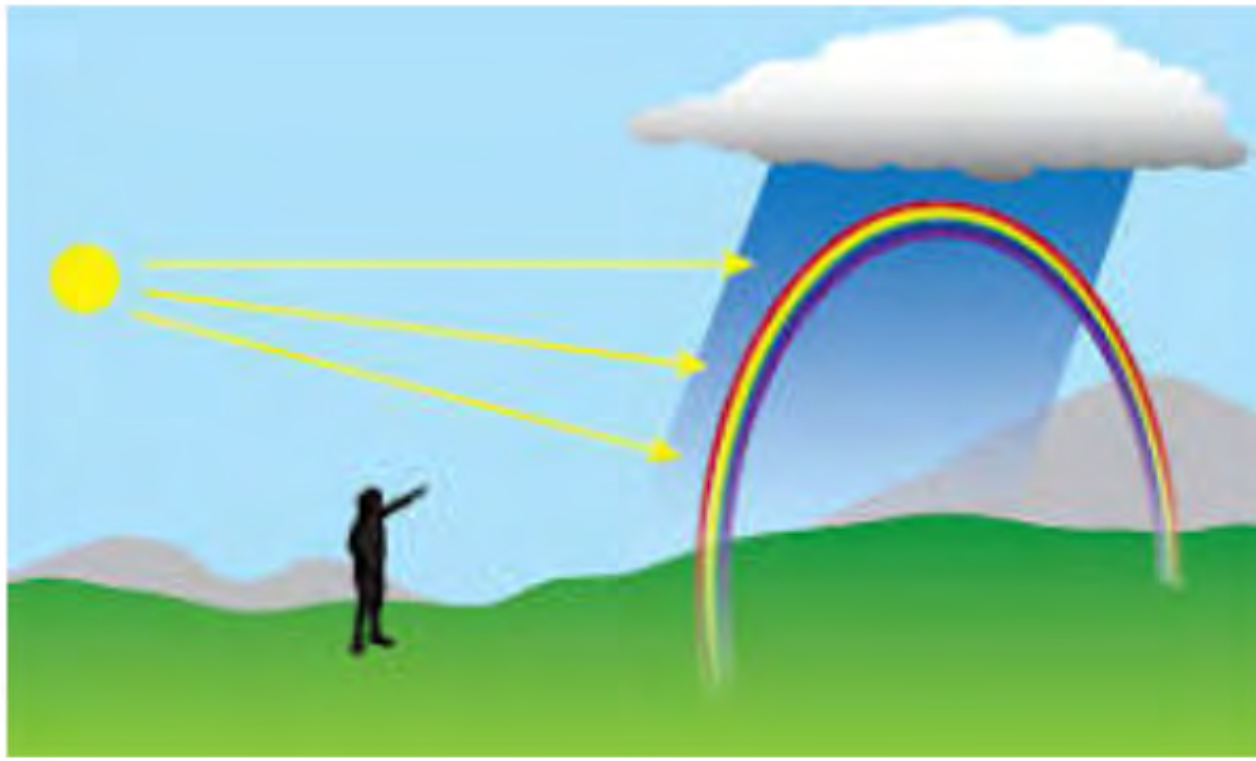
High School students took part in developing a traditional skill of predicting weather and its importance. Students were able to discuss predicting weather and climate change with Gilbert Thrasher and Noel Green.

The high school class is now developing their class project along with finishing their monthly weather log along with daily predictions of weather. The use of modern technology can make it easier but as we all know there is no sure thing when it comes to mother nature. It is always good to be well prepared especially when traveling out on the land.

Predicting the weather is a complex task that involves analyzing various atmospheric factors. While advancements in technology and modeling techniques have improved accuracy, it's still challenging due to the dynamic nature of the atmosphere. Factors like the Earth's rotation, air pressure, temperature, humidity, and interactions between air masses make it difficult to precisely forecast weather beyond a certain timeframe. Additionally, localized phenomena such as thunderstorms or microclimates add another layer of complexity, making pinpoint predictions even more challenging.

Despite these difficulties, meteorologists utilize sophisticated tools and models to provide reasonably accurate forecasts, though uncertainties persist, especially for longer-term predictions. We listened to Gilbert Thrasher and Noel Green speak of the changing weather due to Climate Change and the difficulties it can create with such things as predicting weather patterns. As the climate changes or shifts predicting weather becomes that more difficult.

High School Weather Project

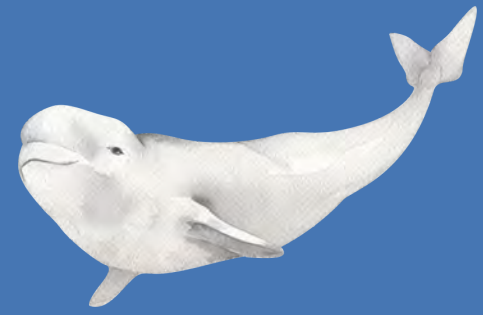


Inuit Beliefs

- When the moon seems to be laying back it means bad weather.
- If you twirl seaweed it can create wind.
- If you kill a spider it will rain or be foggy
- Nater mourns or is effected by death which takes from of bad weather.
- If you burn bird feathers it will cause a storm.
- Tanning caribou skins in summer creates thunder + lightning.
- Inuit believe when certain things are done by people or when something happens to people, it can have an effect on people.
- If someone takes belongings from burial grounds the weather will turn violent.
- Elders welcome new seasons.
- Seasons bring strength.

Live it Earth Launch

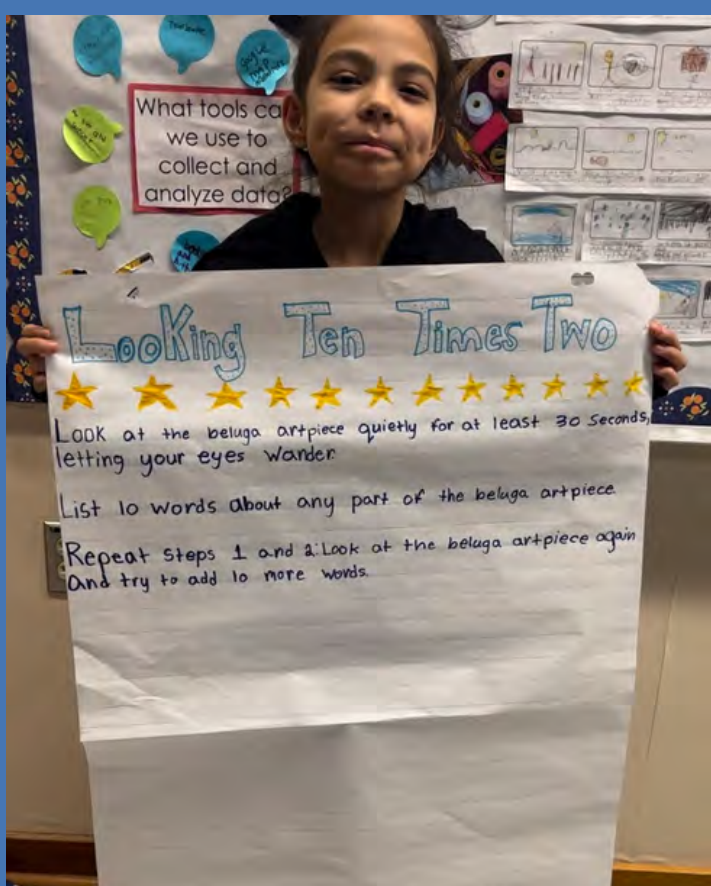
Why are beluga a vital part of Inuvialuit health and culture?



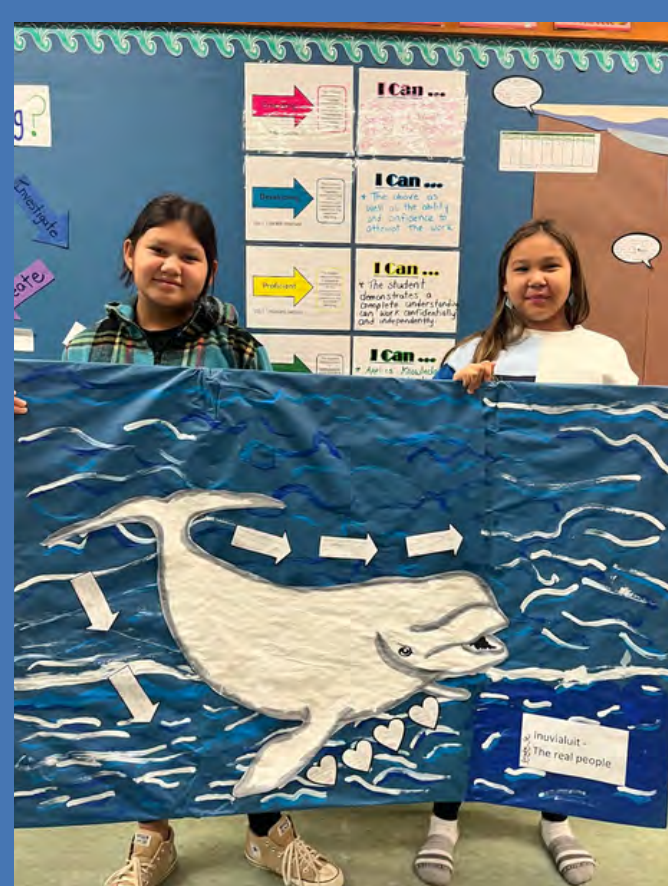
This program was created in collaboration with Tuktoyaktuk Hunters and Trappers and includes knowledge, personal stories, photos and videos from local community members. Live it Earth focuses on place-based, hybrid learning experiences and helps kids, schools and families explore the natural world through online, outdoors and in-classroom learning. The students of Mangilaluk School submitted questions that helped guide these resources. Within this unit, you can find STEM, Art and writing challenges as well as lessons and resources on career pathways that feature local beluga monitors and harvesters. It also offers an inquiry guide that support guiding questions and connecting to community experts to find answers.



The official launch of this unit took place on November 2nd, at Kitti Hall. The whole community was invited. The event was co-planned and designed by the Mangilaluk School support assistants and Tuktoyaktuk Hunters and Trappers (Chuckita Gruben, Jim Elias and Darrel Nasogaluak). Members of HTC shared important messages about food security, beluga harvesting and future career pathways. A group of Future Youth Leaders also presented about their experience with the beluga harvesting program and their trip to Rome for the U.N Food Security Conference. Each class created artwork to display as well as a variety of thinking routines to engage students and community members. Traditional foods such as pipsi and muktuk were donated by ICEDO. Following this launch, Mangilaluk School will be participating in a whole school inquiry, working through this unit and connecting to their community. There will be a share-out community celebration in the new year!



Qilalugaq: Beluga



Pipsi: dry fish



Muktuk: beluga



Tahiluak



On day two travellers experienced some bad weather, but when it cleared up, students got to do some star gazing and talk about constellations and also did a bit of astro- photography.



Students tuuk'ed the holes to make way for the ice crawler, which was used to set the nets under the ice.



Qullit Pingahuniq Iqaluktut

Travellers feasted on bannock and soup made at camp, along with a variety of snacks.



Tarium Hikutilirvia



Naniriaqtuqtut

Students followed the guide of the cultural calendar to ensure fox trapping took place at the appropriate time of the year. This experience further supported their year-long inquiry of storytelling, where hearing and sharing stories of folks from the community is a key theme. In this case, it was Tony and his fox-trapping stories. The retelling of the fox trapping excursions was able to lead to procedural writing and focusing on and growing the use of transition words.

Guide: Tony Alanak
Class: Grades 5 and 6

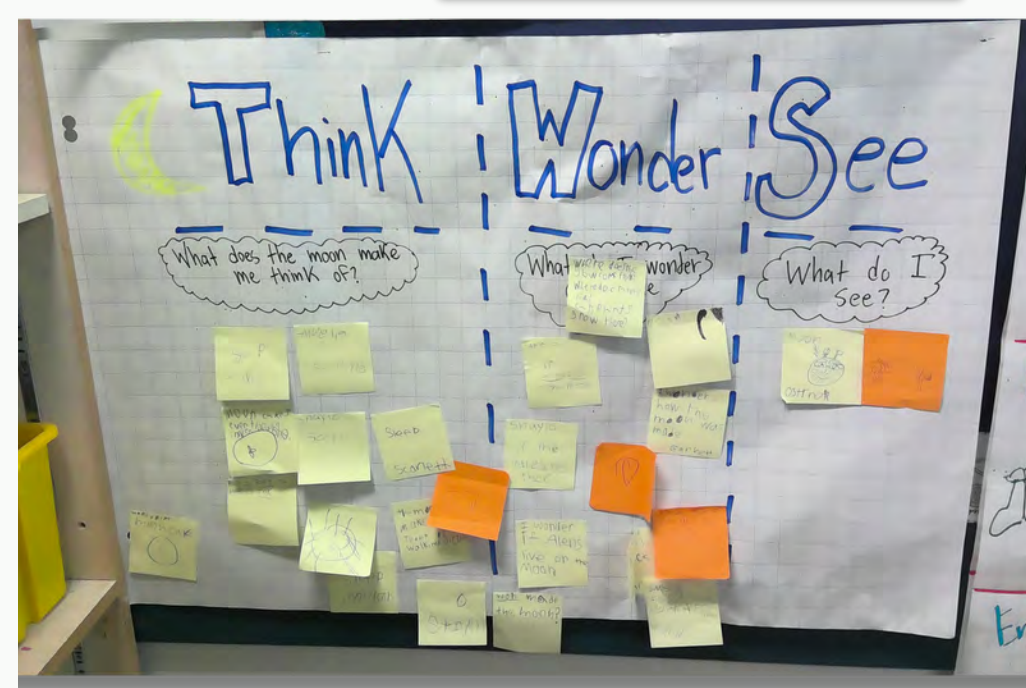
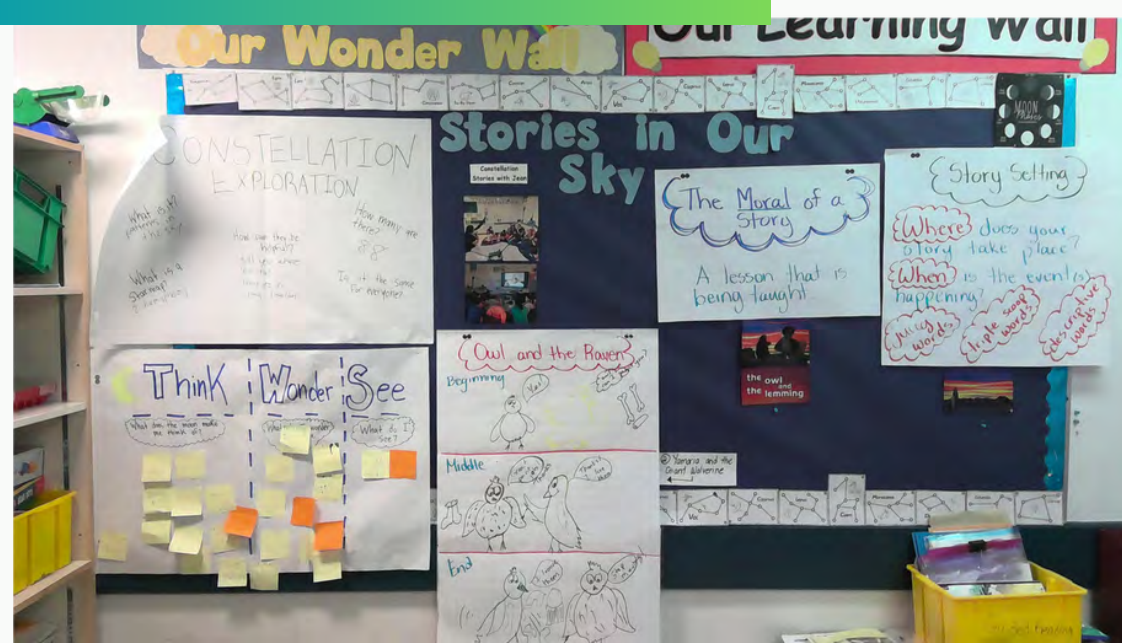


Tarium Hikutilirvia

"The stories in our sky"

Students inspired by the moon and the fact that Ulukhaktok moved into 24-hour dark times began to explore the relationships between the stars, the moon, the earth and the stories they all tell. Jean Ekpakohak explored with students the stories of the stars in the skies and the key teachings that come from them. Through collaborative conversations, thinking routines and conferencing, students created their own constellations and stories to go with them. They explored the phases of the moon and what happens as the earth rotates. They read multiple texts that influenced their story maps.

Guide: Jean Ekpakohak
Class: Grades 3 and 4



Ubluirvia

All classes partook in drum dancing as an art form to understand the perspectives and experiences of their ancestors through song, dancing and drumming. This engagement in creative expression contributes to our student's sense of identity and community.

Western Style Dancers and Guides:
Mary K Ohkeena and former HKE graduate Lucas Kitekudlak
Central Style Dancers and Guides:
Louisa Nigiyok and Laura Inuktalik



Tarium Hikutilirvia



Akuliit

Umingmakhiuqtut

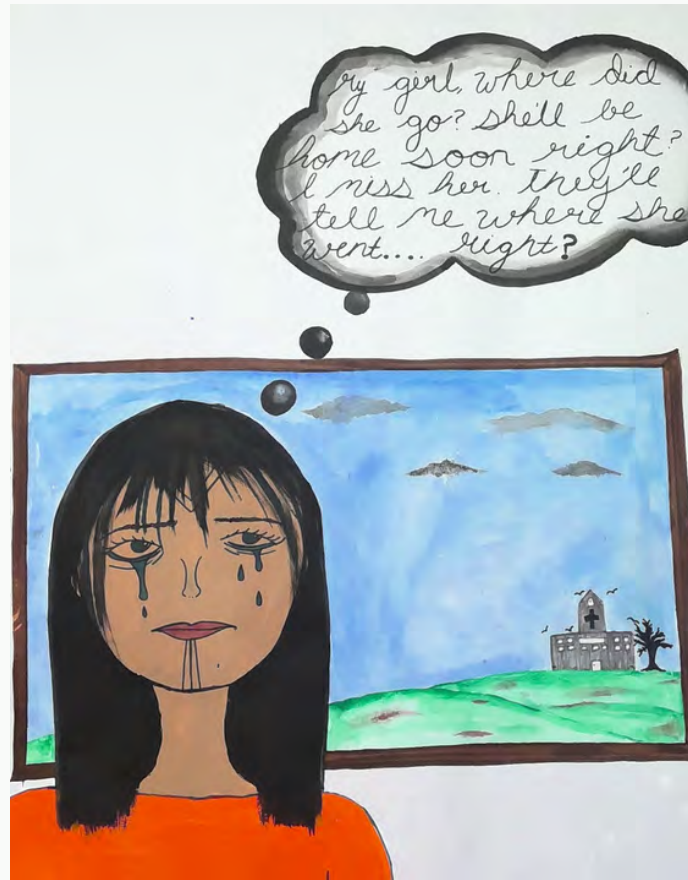
Students explored the validity, reliability and representation of Musk-ox and wanted to understand how to prepare and budget for a hunt. They engaged in problem-solving experiences and thinking routines that encouraged curiosity and reflective group conversations. Students had the opportunity to sit in on a talk with community members that discussed hunting/travelling safety and musk Ox information (population, where to find them, interesting and cool biology, how to find where the musk ox is, etc...). This was done in unison with the high school math class because a Musk Ox research project was also discussed, allowing both classes to get good information regarding their learning.

Guide: Tony Alanak

“Our Community”

Students explored and began building their community through collaborative discussions and their understanding of how structures are created. This created the opportunity to discuss important landmarks around Ulukahkatok.

Class: Grades 1 and 2



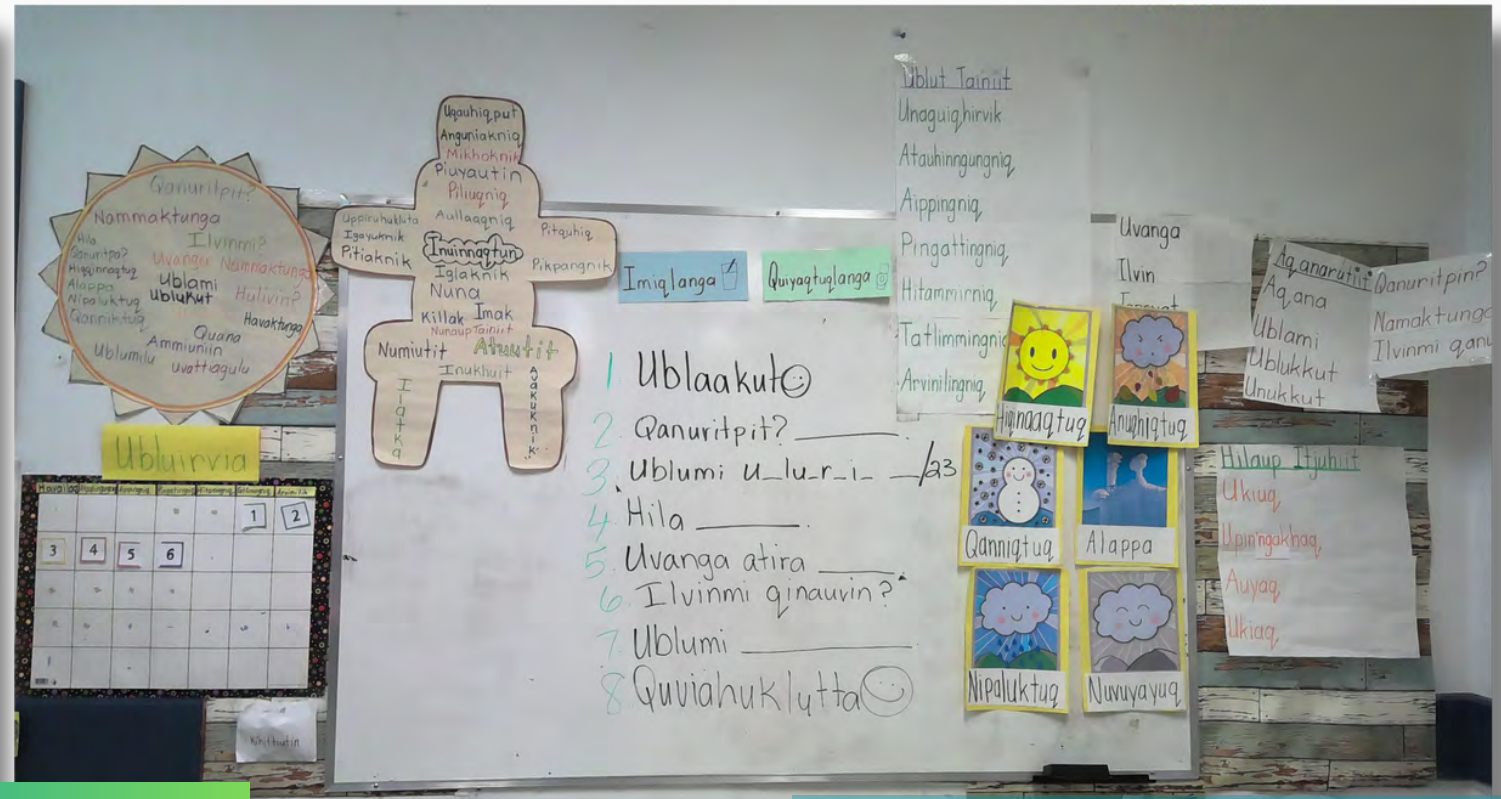
NORTHERN STUDIES 10

High school students work to demonstrate their understanding of the connections between the impacts of residential schools and the efforts of people to reclaim culture and identity through their own create interpretation. Students were asked to consider the connections between the impacts of residential schools and efforts of re-claiming culture and identity.

MAKING LEARNING VISIBLE



Nukakhiqpaat



Hikutilirvia

Inuinnaqtun Iliharvia



Tuktoyaktuk Community Tour



The Grade 4 and 5s have been doing lots of learning about their roles and responsibilities in land stewardship. Through a Social Studies inquiry, they are exploring the history and the future of land stewardship for Inuvialuit people. They have been learning about local landmarks, landscapes, monuments and various community agencies and organizations. Through thinking routines, they have come up with lots of questions, wonders and curiosities to further investigate.



The tour was guided by local support assitant Sophie Stefure. The community tour included stops at heritage sites such as the sod houses, the ice house, the point and Arctic ocean sign, Tuktoyaktuk Hunters and Trappers, Pingo lookout and E.Gruben's. At each location, students got to learn about the history and stories behind them. They also made lots of rich conections to being and becoming a capable person, land stewardship and the Social Studies curricular competencies.



Upon returning to class, students were able to narrow down their next steps in learning. Each student selected a research topic to dive deeper into. Some students selected topics related to the history of sod houses, climate change, IFA and sustainable hunting. Students are excited to continue learning from their community and some of them will extend their research to Wisdom Fest!