

SCHOOL DISTRICT 83

IMPORTANT DATES

December 1

Nunatsiavut Day (Inuit)

December 21

Winter Solstice

December 27— January 7

Quviasukvik (Inuit)

December 25

Christmas Day

TRC Newsletter

Indigenous Leaders Stand Against Proposed Bill



Alberta's treaty chiefs have spoken out strongly and unanimously against the United Conservative Party government's proposed sovereignty act. According to Premier Danielle Smith, the intention of the bill is to give the province the power to opt out of federal legislation it deems harmful to its interests. Although Smith argues that the bill won't break any constitutional rules, the chiefs argue that the treaties are with the Crown, not the provinces. The chiefs have pointed out that although the bill has been discussed and debated publicly for months, there has been no consultation with First Nations. Proponents call the bill a warning to Ottawa against interference in Alberta's resource industry, but critics say it will not withstand a constitutional challenge.

Saskatchewan has introduced its own similar legislation, the Saskatchewan First Act, and like Alberta, Indigenous leaders are calling the proposed legislation provincial encroachment on the Crown-Indigenous relationship. ([Source](#))

RECOMMENDED RESOURCE

TAKE ACTION for RECONCILIATION

Grades 3-8



Description: Take Action for Reconciliation is made up of four student magazine-style books that focus on Indigenous communities across Canada, the need for reconciliation, and the actions people are taking to make a difference.

THE DRC HAS 26 BOOKS AND 2 TEACHERS GUIDES FOR EACH OF THE 4 BOOKS.

Inuk filmmaker Jennie Williams's short black and white documentary features the Labrador Inuit tradition of Nalujuk Night. Every January 6th, the animalistic, skeletal, and otherworldly Nalujuit appear on the sea ice. Nalujuk Night shows how the community comes together to celebrate this exhilarating, and sometimes terrifying, annual tradition.

View [Nalujuk Night](http://Nalujuk Night at nfb.ca) at nfb.ca

Self-Learning

By HAROLD R. JOHNSON

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"Johnson seeks integrated paths and safety with equal pathkeeping and care." -Tanya Kinsberg

THE POWER OF STORY

ON TRUTH, THE TRICKSTER, AND NEW FICTIONS FOR A NEW ERA

Professional Standards for BC Educators

In June 2019 the BC Teachers' Council (BCTC) updated the Professional Standards for BC Educators. Standard 9 is new and reflects the expectation that BC educators strive towards truth, reconciliation and healing, and acknowledge the history and contributions of First Nations, Inuit and Métis in Canada. ([Source](#))

Standard 9 states that, "Educators respect and value the history of First

Nations, Inuit and Métis in Canada and the impact of the past on the present and future. Educators contribute towards truth, reconciliation and healing. Educators foster a deeper understanding of ways of knowing and being, histories, and cultures of First Nations, Inuit and Métis." ([Source](#))

Standard 9 asks educators to examine their own attitudes, beliefs, values and practices and integrate

First Nations, Inuit and Métis worldviews and perspectives into their teaching environments. ([Source](#))

Professional Standard 9—
Truth and Reconciliation,
Moving Forward Together
[VIDEO LINK](#)

Stained-Glass Windows at SMS

Theresa Johnson and Kaeli Hawrys have been working on an extended Orange Shirt Day project at Shuswap Middle School. Students were introduced to the stained-glass window designed by Metis artist Christi Belcourt commemorating the legacy of Indian Residential Schools, located in Canada's Parliament building. Students reflected on what Reconciliation means and classes created a collaborative stained-glass design and artists' statement. The designs were painted on transparent vinyl which have been taped to windows throughout the school and the artists' statements explaining their pieces are posted nearby. These thoughtful and poignant designs remind the viewer to consider ways to participate in Reconciliation throughout the year.



Our design represents the circle of life and how to walk the earth in a balanced, peaceful and harmonious way.

An eagle feather represents culture and strength, respect, honour and wisdom. We chose to shade it with the colours of the medicine wheel as well as the colour orange because it represents reconciliation.

Our ocean is sacred for many reasons. We need food and water to survive and we need to make sure we are not polluting our oceans. The bear represents courage and strength. Sometimes we need these qualities to help others and the earth.

Div. 128 Mrs. Penner's class

Winter Solstice



The winter solstice, which occurs on Wednesday, December 21, 2022, at 4:48 P.M. EST, marks the first day of winter in the Northern Hemisphere. Winter solstice is the day with the fewest hours of sunlight in the whole year, making it the "shortest day" of the year. Once we reach the winter solstice, the days begin to grow longer until we reach the summer solstice, which is the first day of summer and the longest day of the year. The Earth's tilted axis makes it so that one half of Earth is pointed away from the Sun and the other half is pointed towards it at the time of the solstice. The winter solstice actually lasts only a moment; it's the exact moment when a hemisphere is tilted as far away from the Sun as it can be. On the winter solstice the sun's path across the sky is the

lowest the sky and as closest to the horizon it will be all year. If you stand outside at noon on the winter solstice, your shadow will be the longest that you will cast all year. ([Source](#))

Since time immemorial, Indigenous people around the world have been connected to the land and have celebrated the changing of the seasons. The Secwepemc people continue to gather resources from their traditional territories and much attention is given to the seasonal changes and weather patterns. The Secwepemc people continue to follow the seasonal rounds today as they gather resources from their traditional territories. Traditionally, the Secwepemc people lived at many different sites throughout the year according to seasonal rounds and the amount of resources that could be found. In winter the Secwepemc

people would go to their winter village where they would live in underground pit houses; they would go on short hunting trips and rely on their winter stores of dried salmon, deer, elk, plants and berries. ([Source](#))

In their book *Secwepemc People, Land and Laws*, Marianne Ignace and Ronald E. Ignace (2017) explain that the Secwepemc seasonal calendar was divided into thirteen lunar months and the number of years was measured by the number of swucwt (snows or winters). Adjustments were made to the lunar calendar to conform to the 12 month calendar. Winter solstice occurs during *Pelltetêqem* or "cross-over" month (December) and is a time for winter celebrations (pp.195-198).

