

INDIGENOUS PEOPLES

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REPARATIONS & Our Debt to the Indigenous Peoples

— Ruhi Yue & Jayden Budiman

Canada has long been a sanctuary of diversity and human rights, but behind the polite facade is a record of colonization that has continued to harm Indigenous communities. Where such symbolic gestures as land acknowledgments and official apologies have become increasingly common, they are not substitutes for true reparations. Reparations are not merely financial; they involve returning land, funding healthcare and education, and actually working towards intergenerational healing. Canada has not done a great deal of paying Indigenous people with proper reparations for centuries of systemic deprivation, cultural erasure, and violence that they have suffered.

The Truth and Reconciliation Commission (TRC), established in 2008, issued 94 Calls to Action in 2015. To date, until 2025, the federal government has, in fact, completed only 13 of them. This lackluster pace is a trend: the apologies are issued, but structural reform is delayed or denied. Reparations are not optional. They are the moral and legal obligation of a government that has profited from land thievery and broken treaties.



One of the central aspects of reparations is land return. The state is inclined to make claims for land seem complicated or legally problematic, but the Canadian legal tradition was founded upon laws that normalized dispossession. All this while, pipelines are pushed into Indigenous territories without their consent, in opposition to the principle of free, prior, and informed consent as outlined in the United Nations Declaration on the Rights of Indigenous Peoples, which Canada officially adopted in 2016.

Use it or lose it: Adopting Indigenous farming techniques while rejecting Indigenous claims to land

Contrary to popular belief, technologies and techniques developed by indigenous peoples are in fact, not less developed than mainstream ones. When it comes to agriculture, indigenous practices are often more efficient and sustainable because of their mutually beneficial relationship with the environment.



Throughout human history, indigenous groups around the globe have developed sustainable farming practices that have nourished their communities for generations. These practices prioritize health in its many different forms: the health of the soil, the nutrient content of the crops, and the physical health of the community (McDonald, 2022).

First, indigenous groups in Mexico practice agroforestry, which is the practice of modelling farms to be similar to forests. This helps in protecting biodiversity since unlike traditional farms, wildlife still have a habitat to live in. Specifically, the farm is a *cafetal*, a shady, multistory system with tall, purple-podded guajinicuiles and fruit trees forming the upper layer, coffee trees at the intermediate layer, and smaller food plants and vines (chiles, chives, chayotes) near the ground. The trees protect the plants below from high winds and cold temperatures, and their fallen leaves provide a natural compost that inhibits weed growth, adds fertility, and retains soil humidity. Guajinicuiles also fix nitrogen, making it available in organic form in the soil. This system of shade-grown coffee is almost equal to the native forest in terms of biodiversity, and maintains habitat for migratory birds. Planting different crops together minimizes soil erosion because their roots form a dense network that holds soil in place. This system also tends to be very efficient, squeezing the maximum value out of every drop of water, ray of sunlight, and a bit of nutrients in the soil. According to studies using the Land Equivalency Ratio—a way of measuring the productivity of agricultural land—intercropped fields often yield 40 to 50 percent more than monocropped ones (Penniman, 2025).



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Secondly, indigenous groups, particularly those in India, have developed many innovative irrigation techniques that are far more efficient than the ones currently in mainstream use. The Khadin system is a traditional rainwater harvesting and irrigation system practised in the desert regions of Rajasthan. It involves the construction of earthen dams along the contour of sloping terrain to capture rainwater and recharge groundwater. The stored water is then used to irrigate fields through gravity-fed channels, enabling farmers to grow crops even in arid conditions (Dharmapalan, 2024). This proves that indigenous irrigation techniques still have a place in modern agriculture and that it is in our best interests to learn from their effective, nature-based practices.

In conclusion, indigenous agricultural inventions and practices are more than just relics of the past—they are living legacies that continue to shape modern farming around the world. Techniques such as terracing, companion planting, agroforestry, and water management systems like qanats and chinampas showcase the deep ecological understanding and ingenuity of Indigenous communities. Their continued relevance in today's sustainable agriculture movement is a testament to their effectiveness and harmony with nature. As we face the challenges of climate change, food insecurity, and environmental degradation, there is much to learn from the wisdom embedded in these time-tested methods. Recognizing and respecting these practices not only honors Indigenous knowledge but also paves the way for a more resilient and equitable agricultural future.

The effects of colonialism are not just in the past—there are ongoing effects to the present day. Indigenous peoples in Canada have some of the highest rates of poverty, incarceration, child apprehension, and suicide. It is a national embarrassment that safe drinking water has not been provided on reserves. This is not a problem of technical malfunction—it is a political choice based on neglect.



Opponents of reparations also have a tendency to argue that they are costly or unworkable. But Canada has been enriched at the expense of Indigenous people and their land. In fact, the cost of not paying reparations—measured in health disparities, economic inequality, and social disruption—is hugely higher. True reconciliation entails confronting hard truths and making actual sacrifices.

Reparations are not about guilt, but about justice. They are about the redistribution of resources to restore what was broken. That is not just land and dollars, but institutional changes: Indigenous governance, health services, and education. Anything less is performative reconciliation.



Canadians must stop the conflation of recognition and resolution. It is not enough that we recognize the land we are on as unceded—we must restore it. It is not enough that we recognize the trauma, we must act on it with dedicated, systemic effort.

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THE MYTH OF POCAHONTAS:

How **Western Media** Rewrites Indigenous Stories — Annabelle Lei

This striking contrast between history and Hollywood sets the tone for one of the most enduring myths in North America: the legend of Pocahontas. The real story of Matoaka, the young Powhatan girl who was renamed Rebecca Rolfe, is actually far from the romanticized version sung through animated forests in Disney's 1995 film.

It begs the question: *If we got this story so wrong, what else have we rewritten?*

"She was only about ten years old.

But in the movie, she's a twenty-something romantic heroine"

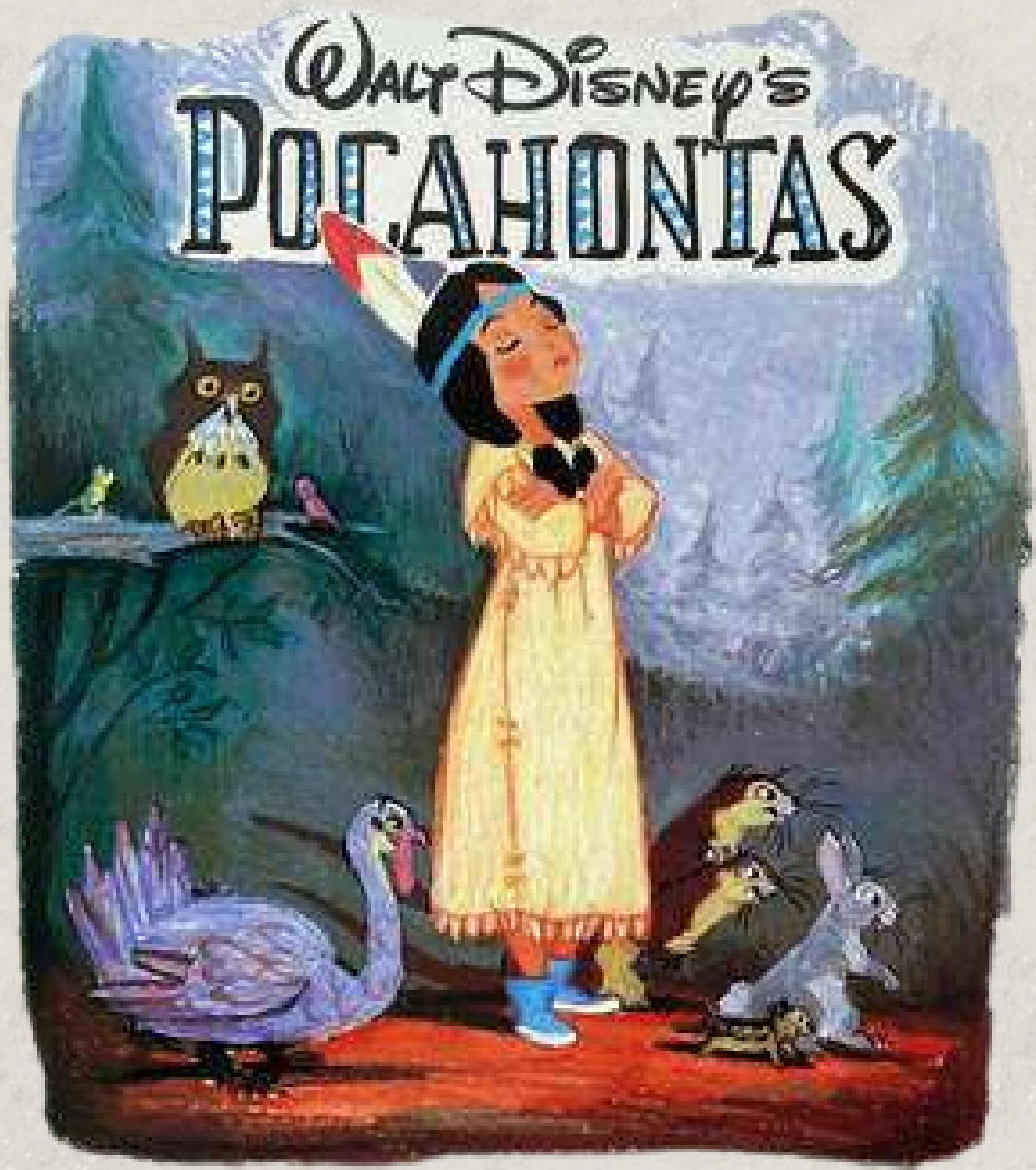


The **Real Story** of Pocahontas

Matoaka, known popularly as Pocahontas (a nickname meaning "playful one"), was born around 1596 as the daughter of Wahunsenacawh, also known as Chief Powhatan, leader of a powerful tribal confederacy in what is now Virginia. According to historical accounts, she would have been about ten to twelve years old when Englishman John Smith arrived in Jamestown in 1607. While Smith later claimed that Pocahontas saved his life, historians widely question the truth of this tale. They came to the conclusion that it may have been a ceremonial adoption rather than an act of romantic heroism (Townsend, 2004).

The real tragedy, however, came later. Pocahontas was kidnapped by English settlers in 1613, held for ransom, forcibly converted to Christianity, and married off to John Rolfe, a union celebrated by colonists as a step toward a so-called "peace." She was taken to England in 1616, paraded as a symbol of the "civilized savage," and died shortly afterward in 1617 at around twenty-one years old, never returning to her homeland.





This is not a love story. It is a story of coercion, cultural erasure, and colonization.

Disneyfication and the Power of Media Mythmaking

Disney's *Pocahontas* (1995) reimagined this painful history as a romantic drama, something that many children would look up to. In the film, Pocahontas is portrayed as an adventurous, wise young woman, significantly aged up, who falls in love with the brave and misunderstood John Smith. The lush animation, moving songs, and spiritual symbolism create a comforting narrative for mainstream audiences. But beneath the surface lies a sanitized version of colonialism.

The film perpetuates many dangerous tropes:

- ◆ The “**noble savage**” connected spiritually to nature but needing guidance.
- ◆ The Indigenous woman as peacekeeper, sacrificing for the settler’s redemption.
- ◆ A depoliticized version of colonization as a misunderstanding rather than violent conquest.

Crucially, Disney did not fully consult with Powhatan descendants during the film’s production, nor did it provide historical context or disclaimers. This absence of accountability allowed fiction to replace fact, embedding myths into the consciousness of millions.

A Larger Pattern

The misrepresentation of Indigenous people in *Pocahontas* is not unique. It’s part of a larger pattern where Western media reinterprets Indigenous stories through a white, often colonial lens:

- *Peter Pan* (1953) features caricatured “Indians” with no cultural accuracy.
- *Dances with Wolves* (1990) places a white protagonist at the center of Indigenous life.
- *The Lone Ranger* casts a non-Indigenous actor as Tonto, a walking stereotype.



These narratives do not represent Indigenous communities. They rewrite them to fit settler fantasies.



As scholar Adrienne Keene writes on her blog *Native Appropriations*, “These characters are not harmless. They have real-world impacts on how Native people are seen, treated, and understood, or misunderstood.”

The documentary *Reel Injun* (2009), directed by Cree filmmaker Neil Diamond, offers a powerful reflection on how Hollywood has historically portrayed Native people, often as violent, mystical, or invisible, and how those portrayals shape public perception.

Real-World Impact

Why does this matter? Because the media doesn’t just reflect culture — it shapes it. When Indigenous stories are told inaccurately or through white perspectives, the consequences ripple outward. Stereotypes are reinforced. Historical ignorance persists. Cultural appropriation is normalized: from Halloween costumes to sports mascots. A weak understanding of Indigenous rights, treaties, and sovereignty results in continued injustice. Indigenous youth grow up not seeing themselves accurately or fully represented in the media they consume.

These aren’t just storytelling choices. They’re choices that affect identity, dignity, and justice.

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INDIGENOUS REPRESENTATION

in African Governments — Fiona Wang

Throughout history, indigenous populations have been at odds in regards to vindication of their rights. Whether through more known issues such as Native Americans being put through the Trail of Tears, or through lesser known events, there is a lack of indigenous representation in major roles in society. One of the most prominent examples of this in today's time is indigenous roles in government.

"In no country in Africa are indigenous peoples in control even at local government level, and far less in positions of power at national level." —Robert K. Hitchcock

As indigenous representation has significantly improved worldwide in recent years, so has media knowledge of the hardships they have faced. However, this is not true for Africa. While it's unfair to say that marginalized groups are ignored in Africa, the vast majority of Africa does not consider "indigenous populations" a real term (Hitchcock & Vinding, 2005). By denying them this recognition, it diminishes their past and history in the country. Not only does this notion that indigenous people do not exist in Africa play a detrimental part in how the general public views the indigenous, but it also affects the opportunities they get. In Africa, there is no representation in any form of government, as previously ascertained by the International Work Group for Indigenous Affairs (IWGIA). This group has put in time and effort in order to mitigate the negatives of discrimination against indigenous groups. This has continued to spread and is a source that has been called upon to be changed numerous times (Cupido, 2018)





In order to address this issue, many organizations have advocated for indigenous populations' rights in Africa. For example, the Indigenous Peoples of Africa Co-ordinating Committee (IPACC) represents 135 organizations in 21 countries. Groups like these spend days and weeks to ensure that indigenous populations are able to get the representation they deserve. These

organizations also lobby for change in many different ways, and they are starting to make a change in how indigenous populations are perceived in Africa. In fact, these efforts to gain public backing for indigenous rights have made an impact, with certain countries voting in favor of a Indigenous Declaration of Rights (Cupido, 2018).

Although indigenous rights have never become full-fledged, the organizations advocating for change are taking steps in the right direction. However, this is also an issue that not many people are aware of. Governments in Africa are denying indigenous groups of their rights and refusing to let them into higher governments, which is why continuous efforts have to be made to reduce the prejudice and intolerance that currently exists.



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LIGHTS, CAMERA, ACTION!

Indigenous practices and modern medicine begin to share center stage — Mika Zheng

Due to the limitations of time, geography and scale, modern medicine may not have had enough time to reach some indigenous tribes. However, the tenacity of long-term exposure to nature has endowed these minority groups with their own unique strength to fight against diseases and death. The destruction caused by the recent novel coronavirus has made humanity more deeply aware of the importance of integrating and adopting medical technologies from all sides. Today, the traditional medicine of the indigenous peoples has gradually moved from the transmission of experience from generation to generation to the world stage of science and has become an important part of modern medicine.

Type 2 diabetes is the acquired chronic disease with the highest proportion of patients. In Canada's indigenous Cree tribe, the incidence of type 2 diabetes (17.2%) was disproportionately higher than in the rest of the country (5%). During the investigation of this anomaly, the researchers discovered that the therapeutic methods of this tribe using plants were advanced beyond imagination. Among the herbal plants recommended by tribal elders and healers for type 2 diabetes patients, 67% of the plants behave consistently with the conclusions of laboratory studies (Research Features, 2016). For example, Labrador tea, a plant that has been experimentally proven to improve insulin sensitivity, belongs to the same plant species that patients in the Cree tribe would use for treatment.



Labrador tea (*R. groenlandicum*). Image copyrighted by the [Ohio Department of Natural Resources](#).



At present, researchers have begun to call for and design further research on indigenous usage of plants on type 2 diabetes, which will make a huge contribution to the development of diabetes treatment drugs.

Modern medicine and indigenous medicine influence each other. In the Tsimane tribe of Bolivia, the concurrent use of Western medicine (a representative of modern medicine) and herbal medicine has also undergone a period of development. Once, Western medicine was not recognized as "orthodox medicine" in the local area. However, after investigation, it was found that part of the digestive system diseases with an abnormally high incidence rate in this tribe originated from the improper use of Western medicine (Calvet-Mir et al., 2008). They possess rich knowledge of ethnobotany and have achieved a good integration of the two in the process of gradually trusting modern medical services. The abnormal population diseases of the Tsimane people have also been alleviated.

The combination of indigenous medicine—the subject of popular misunderstanding—and modern medicine—often lacking in imagination—can be an excellent approach to achieving the benefits of both.

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PAINTING A PICTURE

How Indigenous Art Echoes Experience — Caitlin Liao

A month ago, my art teacher assigned me the task of choosing a work of contemporary art from the Museum of Modern Art for a final project. Walking through the galleries, I passed by the works of Salvador Dalí, Vincent Van Gogh, Pablo Picasso, and many more famed artists. I had seen nearly a thousand works of art, but by the final exhibition, I still hadn't chosen a piece. I turned the corner towards the exit, prepared to start over, when a massive tapestry caught my eye.



Seven feet tall and over thirteen feet wide, Cosmovisión Huitoto by Santiago Yahuarcani was impossible to overlook. The intense stitching, the bold black words over fantastical scenes of animals and warriors and trees— my amateur Spanish translated the words in white near the bottom: “Don’t contaminate the water.” Later that day, I found the work on the MoMA’s website, along with a brief biography of the artist. Yahuarcani was a member of the Indigenous community Aymenu of the Huitoto People, living in the northern Amazon. This fact fascinated me, as my history classes tended to only discuss the Indigenous peoples living in America.



Moreover, Yahuarcani had painted upon llanchama, a local bark from his homeland. I learned that the painting was a testament to Huitoto life, from its origins and beliefs to its exploitation by rubber companies and the harsh impact of COVID-19 on the community. As I researched her work and that of other Indigenous artists, I became increasingly interested in how differently these artists represented their experiences.



The diversity of the works led me to realize both how many communities suffered under the hands of forced assimilation and genocide, as well as how resilient Indigenous culture was.

The following four works by Indigenous artists across North America discuss the histories of colonialism and forced assimilation that shaped the lives of their peoples and communities. Their work emphasizes the endurance of Indigenous culture and art, ever thriving even after hundreds of years of suppression.



Kent Monkman's 2017 *The Scream* is located in the Denver Art Museum. Its title recalls the title of the Expressionist work of Edvard Munch (1863-1944). It depicts the forced assimilation of Indigenous peoples living in Canada during the late 19th and 20th centuries—the time period which Munch lived in. Between the 1880s and the 1990s, over 150,000 Indigenous children from the First

Nations were placed in Canadian institutions that tried to eradicate their language and culture. They faced physical, emotional, and sexual abuse, and several thousand of them died. The painting features holy figures and police separating children and mothers, a direct criticism of the Canadian government. The work depicts a snapshot of time, like hitting pause on a video, but the pained expression of the mother in the center to the children running away in the back makes it easy for the viewer to imagine how the horrors of the scene played out. The artist himself, Kent Monkman is a member of the Fisher River Cree Nation, one of the First Nations. His works often employ a Western-style of painting to depict scenes that reflect the horrors of colonialism, loss, and the resilience of Indigenous peoples.



Cannupa Hanska Luger's *Attrition* is a ten-foot-long sculpture of a bison skeleton, emerging from the earth. Though made recently in 2024, the history of the piece dates back to the 1850s during the mass slaughter of bison by European settlers. The bison was both a sacred symbol of many Indigenous peoples in North America and a key food source. As Americans expanded westward, they disrupted the migratory patterns of the bison that Indigenous peoples had been following for thousands of years. When colonists

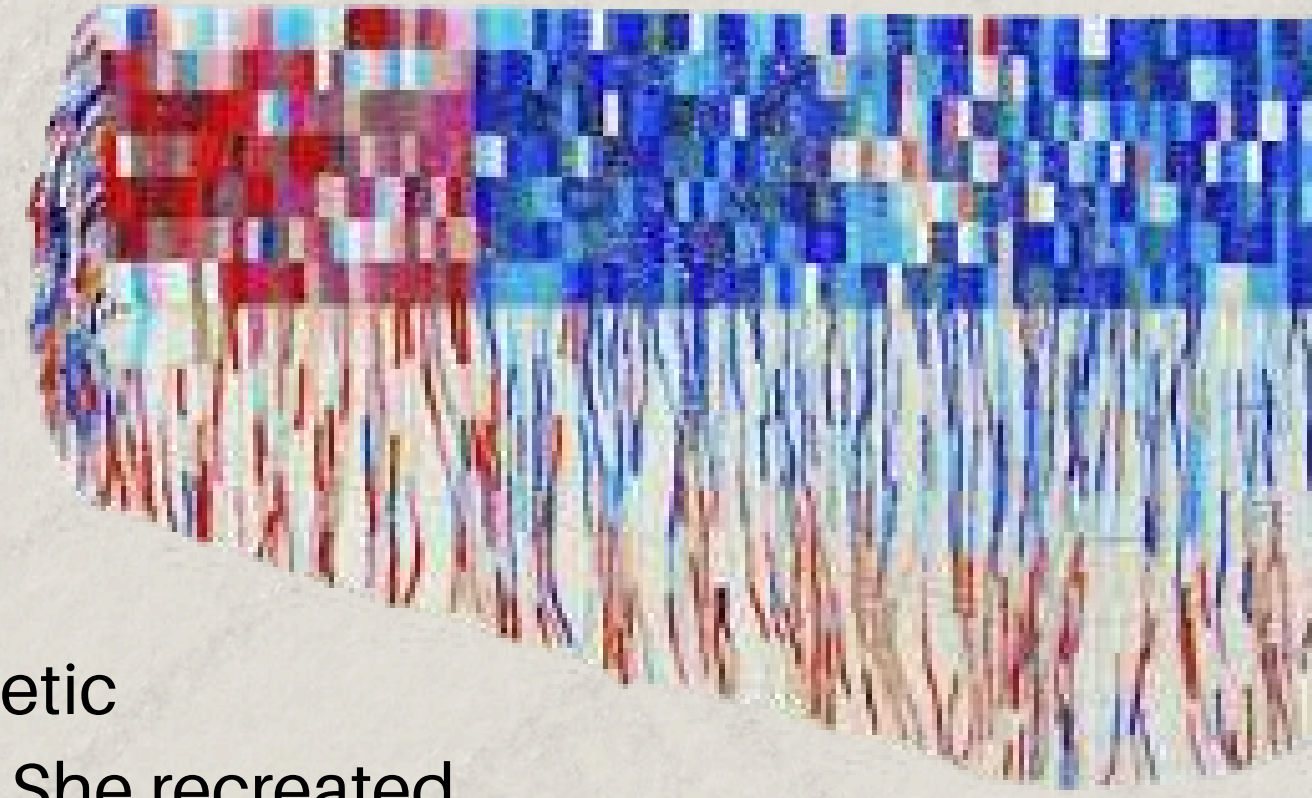
began slaughtering bison, dropping the population from the millions to barely 1500, it not only led to significant environmental change, but the forced assimilation of the Indigenous peoples living in the Great Plains as they lost an extremely significant food source. Luger created this work in honor of his ancestors surviving the war of attrition and genocide against his people. The image of the bison skeleton emerging from the ground is both symbolic of an enduring culture as well as the reemergence of the dark history of American colonization that has been buried over time.



Lawrence Paul Yuxweluptun is one of the most celebrated contemporary Indigenous artists today. He works in Canada and is of Salish and Okanagan descent, and is best known for his paintings that merge the Indigenous experience with the Western style of surrealism. Surrealism is a cultural and artistic movement that explores the idea of a discontinued, illogical reality. Yuxweluptun modified this art form to create ovoidism, which he himself describes as "an abstract concept dealing with the traditional ovoid form (the ovoid is one of the basic shapes of traditional Northwest Coast art.)" Furthermore, he says, "I'm not making Native art, and I don't claim to...Somebody has to translate the world we live in from our Native perspective to a European one, and so I embarked on this modern journey."

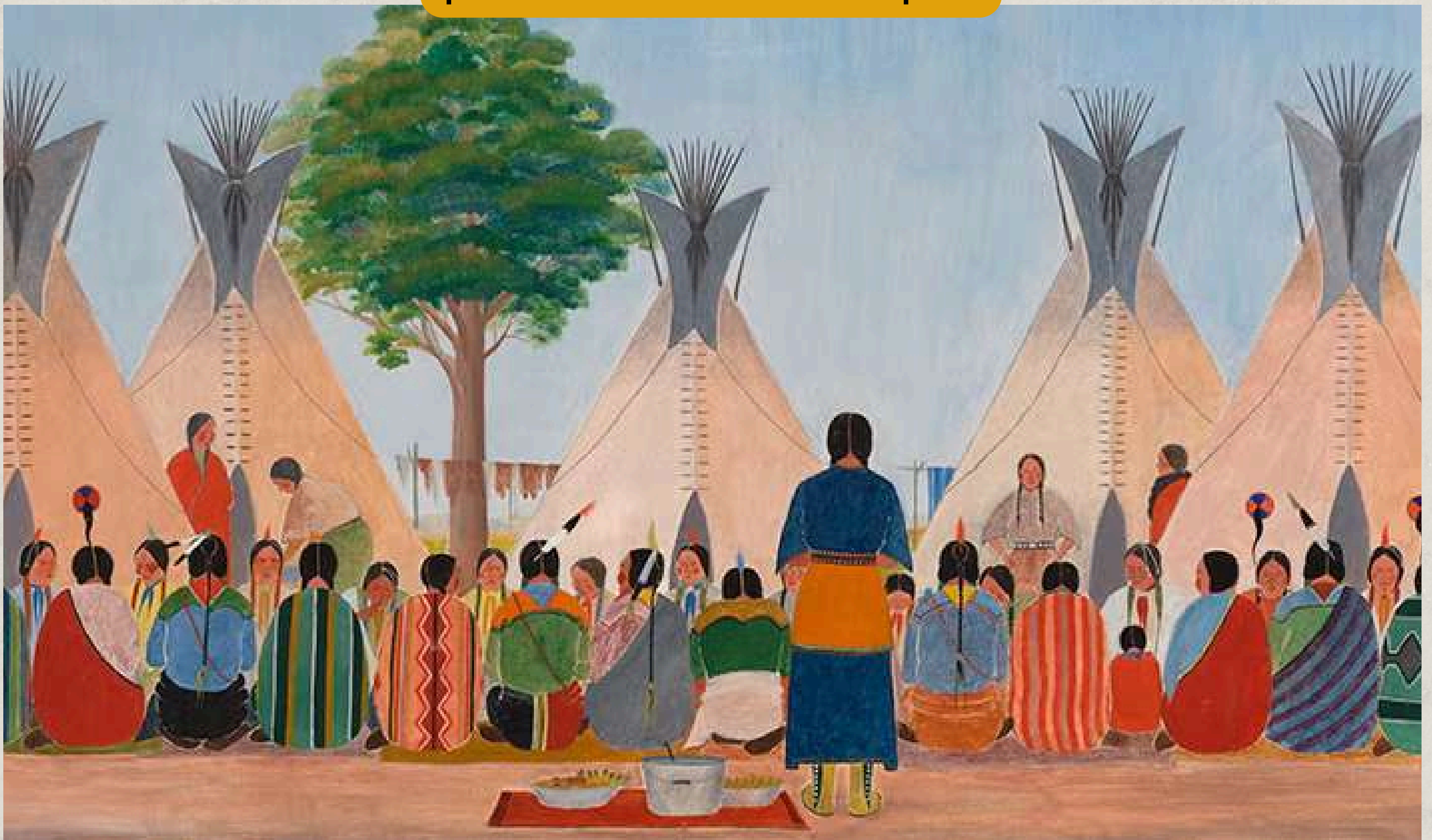
It was the only way to get a message out. And Native people are going to benefit from this translation.” Yuxweluptun’s method of bridging Native and European culture is reflected in his distinct style, where he uses Indigenous symbols and art forms in a surrealist organization (i.e. the figures and landforms in this work of art are drawn with an Indigenous design, but organized in the painting in a Western surrealist style.) His work of art is from his exhibition Neo-Reservation Landscape Painting and Ovoidism, where none of the pieces have titles— the exhibition as a whole is the work of art.

Lastly, Erica Lord’s *The Codes We Carry: Beadwork as DNA* is a collection of beaded sculpture and scanography prints that merge traditional beading techniques with DNA analysis to comment on the health disparities of Indigenous peoples. To create these works, Lord used a computer-produced DNA pattern of genetic diseases that disproportionately affect Indigenous peoples. She recreated the data with beadwork in the shapes of traditional baby belts— representing genetic and interpersonal ties— as well as sled-dog blankets in honor of the 1925 Serum Run. The Serum Run occurred in Alaska when a disease called diphtheria was having devastating effects on indigenous communities, particularly children. Without the dog sleds carrying vaccines from village to village, many more people would have died. Lord, who lived in Alaska before moving to Michigan, created this exhibition to honor the history of her people as well as to bring awareness to a still-present issue; COVID-19 vaccines were distributed via dogsled, yet the virus infected and killed several times more Indigenous people than any other group. With this collection, Lord reminds the viewer of the importance of recognition and action, as well as the value of remembrance.



Though only few of many, these five artists exhibit the diversity of style and subject matter of Indigenous art. They remind the viewer of the history of suppression, assimilation, and destruction that have been buried and ignored for centuries, but never forgotten by those it affected. However, the artists also display the beauty of Indigenous art. From mural to sculpture to beadwork, their works bridge traditional technique with modern ingenuity.

Perhaps the most beautiful thing of all is the unapologetic claim to their culture and their pride in the resilience of their past.



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BORN TO BELONG

How Children Naturally Embrace Culture —and Why That Matters — Lindsay Lin



Lindsay Lin is a high school student from Australia with a deep passion for storytelling, linguistics, and cultural preservation. She is committed to raising awareness of endangered languages, particularly Australian Aboriginal languages and Indigenous art forms such as dot-painting, which are deeply connected to culture, language, and history. Lindsay is the founder of Echoes of Dreamtime, whose mission is to bring the rich history and language of Indigenous Australians to life for Gen Z and Gen Alpha through delicately crafted picture books.



When it comes to preserving culture, we often look to institutions—museums, documentaries, academic studies. But the most fertile ground for cultural growth isn't behind glass displays or in thick textbooks. It's in the minds and hearts of children.

Children are uniquely equipped to accept, appreciate, and honour culture.

According to psychologist Dr. Jean Piaget, children in their early years are in what's called the "preoperational stage," where imagination, symbolic thinking, and emotional learning dominate. This is why stories, illustrations, and symbols—like those in Indigenous Dreamtime narratives or dot paintings—speak to them on a deeper level than pure facts ever could.

Research also shows that children are highly open to different cultural norms and languages. A study from the University of British Columbia (Kinzler et al., 2007) found that children as young as five are capable of showing positive attitudes toward unfamiliar cultures and languages, especially when exposure comes through stories and personal connection rather than direct instruction. Simply put: children don't need to be taught to value culture. They just need to be introduced to it. That's where our picture book business comes in.

Our mission is to help preserve Indigenous Australian culture by telling stories rooted in tradition, art, and language. With each page, we hope to spark a child's natural sense of wonder. Through characters that embody Indigenous wisdom, and illustrations that mirror authentic art styles, our books are not just products—they're bridges. Bridges between generations, between cultures, and between hearts.

This matters now more than ever. According to the Australian Institute of Aboriginal and Torres Strait Islander Studies (AIATSIS), more than 100 Indigenous languages are critically endangered. When children engage with stories in these languages, or learn about the traditions that surround them, they are not just learning—they are keeping something sacred alive. And unlike adults, children don't bring assumptions or hesitation. They bring curiosity, empathy, and a willingness to connect.

If we want the next generation to grow into thoughtful global citizens who respect and honour Indigenous cultures, we must start when they're most open—during childhood. Through stories. Through art. Through books.

Because when a child grows up loving a culture that may not be their own, they grow into an adult who protects it.

And that's how change begins—one picture book at a time.



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INDIGENOUS YOUTH AND MENTAL HEALTH

Addressing challenges through **innovative** and **culturally appropriate solutions**

— Alexis Zhang

Many Indigenous youth in the United States face mental health challenges that are deeply rooted in systemic inequities and cultural disconnection (Smye et al., 2023). These challenges are compounded by barriers such as economic disparities and a lack of culturally competent mental health services (Saunders, 2023). In order to combat these obstacles, Indigenous youth often draw strength from their cultural heritage and community. Addressing their mental health needs requires a nuanced understanding of both the challenges they face and the culturally grounded solutions that can support their well-being.

"The Indigenous Ways of Healing" by Jaylene Cardinal © 2022.



Overview of Challenges Faced by Indigenous Youth

Historical trauma plays a significant role in our understanding of mental health for Indigenous youth. Colonization and forced removal from ancestral lands have still left intergenerational psychological trauma that manifests in disproportionately high rates of mental health disorders, including depression, anxiety, substance abuse, and suicide. In the United States, Native American youth aged 15–19 experience suicide rates more than double those of non-Hispanic whites. These alarming statistics emphasize the urgent need for culturally sensitive interventions.



Access to mental health care remains a significant challenge for Indigenous youth. Many reside in remote or rural areas where specialized services are scarce or non-existent. Even when services are available, they often fail to meet the cultural and linguistic needs of Indigenous communities. However, cultural identity has been shown to be a cornerstone of Indigenous youth identity. Studies have shown that communities with a strong sense of cultural continuity experience lower rates of suicide among other mental health issues. Traditional practices, such as storytelling, ceremonies, and land-based activities, serve as therapeutic outlets besides just helping preserve cultural heritage. These practices can provide Indigenous youth with a sense of belonging and purpose, which are critical for their well-being.

Today, mainstream society puts pressures onto indigenous youth to assimilate, leading to feelings of alienation and low self-esteem.



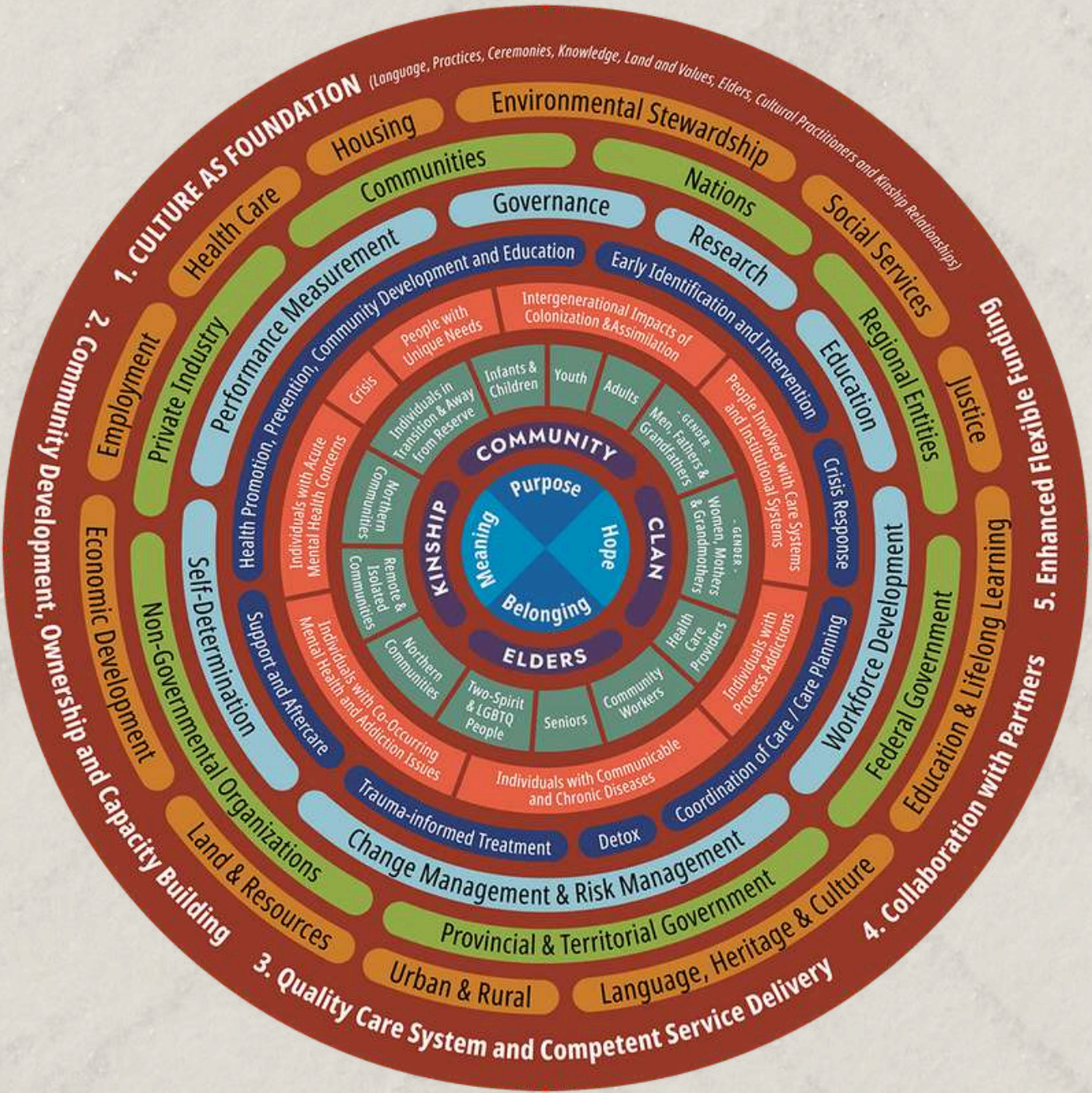
Given the inadequacies of conventional mental health care, innovative approaches that integrate traditional healing practices with modern therapeutic methods are gaining traction. Programs that incorporate Indigenous knowledge, spirituality, and community involvement have shown promise in addressing mental health disparities. For instance, land-based education programs and healing circles have been effective in fostering resilience among Indigenous youth. These interventions emphasize the importance of connecting with nature and community, which are central to many Indigenous views.



Digital tools also offer a promising avenue for support. Culturally tailored mental health apps can provide accessible and anonymous resources, including guided meditations and educational materials on historical trauma and resilience. These apps are particularly beneficial for Indigenous youth who may be hesitant to seek help. Additionally, community-driven solutions are essential for the success of mental health initiatives targeting Indigenous youth. Programs co-developed with Indigenous communities are more likely to be culturally appropriate. For example, the Smart Indigenous Youth (SIY) initiative in Canada integrates land-based education with digital citizen science to promote mental health and resilience. By involving youth, educators, and community leaders in the design and implementation of the program, SIY ensures that its programs are targeted towards the unique needs of Indigenous communities.

One innovative tool that can be used to support Indigenous youth in their mental health journey is TranquilTally, an app developed by Newark Academy sophomores Alexis Zhang and Aadit Shrivastava. Inspired by their personal experiences with stress-inducing methods of self-care, Alexis and Aadit created TranquilTally as an effective website for improving mental health. The app offers guided journal prompts and mood tracking, making self-care an intuitive routine rather than a burden.

TranquilTally was built on three core principles: capture, contemplate, and commit. Users are encouraged to document their thoughts and emotions, reflect on their experiences, and take actionable steps toward better mental health. By simplifying the process of self-care, the app removes the complexity and overwhelm often associated with traditional mental health tools. This approach aligns with the needs of Indigenous youth, who may benefit from accessible and culturally sensitive platforms. TranquilTally can be particularly impactful for youth by providing a safe space for self-reflection. With features like mood tracking and guided journaling, TranquilTally empowers users of all cultures to take control of their mental health in a way that feels manageable.



Addressing the mental health challenges faced by Indigenous youth in the United States requires that policies are implemented that prioritize equitable access to mental health services and that build community. TranquilTally demonstrates how technology can give youth to take care of their well-being. As Indigenous communities assert, "Our culture is our treatment." By embracing this principle, we can build a future where Indigenous youth thrive, supported by both their traditions and the tools of modern innovation.

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MANIFEST DESTINY, — Andrew Ye

Immigration, and Indigenous peoples' **right** to exist at home

Growing up, one of the more interesting holidays my school observed was Columbus Day. I never really enjoyed learning about Columbus nor his journey on the ocean blue in 1492. It never made sense to me why we would celebrate a day that marked the beginning of the mistreatment of the Indigenous peoples on the North American continent. The holiday has since been reintroduced as Indigenous Peoples' Day, and rather than learning about a brutal European colonizer, we get to understand the history of Indigenous peoples. Despite all of this, President Donald J. Trump has vowed to bring back Columbus Day. While that's likely just another of his empty political promises, it raises other questions: how have Donald Trump's aggressive immigration policies affected indigenous people? How have Indigenous people been traditionally impacted by immigration, if at all? Like many other groups, Indigenous peoples' rights are protected by law. But that hasn't stopped certain groups from turning a blind eye to that protection. Additionally, Indigenous people have traditionally been negatively impacted by immigration and migration in general, whether indirectly or directly.

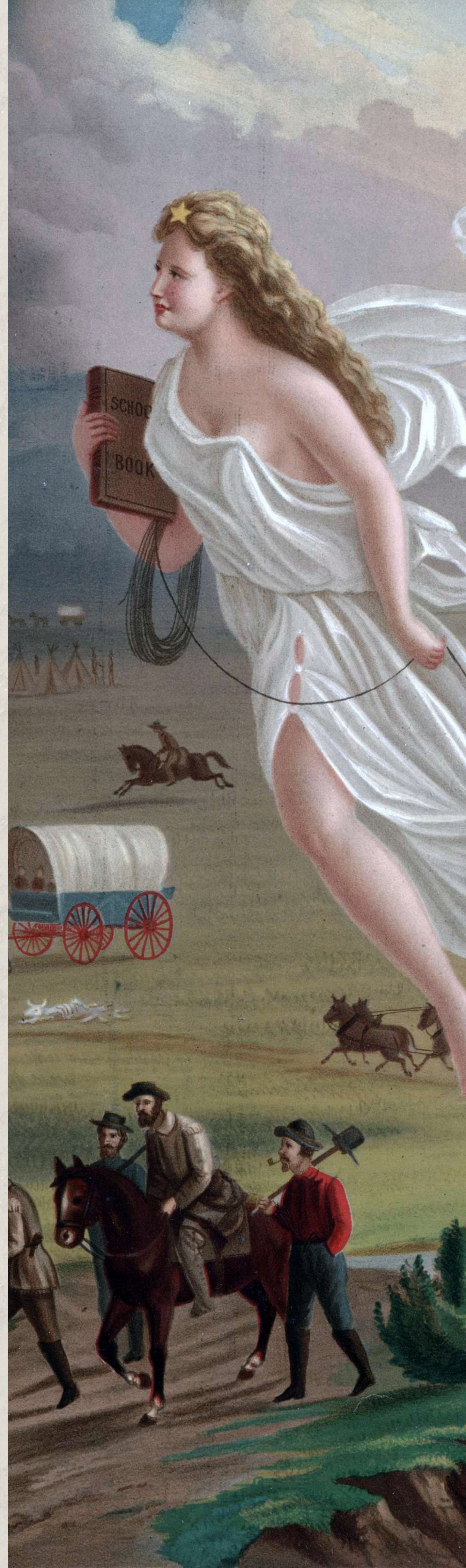
Traditionally, immigration and migration have had a huge negative impact on the Indigenous peoples of North America (Government of Canada, 2024; Osgood, 2023). The 19th century saw the concept of "manifest destiny" take hold—the belief that American settlers (including millions of new immigrants from Europe and elsewhere) were destined to occupy the continent from coast to coast. This era brought an even larger influx of farmers, miners, and others moving westward, intensifying pressure on Indigenous lands. The United States government and settlers expanded into the Midwest, the Great Plains, and the West, fueled by events like the California Gold Rush of 1849 and the availability of free or cheap land under laws such as the Homestead Act of 1862. Each new wave of settlers encroached on Indigenous peoples' territories, leading to a series of Indian Wars and violent confrontations on the frontier. Tribes of the Great Plains and Southwest, such as the Lakota, Cheyenne, Apache, and Navajo, fought U.S. forces and settlers in conflicts throughout the mid-1800s. While Indigenous warriors won some battles, the relentless arrival of more people—supported by the U.S. Army—ultimately overwhelmed them.



The obscure and dysfunctional protection of Indigenous peoples under American law has compounded the damage. Such protections date back to the creation of the Jay Treaty in 1794. The Jay Treaty of 1794 acknowledged the harsh reality for tribes along the northern border, guaranteeing Native Americans the right to cross the U.S.-Canada border freely. Similarly, some tribes in the southwest, like the Tohono O'odham in Arizona and Sonora, saw their ancestral lands divided by the U.S.-Mexico boundary established in the 19th century (Alvarado, 2023). These protections now existed—on paper, at least.

In practice, however, Indigenous peoples have long faced obstacles exercising free movement across these borders. Modern security measures require passports or border IDs that not all Indigenous people have, and tribal-issued identification is not always recognized. For example, in 2010, an Iroquois lacrosse team was prevented from traveling to a tournament because authorities refused to accept their Iroquois Confederacy passports (Alvarado, 2023).

There have been lots of these troubling incidents, some indicating that Indigenous people are at risk even by immigration enforcement within the United States. In early 2025, reports emerged that some Native Americans—U.S. citizens from tribes like the Navajo Nation—were detained in immigration raids by authorities who mistook them for undocumented immigrants (Silversmith, 2025). Indigenous leaders voiced alarm that Navajo individuals in Arizona and other urban areas were being questioned or held by ICE (Immigration and Customs Enforcement) despite being native tribal citizens. These incidents point to issues of racial profiling and lack of cultural competence among agents, as well as documentation challenges (some Indigenous people may not have mainstream ID readily available, especially if they primarily use tribal ID, or if they are homeless or in transition). The Navajo Nation's government had to intervene to assist their members and seek assurances that such mistakes be avoided (Silversmith, 2025). It's a stark reminder that poorly-orchestrated immigration crackdowns can inadvertently sweep up people who have the right to move freely in their own country.



The rich history of indigenous people should continue to be appreciated. Their unique culture and way of life have been passed down for years. Yet, the lives of indigenous people and their way of living has come into jeopardy. Whether it's harsh statements from politicians or general neglect from the public, indigenous people have always gotten the short end of the stick. The "protected land" they have is not so protected. Their living conditions are poor and nothing is being done about it. Pretty soon, indigenous reservations are going to die out. Don't let them. These groups have existed here, some for thousands of years. That lineage shouldn't end here.

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Classifieds



1. **Organization:** Exempli Gratia (Student-led organization)

2. **Information:** Exempli Gratia is a nonprofit based in Vancouver dedicated to making legal education more accessible to students. Through expert panels, interviews, and networking events, members can connect with real lawyers and law students to gain insight into their future careers. Mock trial practice opportunities are also available to help develop advocacy and public speaking skills, with the goal of organizing legal competitions in the future. Additionally, Exempli Gratia's magazine provides a platform for students to publish legal articles and engage with expert opinions alongside weekly posts, research pieces, and discussion forums. Anyone with an interest in law is welcome—no prior knowledge or experience is required.

3. **Deadline:** None

4. **Contact Info:**

https://docs.google.com/forms/d/e/1FAIpQLSeIyriLPjsxmUbEHTSfDRhB0kqDQOH6HbW30q8gga9B_7IAXA/viewform

Organization: HarmoniEats Initiative (Student-led organization)

Information: HarmoniEats Initiative is a nonprofit organization dedicated to educating and empowering individuals with food allergies and autoimmune diseases, such as Celiac Disease, by providing accessible, allergy-friendly resources and fostering a supportive community.

Deadline: None

Contact info: Reply to harmonieatsinitiative@gmail.com with your resume

Organization: Half the Sky (Student-led organization)

Information: Half the Sky is a NPO whose mission is to drive the sustainable fashion movement as well as support the human rights of garment workers. By championing ethical practices and fair treatment, we aim to transform the industry and create a more just and responsible world for all.

Deadline: None

Contact info: Reply to Olivia Wei at marketinghalfthesky@gmail.com with your resume

Organization: Quest for Clarity (Student-led organization)

Information: Quest for Clarity is an international nonprofit organization aiming to provide free, high-quality, science-based mental health resources and to fight the stigma against mental health support. Materials include articles, reels and videos, visual posts, podcasts, events, and a resource hub.

Deadline: None

Contact info: Reply to askq4c@gmail.com with your resume

Organization: Narratives of New Canadian Youth (Student-led organization)

Information: Created in 2024, Narratives of New Canadian Youth is a Toronto-based photojournalism project aimed at highlighting social, political, and economic issues faced by student immigrants to dismantle negative stereotypes among Canadian youth. Each anecdote provides unique insight into the daily lives of newcomer students from around Canada.

Deadline: None

Contact info: Share your story at narrativesofnewcanadianyouth@gmail.com

Organization: Melodic (Student-led organization)

Information: Melodic is a registered student-led NPO supporting foundations that provide musical education for under-resourced schools.

Deadline: None

Contact info: Reply to ggu26@ucc.on.ca with your resume

Organization: Follis (Student-led organization)

Information: Follis is an online education initiative that strives to bring philosophical ideas and arguments into our daily lives through bimonthly seminars on urgent societal topics like AI and climate change. Currently, they're looking for several co-organizers to put together online workshops across the world.

Deadline: None

Contact info: <https://forms.gle/BqN3m824bfsWqb6Q7> or reply to maeeee26@outlook.com with your resume

Organization: Illustrations of Children's Health (Student-led organization)

Information: Illustrations of Children's Health writes and illustrates children's books about common illnesses. Young children often have difficulty understanding diseases, and the organization helps them develop a positive attitude toward different health situations.

Deadline: None

Contact info: Reply to ammmyzhu515@gmail.com with your resume

Organization: Muggle Muggle (Student-led organization)

Information: Muggle Muggle is a club that combines Harry Potter, business, and art to develop community through appreciation for the magical world. From designing and creating products to advertising and selling them, Muggle Muggle members share their fun items with others and donate proceeds to selected charities.

Deadline: None

Contact info: Reply to MuggleMuggle_24@outlook.com with your resume

Organization: Health Access for All (Student-led organization)

Information: Do you want a community where everyone can find and afford healthcare? If so, join this emerging student organization.

Deadline: None

Contact info: Reply to healthaccessforallnpo@gmail.com with your resume

Organization: Mosaic Minds (Student-led organization)

Information: Mosaic Minds is helping neurodivergent youth within Toronto by addressing the significant gap in services and resources available to them and their families. They are looking for Toronto students with website design, networking, public speaking, filming, or editing skills.

Deadline: None

Contact info: Reply to nancyxiao2027@gmail.com with your resume

Organization: Behavioral Blueprint Podcast (Student-led organization)

Information: Are you curious about behavioral science, consumer psychology, or the future of AI? Want to unpack how biases, culture, and AI shape—and manipulate—what we click, choose, and buy? The Behavioral Blueprint podcast is growing and looking for motivated collaborators to bring episodes to life! Open positions include audio editor, social media manager, and project manager. You don't need to be an expert—just curious, reliable, and excited about what they're building!

Deadline: None

Contact info: Reply to atw65@georgetown.edu with your resume

Organization: Kaleidoscope Magazine (Student-led organization)

Information: Student-led virtual publication *Kaleidoscope* publishes creative writing, art, and much more. The team is looking to expand the organization with potential for fundraisers and writing competitions to be planned in the future. Currently, Kaleidoscope is looking for website developers and contributing writers/artists. The magazine is open to multiple languages with no specific deadlines for submissions.

Deadline: None

Contact info: http://airtable.com/appLuKgRIJLhKiOtH/shrLPVArQAYhQOU3?prefill_Opportunity%20of%20Interest=Kaleidoscope

Organization: PassNPlay Project (Student-led organization)

Information: The PassNPlay Project is a nonprofit organization founded by high school students in Toronto with an aim to provide sports opportunities for underprivileged youth around the world. The organization donates sports equipment, offers coaching sessions, and raises funds for sports programs. Currently, PassNPlay has nine chapters in the Toronto area, but they are looking to scale internationally. Students interested in establishing their own chapters in their local communities or schools are encouraged to join.

Deadline: None

Contact info: Email passnplayproject@gmail.com with your resume.

Organization: International Youth Forum 2025 (Student-led conference)

Information: The International Youth Forum (IYF), hosted by BC Children & Youth Connection Society, is a worldwide initiative taking place from August 26th to 28th, 2025, virtually via Zoom. As a member of the IYF leadership team who co-leads the global conference, you become a leader by reaching out to other youth-led clubs, groups, and organizations around the world, and/or using organizational and communication skills through spreadsheets, emails, and social media. The forum brings together insightful, passionate, and compassionate youth from multiple cultural and demographic backgrounds to share diverse perspectives, connect and build international opportunities, and take action on this year's key issue, the mental health crisis.

Deadline: Unknown

Contact info: <https://bc-youth.com/youth-forum>

Organization: 30-Day Me (Student-led organization)

Information: 30-Day Me is an app designed to help users build habits and achieve personal growth through structured 30-day challenges. The platform offers daily progress tracking and AI-powered challenge recommendations to support users in forming routines. 30-Day Me is looking for partnerships with organizations or clubs that can benefit from customized challenge ideas tailored to members' goals.

Deadline: None

Contact info: Visit www.30day.me or contact Franklin Zhang at franklinzhang06@gmail.com and Sonya Zhang at sonyayzhang@gmail.com.

Organization: SquashBuddies (Student-led organization)

Information: SquashBuddies is the app for our squash communities. It is designed for squash players of all levels to find clubs, courts, and playing partners. SquashBuddies is looking for a marketing lead and a tech support lead. In the meantime, download SquashBuddies in your iPhone App Store!

Deadline: None

Contact info: Email albertzhang8148@gmail.com with your resume.

Organization: Beyond the Buy (Student-led organization)

Information: Beyond the Buy is an initiative that uncovers the hidden environmental cost of daily consumption habits using infographics and visuals. They are currently building a website featuring an interactive map to highlight origin countries and showcase real stories behind consumption. Beyond the Buy is currently looking for a student experienced with WordPress and/or web development to help elevate this vision. The person involved would work closely with a passionate and driven team to craft a digital experience that's both engaging and educational.

Deadline: None

Contact info: Check out beyondthebuy.dreamhosters.com and reach out via direct message on Instagram (@beyondthebuy).

Organization: FluentFront (Student-led organization)

Information: FluentFront is a public speaking practice tool designed to help you speak clearly, confidently, and with purpose — no matter the setting. Choose from categories like interviews, debate, Model UN, casual conversation, or even chaotic "brainrot" prompts, then decide how you want to practice.

Deadline: N/A

Contact info: [Website](#)

Organization: Miracle Steps Foundation

Information: The Foundation is dedicated to providing urgent care and support to NICU babies and their families. Future doctors, nurses, financial analysts, med geeks—join the team!

Deadline: None

Contact info: Send your resume to miraclestepsfoundation@gmail.com

Organization: inCHESSive

Information: inCHESSive was created to bring chess players together, promote the in-person culture of the game, and strengthen local communities through shared interest. It connects people through in-person chess, with partnerships with local schools and libraries to stimulate community engagement.

Deadline: None

Contact info: Email the founder at tianle.liang16@gmail.com

Organization: Financial Squirrel

Information: Are you a finance nerd, or just someone who appreciates a bit of financial know-how? Check out Financial Squirrel, an emerging student group that is looking to fill leadership positions with students who have skills in marketing, outreach, and planning.

Deadline: None

Contact info: Contact celinaxue720@gmail.com if you're interested in joining the team!

Organization: Econbyte

Information: Understanding inflation, GDP, and unemployment can feel abstract for teens. Econbyte bridges this gap by translating macroeconomic trends into simple, interactive dashboards and blog posts, helping students grasp real-world economic shifts.

Deadline: None

Contact info: Email federicklin2019@gmail.com to inquire about joining the team.

Organization: The Super Youth & Teens Club

Information: The Club's vision is to help families and their children become aware of how young people develop and ensure they transition successfully into adulthood.

Deadline: None

Contact info: email sunnychen775@gmail.com with your bio or resume

Organization: Saving Abyss

Information: Saving Abyss is a creative initiative blending art, sustainability, and environmental conservation. Our team designs unique, marine biology-inspired artwork, and prints them on eco-friendly tote bags. Each purchase supports the mission of the New England Aquarium, a nonprofit dedicated to ocean conservation, education, and research.

Deadline: None

Contact info: Email zoubaiyu8@gmail.com with your bio or resume

Organization: Vibrant Waves

Information: Vibrant Waves is a non-profit organization with a focus on youth mental health. If you are passionate about youth wellbeing and mental health, please apply to join the team! Looking for online content creators and in-person NJ high school students.

Deadline: None

Contact info: Email vibrantwaves23@gmail.com with your resume

Organization: Vibrant Waves

Information: Vibrant Waves is a non-profit organization with a focus on youth mental health. If you are passionate about youth wellbeing and mental health, please apply to join the team! Looking for online content creators and in-person NJ high school students.

Deadline: None

Contact info: Email vibrantwaves23@gmail.com with your resume

Organization: InventoBloom

Information: InventoBloom is a youth-led organization that aims to design and manufacture low-cost engineering toy kits with standardized 3D-printable parts to make STEM education accessible to children worldwide, especially in refugee communities.

Deadline: None

Contact info: DM @inventobloom on IG to ask about joining the team

Organization: The Sunflower Podcast

Information: The Sunflower Podcast is an initiative of The Sunflower Project, a student-led nonprofit organization dedicated to preventing and spreading awareness on human trafficking, sexual exploitation, and gender-based violence. Currently seeking to grow their podcast.

Deadline: None

Contact info: Please reach out to Ruhi Yue at ruhiyue09@gmail.com.

Organization: Diabetes Care Webinar

Information: Diabetes Care Webinar is a youth conference in support of diabetes research, advocacy, and systemic healthcare challenges. Attendees will hear from RN Gloria Yee and MD/PhD Dr. Rebecca Aguirre as they unpack how racial, ethnic, and socioeconomic barriers impact access to diabetes care—and how a lack of diversity in clinical trials can lead to harmful gaps in treatment and outcomes. The conference will take place on June 11th at 1PM PT.

Deadline: None

Contact info: Join by logging into the Zoom Webinar (Meeting ID: 871 7492 4422, Passcode: 248190).

Organization: Us and Tomorrow

Information: Us and Tomorrow is a science fiction podcast exploring how emerging technologies impact the human experience. The podcast dives into topics such as AI, society, ethics, and philosophy, to examine what happens when science fiction becomes reality. “Us and Tomorrow” is recruiting student collaborators, all of whom will receive full credit on podcast platforms and social media accounts.

Deadline: None

Contact info: <https://forms.office.com/pages/responsepage.aspx?id=QV6PkmIlokaL3REiHTkVjjBOIYkD6fZDoty-MfYUMbNUME1JUEMxTVNERjBRMFBRVURLQUdETFVPRI4u&route=shorturl>

Organization: Seedfems

Information: Seedfems is a youth-led nonprofit on a mission to bring feminism back to its roots—in fairness, empathy, and justice for all—starting with the youngest minds. The organization leads interactive workshops on gender equality in primary schools, a book project involving stories and illustrations about gender equality, and a petition campaign to normalize women keeping their surnames after marriage.

Deadline: None

Contact info: <https://forms.office.com/pages/responsepage.aspx?id=QV6PkmIlokaL3REiHTkVjjBOIYkD6fZDoty-MfYUMbNUNkNHQVBaOE85SVBBTFJXMUtDTzVMMTJWSC4u&route=shorturl>

Organization: GUD Medicine

Information: GUD Medicine is a youth initiative tackling complex healthcare issues and fighting for health literacy and justice. GUD Medicine aims to make healthcare more transparent and equitable by breaking down confusing medical insurance systems, comparing drug chemistries (e.g., street, generic, prescription), and investigating global healthcare policies. The organization also interviews real patients and professionals as well as leads campaigns for healthcare justice in the UK and US.

Deadline: None

Contact info: <https://forms.office.com/pages/responsepage.aspx?id=QV6PkmIlokaL3REiHTkVjjBOIYkD6fZDoty-MfYUMbNURUhRT1AwTVIxMVVMMk9FMlRSNVc2VVJYUi4u&route=shorturl>

Organization: SquashBuddy

Information: SquashBuddy needs students for three roles. The marketing position involves growing our user base through digital outreach, social media, and strategic content. The tech role is focused on maintaining and updating the website—basic troubleshooting, light dev work, and platform support. SquashBuddy is also actively looking for squash players interested in helping us launch SquashBuddy Centers. These are local hubs built around a concentrated player base, designed to make the app truly useful for finding matches and practice partners in a specific area. In addition to encouraging active app use, center leads help organize events, beginner clinics, and mini-tournaments.

Deadline: None

Contact info: Email albertzhang8148@gmail.com with your bio or resume.

Organization: Framework Design Studio

Information: FDS films events in the form of videos and photos for organizations to post on their social media. They also create mini movies for nonprofit events from the footage taken from the day of the event. FDS is looking for new members interested in design and new student organization clients.

Deadline: None

Contact info: Email robert.guo27@ucc.on.ca with your bio or resume.

Organization: Connecticut Youth Legislative Advisory Council

Information: CYLAC (Connecticut Youth Legislative Advisory Council) is an organization that aims to promote youth voices in legislative affairs through policy proposals, testimony, advocacy, and hosting relevant events. We are Connecticut's first official Legislative Youth Advisory Council under the supervisor of CWESCO (Commission on Women, Children, Seniors, Equity & Opportunity), a commission of the CT State Legislature. There are openings in several committees.

Deadline: None

Contact info:

https://docs.google.com/forms/d/e/1FAIpQLSdJK8d0RtA3rRaHFqZ2a907wlvDBBIB6m_xQ8N49Sbbj2EwGQ/viewform

Organization: YoungArts

Information: Are you a 15- to 18-year old visual, literary or performing artist? The 2026 YoungArts application opens in July 2025.

Deadline: likely mid-October 2025

Contact info: <https://youngarts.org/apply/>

Organization: Hutton Junior Fisheries Biology Program Summer 2026

Information: The Hutton Junior Fisheries Biology Program is an eight-week paid summer internship and mentoring program for high school students sponsored by the American Fisheries Society (AFS). Their vision is to stimulate interest in fisheries and aquatic science among underrepresented groups in the profession today. Participating students receive a \$3,000 stipend and hands-on experience with fisheries professionals. Through their network of mentors, they can place students in all 50 states, Canada, Mexico, and Puerto Rico within a 45-minute commute of the student's home.

Deadline: likely November 2025

Contact info: [Website](#)

Organization: Davidson Institute Fellows Scholarship

Information: They award \$100,000, \$50,000 and \$25,000 scholarships to gifted and high-achieving students, 18 years old or under, who have completed a significant piece of work.

Deadline: Fall 2025

Contact info: <https://www.davidsongifted.org/gifted-programs/fellows-scholarship/>

Organization: ECI Americas Spring Fellowship 2026

Information: The ECI fellowship is a free education and action-based course for youth ages 12-18 in North, South or Central America. In weekly sessions on zoom, fellows will learn about intersectional environmentalism and leadership, using this education to develop their own independent initiative.

Deadline: None

Contact info: <https://www.ecocircleinternational.org/fellowship>

Organization: Parsons Summer Academy

Information: Parsons Summer Academy offers a number of art-focused courses for high schoolers in grades 9 through 12. In addition to building hard skills through hands-on activities, participants also develop soft skills like creative thinking and collaboration.

Deadline: 15 July 2025

Contact info: <https://www.newschool.edu/parsons/summer-academy/#>

Organization: School of the Art Institute of Chicago (SAIC) Early College Program Summer Institute (ECPSI)

Information: ECPSI allows artistic high schoolers to bring their ideas to life while experimenting with a multitude of forms of media and creating portfolio-quality work. Students will experience what it's like as an undergraduate at a competitive art school—tackling rigorous coursework, participating in workshops, spending time in the studio, and receiving mentorship from renowned faculty—all while living and learning on a college campus.

Deadline: Rolling

Contact info: <https://www.saic.edu/high-school-programs/early-college-program-summer-institute>

Organization: Portland State University Philosophy Summer Camp

Information: The Portland State University Philosophy Summer Camp is an interactive, discussion-based program where students explore a range of philosophical topics, such as political philosophy, environmental ethics, and the philosophy of science. You will work on a project with PSU faculty, developing your critical thinking and academic writing skills. You will also earn 4 college credits for the course Introduction to Philosophy, which can be transferred to other higher education institutions.

Deadline: 26 July 2025

Contact info: <https://www.pdx.edu/philosophy/philosophy-summer-camp>

Organization: Great Books & Big Ideas

Information: The Great Books & Big Ideas program is designed for high school students eager to engage with classic and contemporary literature through Socratic seminars. The curriculum spans multiple genres and philosophical themes, with texts ranging from Plato and Shakespeare to modern authors like Octavia Butler and Jorge Luis Borges.

Deadline: Rolling

Contact info: https://greatbookssummer.com/gb_program/literature-discussion/

Organization: UMass Amherst Question Everything

Information: The Question Everything program is a residential summer philosophy initiative at UMass Amherst, designed to explore philosophical issues in a collaborative, supportive environment. You will tackle questions about freedom, rights, and justice, exploring topics like free will, moral and legal rights, and the limits of governmental authority.

Deadline: Rolling

Contact info: https://websites.umass.edu/questioneverything/?_gl=1%2A2kkkep%2A_gcl_au%2AMTE2MzcwODQxNC4xNzI4NTY5ODY3%2A_ga%2AMTE1MzA2MDQ2MC4xNzI4NTY5ODY4%2A_ga_21RLSOL7EB%2AMTcyODU2OTg2Ny4xLjAuMTcyODU2OTk2NS4wLjAuMA..

Organization: Oakland University Philosophy Camp

Information: The Oakland University Philosophy Camp offers a weeklong immersive experience for high school students interested in philosophy. The theme was “Nature and Natures,” exploring questions about our relationship with the natural world, technology’s role, and what constitutes “nature.” The camp features a combination of lectures, discussions, and interactive activities, such as tree climbing, campfires, and frisbee games, providing a unique, fun approach to philosophical inquiry.

Deadline: Rolling

Contact info: <https://oakland.edu/phil/camp/>

Organization: Young Civil War Historians Conference

Information: Gettysburg College’s Young Civil War Historians Conference is a notable program, highly credible due to its association with the college’s expertise in Civil War studies. Students engage with scholars, delve into historical research, and explore Civil War-era sites, gaining in-depth knowledge and skills. This program stands out for offering interactive workshops, expert guidance, and networking opportunities.

Deadline: Rolling

Contact info: <https://www.gettysburg.edu/offices/conference-event-services/civil-war-summer-camp/>

Organization: International Relations Academy

Information: The International Relations Academy, hosted by the World Scholars Academy, is a prestigious program for students eager to explore international relations. Its affiliation with a reputable educational organization ensures a rigorous and insightful learning experience, covering diplomacy, global governance, and more.

Deadline: Rolling

Contact info: <https://www.worldscholarsacademy.com/courses/international-relations>

Organization: Roman Fortress Pulpon Field School

Information: The Roman Fortress Pulpon Field School provides an immersive archaeology experience, focusing on the excavation of a Roman fortress in Spain. Its partnership with the Archaeological Institute of America ensures a credible and enriching program that fosters deep understanding of Roman history and critical thinking skills.

Deadline: Rolling

Contact info: <https://www.archaeospain.com/romansiteforhighschoolerexcavation.html>

Organization: High School Field School

Information: High School Field School is your opportunity to be an archaeologist. Join our summer field crew and participate in real archaeological research alongside professional archaeologists. You will learn how to do fieldwork, laboratory work, identify artifacts, and more with professional archaeologists as we investigate the German site.

Deadline: Rolling

Contact info: <https://www.caa-archeology.org/programs/high-school-field-school/>

Organization: Sotheby's Institute of Art Art History Course

Information: This course will explore the major artists, movements, cultures, and ideas that have shaped the history of art. Through a combination of lectures and tours of New York City's museums, students will engage in an intensive study of famous works of art, art history movements, and global cultures. This unique course will guide students on a journey through some of the most compelling examples of human creativity worldwide.

Deadline: Rolling

Contact info: <https://precollege.sothebysinstitute.com/courses/art-history/>

Organization: Montpelier Early July High School Archaeology Excavation Expedition

Information: The High School Archaeology Excavation is a great beginner's step into the world of Archaeology. This is a week-long hands-on educational experience in which you will work side-by-side with professional archaeologists on actual archaeological research sites on the Montpelier property.

Deadline: Rolling

Contact info: <https://www.montpelier.org/events/excavate-high-school-archaeology-expedition/>

Organization: SFFILM Education's Youth Filmmakers Camp

Information: SFFILM Education's Youth Filmmaker Camp is an intensive summer program for teens ages 14-18 to learn from world-class film professionals in a fun, interactive, and collaborative environment. The program is broken up into two experience levels: the Starter Lab, which is for beginner students looking to learn the basics of filmmaking and enhance their storytelling skills; and the Advanced Lab, which is for students who want to build upon their existing skills.

Deadline: Rolling

Contact info: <https://sffilm.org/young-filmmakers-camp/>

Organization: Interlochen Filmmaking Summer Program for High School Students

Information: You will have the opportunity to work with professional filmmakers, guest artists, and other talented students to create an original movie from scratch. Your days will include classes and hands-on lab time where you'll practice technical production and postproduction skills. You'll also put your classroom and lab skills into practice by heading out on location for a series of productions throughout the program.

Deadline: Rolling

Contact info: <https://www.interlochen.org/film-new-media/camp-programs/high-school/filmmaking>

Organization: NYFA 6-Week Teens Filmmaking Program

Information: The 6-Week Teens Filmmaking Program offers a dynamic, comprehensive immersion into the art and craft of cinematic storytelling, structured as two progressive 3-week sessions taken back-to-back. This carefully designed format ensures a seamless and continuous learning experience, guiding students from the foundations of visual storytelling into the complexities of crafting dialogue-driven films.

Deadline: Rolling

Contact info: <https://www.nyfa.edu/youth-program/6-week-film-summer-camp-for-teens/>

Organization: University of the Pacific Botany Camp

Information: Students in this program learn about plants from a faculty member with over 35 years of experience in botany (the study of plants). They gain knowledge about how plants are structured, how they function and about the diversity and relationships of plants, and learn about museum collections, online databases and mapping tools. On-campus field trips take place throughout the program.

Deadline: Rolling

Contact info: <https://www.pacific.edu/about-pacific/summer/precollege-summer-program/learning/botany-camp>

Organization: New York Times Voice & Choice Summer Reading Contest

Information: Every week for 10 weeks during the summer NYT will be asking: What got your attention in The Times, and why? Each week students can enter by submitting a short written response — or they can make a video up to 90 seconds long.

Deadline: Weekly from 6 June to 15 August 2025

Contact info: <https://www.nytimes.com/2025/03/10/learning/our-16th-annual-summer-reading-contest.html>

Organization: Wharton Global Youth Comment & Win Competition

Information: The Wharton Global Youth Program Comment & Win is an annual competition that runs from June to August and is designed to encourage high school-age students to discover Global Youth stories, podcasts and videos, learn about business, and develop stronger reflective and persuasive commenting skills.

Deadline: Biweekly from 16 June to 15 August 2025

Contact info: <https://globalyouth.wharton.upenn.edu/competitions/comment-win/>

Organization: Earth Chronicles Writing Contest

Information: Write a short story centered around the theme of Restoring Our Planet. Your piece should explore why restoration is essential, how it can be achieved, and what a restored future could look like. Feel free to highlight real-life restoration projects or imagine new ones through a fictional lens.

Deadline: 15 July 2025

Contact info: <https://earthchronicles.org/2025-earth-chronicles-contest/>

Organization: National Youth Foundation "I Matter" Poetry Contest

Information: Submit a poem or artwork about why Black lives matter.

Deadline: 23 July 2025

Contact info: <https://www.nationalyouthfoundation.org/i-matter/>

Organization: Foyle Young Poets of the Year Award

Information: It is free to enter and you can submit as many poems as you wish. Poems must be 40 lines or shorter.

Deadline: 31 July 2025

Contact info: <https://foyleyoungpoets.org/>

Organization: National Writing Invitational

Information: This contest is open to K-12 students in the U.S. This means what you submit will be featured on our website monthly, and your best submissions will be considered for the annual writing contest.

Deadline: 1 August 2025

Contact info: <https://sites.google.com/view/nationalwritinginvitational/home>

Organization: 2025 Youth Free Expression Film Contest

Information: The National Coalition Against Censorship and the New York Film Academy are thrilled to present the 2025 Youth Free Expression Film Contest. For over 20 years, we have invited young filmmakers to explore the powerful relationship between free speech and free expression in society. This year's theme is "My Art, My Speech."

Deadline: 8 September 2025

Contact info: <https://ncac.org/project/film-contest>

Organization: New York Academy of Sciences Junior Academy

Information: The Junior Academy is a project-based learning program where students form international teams and work with STEM experts through an online community platform. Students participate in innovation challenges where they collaborate under the guidance of STEM mentors to design solutions to real-world problems. Students and mentors can participate from anywhere in the world.

Deadline: 1 July 2025

Contact info: <https://www.nyas.org/learning/high-school-research-programs/the-junior-academy/>

Organization: The Wharton Global High School Investment Competition

Information: The Wharton Global High School Investment Competition is a free, experiential investment challenge for high school students (9th to 12th grade) and teachers. Students work in teams of four to seven, guided by a teacher as their advisor, and have access to an online stock market simulator. Together, they learn about strategy-building, teamwork, communication, risk, diversification, company and industry analysis, and many other aspects of investing.

Deadline: Registration opens in June 2025

Contact info: <https://globalyouth.wharton.upenn.edu/competitions/investment-competition/>