

Indigenous Education

North Vancouver School District

May 17-May 28, 2021

North Vancouver School District

Indigenous Education Value Statement



Indigenous Education
nvsd

When families were embedded in healthy, inter-connected communities, all adults and Elders were the teachers. The classrooms were the forests where teachings of Mother Earth, the plants, the trees, the waters were shared. History and values were taught through legends. Children were taught how to live, how to feed their families, make their tools and be generous to each other. Education was experiential and relevant. Education was life-long, it was passed on from generation to generation, and mastery had intrinsic value. Everyone had a gift to share with the community which increased each person's sense of belonging. Stories were told through totem poles. The language, culture and art were inter-mingled, not taught in isolation. (Developed by the North Vancouver School District Indigenous Education Team (2013))

Here is a [video](#) version created by [indigenousartists.ca](#)

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NVSD Indigenous
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Request Form

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Do you know the history of the the Skwxwú7mesh Úxwumixw, səlilwət and xʷməθkʷəy̓əm Nations?

(Squamish, Tsleil-Waututh and Musquem)

Want to learn more?

Here are some resources to help you get started:

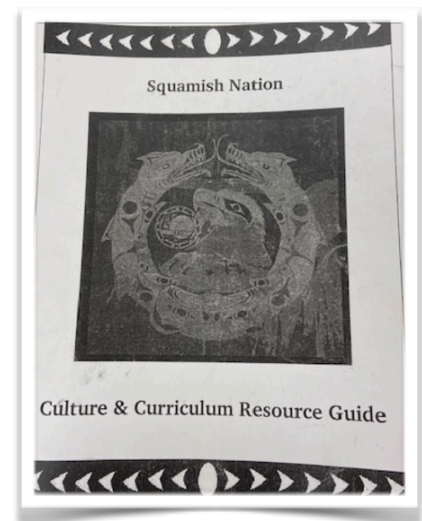
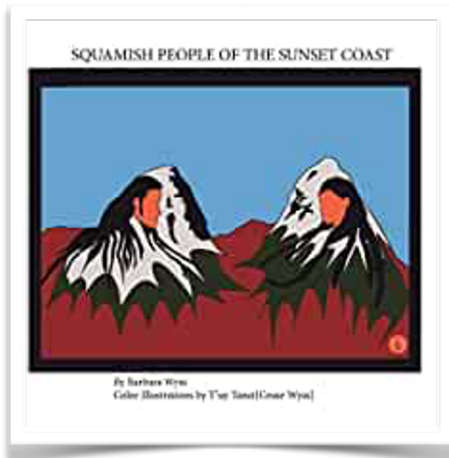
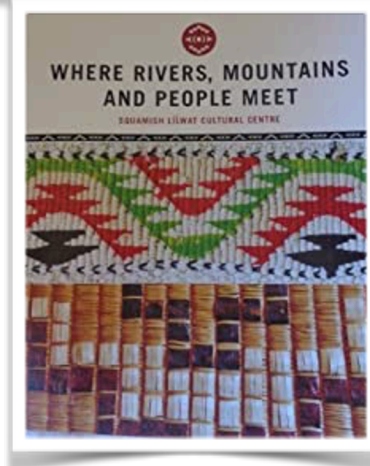
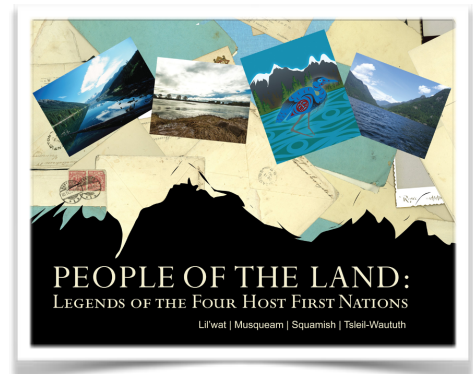
Skwxwú7mesh Úxwumixw

Squamish Atlas

səlilwət Nation

Xʷməθkʷəy̓əm

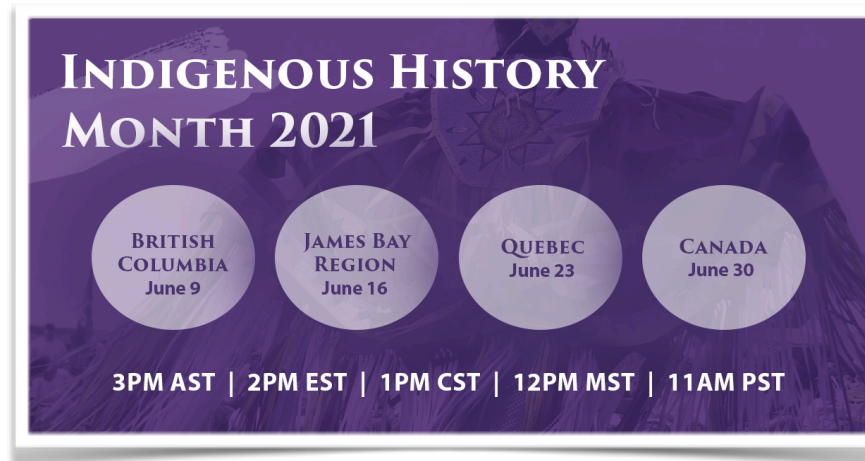
Does your school location have a copy of the of the following resources?



Indigenous History Month

Did you know that June is Indigenous History Month?

In honour of Indigenous History Month, the Gord Downie & Chanie Wenjack Fund is pleased to present a series of four virtual events in celebration of the



diversity of Indigenous Peoples across Canada. Throughout the month of June, we will be featuring Indigenous Elders, Knowledge Keepers, artists, and allies from communities coast to coast. To find out more click [here](#). [Register](#) here.

Sarah Mazzei,

Ridgeway Elementary Teacher,



Sarah Mazzei has been part of the curriculum writing team for the Gord Downie and Chanie Wenjack Fund. Sarah has been participating with other educators, both Indigenous and Non Indigenous, on updates to the Gord Downie and Chanie Wenjack Curriculum for Fall 2021. Sarah and her classes have led fundraising walks at Ridgeway as part of *Secret Path Week*, as they learn about Indian Residential Schools and Reconciliation, and the call from the DownieWenjack fund to #DoSomething. Sarah's work is being recognized across Canada on this journey of Truth and Reconciliation.



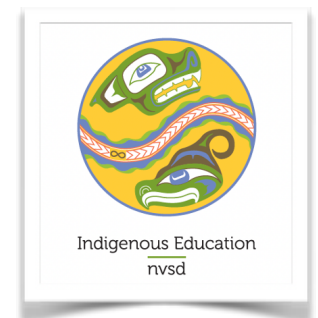
[reference](#)

National Indigenous Peoples Day: June 21, 2021

National Indigenous Peoples Day is on Monday, June 21st, 2021. What is your location planning? Please send videos and pictures of how your school/location honours National Indigenous Peoples Day 2021 to abed@sd44.ca



Watch upcoming flyers for information on Virtual Events for National Indigenous Peoples Day



[reference](#)

NVSD Student Profiles

Raven Canon, Seycove Secondary

Did you see the recent article about Raven Canon? Raven Canon, Anishnawbek First Nation and Seycove Secondary student has been awarded the \$100,000 Schulich Leader Scholarship. Read the full article [here](#).

Professional Learning

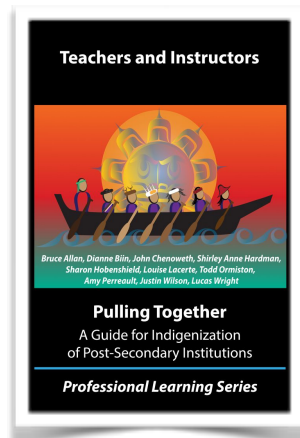
Have you seen the modules from the *BC Campus Indigenization Project*? BC Campus states that “one of the goals of the Indigenization project was to co-create open educational resources that support faculty and staff with the incorporation of Indigenous epistemologies into professional practice, enabling post-secondary

institutions to continue to build the structures and processes by which Indigenous students experience their post-secondary education in resonance with their own lives, worldviews, and ambitions” [reference](#).

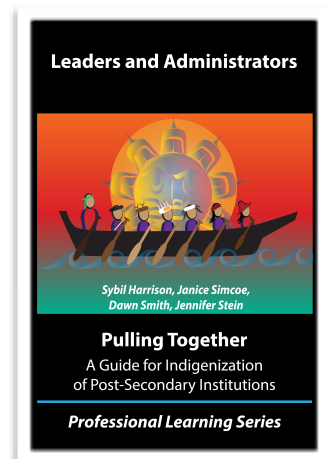
Although the guides were written with post secondary education as the focus, what can K-12 education systems learn from these modules? The modules include: *Foundations, Teachers and Instructors, Front Line Staff, Advisors and Student Services, Leaders and Administrators, Curriculum Developers* and a *Researcher Module* is under development. You can access all the guides at this link. [BC Campus Indigenization Guides](#).

In addition to the modules there is also an *Open Professional Learning Resource-Audience Profiles* to

learn more about the process of Indigenizing educational practice. The resource also includes a rubric for self reflection on the *Levels of Indigenizing (Barriers, Challenges and Fragilities)*. You can access the resources [here](#) and a second poster resource [here](#). This document was also referenced in Melanie Nelson’s Pro D workshop, *Inclusive Education through an Indigenous Lens* on May 10th, 2021.



[reference](#)





[reference](#)


Open Professional Learning Resources – Audience Profiles


Background to the Model

The Indigenized quadrant model comes from the research and educational leadership of Janice Simcoe, Anishnaabe scholar, to aid in Indigenizing academic spaces. This model is based on the Integral theory work of Ken Wilber and was further influenced by Janice’s work with the Aboriginal Nations Education Council of the Greater Victoria School District and Carusos College. This model was then adopted by BCcampus and the Indigenization Project Steering Committee to support the creation of Indigenized open professional learning resources for the post-secondary education sector in British Columbia. In honouring place, each quadrant is defined by animal traits from coastal First Nation epistemology.

Bear (Intention)
 Represents the internal self and comes from a place of values, beliefs, identity, and intentions. Bear gives us the lenses through which we, as individuals, view the world. Bear impacts our personal experience with others and impacts how we interpret information. Our Bear selves provide us our motivations and deeply influence how we sort our priorities.

Raven (Behaviour)
 Represents our physical self and is manifested by what we do and know, and how we are seen and measured. Raven gives us the space in which we build knowledge, develop skills, perform, and behave with others. Our Raven selves provide us the ability to teach and learn.

Wolf (Community)
 Represents our collective selves and reflects the cultures we live in, the languages we use, and the relationships we have with others. Wolf provides the space in which we emotionally impact, and are impacted by, others. Our Wolf selves provide us communication skills and make us aware that we are part of a greater whole.

Salmon (Systems Fit)
 Represents our interaction with the systems around us, be they natural or human-made. Salmon provides the space in which we collaborate for purpose or function. Salmon requires us to navigate. Our Salmon selves enable us to create the structures necessary for us to co-exist.

Situating the Audience Profiles

The audience profiles were built by the Project Steering Committee and have been vetted by post-secondary audiences. Profiles are based on *desired Indigenized intentions and behaviours rather than focusing on current practice*. The profiles can be introduced and presented in discussions as follows: “In an Indigenized institution, this group believes and does . . .” The “Levels of Indigenizing” explores how one goes through transforming one’s practices and policies at various levels. The project steering committee transformed statements that reflect the challenges, barriers and fragilities heard and experienced. These levels will be addressed in the open professional learning resources. The colours of each audience profile reflect the colours in the Métis sash and medicine wheel. It is a living document and at the conclusion of the project will become an openly licensed resource.

A Note on Terminology

“Indigenous” references the original peoples of this place whom are recognized and known as First Nations, Métis, Inuit and Native American or American Indian.

“Indigenization”, for this project, is relational and collaborative and involves various levels of transformation from inclusion to integration and to infusion of Indigenous perspectives and approaches in education. We recognize that each post-secondary institution across the province approaches Indigenization differently due to the diversity and complexity of local First Nation and Métis community relationships.

Levels of Indigenizing (Barriers, Challenges, Fragilities)

| | | | |
|---|---|--|---|
| Fear of the Unknown | “what are you trying to take from me?” “I don’t know what I don’t know” | “I’m helpless” Unsure of who to engage “I’m afraid of taking away or reducing needlessly” | “We don’t have enough to share” “I don’t want to appropriate” |
| Fear of change | “Yes, but...” (passive-aggressive behaviour) “I don’t know who to talk to and how to set up Indigenous research” | Vicarious trauma “I’m afraid of taking away or reducing needlessly” | “I don’t have time for this, can you (as the Indigenous expert) do this?” |
| Fear of losing control and power | Racism of lower expectations No personal buy-in—“I know, but I don’t care” | “Indigenous knowledge isn’t scientific” “You’re too exotic” | “We cannot change legislation” “New Age” appropriation viewpoint |
| Resisting practice | Over emphasis on employment training rather than academic programming Involvement if there is money attached, “Where’s the money? No money, no movement” | Diversity can be confusing so pan-Indian approach desired—“You’re too exotic” Overworking Indigenous staff—“I am the only Indigenous person and I must do everything” | “We don’t have enough resources” and “this is not part of core funding” |
| Resisting process | Checklist mentality—“Done, now let’s move on” “There are union barriers to hiring Indigenous employees and doing community-based work” | “I have academic freedom” Underfunding Indigenous education—“We must fit our training into funding requirements” | “Industry standards don’t allow me any flexibility in programming, content and delivery.” |
| Rejecting and asserting control | “I’d rather debate than negotiate” and “There are limitations on program length” “What is authentic Indigenous knowledge?” | Demand constant validation of identity and Indigenicity “Are you really Métis, Status, Non-Status, Inuit?” Lateral Violence | Industry involvement necessary—“We can’t do this ourselves” |

Reference: [BC Campus Open Campus Audience Profiles](#)