




North Vancouver  
**School District**  
the natural place to learn®

# Indigenous Education

STANDING COMMITTEE MEETING - MAY 3, 2022

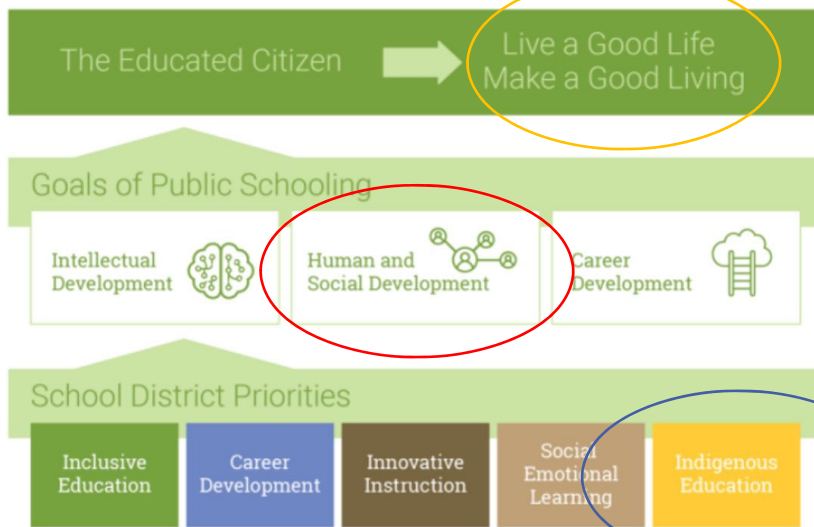
# Land Acknowledgment



Ha7lh Txwna7nat  
I chayap tl'ik ti Skwxwú7mesh (Squamish) uxwumixw  
ti səliiwətaɪ (Tseil Waututh) uxwumixw

Good evening,  
I welcome everyone and acknowledge we are on the unceded  
lands of the Squamish and Tseil Waututh Peoples.

# What guides our work?



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# The Educated Citizen



The purpose of the British Columbia school system is to enable learners to develop their individual potential and to acquire the knowledge, skills and attitudes needed to contribute to a healthy society and a prosperous and sustainable economy (Statement of Education Policy Order).

The B.C. Ministry of Education defines the Educated Citizen as having:

**Intellectual Development** – to develop the ability of students to analyze critically, reason and think independently, and acquire basic learning skills and bodies of knowledge; to develop in students a lifelong appreciation of learning, a curiosity about the world around them and a capacity for creative thought and expression.







**Human and Social Development** – to develop in students a sense of self-worth and personal initiative; to develop an appreciation of the fine arts and an understanding of cultural heritage; to develop an understanding of the importance of physical health and well-being; to develop a sense of social responsibility, and tolerance and respect for the ideas and beliefs of others.

**Career Development** – to prepare students to attain their career and occupational objectives; to assist in the development of effective work habits and the flexibility to deal with change in the workplace. ([B.C. Graduation Program: Policy Guide](#))

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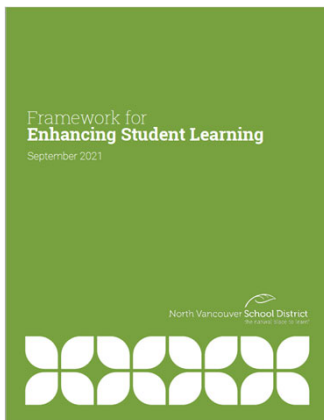
# NVSD44 Strategic plan



-  Student-Centred Education
-  Innovative Instruction
-  Welcoming and Inclusive Culture
-  Mental Health and Well-Being
-  Truth, Healing and Reconciliation
-  Environmental Stewardship



**Truth, Healing and Reconciliation:**  
Champion truth, healing and reconciliation,  
and embed Indigenous ways of knowing.



Section I Context

### Land Acknowledgement

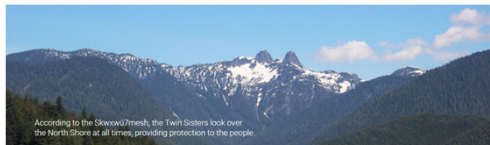
We acknowledge and thank the Coast Salish people, upon whose traditional territory the North Vancouver School District resides. We express our gratitude to the Skwxwú7mesh Nation and Tsleil-Waututh Nation, and we value the opportunity to learn, live and share educational experiences on this traditional territory.

The North Vancouver School District provides world-class instruction and a rich diversity of engaging programs to inspire success for every student and bring communities together to learn, share and grow.

Through 25 elementary schools, 7 secondary schools and North Vancouver Online Learning, we offer over 15,000 students and 2,600 staff a welcoming, safe and inclusive culture and learning environment based on shared values of trust, respect, responsibility and collaboration. The North Vancouver School District's student population includes 640 self-identified Indigenous students, 1,000 English Language Learners, and 2,464 students with special needs in accordance with the Ministry of Education Policy and Guidelines.

With our focus on 'Great Schools' as Vibrant Learning Communities, progressive approach to instruction, firm belief in inclusive education, advocacy for Indigenous learning, and emphasis on social-emotional learning, the North Vancouver School District is the natural place to learn, share, grow and thrive.

In alignment with the BC Ministry of Education's Framework for Enhancing Student Learning (FESL), our district has developed a 10-year strategic plan to highlight the steps we are taking to fulfill the mandate and goals of public schooling in British Columbia.



According to the Skwxwú7mesh, the Twin Sisters look over the North Shore at all times, providing protection to the people.





**Board-Related Strategic Goals**

- Truth, Healing and Reconciliation
- Welcoming and Inclusive Culture
- Mental Health and Well-Being

Section II: Enhancing Student Learning Framework Goals by Priority Area

**Goal: To improve students' sense of belonging and well-being.**

**Key Action:** Implement the NVSD 44 Continuum of SEL in all schools by June 2023.

**Data Target:** 95% of students report a strong sense of belonging in their school.

**Goal: To improve secondary students' mental health and well-being, and related attendance and transition rates.**

**Key Action:** Establish and support Mental Health and Well-Being teams at each secondary school by June 2023.

**Data Target:** 90% attendance rates for all students.

**Goal: To build equity for Indigenous learners by allowing the wisdom and knowledge of the First Peoples to come to the forefront.**

**Key Action:** Implement the Go Forward with Courage Assessment Rubric in all schools by June 2023.


**Data Target:** 80% of staff implementing the Calls to Action, with an understanding of the influence of the BC Declaration on the Rights of Indigenous Peoples.

**Outcomes (Goals) for students:**

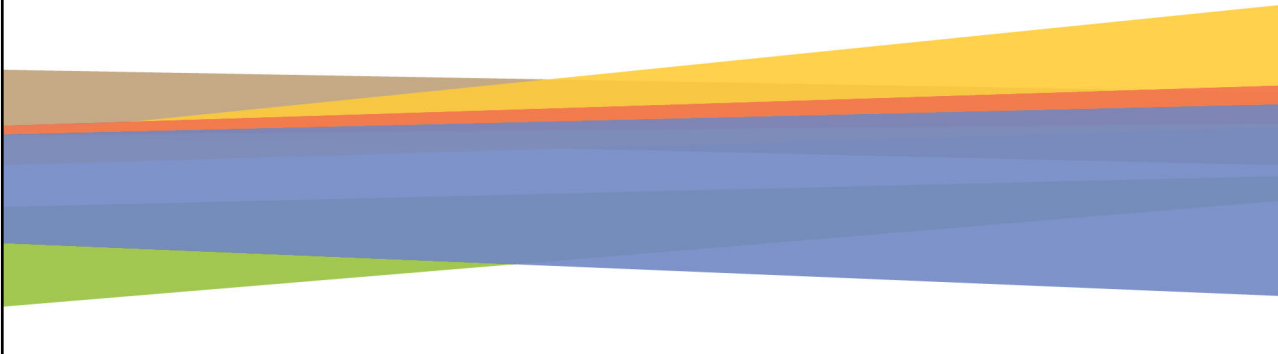
- Improve the sense of belonging, social emotional well-being, and mental well-being of students.
- Continue to develop and expand our understanding and appreciation of Indigenous history and ways of knowing.
- Improved student attendance and transition rates.



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# With Intention and Impact, the Indigenous Department, in collaboration with all partners and departments, paddle together in our Truth and Reconciliation journey.



## Go Forward With Courage Survey



- Please scan the QR Code on your table and fill the survey
- Thank you 😊

## Student Pathways



Student well being and sense of belonging through an Indigenous lens.

- a. Development of supports/resources that include right First Peoples ways of knowing – cultural practices
- b. Opportunities created for Indigenous student voice to be included in district/school planning
- c. Celebrating student achievement/success

## Student Pathways



Student well being and sense of belonging through an Indigenous lens.

*a. Development of supports/resources that include right First Peoples ways of knowing – cultural practices*

- April Indigenous Education Council meeting, discussed the need of Knowledge Keepers in Residence
- Strategic planning with Kwi Awt Stelmexw/SFU Squamish language organization to bring in language to district

## Student Pathways



Student well being and sense of belonging through an Indigenous lens.

*b. Opportunities created for Indigenous student voice to be included in district/school planning*

- Student Co-Chair of Anti-Racism Committee
- Arts Week collaboration through music, song and dance for whole district to participate



## Student Pathways



Student well-being and sense of belonging through an Indigenous lens.

*c. Celebrating student achievement/success*

- Squamish and Tsleil Watuuth Youth taking part of Mark's Honouring Ceremony
- Student's involvement for traditional welcoming and leadership opportunities

## Curriculum, Instruction, and Assessment



**Greg Hockley**

District Principal – Secondary

**Chanin Smyth**

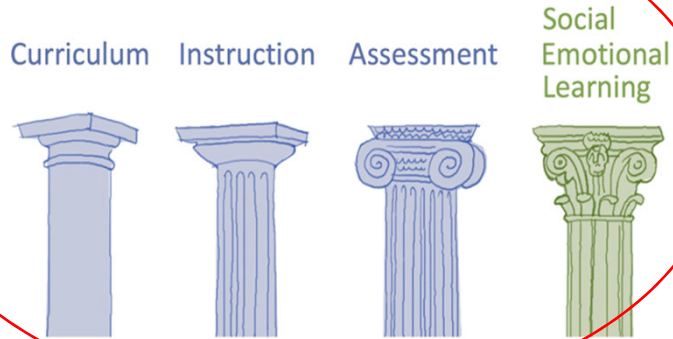
District Principal – Elementary

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# NVSD44 Pillars of Educational Practice



## Pillars of Educational Practice



## BC's Core Competencies



**C** **Communication**

1. Connect and engage with others
2. Acquire, interpret, and present information
3. Collaborate to plan, carry out, and review constructions and activities
4. Explain/recount and reflect on experiences and accomplishments

**T** **Creative Thinking**

1. Novelty and value
2. Generating ideas
3. Developing ideas

**T** **Critical Thinking**

1. Analyze and critique
2. Question and investigate
3. Develop and design

**PS** **Positive Personal & Cultural Identity**

1. Relationship and cultural contexts
2. Personal values and choice
3. Personal strengths and abilities

**PS** **Personal Awareness & Responsibility**

1. Self-determination
2. Self-regulation
3. Well-being

**PS** **Social Responsibility**

1. Contributing to community and caring for the environment
2. Solving problems in peaceful ways
3. Valuing diversity
4. Building Relationships



## Early Literacy Assessment and Instruction



### WHAT?

The K-3 Early Literacy Assessment is an evidence-based **tool** to guide assessment and to inform responsive instruction that honours individual student performance leading to personalized instruction.

- Universal strategies to support all learners at their performance level
- Builds capacity of classroom teachers with literacy instruction and level 1 targeted intervention
- Differentiated and personalized small group instruction within the classroom by the classroom teacher

### WHY?

The most effective strategy for improved literacy is excellent instruction. The ELA informs and promotes best practice instruction in order to provide the greatest opportunities for children to become proficient readers and writers.

**ACTION:** Partial Implementation in all Elementary schools 2021/2022  
Full Implementation in all Elementary schools 2022/2023

## Secondary Curriculum and Instruction



### WHAT?

- Universal: Indigenous Curriculum Embedded in ALL courses
- Targeted: Indigenous Focused Curriculum provided in Courses soon to be required for all students as part of BC Graduation

### WHY?

All students benefit by learning about our shared past and understanding the Indigenous ways of knowing. Culture, community, and belonging is at the heart of our curriculum and instruction. Learning can take place across the BC Curriculum as well as within specific courses.

**ACTION:** Proposed Ministry Implementation of Grad Requirements in full by **2023/2024** (current grade 10s)

# Secondary Curriculum and Instruction – Curriculum Examples



Some of the examples of Indigenous Curriculum both universally embedded across the curriculum and targeted in indigenous focused courses



## Indigenous Knowledge and Perspectives: Cross-Curricular References K-9

Grade 9

### Context

In B.C.'s redesigned curriculum, Indigenous knowledge and perspectives are integrated throughout all areas of learning and are evident in the curriculum's rationale statements, goals, big ideas, mandated learning standards, and elaborations. The First Peoples Principles of Learning offer a crucial lens for curriculum, placing a significant importance on the authentic integration of Indigenous knowledge and perspectives in relevant and meaningful ways.

The intent behind this integration is to promote a growing understanding of Indigenous peoples in B.C. that will contribute to the development of educated citizens who reflect on and support reconciliation. This approach to Indigenous education encourages enlightened discussion among teachers and students in all areas of learning and grade levels, and this approach values and prioritizes Indigenous knowledge and perspectives that can only be found in B.C.

### Purpose

The *Indigenous Knowledge and Perspectives: Cross-Curricular References in Grade 9* resource is intended to support teachers in authentically integrating Indigenous knowledge and perspectives into their classrooms. This resource provides a cross-curricular overview of the explicit and implicit references to Indigenous knowledge and perspectives in the Big Ideas, Curricular Competencies, and Content across all subject areas in the Grade 9 curriculum.

### Explicit References

Explicit references include the Big Ideas, Curricular Competencies, and Content that directly refer to Indigenous knowledge and perspectives. For example, the Grade 9 Mathematics curriculum includes the following explicit reference.

Mathematics, Curricular Competency, Engage in problem-solving experiences that are connected to place, story, cultural practices, and perspectives relevant to local First Peoples communities, the local community, and other cultures

### Implicit References

Implicit references are Big Ideas, Curricular Competencies, and Content that indirectly refer to Indigenous knowledge and perspectives. For example, the Grade 9 Arts curriculum includes the following implicit reference:

Arts, Content, **traditional and contemporary Aboriginal arts and arts-making processes**

The implicit references included in this resource represent just one perspective and should not be considered the only interpretation. Identifying implicit references depends on personal and cultural background, prior knowledge and experience, subject-matter expertise, points of view, and connections to place". As such, the implicit references in this resource serve only as a guide and should not be viewed as a conclusive list.

Note on Elaborations: Explicit references to Indigenous knowledge and perspectives that are found within the Elaborations of Big Ideas, Curricular Competencies, or Content are considered *implicit* unless they are accompanied by an explicit reference in the Big Ideas, Curricular Competencies, or Content.

The key below shows how the information in the chart is structured:

Bolded print	Mandated Learning Standard
•	Sub-points of a Learning Standard
⇔	Elaborations
○	Key questions or samples

**\*Place** refers to any environment, locality, or context with which people interact to learn, create memory, reflect on history, connect with culture, and establish identity.

	ADST	Arts	Career Ed.	ELA	Français langue première	Français langue seconde – immersion	Languages	Mathematics	PHE	Science
Big Ideas	Explicit				Through their interactions, Aboriginal peoples and Francophone communities in Canada influence each other's languages and cultures.					
	Implicit	Social, ethical, and sustainability considerations impact design.	Identity is explored, expressed, and impacted through arts experiences. The arts provide opportunities to gain insight into the perspectives and experiences of people from a variety of times, places, and cultures. Creative arts experiences can build community and nurture relationships with others.	The value of work in our lives, communities, and society can be viewed from diverse perspectives. Our career paths reflect the personal, community, and educational choices we make.	Exploring stories and other texts helps us understand ourselves and make connections to others and to the world. <i>Stories:</i> ⇒ narrative texts, whether real or imagined, that teach us about human nature, motivation, and experience, and often reflect a personal journey or strengthen a sense of identity. They may also be considered the embodiment of collective wisdom. Stories can be oral, written, or visual, and used to instruct, inspire, and entertain listeners and readers. <i>Texts:</i> ⇒ Text and texts are generic terms referring to all forms of oral, written, visual, and digital communication: -oral texts include speeches, poems, plays, and oral stories, - written texts include novels, articles, and short stories, - visual texts include posters, photographs, and other images, - digital texts include electronic forms of all of the above, - oral, written, and visual elements can be combined (e.g., in dramatic presentations, graphic novels, films, web pages, advertisements). People understand text differently depending on their worldview and perspectives. Texts are socially, culturally, and historically constructed.	Authors can cast a critical gaze on social issues through their works. Certain texts are timeless and, as such, reflect values that transcend the social context from which they emerge. <i>texts:</i> ⇒ a text is a coherent set of written, oral or visual elements that convey meaning and serve to communicate or transmit a message. Texts have numerous representations and can be in the form of Aboriginal narratives, articles, advertising, novels, picture story books, legends, comic books, biographies, correspondence, invitations, instructions, diagrams, charts, news stories, films, songs, poems, nursery rhymes, photographs, totem poles, images, works of art, oral presentations, blogs, surveys, reports, text messages, videos, television programs, etc.	Language is a cultural tool, the common thread of knowledge and values. Literature reflects the reality of society at the time and its questions and preoccupations.	ASL, Core French, German, Italian, Japanese, Korean, Mandarin, Punjabi, Spanish: We can share our experiences and perspectives through stories. ⇒ Stories are a narrative form of text that can be written or visual. Stories are derived from truth or fiction and may be used to seek and impart knowledge, entertain, share history, and strengthen a sense of identity. Core French: Francophone creative works are expressions of Francophone culture German, Italian, Japanese, Korean, Mandarin, Punjabi, Spanish: Creative works allow us to experience culture and appreciate cultural diversity. ⇒ representing the experience of the people from whose culture they are drawn (e.g., painting, sculpture, theatre, dance, poetry and prose, filmmaking, musical composition, architecture)	Advocating for the health and well-being of others connects us to our community.	The biosphere, geosphere, hydrosphere, and atmosphere are interconnected, as matter cycles and energy flows through them. ⇒ How do First Peoples view the cycling of matter and energy?

## Indigenous Knowledge and Perspectives: Social Studies K-12

### Context

In B.C.'s redesigned curriculum, Indigenous knowledge and perspectives are integrated throughout all areas of learning and are evident in the curriculum's rationale statements, goals, big ideas, mandated learning standards, and elaborations. The First Peoples Principles of Learning offer a crucial lens for curriculum, placing a significant importance on the authentic integration of Indigenous knowledge and perspectives in relevant and meaningful ways.

The intent behind this integration is to promote a growing understanding of Indigenous peoples in B.C. that will contribute to the development of educated citizens who reflect on and support reconciliation. This approach to Indigenous education encourages enlightened discussion among teachers and students in all areas of learning and grade levels, and this approach values and prioritizes Indigenous knowledge and perspectives that can only be found in B.C.

### Purpose

The *Indigenous Knowledge and Perspectives: K-12 Social Studies Curriculum* resource is intended to support teachers in authentically integrating Indigenous knowledge and perspectives into their classrooms. This resource provides a detailed overview of the explicit and implicit references to Indigenous knowledge and perspectives in the Big Ideas, Curricular Competencies, and Content throughout the K-12 Social Studies curriculum.

### Explicit References

Explicit references include the Big Ideas, Curricular Competencies, and Content that directly refer to Indigenous knowledge and perspectives. For example, the Kindergarten *Social Studies curriculum* includes the following explicit reference:

Kindergarten, Content, **people, places, and events in the local community, and in local First Peoples communities**

Sample topics:

- people (e.g., political leaders like the mayor or band council, school officials, local businesspeople)
- places (e.g., school, neighbourhoods, stores, parks, recreation facilities)
- events (e.g., new buildings, seasonal changes, sports)
- natural and human-built characteristics of the local physical environment

### Implicit References

Implicit references are Big Ideas, Curricular Competencies, and Content that indirectly refer to Indigenous knowledge and perspectives. For example, the Grade 10 *Social Studies curriculum* includes the following implicit reference:

Grade 10, Big Idea, **Historical and contemporary injustices challenge the narrative and identity of Canada as an inclusive, multicultural society.**

The implicit references included in this resource represent just one perspective and should not be considered the only interpretation. Identifying implicit references depends on personal and cultural background, prior knowledge and experience, subject-matter expertise, points of view, and connections to place\*. As such, the implicit references in this resource serve only as a guide and should not be viewed as a conclusive list.

Note on Elaborations: Explicit references to Indigenous knowledge and perspectives that are found within the Elaborations of Big Ideas, Curricular Competencies, or Content are considered *implicit* unless they are accompanied by an explicit reference in the Big Ideas, Curricular Competencies, or Content.

The key below shows how the information in the chart is structured:

<b>Bolded print</b>	<b>Mandated Learning Standard</b>
•	Sub-points of a Learning Standard
⇒	Elaborations
○	Key questions or samples

\*Place refers to any environment, locality, or context with which people interact to learn, create memory, reflect on history, connect with culture, and establish identity.

Indigenous Knowledge and Perspectives: Social Studies K-12



## New Indigenous-Focused Graduation Requirement



### Change to the B.C. Graduation Program

As part of the Province of British Columbia's commitments to truth, reconciliation, and anti-racism, the Ministry of Education is implementing an Indigenous-focused graduation requirement for all students. The proposed model for this change to the Graduation Program would allow secondary students to meet the new requirement through a variety of existing and new course options (*see page 2 for more details*).

The Ministry of Education will be engaging with Indigenous communities, the education sector, and the public on the implementation plan for the new requirement.



## New Indigenous-Focused Graduation Requirement

The proposed change to the graduation program would require students to complete **4 credits** of Indigenous-focused coursework in order to graduate. Students could earn these credits by successfully completing:

1. One of the existing, Indigenous-focused provincial courses;
2. A First Nations language course at the Grade 10 to Grade 12 level; OR
3. A locally-developed, Indigenous-focused course (BAA)





SOCIAL STUDIES		B.C. First Peoples 12
	Explicit	Implicit
Big Ideas	<p>The identities, worldviews, and languages of B.C. First Peoples are renewed, sustained, and transformed through their connection to the land.</p> <p>The impact of contact and colonialism continues to affect the political, social, and economic lives of B.C. First Peoples. Cultural expressions convey the richness, diversity, and resiliency of B.C. First Peoples.</p> <p>Through self-governance, leadership, and self-determination, B.C. First Peoples challenge and resist Canada's ongoing colonialism.</p>	
Curricular Competencies	<p>Using appropriate protocols, interpret a variety of sources, including local stories or oral traditions, and indigenous ways of knowing (holistic, experiential, reflective, and relational experiences, and memory) to contextualize different events in the past and present</p> <p><b>Assess the significance of people, events, places, issues, or developments in the past and present</b></p> <p><i>Key questions:</i></p> <ul style="list-style-type: none"> <li>What factors can cause people, events, places, issues, or developments to become more or less significant?</li> <li>What factors can make people, events, places, issues, or developments significant to different people?</li> <li>What criteria should be used to assess the significance of people, events, places, issues, or developments?</li> </ul> <p><i>Sample activities:</i></p> <ul style="list-style-type: none"> <li>Use criteria to rank the most important people, events, places, issues, or developments in the current unit of study.</li> <li>Compare how different groups assess the significance of people, events, places, issues, or developments.</li> </ul> <p><b>Identify what the creators of accounts, narratives, or maps have determined to be significant</b></p> <p>Using appropriate protocols, interpret a variety of sources, including local stories or oral traditions, and indigenous ways of knowing (holistic, experiential, reflective, and relational experiences, and memory) to contextualize different events in the past and present (evidence)</p> <p>⇒ Local First Peoples may have established protocols which are required for seeking permission for and guiding the use of First Peoples oral traditions and knowledge.</p> <p><b>Characterize different time periods in history, including examples of progress and decline, and identify key turning points that marked periods of change (continuity and change)</b></p> <p><i>Key questions:</i></p> <ul style="list-style-type: none"> <li>What factors lead to changes or continuities affecting groups of people differently?</li> <li>Are there events with positive long-term consequences but negative short-term consequences, or vice versa?</li> <li>How do gradual processes and more sudden rates of change affect people living through them? Which method of change has more of an effect on society?</li> <li>How are periods of change or continuity perceived by the people living through them? How does this compare to how they are perceived after the fact?</li> </ul> <p><i>Sample activity:</i></p> <ul style="list-style-type: none"> <li>Compare how different groups benefited or suffered as a result of a particular change.</li> </ul>	

SOCIAL STUDIES		B.C. First Peoples 12 (continued)
	Explicit	Implicit
Curricular Competencies (continued)	<p><b>Assess the long- and short-term causes and consequences, and the intended and unintended consequences, of an action, event, decision, or development (cause and consequence)</b></p> <p><i>Key questions:</i></p> <ul style="list-style-type: none"> <li>What is the role of chance in particular actions, events, decisions, or developments?</li> <li>Are there events with positive long-term consequences but negative short-term consequences, or vice versa?</li> </ul> <p><i>Sample activities:</i></p> <ul style="list-style-type: none"> <li>Assess whether the results of a particular action were intended or unintended consequences.</li> <li>Evaluate the most important causes or consequences of various actions, events, decisions, or developments.</li> </ul> <p><b>Assess the connectedness or the reciprocal relationship between people and place</b></p> <p><b>Explain different perspectives on past or present people, places, issues, or events, and distinguish between worldviews of today and the past</b></p> <p><b>Explain and infer perspectives and sense of place, and compare varying perspectives on land and place</b></p> <p><b>Make reasoned ethical judgments about actions in the past and present, and assess appropriate ways to remember, reconcile, or respond</b></p> <p>⇒ Should people of today have any responsibility for actions taken in the past?</p> <p>⇒ Can people of the past be celebrated for great achievements if they have also done things today considered unethical today?</p>	
Content	<p><b>traditional territories of the B.C. First Nations and relationships with the land</b></p> <ul style="list-style-type: none"> <li>⇒ traditional territories of local First Nations</li> <li>⇒ Traditional territories may overlap.</li> <li>⇒ difference between political boundaries and traditional territories</li> <li>⇒ how the land shapes and influences First Peoples worldview (e.g., stewardship, cultural practices of the land, relationship to language)</li> <li>⇒ cultural and linguistic diversity that exists among B.C. First Peoples</li> </ul> <p><b>role of oral tradition for B.C. First Peoples</b></p> <ul style="list-style-type: none"> <li>⇒ Elders as knowledge keepers who share the history of their people and lands</li> <li>⇒ oral tradition as valid and legal evidence (e.g., <i>Delgamuukw v. B.C., 1997</i>; ownership of property, territory, and political agreements)</li> <li>⇒ stories, songs, music, and dance as forms of narrative</li> <li>⇒ Oral tradition shapes identity and connects to the past, present, and future.</li> <li>⇒ Oral tradition provides guiding principles for living.</li> <li>⇒ indigenous concept of time (e.g., spiralling versus linear)</li> </ul> <p><b>impact of historical exchanges of ideas, practices, and materials among local B.C. First Peoples and with non-indigenous peoples</b></p> <ul style="list-style-type: none"> <li>⇒ trade networks and routes</li> <li>⇒ settlement and migration patterns</li> <li>⇒ maritime and land fur trade</li> <li>⇒ exchange of goods, technology, economy, knowledge</li> <li>⇒ industries (e.g., gold rush, whaling)</li> </ul>	

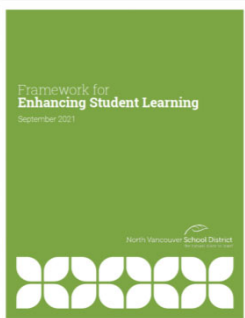
SOCIAL STUDIES		Contemporary Indigenous Studies 12
	Explicit	Implicit
Big Ideas		<p>The identities, worldviews, and languages of indigenous peoples are renewed, sustained, and transformed through their connection to the land.</p> <p>Indigenous peoples are reclaiming mental, emotional, physical, and spiritual well-being despite the continuing effects of colonialism.</p> <p>Indigenous peoples continue to advocate and assert rights to self-determination.</p> <p>Reconciliation requires all colonial societies to work together to foster healing and address injustices.</p>
Curricular Competencies	<p>Use Social Studies inquiry processes and skills to ask questions; listen to the oral tradition of Elders and other local knowledge holders; gather, interpret, and analyze ideas; and communicate findings and decisions</p> <p>Use indigenous principles of learning (holistic, experiential, reflective, and relational) to better understand connectedness and the reciprocal relationship of First Peoples to the land</p> <p>Using appropriate protocols, ask questions and corroborate inferences of Elders and other local knowledge keepers through oral traditions, indigenous knowledge, memory, history, and story</p> <p>⇒ Local First Peoples may have established protocols which are required for seeking permission for and guiding the use of First Peoples oral traditions and knowledge.</p>	<p>Assess and compare the significance of the interconnections between people, places, events, and developments at a particular time and place, and determine what they reveal about issues in the past and present</p> <p>Explain different perspectives on past or present people, places, issues, and events by considering prevailing norms, values, worldviews, and beliefs</p> <p>Make reasoned ethical claims about actions in the past and present after considering the context and values of the times</p> <p>⇒ Should people of today have any responsibility for actions taken in the past?</p> <p>⇒ Can people of the past be celebrated for great achievements if they have also done things considered unethical today?</p>
Content		<p>varied identities and worldviews of indigenous peoples, and the importance of the interconnection of family, relationships, language, culture, and the land</p> <p>factors that sustain and challenge the identities and worldviews of indigenous peoples</p> <p>⇒ factors that sustain the identities and worldviews of indigenous peoples:</p> <ul style="list-style-type: none"> <li>- connections to family and community, the land, the spirits, and the ancestors</li> <li>- Elders' presence, guidance, and wisdom</li> <li>- speaking the indigenous language of one's own people</li> <li>- ceremonial practices</li> <li>- oral traditions</li> </ul> <p>⇒ factors that challenge the identities and worldviews of indigenous peoples:</p> <ul style="list-style-type: none"> <li>- disconnection from traditional territories and cultural teachings</li> <li>- evolution of a sense of indigenity</li> <li>- impact of residential schools and modern education</li> <li>- stereotypes and institutionalized racism</li> <li>- media portrayals and representations of indigenous peoples</li> </ul>


SOCIAL STUDIES		Contemporary Indigenous Studies 12 (continued)
	Explicit	Implicit
Content (continued)		<ul style="list-style-type: none"> <li>- legislation (e.g., Indian Act, Bill C-31, enfranchisement)</li> <li>- migration to urban areas</li> </ul> <p><b>resilience and survival of indigenous peoples in the face of colonialism</b></p> <ul style="list-style-type: none"> <li>⇒ resurgence of traditional forms of art, literature, dance, and music</li> <li>⇒ emergence of contemporary indigenous arts</li> <li>⇒ indigenous websites and social media</li> <li>⇒ indigenous literature</li> <li>⇒ increased presence in academia, and decolonization of places of study and learning</li> <li>⇒ language revitalization</li> <li>⇒ practice of traditional systems, including protocols and ceremonies</li> </ul> <p><b>responses to inequities in the relationships of indigenous peoples with governments in Canada and around the world</b></p> <ul style="list-style-type: none"> <li>⇒ United Nations Declaration of the Rights of Indigenous Peoples (Framework for Reconciliation)</li> <li>⇒ local and regional indigenous organizations</li> <li>⇒ modern treaties and self-government</li> <li>⇒ Royal Commission on Aboriginal Peoples</li> <li>⇒ Indian Residential Settlement Agreement</li> <li>⇒ Truth and Reconciliation Commission of Canada</li> <li>⇒ disputes over land rights and use (e.g., Oka, Ipperwash, Gustafsen Lake)</li> <li>⇒ Métis status and rights (e.g., Daniels case)</li> <li>⇒ advocacy and activism</li> </ul> <p><b>restoring balance through truth, healing, and reconciliation in Canada and around the world</b></p> <ul style="list-style-type: none"> <li>⇒ Royal Commission on Aboriginal Peoples</li> <li>⇒ Final Report of the Truth and Reconciliation Commission of Canada and Calls to Action</li> <li>⇒ community healing initiatives</li> <li>⇒ cultural resilience (e.g., language, art, music, and dance as healing)</li> <li>⇒ culturally relevant systems (e.g., restorative justice model)</li> </ul>




ENGLISH FIRST PEOPLES		Spoken Language 10
	Explicit	Implicit
Big Ideas	<p><b>The exploration of text and story deepens understanding of one's identity, others, and the world.</b></p> <p><b>text:</b></p> <ul style="list-style-type: none"> <li>⇒ any type of oral, written, visual, or digital expression or communication:</li> <li>⇒ Visual texts include gestural and spatial components (as in dance) as well as images (some examples are posters, photographs, paintings, carvings, poles, textiles, regalia, and masks).</li> <li>⇒ Digital texts include electronic forms of oral, written, and visual expression.</li> <li>⇒ Multimodal texts include any combination of oral, written, visual, and/or digital elements and can be delivered via different media or technologies (some examples are dramatic presentations, web pages, music videos, online presentations, graphic novels, and close-captioned films).</li> </ul> <p><b>story:</b></p> <ul style="list-style-type: none"> <li>⇒ a narrative text that shares ideas about human nature, motivation, behaviour, and experience. Stories can record history, reflect a personal journey, or explore identity. Stories can be oral, written, or visual, and used to instruct, inspire, and/or entertain listeners and readers.</li> </ul> <p><b>Voice is powerful and evocative.</b></p> <p><b>Texts are socially, culturally, geographically, and historically constructed.</b></p> <p><b>First Peoples oral text plays a role within the process of Reconciliation.</b></p> <ul style="list-style-type: none"> <li>⇒ The movement to heal the relationship between First Peoples and Canada that was damaged by colonial policies such as the Indian residential school system.</li> </ul>	
Curricular Competencies	<p><b>Recognize and appreciate the role of story, narrative, and oral tradition in expressing First Peoples perspectives, values, beliefs, and points of view</b></p> <p><b>Recognize and appreciate the diversity within and across First Peoples societies as represented in new media and other texts</b></p> <p><b>Recognize and appreciate how different forms, structures, and features of texts reflect diverse purposes, audiences, and messages</b></p> <p><b>Explore the impact of personal and cultural contexts, values, and perspectives in texts</b></p> <p><b>Recognize how language constructs and reflects personal and cultural identities</b></p> <ul style="list-style-type: none"> <li>⇒ A person's sense of identity is a product of linguistic factors or constructs, including oral tradition, story, recorded history, and social media; voice; cultural aspects; literacy history; and linguistic background (English as first or additional language)</li> </ul>	<p><b>Respectfully exchange ideas and viewpoints from diverse perspectives to build shared understanding and extend thinking</b></p> <p><b>build shared understanding and extend thinking:</b></p> <ul style="list-style-type: none"> <li>⇒ listening to and receptively responding to feedback</li> <li>⇒ responding to others' work with constructive feedback</li> <li>⇒ being open-minded to divergent viewpoints and perspectives</li> <li>⇒ asking questions to promote discussion</li> <li>⇒ inviting others to share their ideas</li> <li>⇒ being willing to support personal perspectives</li> <li>⇒ being willing to shift perspective</li> </ul> <p><b>Recognize intellectual property rights and community protocols and apply them as necessary</b></p>


ENGLISH FIRST PEOPLES		Spoken Language 10 (continued)
	Explicit	Implicit
Curricular Competencies (continued)	<p><b>Explain the role of oral traditions in First Peoples cultures, in historical and contemporary contexts</b></p> <ul style="list-style-type: none"> <li>⇒ The means by which cultural transmission occurs over generations, other than through written records; among First Peoples, oral traditions may consist of told stories, songs and/or other types of distilled wisdom or information, often complemented by dance or various forms of visual representation such as carvings or masks. In addition to expressing spiritual and emotional truth (e.g., via symbol and metaphor), these traditions provide a record of literal truth (e.g., regarding events and/or situations). They were integrated into every facet of life and were the basis of First Peoples education systems. They continue to endure in contemporary contexts.</li> </ul> <p><b>Recognize the influence of land/place in First Peoples oral texts</b></p> <p><b>Use the conventions of First Peoples and other Canadian spelling, syntax, and diction proficiently and as appropriate to the context</b></p>	
Content	<p><b>common themes in First Peoples texts</b></p> <ul style="list-style-type: none"> <li>⇒ connection to the land</li> <li>⇒ the nature and place of spirituality as an aspect of wisdom</li> <li>⇒ the relationships between individual and community</li> <li>⇒ the importance of oral tradition</li> <li>⇒ the experience of colonization and decolonization</li> <li>⇒ loss of identity and affirmation of identity</li> <li>⇒ tradition</li> <li>⇒ healing</li> <li>⇒ role of family</li> <li>⇒ importance of Elders</li> </ul> <p><b>reconciliation in Canada</b></p> <p><b>First Peoples oral traditions</b></p> <ul style="list-style-type: none"> <li>⇒ Oral traditions are the means by which cultural transmission occurs over generations, other than through written records. Among First Peoples, oral traditions may consist of told stories, songs, and/or other types of distilled wisdom or information, often complemented by dance or various forms of visual representation such as carvings or masks. In addition to expressing spiritual and emotional truth (e.g., via symbol and metaphor), these traditions provide a record of literal truth (e.g., regarding events and/or situations). They were integrated into every facet of life and were the basis of First Peoples education systems. They continue to endure in contemporary contexts.</li> </ul>	<p><b>oral language strategies</b></p>









1. To make Career Education **relevant and meaningful** for students in **kindergarten through grade 12**.
2. To extend student **learning into the community**.
3. To help students **build awareness** of the variety of careers available, the **skills and competencies** needed to be successful, and the post-secondary education required.




## Career Development Indigenous Connections





Career Educators have been working at creating and solidifying connections to the community. Having students learn outside of the classroom is a valuable form of learning for ALL students.

- Squamish Trade Center (STC) – Try a Trade Fair Initiative
- Cooperative Initiatives with Benny Garydon (Student Support Specialist at STC)  
Connecting students with indigenous business owners for the practical component of ITA Youth Train in Trades Program as well as Indigenous trades course offerings (eg: jewelry making, carving, canoe making, etc.)
- Indigenous Community Engagement Fair- Organized by STC and hosted at Sutherland
- First Nations Emergency Services –Boot Camp in Fall 22 and Spring 23



## Educator Pathway



Creating space for all staff to engage in learning through Indigenous ways of knowing starting with Administrators in L4L

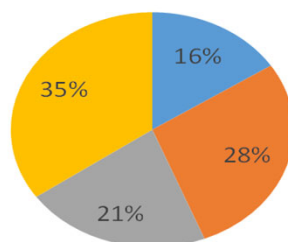
- "Go Forward With Courage" rubric data, asking next steps of understanding regarding Calls to Action and UNDRIP
- Raise awareness that EQUITY for Indigenous learners is different than EQUITY for others
- Social dimension of well-being: recognition of culture, values and ethnicity

## Go Forward With Courage District Knowledge



Count of My knowledge of the Skwxwú7mesh (Squamish) and səliłwətał (Tseil Waututh)...

Count of My knowledge of the Skwxwú7mesh  
(Squamish) and səliłwətał (Tseil Waututh)  
Peoples



My knowledge of the...

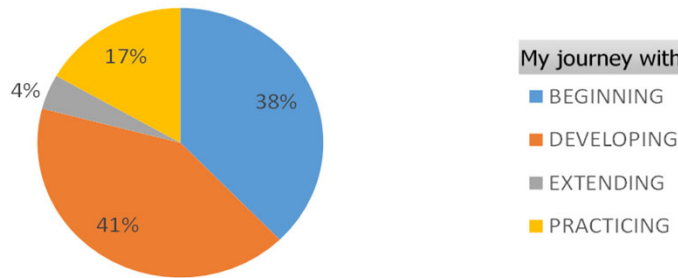
- BEGINNING
- DEVELOPING
- EXTENDING
- PRACTICING

# Go Forward With Courage District Journey



Count of My journey with Truth and Reconciliation in the North Vancouver School...

Count of My journey with Truth and Reconciliation  
in the North Vancouver School District.



My journey with Truth and...

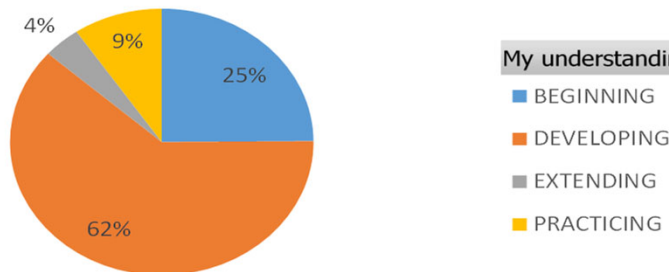
- BEGINNING
- DEVELOPING
- EXTENDING
- PRACTICING

# Go Forward With Courage District Understanding



Count of My understanding of British Columbia's Declaration on the Rights of Indigenous...

Count of My understanding of British Columbia's  
Declaration on the Rights of Indigenous peoples.



My understanding of...

- BEGINNING
- DEVELOPING
- EXTENDING
- PRACTICING

## Student Voice Strength through language and culture



## Learning opportunities to all staff led by Indigenous Knowledge Keepers



- Indigenous Garden Project at 4 schools, and FOS have walking Fieldtrips to the Gardens
- Collaboration with Arts Department for Arts Week



## Questions?

### Traditional Closing

- Huy chexw a

