



Indigenous Education School Plan 2020 - 2021

1. School: Ridgeview Elementary School

2. School Aboriginal Education Committee Members:

- Warren Zerbe
- Chris Parslow
- Catherine Kennedy

3. School Main Contact Person(s):

- Warren Zerbe/ Catherine Kennedy

4. Activities, events, speakers, presentations, projects etc. that have occurred at your location over the past two years:

2018-2020

Professional Development led by Teacher Librarian Catherine Kennedy for the purpose of strengthening teacher understanding of Enhancement Guiding Principles:

1. Improving Cultural Awareness
2. Developing Relationships
3. Collaborating with all Educational Partners
4. Inspiring Our Learners



Ongoing liaison with Jada White-Harry to improve sense of belonging and presence of students of Aboriginal ancestry at Ridgeview and liaised with Bob Baker to support Aboriginal education curricular connections:

1. Show awareness of how story in First Peoples' cultures connects people to family and community
2. Traditional and contemporary First Peoples' stories take many forms (e.g., prose, song, dance, poetry, theatre, carvings, pictures) and are told for several purposes
3. Ridgeview Aboriginal Education Committee continues to review curriculum to discover curriculum connections to Aboriginal Education.

An extensive collection of literature to match curriculum K through 7 has been curated at Ridgeview. A scope and sequence highlighting curricular Indigenous content was prepared by our T-L and shared with all staff so that they can build their understanding of development content as outlined in the MOE curricula. Our T-L has created a presentation entitled ["Reflections of Indigenous Studies"](#) to see this information.

Teachers of students in all grades, with the support of our T-L, embedded First Peoples Principles of Learning within the curriculum. Our scope and sequence provided a framework for introduction of content and inquiry appropriate to each grade level. Examples of content are as follows:

- All students in grades 4 – 7 explored symbolism in traditional and contemporary Aboriginal arts and art-making processes including dance, song, story, art and objects created by Aboriginal peoples for use in daily life or for use in ceremonies or rituals.
- Students in grade 5 have attended Sea to Sky Outdoor School where the Circles of Care program provided the foundation of learning during this three day adventure. The Circles of Care program in part, supports the First Peoples Principles of Learning.
- Our grade 4 students have attended Cheakamus Outdoor School in Squamish where they participated in a one day program to learn stewardship from an Aboriginal



perspective: caring for the earth and to learn about culture through salmon (i.e., source of food, life cycle of salmon...)

- As part of the Ridgeview Winter Activities, grade 4 and 5 students have attended the Grouse Mountain hiwus Feasthouse Cultural program where students were taught about respect and caring for one another in their community; traditional cedar uses and the importance cedar played in First Nations history; the importance of storytelling and learning about their own culture and family customs; and the meaning behind spirit animals and honoring them through a traditional dance.
- Orange Shirt Day participation by all grades. Each year on September 30th, Canadians are asked to wear an orange shirt to acknowledge the painful legacy of residential schools and the harm that Canada's residential school system had on generations of Indigenous families and their communities. In the spirit of reconciliation, Ridgeview Elementary and all WVS are encouraged to take part on a specific day, by raising awareness with students. Resources to provide background information include the Orange Shirt Day website and the LesPlan document Building Bridges. At Ridgeview each class has shared Phyllis' story in a developmentally appropriate way. Teacher- Librarian Catherine Kennedy also shared this story with students. A bulletin display was created to build awareness about this time in history and to reinforce the message that Every Child Matters. The bulletin is intended to provoke kids and adults to ask questions: What is Orange Shirt Day? Why do we recognize this day? What does it mean that Every Child Matters?

As we move forward in 2020/21, the above experiences and events may be on hold due to COVID-19. We will continue to do our part of the on-going effort to embed the Indigenous aspect into meaningful learning experiences for our students at Ridgeview in addition to our Action Plan below.



5. Action Plan for 2020/2021:

Indigenous Welcome

Morning Announcements at Ridgeview Elementary we will have students stand if they are able for the Indigenous Welcome before we sing O Canada during our morning announcements and/or before gathering and assemblies:

“Before we begin this ceremony I’d like to recognize that we are on the Traditional lands of the Squamish Nation. We are grateful to our friends and colleagues in the Nation who are working with us to learn more about the rich history of this place. We value the lessons that guide us from Elders past, present and future as we move forward on this journey together. Chen kw’enman-tumiyap” (thanking you for your kind attention).

Connections to BC Curriculum

Our Framework for Enhancing Student Learning (FESL) focus at Ridgeview is to improve student thinking competencies and how they can demonstrate them. We have moved away from the Learner Profiles towards mandated BC Core Competencies (Thinking, Communication and Personal and Social Awareness), specifically Creative and Critical Thinking Competencies (see poster). We also have embedded how teachers can facilitate these skills and how students can gauge their understanding of the Thinking Learning Targets (“I can...” statements) by using our assessment inquiry approach of “Learn Like A Dragon” (see poster). By building in common language for all grades, we want students to be able to address three essential questions while engaging in their schoolwork to learn about a Big Idea/Concept:



- 1) What do I know and wonder? (Head)
- 2) How do I feel about this? (Heart)
- 3) What action steps will I take? (Feet)

There is an opportunity of using the Learn Like A Dragon approach when engaging with the First Peoples Principles of Learning. For example, “Learning takes patience and time.” The reflective tool kit and strategies associated with Learning Like A Dragon can let student gauge where their



understanding is with these seven principles or when experiencing the curricular connections that has been planned across the grades in 2020 – 2021 are as follows:

<p>K</p>	<ul style="list-style-type: none"> ● Students become familiar with Pacific Northwest animal symbols (eg., orca, raven, bear, wolf...) through stories, oral storytelling, and Salish by the Sea animal cards. ● Students explore Aboriginal arts and the art making process through stories and images ● Students learn how animals and people change behaviours for the season (eg., pick berries, fish, storytelling, clothing and shelter) ● Students learn how Aboriginal People use plants and animals in their daily lives and ways to care and respect the environment
<p>1</p>	<ul style="list-style-type: none"> ● Students learn about First Nations understanding of the night sky through a variety of stories from different first nations ● Students learn about culture through cedar (i.e., shelter, material goods – masks, baskets, clothing, tools, etc. ● Students learn about stewardship from an Aboriginal perspective: communities and the Earth
<p>2</p>	<ul style="list-style-type: none"> ● Students learn about Indigenous culture and how it is affected by the seasons (food, shelter, clothing) ● Students learn about the diverse communities ● Students learn about life cycles through the study of salmon (i.e., source of food, who catches salmon, who processes salmon, ways to cook/preserve salmon)
<p>3</p>	<ul style="list-style-type: none"> ● Students learn about culture through oral tradition (i.e., how oral tradition is a collective memory of knowledge and understanding; how legends are a vehicle to teach important lessons to the next generation...) ● Students compare Indigenous cultures from around the world ● Students learn about the Great Vancouver Fire of 1886 and the role of the First Nations in the aftermath of that event



	<ul style="list-style-type: none"> ● Students learn about landforms and how our community has changed over time by examining maps
4	<ul style="list-style-type: none"> ● Asma-na-hi Antoine (Indigenous Expert) Students learn about culture maps (i.e., how a community understands, knows, and uses their environment to survive and thrive.) ● Students learn about interactions between Aboriginal Peoples and non-Aboriginal Peoples ● Students learn about local Aboriginal communities ● <i>The Flight of The Hummingbird</i>
5	<ul style="list-style-type: none"> ● Students learn about various stakeholders and their perspectives regarding natural resources (i.e., effect of damming rivers on spawning fish, relocation of Aboriginal communities due to BC Hydro development...) ● Students learn about the consequences of government policy ● Students learn about Self-Government and Residential Schools ● First Peoples land ownership and use ● First Peoples concepts of interconnectedness in the environment ● Use oral storytelling processes ● Students learn about Slahal and how to settle disputes in a fair manner ● traditional Aboriginal arts and arts-making processes (prints, weaving, create traditional indigenous artifacts)
6	<ul style="list-style-type: none"> ● Systems of government vary in their respect for human rights and freedoms (Canadian equality issues from the past - “Righting Canada’s Wrongs” Series) ● Students learn about types of government (i.e., self government...) ● Read Manga, watch video of <i>The Flight of The Hummingbird</i>



	<ul style="list-style-type: none"> ● UN Indigenous Declaration of Indigenous Rights (global citizenship). Can connect to Brad Baker’s “racism of low expectations of Indigenous students”
7	<ul style="list-style-type: none"> ● Students learn about NGO’s in connection with Indigenous Peoples (i.e., NGO – RAVEN: Respecting Aboriginal Values and Environmental Needs...) ● Students learn about Indigenous use of natural medicines during properties of matter unit ● Students learn about reconciliation and First Nations connection to the environment, reading Touching The Spirit Bear novel
MUSIC (Pushed in prep)	<p>Context of First Nations Musics</p> <ul style="list-style-type: none"> ● Students demonstrate ability to describe music as a cultural tool for healing, gathering and spirituality as well as entertainment ● Students experience music in appropriate non-entertainment contexts wherever available ● Students participate in non-entertainment musical contexts in a culturally appropriate way wherever available/possible <p>Experience of First Nations Musics</p> <ul style="list-style-type: none"> ● Students demonstrate interest, curiosity, and engagement while experiencing music in available appropriate cultural contexts ● Students form personal responses and reflections to Musics from Indigenous cultures ● Students assess their own learning and participation in musics from Indigenous cultures wherever available and appropriate <p>Patterns of First Nations Musics</p> <ul style="list-style-type: none"> ● Students demonstrate ability to participate to and respond to non-metered beat patterns during real-time performance (hearing and understanding beats and rhythms that do not



	<p>conform to Western musical 2/4, 3/4, 4/4 beat patterns, for example patterns over 30 or more beats that regularly occur in coastal Indigenous musics)</p> <ul style="list-style-type: none">● Can be counting the beats in a whole song or writing them down - thinking differently than 4/4 time● -Students demonstrate understanding of microtonal notes in between the letter-named notes of Western musical cultures● Students recognize higher and lower pitches that do not conform to Western pitch names and patterns through movement, repetition or drawing.
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First Peoples Principles of Learning

Ridgeview Elementary has developed a mobile [Story Studio](#) for our Primary teachers to allow our new diverse range of learners an opportunity for place-based learning in an inclusive manner that not only embeds several of the First Peoples Principles of Learning, but allows for every child to orally share an experience or story as a precursor to reading or writing.

“From the First Peoples Principles of Learning we know that “learning is embedded in memory, history, and story” (FPPL, 2014). Stories connect us to each other and to the places around us in a powerful way. When we transform our learning into story it becomes part of who we are, and is then something we can share with others. Stories make our learning portable and transferable. The FPPL also reminds us that “Learning takes patience and time” (2014). Devoting a day or several days of school for seasonal visits to a studio (or local place) is an invaluable investment of time. Allowing students to playfully create learning stories takes time away from other activities. Diving deeper into learning takes patience and time and the results are well worth it.” (Claire D’Aoust, Story Studios - Transformative Educational Journal, UBC, November, 2018).

Restricted use due to COVID-19.



Community Partnerships

Ridgeview Elementary will seek guidance to formally introduce our place name canoe and celebrate through ceremony and include its significance and use the proper pronunciation . We will also make a connection with The First Peoples Principles of Learning “Learning is holistic, reflective, experiential and relational (focued on connectedness on reciprocal relationships, and a sense of place)” (FPPL, 2014). In making this connection, we want to seek information in terms of local indigenous landmarks, art work, and utilize The Spirit Trail to incorporate a walking field trip for classes to learn about our place from the Squamish Nation perspective.



Teacher-Librarian Teacher and Student Support

Ridgeview Elementary’s Teacher Librarian has created several [Follett Collections](#) with resources for Seasonal Rounds for Primary and Residential Schools for Grade 5. We have also supplemented the intermediate curriculum with appropriate text sets to build understanding of residential school experience as an aspect of working towards reconciliation. Our TL has also reached out to the Museum of Anthropology to borrow collections of artifacts or belongings to bring Indigenous learning to life.

We are also “pushing on” the TL support or through prep due to COVID-19 and our TL is bringing many opportunities for students to engage with the Aboriginal Ways of Knowing, such as through “story” from our library collection. Ms. Kennedy is also our school rep that sits in with the District’s Indigenous Circle.



6. District support and resources needed this year:

Community Partnerships

To seek guidance to formally introduce our place name canoe and celebrate and include its significance and proper pronunciation, we will:

- Reach out to our Skwxwú7mesh Advisors, Sahplek (Bob Baker), who continues on contract with West Vancouver Schools as our Aboriginal Education Advisor to introduce our place canoe with the proper protocols as well as to guide us with any knowledge of local indigenous landmarks and stories
- Include the Grade 3 and 7's with a date in late Spring 2021 with Bob for orientation, stories, and information about the canoe with a one day workshop.

To attempt to use a visual or story or personal connection when greeting with the Indigenous Welcome, we will:

- Need modeling from individuals who are comfortable in doing so and taking risk by stretching ourselves with this
- Be reflective with your own understanding of Indigenous education.

January 29th, 2021 Indigenous Pro-D day - focusing on our roll as an educator and our responsibility to support the 94 Calls of Action with Truth and Reconciliation, we will:

- Have staff select one Call to Action each that they can commit too and embed into their practice.