



# First Nations Education Council Fall 2020 Highlighter

The First Nations Education Council, as a team, advocate for First Nations, Métis, and Inuit students, youth and staff to ensure their sense of belonging, physical, emotional, intellectual and spiritual needs are met in a culturally appropriate manner.

Next FNEC Meeting  
Wednesday, Nov. 25,  
2020

Deadline for Proposals  
Thursday, Nov. 12, 2020  
two weeks prior to a FNEC  
meeting.

**2020 First Nations Role Models**  
**Wrenn Yano & Morgan McKay**



Reminder:

Due to Covid-19 all FNEC  
meetings will be virtual  
for the time being.

## Grade 7 Outdoor Education Program

Ms McCoubrey's Grade 7 Outdoor Education class learned about Pitch Making. "We're learning about the different layers there are to a place based on the history you tell, plants & animals you find there and how you use the land. This day was looking at Secwepemc use of Fir tree sap as well as protocols for harvesting it for the purpose of making medicine". Submitted by Ms. McCoubrey/Dancing Water Sandy.



## Enhancement Agreement Goals:

1. *To increase First Nations Students' Sense of Belonging at School.*
2. *To Increase the quality of academic success for all First Nations students.*
3. *To increase the knowledge and understanding of local First Nations history, culture, governance, languages and communities for all students.*

Please take a look at our  
Enhancement Agreement on  
SD27 Website under Programs,  
First Nations.

## Project Proposal Funding

Deadline for proposals Thurs. Nov. 12, 2020 at 4:30 p.m. (always 2 wks prior to FNEC meeting)

Proposal information can be found on the SD27 website under **Programs, First Nations** then under **Target Funding Criteria**.

Please ensure that your proposal is signed by the appropriate member of the First Nations Education Committee for your area as well as your Principal.

Schools are reminded to send in a final completion report and photos to First Nations Education Committee once their events have taken place. Digital photos are appreciated so they can be used on the website.

### 2020-2021 FNEC Meeting Schedule:

Monday, October 19, 2020

Wednesday, November 25, 2020

December TBA

January: TBA

February: TBA

March: TBA

April: TBA

May TBA

June TBA

## FIRST PEOPLE'S PRINCIPLES OF LEARNING #1

Learning involves recognizing that some knowledge is sacred and only shared with permission and/or in certain situation.

See page 3 for further information on this important [Principle of Learning!](#)

## Orange Shirt Day Wednesday September 30, 2020



Phyllis Webstad

On Wednesday, September 30th, 2020 Orange Shirt Day ceremonies were held virtually.

First Nations Education Department provided the 'new' Orange Shirt Book with Educational Resources to all schools in SD27. To review this book, please go to:

<https://www.orangeshirtday.org/new-book.html>

Orange Shirt Day started right here in the Cariboo in support of survivor Phyllis Webstad.

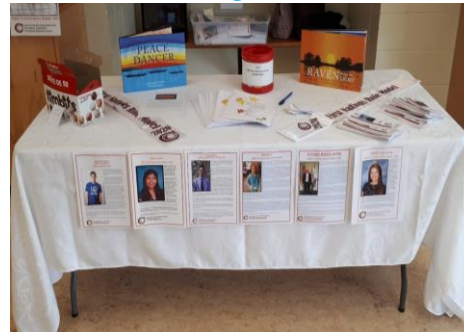
SD27 teaches about Reconciliation in grades 5 & 10. We have several guest Elders who come and speak to classes.

For more information, go to SD27 website, Programs Tab and First Nations Education.

Orange Shirt Day is acknowledged and recognized all over Canada and several parts of the world. For more information on Orange Shirt Day please go to Orange Shirt Day

<http://www.orangeshirtday.org>

## 2020 Role Model Registration underway!!



Registration booths for Role Models will be set up in the high schools soon. Students wishing to run in the annual Role Model Program will be able to come meet role models from last year over the lunch hour and receive applications and information on the Role Model Program. There will be a draw and a lot of fun with the staff and students of each school. Thank you to staff who continue to encourage students who would be outstanding role models for their peers and in serving their communities.

## Professional Development Day



On September 23, 2020 our Curriculum Development Teacher, Dancing Water Sandy facilitated a Ribbon T-shirt Workshop. Participants came together to experience hands on learning to create these amazing shirts. The cultural importance of this type of clothing and the colours used was shared.

This is the follow up to the ribbon skirt session held last year.

Everyone was shown how the portable sewing lab is set up and used in the classroom. Our portable sewing lab was purchased with funds from First Nations Education Council. If teachers wish to utilize the portable sewing lab in their classrooms, please contact Dancing Water Sandy at Lake City Secondary (WL Campus).

## *From the staff at First Nations Education Department*

*Cheryl Lenardon, Assistant Superintendent, SD27*

*Jerome Beauchamp,  
First Nations Liaison*

*Tracy Hubner,  
First Nations Department Secretary*

# First Peoples Principles of Learning (FPPL) #1

From: Chrona. J <https://firstpeoplesprinciplesoflearning.wordpress.com/> Downloaded August, 2016

This document is designed to help explore the FPPL which were articulated by a group of Indigenous educators, scholars and knowledge-keepers from BC in 2006. This following information is taken from [www.firstpeoplesprinciplesoflearning.wordpress.com](http://www.firstpeoplesprinciplesoflearning.wordpress.com).

## **Learning ultimately supports the well-being of the self, the family, the community, the land, the spirits, and the ancestors**

This principle refers to the understanding that ultimately, the primary purpose of learning is for well-being. Teaching that does not support the well-being of the self, the family, the community, the land, the spirits, and the ancestors, is not desirable.

☐ Learning ultimately supports the well-being of the self.

As with all other learners, there are diverse learning styles among all learners, including Indigenous learners. The uniqueness of each learner is valued and appreciated. Each person is perceived as coming into the world with specific gifts that can be nurtured as he or she grows, and it is the responsibility of the adults in the child's life to acknowledge those strengths so those gifts can flourish. It is also recognized that as each person is unique, there are many different ways learning occurs. This view encourages having options for learners so that they can access ideas and develop understanding through their strengths (as opposed to a deficit model).

☐ Learning ultimately supports the well-being ... of the family ... [and] of the community.

This element of the principle reflects the understanding that there is always a need to balance individual achievement against responsibilities to, and for, the family and community. Because of this belief, what is learned by individual needs to also be a benefit to his or her family and Community. This idea can stand in opposition to an individualistic perspective where the individual is more important than the community. This understanding is also based on the premise that "we are all related", a view of the world deeply held by most Aboriginal peoples in North America (Cajete, 1994; Greenwood & de Ledeeuw, 2007; Kirkness, 1998). Imbedded in this concept is the belief that as human beings, we all share commonality and what affects one person affects all others.

☐ Learning ultimately supports ... the well-being of the land.

The relationship to land and place is deeply rooted in First Peoples' cultural perspectives; living and learning is inextricably tied to sense of place, and connection to the land. Traditionally, in addition to the learner's family and community, the place in which he or she lives provides the context and source for teaching and learning. The community and natural environment are regarded as the "classroom". In contrast with a perception that people "own" land, is the understanding that people "belong to the land" (Hampton, 1995, p. 39). Education is tied to place; the two cannot be separated. This element of First Peoples' worldview also includes the understanding that the health of human beings is tied to the health of the land they inhabit. Therefore, what is learned needs to not jeopardize health of the land the person lives on. Place is a way of knowing, experiencing, and relating with the world, and that the understanding of this anchors Indigenous peoples (Coulthard, 2010).

☐ Learning ultimately supports ... the well-being of the spirits, and the ancestors.

That last section of this principle honors the understanding that people owe their lives to those who have come before, and learning should respect what has been learned from those ancestors.

## **Relation to Other Educational Theory**

The emphasis on relationship and connectedness in First Peoples' world-views parallels the stress on collaboration in constructivist learning. It supports the constructivist concept that learning is socially constructed and the social constructivist theory learning occurs as a result of the individual's interaction within a group or community (Vygotsky, 1978). The collaborative nature of group learning reflects Vygotsky's understanding that social interaction is the necessary and primary cause of ontological development of knowledge in an individual (Glassman, 1994).

Scardamalia and Bereiter (1994) also suggest that knowledge building is supported by intentional social interaction where participants provide constructive response to each other's work, and the positive effect of collaborative learning is supported by Rogers and Ellis in their explanation of collaboration within the framework of distributed cognition (Rogers & Ellis, 1994) whereby knowledge is shared throughout networks of people.

**Implications for Classroom and School Include:**

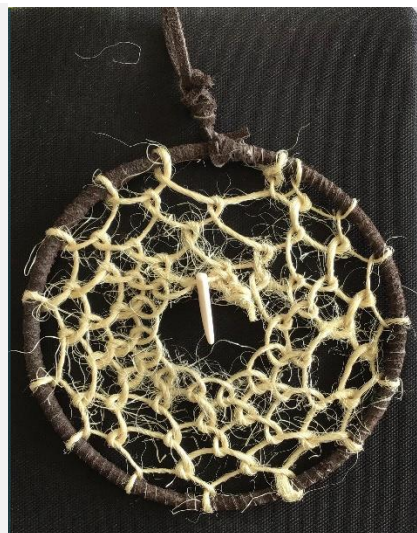
- Critically examining what is/has been considered important to teach and learn and why it is/has been considered important (i.e. asking what agenda it serves).
- Critically examining what is being learned in terms of how it affects self, family, community and the land.
- Connecting learning to the broader community. The classroom should extend beyond the walls of the classroom and school.
- Ensuring that there are multiple access points for students to learn.
- Ensuring that learners have various ways to represent what they learn.
- Making explicit connections to the social responsibility aspect of learning.
- Connect learning to broader community. Bringing in community members reinforces the links between school and the rest of the learners' lives.
- Beginning with looking at local contexts when examining topics or subject material, and then move outward.
- Engaging as much as possible with parents and extended family.

Next month we will look at the Second Principle  
in the Principles of Learning.

*Learning is holistic, reflexive, reflective,  
experiential, and relational (focused on  
connectedness, on reciprocal relationships,  
and a sense of place).*

Dream Catcher made  
by Conner Grier,  
Primary student at  
Alexis Creek Elem./Jr.  
Secondary.

Language Teacher  
Annette Frank has  
students learning about  
the meaning of Dream  
Catchers in First  
Nations Culture.



## First Nations Education Professional Development October 23, 2020



On October 23, 2020 Dancing Water Sandy led a workshop on Pine Needle baskets. This was a huge success with 25 participants working at 20 tables at Lake City Secondary School (WL Commons). Everyone enjoyed learning more about this cultural exercise and taking home a finished basket!

The technique of creating crafts from pine needles is called coiling. It is one of the oldest forms of basket weaving in the world.

Pine needles were collected ahead of time from Ponderosa Pine trees in the south Cariboo.

# Where are they NOW?

Introducing Heather Wolfear First Nations Role Model 2013



Heather is a very busy lady!

She currently lives in Calgary, Alberta and works as a Behaviour Therapist for youth and adolescent individuals diagnosed with Autism Spectrum Disorder.

She also attends the University of Athabasca online and will graduate within the next year with an Accounting Degree.

Heather shares that she is also looking to purchase her first home within the next year as well.

Heather wanted to let us know that “I do believe being the indigenous role model helped shape my professional career presently. Increasing aboriginal presence in the professional setting is an accomplishment I am very proud of.

I appreciate you reaching out to me!”

We thank Heather for taking the time to check in with us!

We are all very proud of her accomplishments.

Once our role model....always our role model!



First Nations Role Model  
2013

