



ANNUAL REPORT

2020-2021

Siwal Si'wes (Our Forefathers' teachings)
Mission Public Schools

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Acknowledgement of Territories

*Il stl'i kw'els spipetstexw kw'eset ite
xwelmexwelh stexwlaq temxwe's ye
Stó:lō mestiyexw.*



We acknowledge that, as a learning partners of Mission Public School District, we humbly work and learn on the Traditional, Ancestral, Unceded, and Shared lands of the Stó:lō people, of **Qwó:ltl'el**, **Leq'á:mel**, **Matheqwí**, **Sq'éwlets**, peoples of this land since time immemorial. We acknowledge members of Indigenous groups whose ancestors originated on traditional Turtle Island (lands now known as Canada) outside of Stó:lō territory and who currently reside on Stó:lō lands, and all Indigenous Peoples of Mother Earth.

Nous reconnaissons qu'en tant que partenaires d'apprentissage du conseil scolaire de Mission, nous travaillons et apprenons humblement sur les terres traditionnelles, ancestrales, non-cédées et partagées du peuple Stó:lō , des nations Qwó:ltl'el, Leq'á:mel, Matheqwí, Sq'éwlets, qui sont les habitants de cette terre depuis des temps immémoriaux.



Qwó:ltl'el



Leq'á:mel



Matheqwí



Sq'éwlets

Mission Public School District 75 appreciates the vital role of all Indigenous peoples, groups, organizations and associations residing within the lands of Qwó:ltl'el, Leq'á:mel, Matheqwí and Sq'éwlets and those residing in Mission, and involved in and/or connected to and to:

- Fraser Valley Métis Association
- Métis Nation of BC
- Lower Stat'limx Nations
- Mission Friendship Centre
- Future 4 Nations Preschool
- Members of the Inuit Community
- Members of Indigenous groups whose ancestors originated on traditional Turtle Island territories (the lands which are now known as Canada) and who currently reside on Stó:lō lands

We also acknowledge the traditional teachings of Elders and the wisdom and sharing of Indigenous Culture.



The Story of Siwal Si'wes



In the late 1980's, Agnes Giesbrecht, Robert Charlie and Virginia Joe met to discuss the creation of a vision for the Indigenous Department of Mission Public School System. Heather Hansson (former District Counsellor for Indigenous Youth) and Mel Jack (former Indigenous Liaison Worker) requested self- taught Kwakwaka'wakw artist, the late Roy J. Hanuse, to create a design that would capture and portray the Indigenous Department of Mission Public Schools District 75. Once Roy completed the design, Mel and Heather then enlisted Dr. Gwen Point, who, in collaboration Elders from Coqualeetza, named the design. The design was then gifted the name Siwal Si'wes: our forefathers' teachings. A traditional ceremony was held at Fraserview Elementary School (now Fraserview Learning Centre) to celebrate the naming, with the Honourable Steven Point as the speaker of the house. (Information received from Mel Jack & Heather Hansson, February 2020).

Our Mission

Working as a community, we will enhance student empowerment by developing the skills, wellness, confidence, and self-reliance necessary for our children and youth to flourish and prosper throughout their life journey.

Our Vision

Recognizing and nurturing strengths, students will thrive as individuals, thus contributing to the well-being of their families and communities while preserving tradition.

"Young people are watching. Believe in us and love us, it matters and makes a difference".

-Alicia Desjarlais, Student, SD75

Siwal Si'wes Indigenous Advisory Council

Siwal Si'wes works collaboratively with all schools to ensure that Indigenous students are successful in Mission Public Schools. While promoting and respecting the traditional territory of the Stó:lō people, they help foster an awareness of and respect for all Indigenous peoples.

The Siwal Si'wes Indigenous Advisory Council includes representatives from the community at large including:

- Elected co-chairs
- Parents and Caregivers of Indigenous students
- Indigenous Elders & Knowledge Keepers
- Members of Indigenous Communities
- School Staff
- School Board Trustees
- District Principal of Indigenous Education

This council works in an advisory capacity with the School District, local Indigenous communities, and the Ministry of Education.

The mandate of the Siwal Si'wes Indigenous Education Advisory Council is to:

- represents interests in the design, implementation and assessment of programs and services to improve the school experience, academic achievement, and school success of Indigenous learners to better meet their needs.
- create an innovative and dynamic space for dialogue, discussions, learning and development of education of Indigenous students of SD75
- help inform and support increased success in all areas of education for Indigenous students of SD75, including social, emotional, physical, and academic needs
- recommend and facilitate the implementation of new programs to provide better service to Indigenous students of SD75
- contribute to Equity Scan discussions (and other initiatives by the Indigenous Department of the BC Ministry of Education)
- provide strong communication and connection with Band Councils and other Indigenous groups served by the District.

Who are the Indigenous Learners of SD75?

In 2020-21, there were approximately 1097 self-identified students of Indigenous ancestry (First Nations, Métis, and Inuit) who received supports from SWSW.

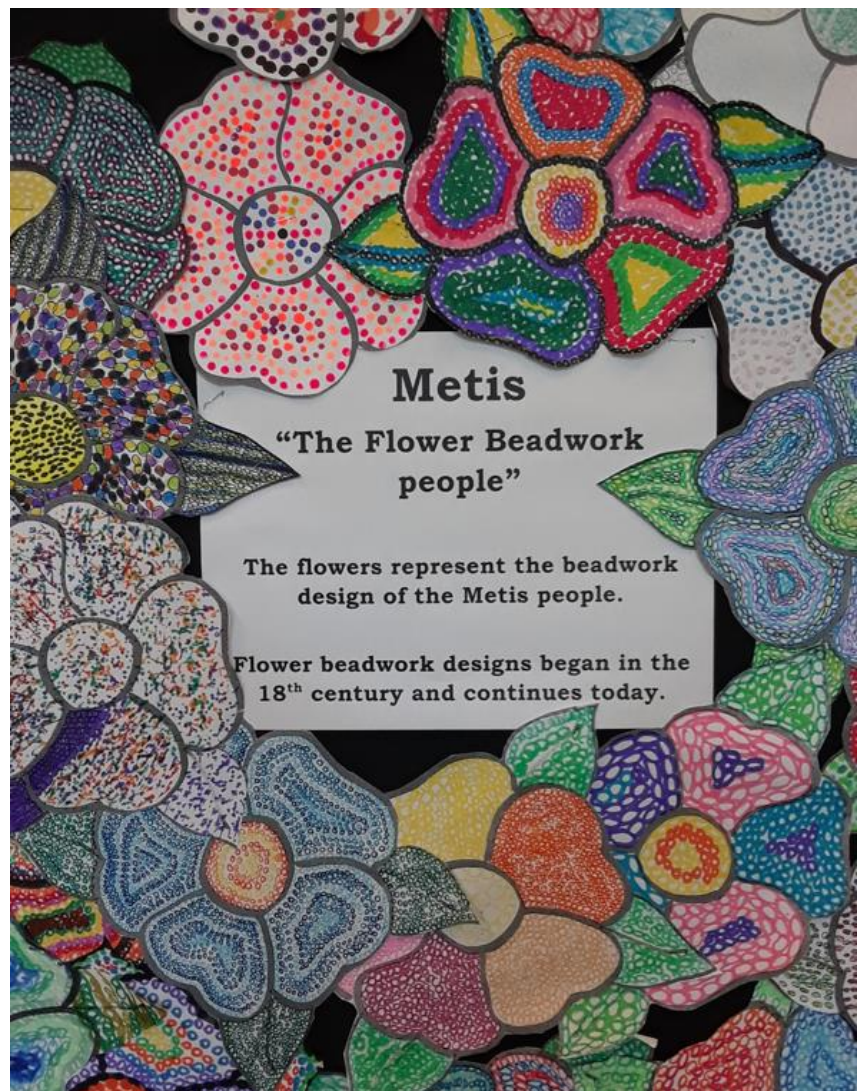
Indigenous students account for 15.2% of the overall student population in SD75.

The Indigenous student population is diverse:

- Approximately 110 Indigenous students in SD875 are Nominal Roll students, meaning that they reside within local First Nations communities.
- 10% of Indigenous students in SD75 live on-reserve and 90% live away from the reserve.

Of the 1097 students:

- 30% self-identify as Métis
- 0.4% self-identify as Inuit
- 46% self-identify as Non-Status First Nations
- 17% self-identify as Status First Nations and live away from home (away from the reserve)
- 6.6% self-identify as Status First Nations and live on reserve



What does our district data tell us? These are continued areas of concentration.

- <https://studentsuccess.gov.bc.ca/school-district/075>
- When analyzing results, we consider the impacts of the COVID pandemic.
- SD75's six-year high school completion rate decreased from 73.4% to 63%.
- 51% of all students on the Adult Dogwood track are Indigenous. This is an increase from 31% from 2019-2020.

New Work:

- Band Outreach satellite educational program for on reserve learners who did not return to school for in-person learning due to the pandemic (for year 2020-2021 only)
- Enhanced Storefront learning for Indigenous students residing in Mission and who either did not return to school for in-person learning or attended school on a limited basis due to the pandemic
- Sharing of an *Equity Language* document for all SD75 staff
- Professional learning opportunities focussed on Trauma-Informed practice, Racial Equity, Stó:lō Story Revitalization, Salish Art Exploration for all SD75 staff
- Human Rights exemption for Special Programs through the BC's Office of the Human Rights Commissioner with a commitment to hiring peoples of Indigenous Ancestry
- Policy reviews to ensure that the Indigenous perspective is included
- Mental Health First Aid training for Indigenous staff

Continuing the Work from Past Years:

- Continue with *Q'pethet Ye Tel:exw, Gathering to Understand: A Framework for Creating a Culture of Equity*, Equity Scan and inclusion of the Equity Scan in SD75's Strategic Plan
- Sacred teaching of the **the'itqel**, or honesty is taught to us by **Sasq'ets** or Sabe, highlighted through professional learning opportunities for all rightsholders
- Professional learning opportunities available to all SD75 staff groups, led and facilitated by SWSW Staff, with a focus on Trauma-Informed practices, Racial Equity
- Maintenance and reconstruction of SWSW digital library for teachers, www.swslibrary.com
- Interorganizational Indigenous informational websites created by District Principal (for Aboriginal liaisons and administrators) and Indigenous Mentor Teacher (for all staff)
- Maintenance of developed K-12 residential school curriculum website, www.greatspirithand.com
- Continual upgrading of Aboriginal Information Management System (AIMS), tracking supports for Indigenous students
- Regular meetings with Indigenous School and District Staff and Education Coordinators from Leq'á:mel and Sq'ewlets Nations
- Indigenous Student Success Meetings at the middle and high schools, led and facilitated by the Indigenous Student Success Advocates
- Creation of Student Success Plans, MAPS and PATHS for select Indigenous students
- Halq'eméylem language instruction expanded to middle schools and continues in elementary schools
- Maintenance of Indigenous newspaper "The Canoe"
- Inquiry based school funds and grant initiatives
- Increase in consultative district committee meetings to support Siwal Si'wes council work and to support inclusion of Siwal Si'wes in district-wide initiatives
- District Wide Orange Shirt Day, September 30, 2020 – due to the pandemic, this was commemorated by each school individually
- District Instructional Leader Teachers and Indigenous Mentor Teacher
- Afterschool tutors and homework clubs
- Updated Sense of Belonging survey for Indigenous students
- Partnership with Douglas College, in *Pathways to Employment*
- Increased access to technology for Indigenous Students
- Increased access to Indigenous literature for all students
- Partnership with CYMH, Indigenous Mental Health Outreach Clinician

"Young people are watching. Believe in us and love us, it matters and makes a difference".

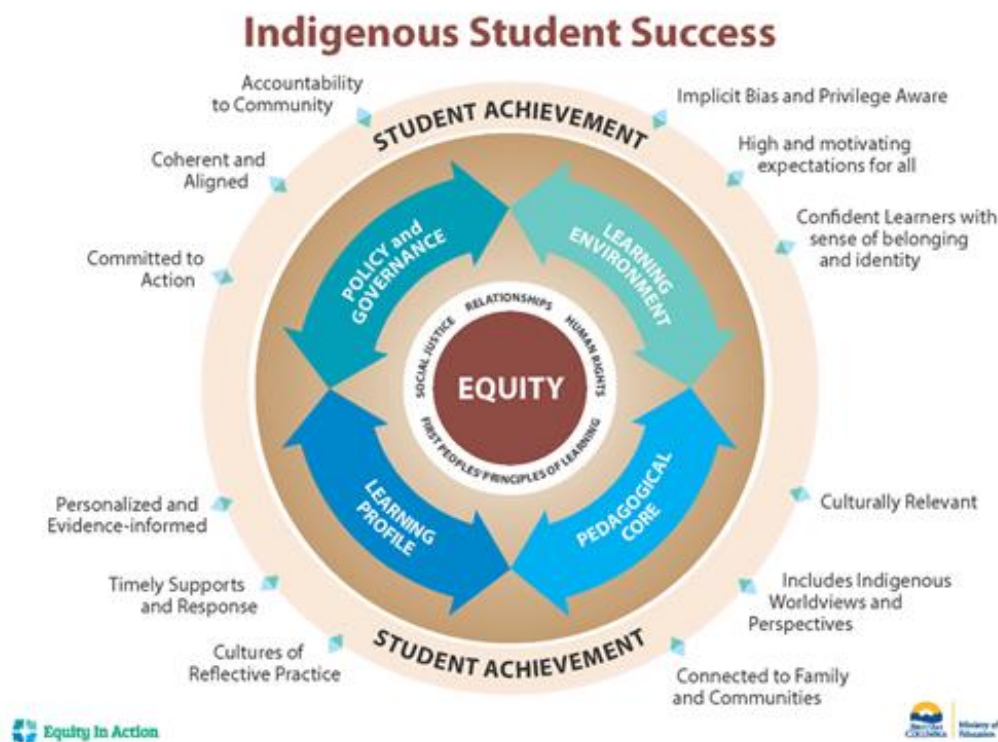
-Alicia Desjarlais, Student, SD75

The Work of the Indigenous Education Agreement and the Equity Scan:

The Equity Scan began in 2016 by the Ministry of Education. The vision is to support school districts in identifying promising practices as well as addressing barriers impacting Indigenous student achievement and success. It is a collective and collaborative decision-making, inquiry-based process involving genuine and meaningful self-assessment dialogue about educational experiences for Indigenous learners with the goal to create conditions for their success.

Four dimensions are explored in the Equity Scan process:

- **Student Learning Profile** - key indicators of achievement and student learning trajectories
- **Policy and Governance** – processes, plans and policies
- **Pedagogical Core** - experience of learners in relation to curriculum, the presence of relevant cultural experiences and values placed on Indigenous Worldviews and Perspectives
- **Learning Environment** – includes human and educator bias; learning spaces



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-Alicia Desjarlais, Student, SD75

SD75 joined the Equity Scan Project in September 2019. The contributions made during the Enhancement Agreement meetings during the 2018/2019 school year and in the fall 2019 led directly into the Equity Scan Project. These contributions serve as overarching beliefs and commitments to Indigenous learners. This combined work became:

Q’pethet Ye Tel:exw: Gathering to Understand: A Framework for Creating a Culture of Equity

Whereby, we keep the following questions to the front and center of our daily work as educators of SD75:

Is/does this practice, process or policy...

- *culturally relevant to Indigenous students of SD75 and Indigenous communities?*
- *reflect Indigenous ways of seeing, understanding and knowing the world?*
- *consider the effects of racism, oppression, marginalization, poverty and colonization of Indigenous communities?*
- *promote meaningful Indigenous participation and benefit?*



In the Words of the Ovila Mailhot, Coast Salish Artist

“The **eagle** is one of my favourite representations used in our culture & among many Nations. To me the eagle can represent strength, knowledge & wisdom. A symbol that I could see easily tied into students, teachers & family. That some might see as a role model as well, eagle being the one creature capable of soaring closest to the creator above all.

The **sunrise** behind the eagle brings meaning of a new day & new journeys ahead. A combination shared by both students & teachers. With the educator’s role to show care, a healthy love while nurturing the students to grow and continue their new beginnings in life.

The **paddles raised**. A representation of a diverse group of individuals sharing a common goal on their journey together as educators & students. Each individual has their own unique qualities, different skill sets to paddle on the same path together. The skill sets, techniques and knowledge of operating these paddles in life’s journey come from our educators & parents mentoring and knowledge shared.

The **canoe** is a representation of our past and something that is still used to this day. Representing how our culture & traditional ways remain intact. The canoe is used on our destination in a collective journey.”

“Young people are watching. Believe in us and love us, it matters and makes a difference”.

-Alicia Desjarlais, Student, SD75

Words from Elders: Warrior Work

Kwantlen Elder, Cheryl Gabriel says that the work we do in Indigenous Education is “warrior work”. “

We did not know who we were. We were all beginning to find ourselves when we became part of the Indigenous programs in the schools. I keep finding myself, and we continue to find our child self, from our grandparents and great grandparents and aunts and uncles that were strong in our life. – Cheryl Gabriel

I do not know where this story is going to go, but I do know it will go to a place where it has great significance on the younger people coming behind us. They need to know where it came from, who said it, who seen it, who heard it, who witnessed it, how it was witnessed, even though it was not written down. That’s why the Matriarch has to have such a good memory, to carry history of family tree in memory and one of the greatest things is that we were gifted with, was our memory. – Lekeyten



This year, Siwal Si’wes Family Staff have been strong warriors, surviving and thriving through the pandemic. The news of the recovery of 215 children found buried in mass graves from Tk’emlúps te Secwépemc, and of additional recoveries from various parts of the prairies, specifically from Cowessess First Nation in Saskatchewan, and recently in Williams Lake have created an enormous impact on all Indigenous peoples, retraumatizing survivors of the Indian Residential School and their family members. This includes SWSW Staff and Indigenous learners in SD75. Knowing that there will be scientific radar and probing planned for Pekw’xe:yles (St. Mary’s), SD75 will need to be ready.

“This is only the beginning”, Elders say.

“Young people are watching. Believe in us and love us, it matters and makes a difference”.

-Alicia Desjarlais, Student, SD75

Sp'óq'es, The Eagle: Honouring Relationships and Kin Connections

What does it mean to be in relationship with ourselves, with others and the land?

Learning partners of SD75 are committed to:

- creating and maintaining strong and meaningful relationships and kin connections with:
 - ourselves and our identities, recognizing our implicit biases and privilege
 - with Indigenous students and their families,
 - local Indigenous Elders, role models and knowledge keepers,
 - with Indigenous culture and local Nations,
 - with colleagues and all learning partners of SD75
 - with Indigenous curriculum and knowledge,
 - and with Indigenous communities and the land
- taking responsibility both individually and collectively in the creation of a culture of reciprocity to deepen a sense of belonging for Indigenous students in SD75 schools.

Performance Data:

Due to the low numbers of students participating in the Ministry Student Satisfaction Surveys, we have chosen not to use those results in this data, and instead focused on the data we received from the results collated from the Siwal Si'wes Student Sense of Belonging Survey, which was completed in the spring of 2021. The pandemic surely impacted the participation rate for 2020-2021 for all students (grades 3 /4, 7, 10 & 12). Approximately 94% of all Indigenous students in SD75 completed the Siwal Si'wes Student Sense of Belonging Survey.

- Increase the percentage of Indigenous students who participate in the Ministry Student Satisfaction Surveys.

School Year	Grade	# of Participating Indigenous Students	% of participating students (approximate)
2018-2019	3-4	82	99%
	7	70	88%
	10	20	25%
	12	9	11%
2019-2020	3-4	38	45%
	7	2	2%
	10	No Data/Msk	No Data/Msk
	12	No Data/Msk	No Data/Msk
2020-2021	3-4	49	51%
	7	57	74%
	10	No Data/Msk	No Data/Msk
	12	No Data/Msk	No Data/Msk

**No Data/Msk = Abbreviation for Mask, which indicates that the information has been suppressed to protect personal information. The Ministry Masking Policy is intended to prevent the possibility of associating statistical data with an identifiable individual. To protect the privacy of individuals, very small population numbers must be suppressed (masked) when the Ministry of Education reports or otherwise publicly releases aggregated data.*

"Young people are watching. Believe in us and love us, it matters and makes a difference".

-Alicia Desjarlais, Student, SD75

- Increase the percentage of students who feel proud of their Indigenous ancestry as reported on the SD75 Indigenous Student Connectivity Survey.

I am proud of being First Nations, Metis or Inuit.

School Year	# of Grade students K - 12	% of students K- 12 reporting Always or Often
2016-2017	1003 surveyed	92%
2017-2018	1029 surveyed	90%
2018-2019	1045 surveyed	92%
2019-2020	1104 surveyed	85%
2020-2021	1008 surveyed	93%

- Increase the number of learning opportunities that promote an understanding of Indigenous peoples, cultures, and history.

School Year	Total number of all cultural bookings/presentations, including Archery
2017-2018	248
2018-2019	295
2019-2020	170
2020-2021	369*

School Year	Number of Archery presentations
2020-2021	95

**All presentations given during Cultural Days and those during the school year including Archery.*

- Increase the number of students that express that they like going to school as reported on SD75 Indigenous Student Connectivity Survey. ***NEW***.

I like coming to this school.

School Year	# of Grade students K - 12	% of students K- 12 reporting Always or Often
2020-2021	1008 surveyed	72%

- Increase the percentage of students who report they feel good about themselves as reported on SD75 Indigenous Student Connectivity Survey.

I feel good about myself.

School Year	# of Grade students K - 12	% of students K – 12 reporting Always or Often
2016-2017	1029 surveyed	83%
2017-2018	1045 surveyed	83%
2018-2019	1081 surveyed	82%
2019-2020	1104 surveyed	77%
2020-2021	1008 surveyed	79%

- Increase the number of students that feel that they connect with Indigenous Staff at their school as reported on SD75 Indigenous Student Connectivity Survey. *NEW*

I connect with the Indigenous Staff at my school.

School Year	# of Grade students K - 12	% of students K– 12 reporting Always or Often
2020-2021	1008 surveyed	70%

- Increase the percentage of students reporting they feel that they belong at school as reported on SD75 Indigenous Student Connectivity Survey.

I feel like I belong in this school.

School Year	# of Grade students K - 12	% of students K– 12 reporting Always or Often
2016-2017	1003 surveyed	85%
2017-2018	1029 surveyed	84%
2018-2019	1045 surveyed	83%
2019-2020	1104 surveyed	79%
2020-2021	1008 surveyed	78%

- Increase the percentage of students reporting they feel that they have friends at school as reported on SD75 Indigenous Student Connectivity Survey.

I feel like I have friends at school.

School Year	# of Grade students K - 12	% of students K- 12 reporting Always or Often
2016-2017	1003 surveyed	87%
2017-2018	1029 surveyed	86%
2018-2019	1045 surveyed	91%
2019-2020	1104 surveyed	83%
2020-2021	1008 surveyed	86%

- Increase the percentage of students who are involved in acts of service or volunteerism within and beyond the school district as reported on SD75 Indigenous Student Connectivity Survey.

I contribute to my school community and to the community where I live.

School Year	# of Grade students K - 12	% of students K- 12 reporting Always or Often
2016-2017	1003 surveyed	76%
2017-2018	1029 surveyed	78%
2018-2019	1045 surveyed	82%
2019-2020	1104 surveyed	76%
2020-2021	1008 surveyed	67%



Artwork from Mission Central Students

"Young people are watching. Believe in us and love us, it matters and makes a difference".

-Alicia Desjarlais, Student, SD75

Éy St'elmexw Sqwelqwel: Stories that give us Good Medicine for Sp'óq'es, The Eagle: Honouring Relationships and Kin Connections

Stave Falls Elementary Outdoor Education – *Connection to Land, to Spirit and to Ourselves*

Stave Falls Elementary, Forest & Nature Program is located on Kwantlen Traditional Territory. In the fall of 2020, Kwantlen Elders visited the school to share their teachings about the sacredness of the cedar tree and its significance to life with the school community. Earlier in the year, the Mission Department of Forestry generously donated four cedar logs for the school's use. Kwantlen knowledge keepers led the ceremony with story, drumming and singing. Elder Advisor Lekeyten Antone cleansed each of the logs with sage and prayers and shared the importance of witnessing an event while he cleansed the fourth cedar log, *"While you witness, it is important to recall the events of the ceremony clearly, what was said, and in what order the events happened so that you can explain the event precisely and accurately and those who were not there. To recall the details of an event takes thoughtfulness and careful consideration as to make sure your telling of events is truthful."* Elder & Kwantlen Education Coordinator, Cheryl Gabriel also taught the importance of names and that "the tireless runner and tireless hunter" are Kwantlen values. She also shared stories from along the Stave River where there two fully intact baby cradles were found which signifies how long First Peoples have lived on these lands. The symbolism of intact baby baskets and the re-opening of Stave Falls in the community shows a resurgence of Indigenous youth and connection to land and spirit.



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-Alicia Desjarlais, Student, SD75

Chum Salmon Release at Deroche Elementary – *Connection to Gifts of Water*

In April 2021, the Department of Fisheries & Oceans visited Deroche Elementary School to help released 40, 000 chum salmon fry into the stream that flows through Deroche’s outdoor classroom. Two Leq’á:mel community members, Phil Sherwood & Jason Thompson led the drumming and singing ceremony drumming and community leadership. Local Squamish carver Peter Gong created a carving which to commemorate the work. The carving is a symbol of the life force of the salmon in the stream and the importance of the salmon to the Stó:lo people.



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Sa:sq'ets at Cherry Hill Elementary – *Connection to Each Other and to Community*

The teaching of **the'itqel**, or **honesty** is taught to us by **Sa:sq'ets** or Sabe (usually pronounced as saw-bey). Sa:sq'ets is believed to be closer to the spirit world than humans. It is believed that Sa:sq'ets used to walk among humans to remind us of the Creator's wish for us to remain true to our natural forms. Sa:sq'ets reminds us that we must be truthful to who we are. Honesty is speaking and acting truthfully, and thereby remained morally upright. It is only by being honest that we can have integrity. Actions such as being true to our spirit and accepting who we are will guide us in being honest. To be truly honest is to keep the promises one made to the Creator, to others and to oneself. The Elders say, "Never try to be someone else; live true to your spirit, be honest to yourself and accept who you are the way the Creator made you." Please see a link [HERE](#) for the Sts'ailes story of Sa:sq'ets.

In terms of COVID-19, being truthful and true to yourself, the reality is that COVID-19 is real, and we want to take measures not to spread the virus to family members, friends, acquaintances and even those who are not in our circle.

Cherry Hill Elementary celebrated the Sa:sq'ets on National Indigenous Peoples Day, June 21, 2021, in a whole school event. Siwal Si'wes Knowledge Keepers were invited to the outdoor event. Students and staff gathered on the area marked off in the symbol of a medicine wheel. Grade 5 & 6 students drummed and sang to Susan Aglukark's music. Students participated in the Sa:sq'ets teachings throughout the school year through storytelling, which culminated in each student creating their very own papier mâché Sa:sq'ets figure.



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-Alicia Desjarlais, Student, SD75



Artwork – Ovila Mailhot



Display at Ecole Christine Morrison Elementary School

"Young people are watching. Believe in us and love us, it matters and makes a difference".

-Alicia Desjarlais, Student, SD75

Band Outreach – *Connection to Community and Place*

Siwal Si'wes and SD75 partnered to create a Band Outreach Program offered as a satellite school to on reserve students whose families have opted out of face-to-face instruction due to the pandemic. SD75 Management and Nation Council Members worked in collaboration to create an Outreach Learning Opportunity Agreement including consideration for factors such as: school district personnel, classroom space, equipment, learning resources, workplace standards, intellectual property, privacy and confidentiality and Health & Safety protocols. This program served approximately 20 students from Sq'ewlets and Leq'á:mel First Nation, offering face-to-face instruction onsite at the Nations. The Band Outreach Teacher provided academic, cultural and land-based learning opportunities to students with the support of an Indigenous Liaison Worker.



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-Alicia Desjarlais, Student, SD75

Swep'áth', The Sunrise: Creating and Maintaining Safe Learning Environments

How are kin connections nurtured in a school environment? What does a safe school environment look like and feel like?

Learning partners of SD75 are committed to:

- creating welcoming, nurturing, validating and inclusive learning cultures led by adults
 - who show care, concern and healthy love.
 - who demonstrate an awareness and understanding that students are of diverse family backgrounds, with a range of diverse needs, including basic needs such as food security, clothing, transportation, social-emotional safety and physical safety.
 - who include social-emotional learning and trauma-informed practices in their daily work and in the language used when speaking of, to and with Indigenous peoples.
- Creating culturally responsive learning environments, including learning spaces which reflect Indigenous worldviews and perspectives

Performance Data:

- Increase the percentage of students reporting they like school as reported on SD75 Indigenous Student Connectivity Survey.

I feel happy at this school.

School Year	# of Grade students K - 12	% of students K- 12 reporting Always or Often
2016-2017	1003 surveyed	83%
2017-2018	1029 surveyed	79%
2018-2019	1045 surveyed	82%
2019-2020	1104 surveyed	75%
2020-2021	1008 surveyed	75%

- Increase the percentage of students reporting they feel that the staff care about them at school as reported on SD75 Indigenous Student Connectivity Survey.

I feel that school staff care about me.

School Year	# of Grade students K - 12	% of students K- 12 reporting Always or Often
2016-2017	1003 surveyed	84%
2017-2018	1029 surveyed	82%
2018-2019	1045 surveyed	87%
2019-2020	1104 surveyed	82%
2020-2021	1008 surveyed	83%

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-Alicia Desjarlais, Student, SD75

- Increase the percentage of students reporting they feel safe at school as reported on SD75 Indigenous Student Connectivity Survey.

I feel safe at this school.

School Year	# of Grade students K - 12	% of students K– 12 reporting Always or Often
2016-2017	1003 surveyed	87%
2017-2018	1029 surveyed	88%
2018-2019	1045 surveyed	89%
2019-2020	1104 surveyed	83%
2020-2021	1008 surveyed	86%

- Decrease the percentage of Indigenous students receiving out of school suspensions.

Type of School	Total Number of Suspensions of Indigenous Students	Total Number of Suspensions	Percent Indigenous Suspensions out of Total Suspensions	Percent Male Indigenous Suspensions out of Total Suspensions
Elementary	21	95	22%	21%
Middle	67	173	39%	34%
High	4	6	67%	33%



Table Journey Artwork from a Mission Secondary Student

"Young people are watching. Believe in us and love us, it matters and makes a difference".

-Alicia Desjarlais, Student, SD75

- **Improve attendance rates.** *Chronic Absenteeism is generally defined as missing 10% or more of a school year, including excused and unexcused absences, which results in approximately 18 days per year, or two+ days per month. (A Toolkit for Raising the Attendance Rates of First Nations Students in British Columbia, FNEESC, FNHA, 2020).*

INDIGENOUS GRADE K-6 Attendance

EXCUSED ABSENCES

School Year	Total Indigenous students Gr K-6	18 or more days	30 or more days	More than 45 days
Sep 2020-Jun2021	607	53 students = 9%	20 students = 3 %	15students = 2%

UNEXCUSED ABSENCES

School Year	Total Indigenous students Gr K-6	18 or more days	30 or more days	More than 45 days
Sep 2020-Jun2021	607	13 students = 2 %	12 students =2%	5 students = 1 %

Students attending MSS, received face-to-face instruction on a limited basis, and teaching and learning were mainly virtual.



INDIGENOUS GRADE 7-12 Attendance

EXCUSED ABSENCES

School Year	Total Indigenous students Gr 7-12*	18 or more days	30 or more days	More than 45 days
Sep 2020-Jun2021	482	10 students = 5%	4 students =1%	1 student

UNEXCUSED ABSENCES

School Year	Total Indigenous students Gr 7-12*	18 or more days	30 or more days	More than 45 days
Sep 2020-Jun2021	482	45 students = 9%	34 students =7%	44 students = 9%

Please note:

*Totals include Indigenous Grade 7-12 students from MSS, HPMS, HMS and Fraserview

For MSS, HPMS HMS, period attendance was used. Total class absences were divided by 4 to convert to days absent.

Fraserview reports daily absences

"Young people are watching. Believe in us and love us, it matters and makes a difference".

-Alicia Desjarlais, Student, SD75

Éy St'elmexw Sqwelqwel: Stories that give us Good Medicine for for Swep'áth', The Sunrise: Creating and Maintaining Safe Learning Environments

The Breathe Project - HPMS

The 2020-2021 school year was challenging due to continued impacts caused by the pandemic.

This year, HPMS Indigenous Staff invited Lisa Shepherd, Metis Artist and Co-creator of *Breathe: A collection of traditionally crafted masks demonstrating resiliency through 21st century pandemic*, into classrooms work with the students virtually on *The Breathe Project*. Nathalie Bertin, a multidisciplinary Visual Artist also co-created the project with Lisa Shepherd. See [HERE](#) for more information about their project.

The coronavirus pandemic was affecting people across our country and around the world, and Nathalie and Lisa found themselves wanting to explore how artistic masks, in particular for them, beaded ones, were being used as a way of people expressing their experiences and struggles through this time. The HPMS Breathe Project was based on the healing process of mask making. The act of creating the mask allowed students to unpack their feelings stemming from the pandemic.

Students were able to upload their masks virtually to the Isolation Museum with an artist statement explaining the meaning of their mask [HERE](#).



Storefront Learning Opportunities for Students

Middle schools and high schools developed and offered a “storefront” program this year to support many Indigenous students living in urban areas of Mission who did not return to school for face-to-face learning due to the pandemic. These storefront programs recognized that Indigenous families may experience a high level of fear related to this pandemic. The Storefront program helped address the needs of these families and keep these students engaged and connected with the school. Indigenous Students Success Coaches and Indigenous Liaison Workers provided home visits and used this time to converse with students and to drop off and pick up learning packages.

Staff and Student Learning Opportunities

SD75 believes in empowerment of staff, and staff development. Siwal Si’wes proudly offers Indigenous-based professional development learning opportunities throughout the school year, and Siwal Si’wes Family Staff embarked on a few of their own. These learning opportunities contribute to growth in learning of SD75 Staff members by enriching our understanding of Indigenous students’ strengths and needs, the importance of creating safe learning spaces and the connection between past histories and barriers Indigenous peoples face today. Indigenous Students benefit from increased staff awareness and understanding.

Anti-Racism Virtual Learning Series

The District Principal of Indigenous Education provided a series of Anti-Racism workshops for SD75 Staff and for Members of the Board. The virtual learning series was well-attended and focused on learning about implicit bias, common stereotypes, the social construct of race, the forms of racism, power and privilege, the myth of meritocracy, language, racism in Canada, cultural appropriation, cultural safety and humility, and allyship through an Indigenous lens.



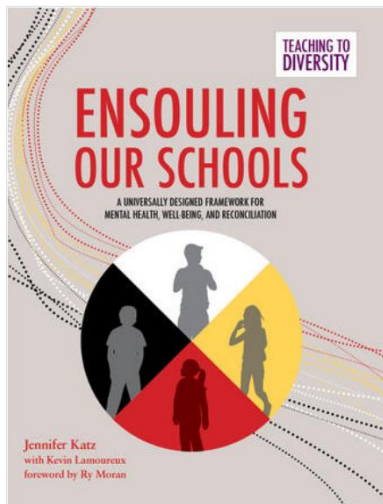
"Young people are watching. Believe in us and love us, it matters and makes a difference".

-Alicia Desjarlais, Student, SD75

Ensouling Our Schools Virtual Learning Opportunity

Siwal Si’wes, in partnership with Student Services, offered a learning opportunity to select SD75 Staff and invited members from Fraserhouse and Mission Child and Youth Mental Health to a virtual learning opportunity with author Dr. Jennifer Katz. Dr. Katz co-wrote the book with Ojibwe scholar, Kevin Lamoureux, *Ensouling Our Schools, A Universally Designed Framework for Mental Health, Wellbeing and Reconciliation*.

The book *Ensouling Our Schools* helps respond to that need by offering educators frameworks and instructional activities intended to help students develop a sense of well-being and improve classroom climate. Participants learned how to infuse mental, spiritual, and emotional health into classroom learning and how to create learning communities that nurture a sense of meaning and purpose. Dr. Katz presented contributions from Kevin Lamoureux regarding Indigenous approaches to mental and spiritual health that benefit all students and address the TRC Calls to Action.



Lesson 2

- ◆ Discuss the functions of each lobe:
 - ◆ Parietal: Motor cortex
 - ◆ Temporal: Hearing
 - ◆ Frontal: Thinking
 - ◆ Occipital: Vision
- ◆ Cross section:
 - ◆ Spinal cord: carries the messages
 - ◆ Cortex: where thinking occurs
 - ◆ Amygdala: Emotional regulation
 - ◆ Cerebellum: balance and coordination
 - ◆ Hippocampus: Memory
 - ◆ Corpus Callosum: Connects the hemispheres

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-Alicia Desjarlais, Student, SD75

Mental Health First Aid Training

With rising mental health impacts due to the pandemic, Siwal Si'wes, in partnership with Student Services provided Mental Health First Aid Training for all Siwal Si'wes Staff, Youth Care Workers, and ELL/ESD Staff.

Participants learned how to help someone between the ages of 12-24, who is showing signs of a mental health challenge or is experiencing a mental health crisis. This step-by-step knowledge and understanding included ensuring safety for all involved.

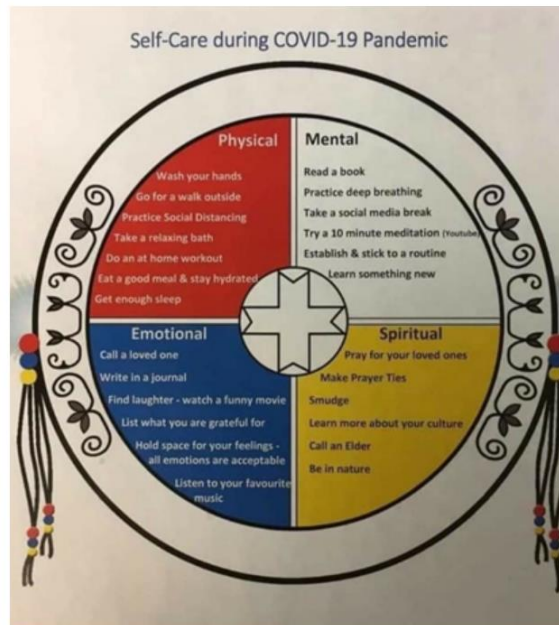
The two-day, 14-hour certified basic training course is a program of the Mental Health Commission of Canada and covered the following topics:

- Signs and symptoms of mental health problems and crisis situations
- A basic model to provide mental health first aid
- Information about how to help in a crisis and how to help prevent a crisis
- Encouraging a youth to identify options for help



Self-Care

We were also reminded to engage in self-care so that we may continue to the work with the Indigenous students and families we serve.



Created by Alexa, UBC Student Advisor, UBC First Nations House of Learning

The Ballantyne Project

The Ballantyne Project was founded in April 2019 by Dwight Ballantyne who had a desire to bring awareness to a segment of the Canadian population that rarely makes it into textbooks, popular media or social conversation: youth and young adults living in remote Indigenous communities. Dwight Ballantyne spent his first 21 years growing up in Montreal Lake Cree Nation, a remote northern Saskatchewan community. Like thousands of other youths living in these communities he experienced limited employment, isolation, social inequity and unique challenges not experienced by those living in other areas of Canada.

Through an interactive virtual presentation, Dwight shared his experiences and the barriers he faced growing up in a remote northern Saskatchewan First Nation with a group of SD75 staff. He also presented in person to School Administrators and Senior Management in August 2021. His desire is to bridge the gap between individuals living in remote Indigenous communities and the rest of Canada.



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Siwal Si'wes Reading Challenge

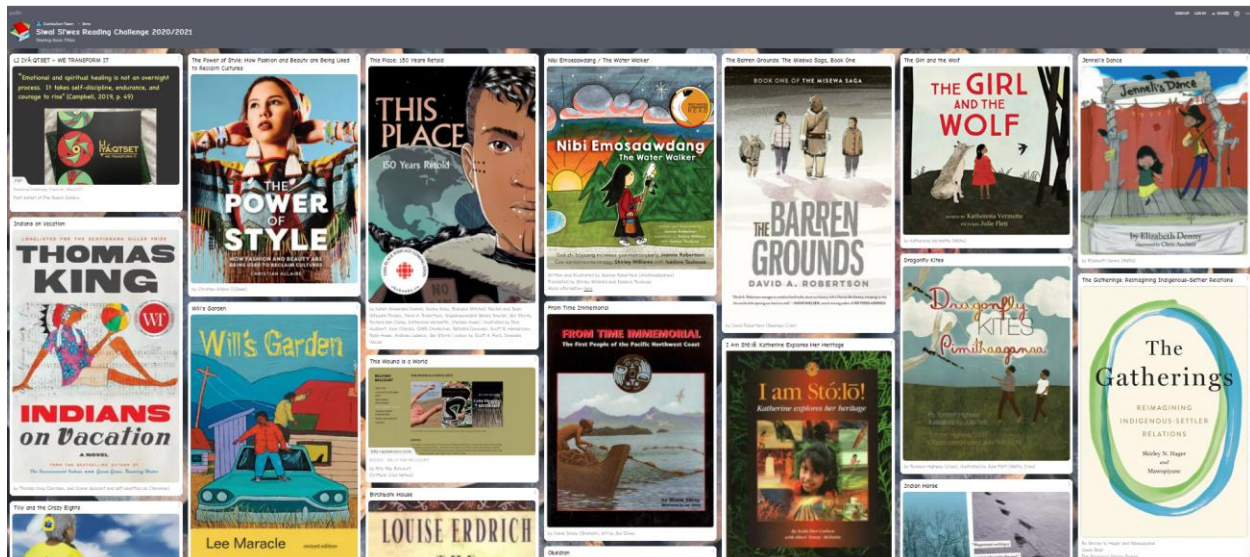
The Siwal Si'wes Reading Challenge which was led and facilitated by Siwal Si'wes Teacher-Librarian Jennifer Lane and Indigenous Mentor Teacher, Peggy Janicki, created/strengthened meaningful relationships with colleagues and learning partners. Ten educators participated and several have asked us to offer this again next year. Choice of reading material was valued, and as a result of educators reading new material, students were offered learning opportunities and access to stories that were not previously taught/shared. Here is a padlet of some of the stories shared:

<https://padlet.com/sd75curriculum/readingchallenge2021>.

These were some questions participants were encouraged to ponder as they read:

- How does this book help me value the history of First Nations, Inuit and Métis in Canada and the impact of the past on the present and future?
- How will the messages in this book help me contribute towards truth, reconciliation and healing?
- How does this book help me foster a deeper understanding of ways of knowing and being, histories, and cultures of First Nations, Inuit and Métis?
- How does this book help me critically examine my own biases, attitudes, beliefs, values and practices to facilitate change?
- How does this book help me understand the connectedness and relationship to oneself, family, community and the natural world?
- How will this book help me enhance my learning environment with First Nations, Inuit and Métis worldviews and perspectives?

(Questions inspired by Professional Standards for BC Educators 9, Government of British Columbia, 2019)



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-Alicia Desjarlais, Student, SD75

Stó:lo Sitel Story Revitalization Project

A pressing challenge in the Stó:lō territory relates to instruction of Indigenous content topics, resources and Indigenous ways of knowing in the K-2 school curricula through respectful and authentic teaching and learning approaches. In addition, is the need to ensure this is done in partnership with Indigenous communities and organizations. The multi-faceted Indigenous educational issue has become more prominent with the introduction of the re-designed provincial curricula where Indigenous topics and worldviews are recommended in each grade level and subject area from kindergarten to grade 12.

Although school districts have increased their professional development opportunities for teachers to help them address the new curriculum systemic requirement, Indigenous district teachers and administrators in the Stó:lō area hear comments such as, "I am afraid to offend or make mistakes" or "I don't know enough about Indigenous history or culture to teach it correctly" or "I don't know how to teach about Indigenous ways of knowing or culture". These comments reflect educators' fears, which could either prevent or hinder teaching practices.

The Coqualeetza Cultural Education Centre provides cultural and Halq'emeylem language resources to 18 of the 24 Stó:lō communities. Coqualeetza Elders' group worked with teachers to develop an elementary school curriculum called the "Stó:lō Sitel" during the late 1970s - 1980s. Sitel, in the Halq'emeylem language, is a **basket used to store treasures**. This curriculum has a strong story-base to it and the stories, which are in print form are applicable today. The concern is that many teachers do not know how to use the stories for the revised curriculum and there is a sense that the "Stó:lō Sitel" needs to be refreshed. Connected to this is that the Stó:lō community members also need new opportunities to voice their concerns and share their suggestions about what and how these invaluable Stó:lō resources are experienced and used in schools. – revised excerpt from *Opening the Basket: Sharing, Revitalizing and Reconnecting the Stó:lō Sitel Curriculum*

A group of SD75 educators joined the Stó:lo Sitel Story Revitalization project, along with educators from nine additional public-school districts all located in the Stó:lō area. We met regularly throughout the school year, and educators shared their experiences and the experiences of their students while engaging with the Stó:lo Sitel stories. We wish to extend a grand Kwás'hoj to the educators that engaged in this work.

"Sxwōxwiyám - a story from the time before the world was made into its permanent form. A sxwōxwiyám is not a fairy tale. It is not made up. It is a true story that has been passed down for countless generations."

(Carlson, K. "I am Stó:lō", p.29, 1998).



[The Hunter and the Sasquatch by Dolly Felix \(Chehalis\)](#)

"The hunter in this story shows his courage and his respect for nature when he meets the Sasquatch. This adventure may surprise you in its teachings. Dolly's story tells, in a traditional way, about the nature of the Sasquatch." (Source: [Coqualeetza Cultural Education Centre](#))

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-Alicia Desjarlais, Student, SD75

Salish Weave Art Exploration

Salish Weave is a large private collection of contemporary Coast Salish art that weaves together the distinctive art form, designs and style of established and emerging artists. The collection stems from and mostly resides on traditional Coast Salish territories of British Columbia.

Siwal Si'wes was gifted with 22 Salish Weave prints. The wish of the donor was to use the prints for educational purposes, to bring Salish art to the students directly.

Siwal Si'wes offered a learning opportunity for educators, with the goal being to engage in dialogue, through a collaborative approach, about the Coast Salish prints, specifically to develop an appreciation for Coast Salish art (versus appropriation), knowledge of the origin of Coast Salish art forms and contributing artists, to generate and create cross curricular lessons and ultimately, to share these learning resources with other educators.

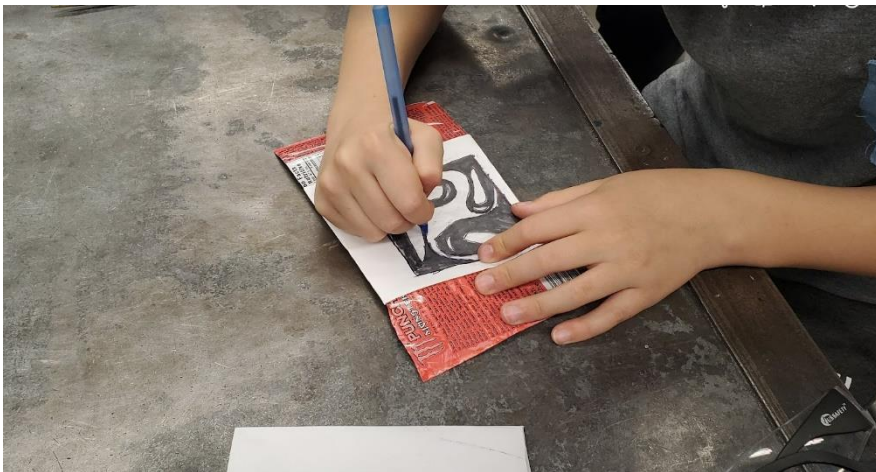
Two schools, Edwin S. Richards Arts-Based Elementary School and Hatzic Middle School embarked on a Salish Weave Art Exploration learning journey, and came together to share their learning.

~ Art inspired by artists Johnny Maynard Jr. and lessLIE ~



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Sq'émél, The Paddles Raised: Supporting Student Success in Equitable Ways

What does equity mean? What does equity look like in SD75 schools?

Learning partners of SD75 are committed to:

meeting students and families where they are and recognizing each student as a differently abled individual, each with unique combinations of gifts and strengths, barriers and needs.

- Supporting student success in equitable ways includes:
 - an awareness, knowledge and growth understanding of anti-racist education,
 - viewing Indigenous students with high expectations, as self-determining individuals, capable of success,
 - realizing that Indigenous student success is a shared and unified responsibility,
 - providing students with necessary supports and opportunities of access,
 - including inclusive and flexible learning environments and schedules,
 - careful selection and scheduling of classes and courses,
 - positive, ongoing communication with parents and caregivers,
 - offering invitations to school events,
 - school staff visiting the Indigenous communities of the students and families we serve,
 - access to after-school programming and tutoring,
 - options for extra-curricular activities and
 - honouring cultural expertise

Performance Data:

Due to low participation rates from Grades 4 & 7 FSA's (less than 50%) we have decided not to use this data in this report.

- Increase the percentage of students who report they do well in school on SD75 Indigenous Student Connectivity Survey.

I do well in school.

School Year	# of Grade students K - 12	% of students K – 12 reporting Always or Often
2016-2017	1029 surveyed	75%
2017-2018	1045 surveyed	74%
2018-2019	1081 surveyed	78%
2019-2020	1104 surveyed	69%
2020-2021	1008 surveyed	74%

- Increase the percentage of students who report they try their best during class time on SD75 Indigenous Student Connectivity Survey.

I try my best with my schoolwork.

School Year	# of Grade students K - 12	% of students K – 12 reporting Always or Often
2016-2017	1029 surveyed	86%
2017-2018	1045 surveyed	84%
2018-2019	1081 surveyed	88%
2019-2020	1104 surveyed	81%
2020-2021	1006 surveyed	85%

- Increase the percentage of students who report they get support from school staff as reported on SD75 Indigenous Student Connectivity Survey.

I get support from school staff.

School Year	# of Grade students K - 12	% of students K – 12 reporting Always or Often
2016-2017	1029 surveyed	81%
2017-2018	1045 surveyed	82%
2018-2019	1081 surveyed	82%
2019-2020	1104 surveyed	78%
2020-2021	1008 surveyed	72%

- Increase the percentage of students reporting they are involved in extra-curricular, or service activities as reported on SD75 Indigenous Student Connectivity Survey.

I participate in extra-curricular at school.

School Year	# of Grade students K - 12	% of students K – 12 reporting Always or Often
2016-2017	1029 surveyed	51%
2017-2018	1045 surveyed	48%
2018-2019	1081 surveyed	49%
2019-2020	1104 surveyed	39%
2020-2021	1008 surveyed	36%

- Increase six-year completion rate of Aboriginal students as reported in the How Are We Doing Report (2020/2021).

SIX-YEAR COMPLETION RATE, 2016/17 - 2020/21

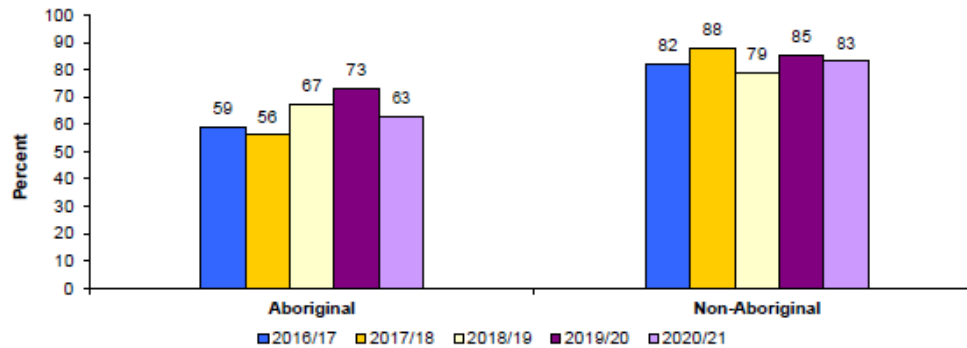
BC Residents

The six-year completion rate is the percent of Grade 8 students who graduate, with a B.C. Certificate of Graduation ("Dogwood") or a B.C. Adult Graduation Diploma ("Adult Dogwood"), within six years from the first time they enrol in Grade 8, adjusted for migration in and out of B.C. It is not the inverse of a "dropout rate" as students may graduate after the six-year period.

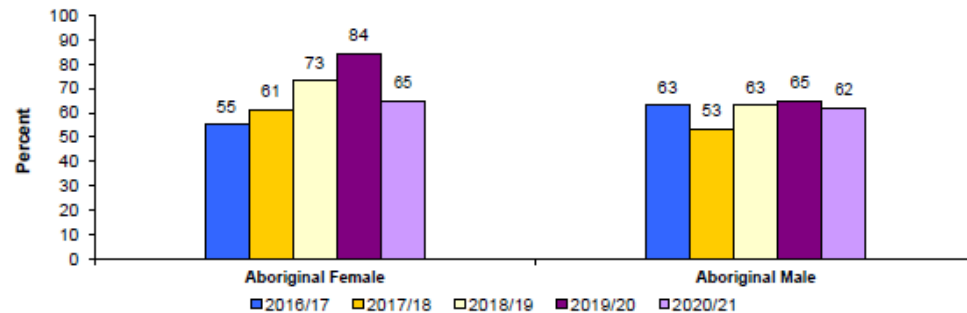
SIX-YEAR COMPLETION RATE*

School Year	Aboriginal			Non-Aboriginal		
	All Students %	Female %	Male %	All Students %	Female %	Male %
2016/17	59	55	63	82	91	73
2017/18	56	61	53	88	92	84
2018/19	67	73	63	79	84	75
2019/20	73	84	65	85	88	83
2020/21	63	65	62	83	85	81

Six-Year Completion Rate: Aboriginal/Non-Aboriginal



Six-Year Completion Rate: Aboriginal by Gender



* When the six-year rate is reported, numbers for prior school years are not updated (Page 36). When the six-year rate is reported with the seven- and eight-year rates, numbers for prior school years are updated (Page 37).

- Increase the graduation rate of Indigenous Children and Youth in Care.

CYIC (EVER) SIX-YEAR COMPLETION RATE

School Year	All CYIC %	Aboriginal		
		Female %	Male %	Total %
2015/16	58	57	17	32
2016/17	69	41	100	59
2017/18	64	27	72	54
2018/19	63	100	37	73
2019/20	57	70	43	53

- Increase rate that Indigenous students receive the Dogwood Diploma (versus Adult Dogwood diploma).

BC ADULT GRADUATION DIPLOMA (Adult Dogwood)

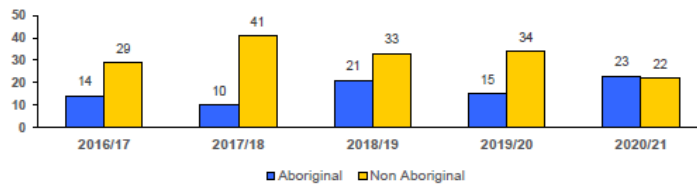
BC Residents

The British Columbia Adult Graduation Diploma (BCAGD), also known as the "Adult Dogwood" is one of two graduation diplomas offered in B.C. schools. The Adult Dogwood is for students 18 years of age and older and requires 20 credits of study. This credential differs from the Dogwood Diploma, which requires at least 80 credits. Students in the Adult Graduation Program are not required to complete the Graduation Numeracy or Literacy Assessments. For more information, please visit the Graduation website: <https://www2.gov.bc.ca/gov/content/education-training/adult-education/graduate-high-school/bc-adult-graduation-diploma-program>

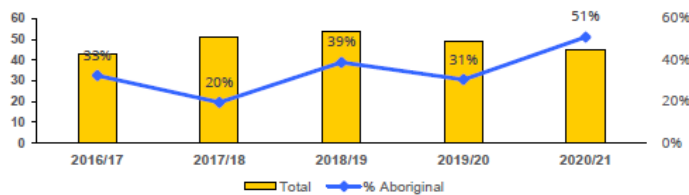
NUMBER OF ADULT DOGWOOD

School Year	Total #	Aboriginal		Non-Aboriginal	
	#	#	%	#	%
2016/17	43	14	33	29	67
2017/18	51	10	20	41	80
2018/19	54	21	39	33	61
2019/20	49	15	31	34	69
2020/21	45	23	51	22	49

Number of Students with Adult Dogwood



Aboriginal Students as % of Adult Dogwood



PERCENT OF ADULT DOGWOOD BY FACILITY TYPE

(Students from Long Term PRP and Youth Custody are excluded.)

School Year	Standard		Alternate		Continuing Ed		Online Learning	
	Aboriginal %	Non-Aboriginal %	Aboriginal %	Non-Aboriginal %	Aboriginal %	Non-Aboriginal %	Aboriginal %	Non-Aboriginal %
2016/17	7	10	50	21	43	55	-	14
2017/18	-	5	40	37	60	41	-	17
2018/19	-	-	43	18	52	64	5	18
2019/20	-	6	47	24	47	53	7	18
2020/21	17	9	48	27	35	64	-	-

BC ADULT GRADUATION DIPLOMA (Adult Dogwood)

BC Residents

The British Columbia Adult Graduation Diploma (BCAGD), also known as the "Adult Dogwood" is one of two graduation diplomas offered in B.C. schools. The Adult Dogwood is for students 18 years of age and older and requires 20 credits of study. This credential differs from the Dogwood Diploma, which requires at least 80 credits. Students in the Adult Graduation Program are not required to complete the Graduation Numeracy or Literacy Assessments. For more information, please visit the Graduation website: <https://www2.gov.bc.ca/gov/content/education-training/adult-education/graduate-high-school/bc-adult-graduation-diploma-program>

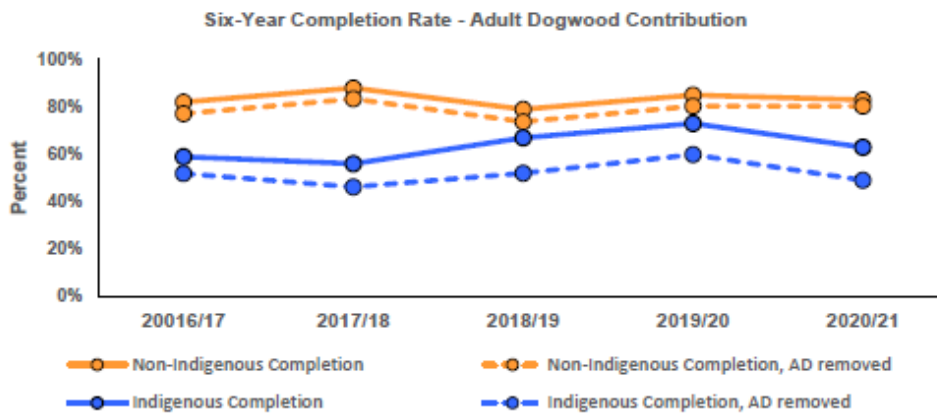
NUMBER & PERCENT OF ADULT DOGWOOD BY AGE GROUP

School Year	Aboriginal						Non-Aboriginal					
	Age: Under 19		Age: 19-20		Age: Over 20		Age: Under 19		Age: 19-20		Age: Over 20	
	#	%	#	%	#	%	#	%	#	%	#	%
2016/17	5	36	6	43	3	21	7	24	11	38	11	38
2017/18	8	80	1	10	1	10	9	22	18	44	14	34
2018/19	11	52	9	43	1	5	14	42	9	27	10	30
2019/20	4	27	9	60	2	13	8	24	14	41	12	35
2020/21	17	74	6	26	-	-	8	36	6	27	8	36

SIX-YEAR COMPLETION RATE, ADULT DOGWOOD CONTRIBUTION

Adult Dogwood recipients are removed from the success count (numerator) only. They are kept in the denominator.

School Year	Aboriginal			Non-Aboriginal		
	Completion Rate	Adult Dogwood removed	Adjusted Rate	Completion Rate	Adult Dogwood removed	Adjusted Rate
2016/17	59	-7	52	82	-5	77
2017/18	56	-10	46	88	-5	83
2018/19	67	-15	52	79	-5	74
2019/20	73	-13	60	85	-5	80
2020/21	63	-14	49	83	-3	80



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-Alicia Desjarlais, Student, SD75

- Increase the number of students enrolling in Pre-Calculus 11 and decrease the number of Indigenous students enrolled in Workplace Math 10.

46% of Indigenous students eligible to take math, are enrolled in Workplace Math 10.

17% of all Indigenous eligible students are enrolled in Pre-Calculus 11.

Workplace Math 10 (below):

Pre-Calculus 11 (below):

Aboriginal				
School Year	Course Mark Count #	Total Gr 10 Students *	Course Mark Count	
			Gr 10 #	Non-Gr 10 #
2019/20	51	104	33	18
2020/21	47	98	29	18

Aboriginal				
School Year	Course Mark Count #	Total Gr 11 Students *	Course Mark Count	
			Gr 11 #	Non-Gr 11 #
2019/20	17	112	14	3
2020/21	17	102	15	2

- Increase participation rates and achievement levels of Indigenous students in the Grade 10 Literacy Assessment.

GRADE 10 LITERACY ASSESSMENT

BC Residents

B.C.'s assessment system is designed to align with the curriculum. Provincial assessments support a flexible, personalized approach to learning, and measure deeper, complex thinking. In Grade 10, students are required to write cross-curricular assessments in Numeracy and Literacy.

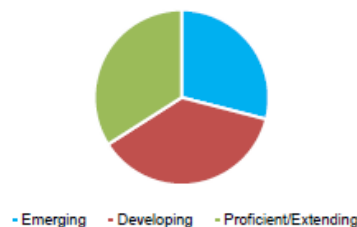
The Grade 10 Literacy Assessment is a new provincial measure that assesses student proficiency in Literacy. This assessment was introduced in 2019/20 school year. It assesses a student's ability to use critical thinking and analysis to make meaning from a diverse array of texts. It also assesses the ability of students to communicate their ideas. For further information, please visit:

<https://curriculum.gov.bc.ca/assessment/literacy-assessment/grade-10-literacy-assessment>

2020/21 Grade 10 (includes Grade 10 first-time Writers only)

School Year	Writers only #	Participation %	Emerging		Developing		Proficient		Extending	
			#	%	#	%	#	%	#	%
Aboriginal	62	63	18	29	23	37	20	32	1	2

Literacy 2020/21: Aboriginal



"Young people are watching. Believe in us and love us, it matters and makes a difference".

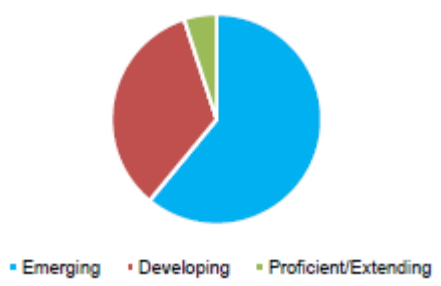
-Alicia Desjarlais, Student, SD75

- Increase participation rates and achievement levels of Indigenous students in the Grade 10 Literacy Assessment.

2020/21 Grade 10 (includes Grade 10 first-time Writers only)

School Year	Writers only #	Participation %	Emerging		Developing		Proficient		Extending	
			#	%	#	%	#	%	#	%
Aboriginal	64	65	39	61	22	34	3	5	0	0

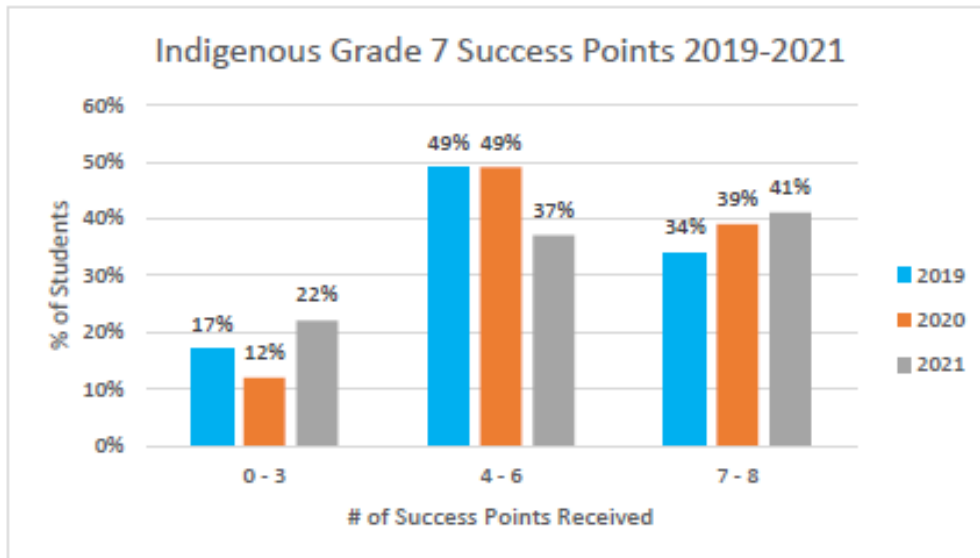
Numeracy 2020/21: Aboriginal



Medicine Bags made from a Heritage Park Middle School Students

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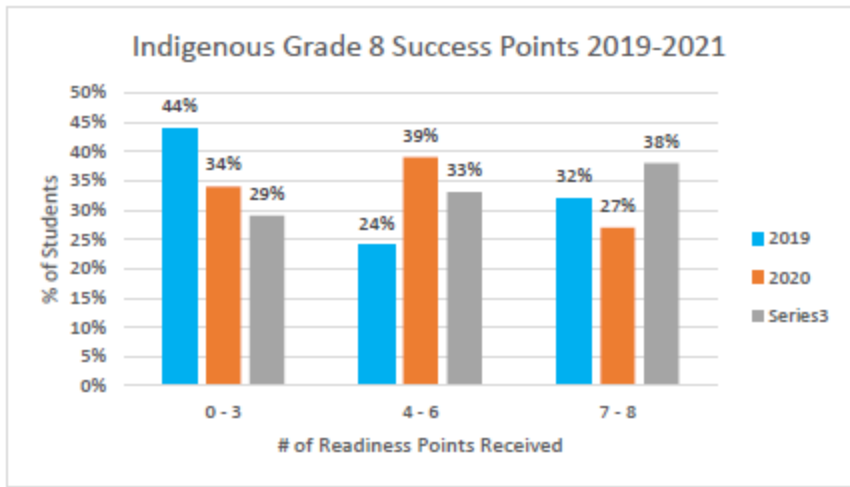
- Increase the achievement and success rates of Indigenous students. Students receive success points based on achievement in core courses (see below). *This is baseline data based on District Student Success Data Results.*



COURSES REQUIRED
ENGLISH 6
MATH 6
SCIENCE 6
SOCIALS 6

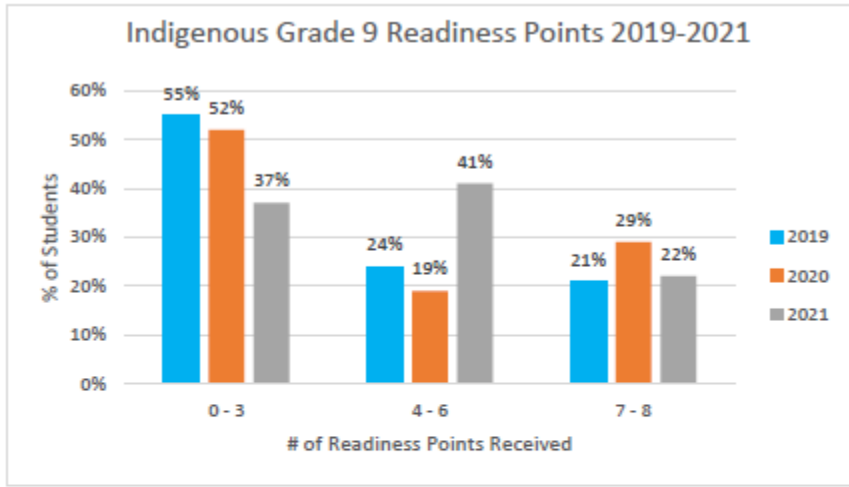
MARK	POINTS
C-, SG, NM, I,	0
C+, C	1
A, B	2

In order to receive one success point per course, the student needs to achieve a grade of 50% or higher in the course.



COURSES REQUIRED
ENGLISH 7
MATH 7
SCIENCE 7
SOCIALS 7

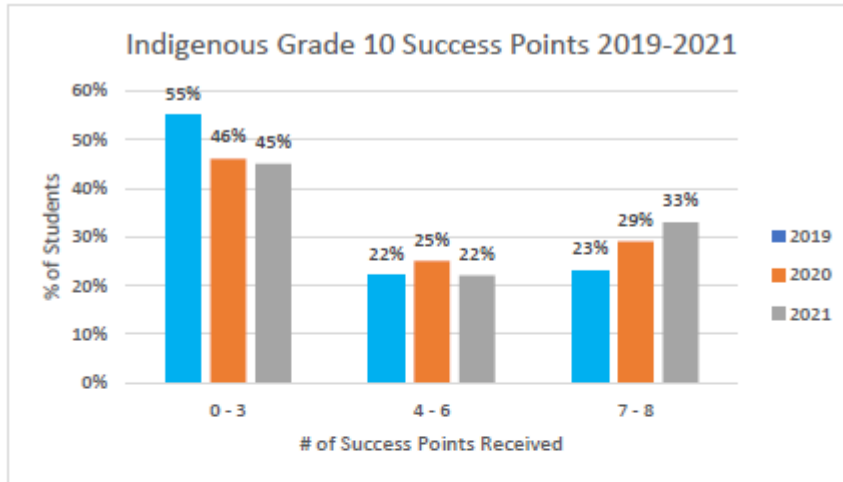
MARK	POINTS
0% - 59%	0
60% - 72%	1
73%-100%	2



COURSES REQUIRED
ENGLISH 8
MATH 8
SCIENCE 8
SOCIALS 8

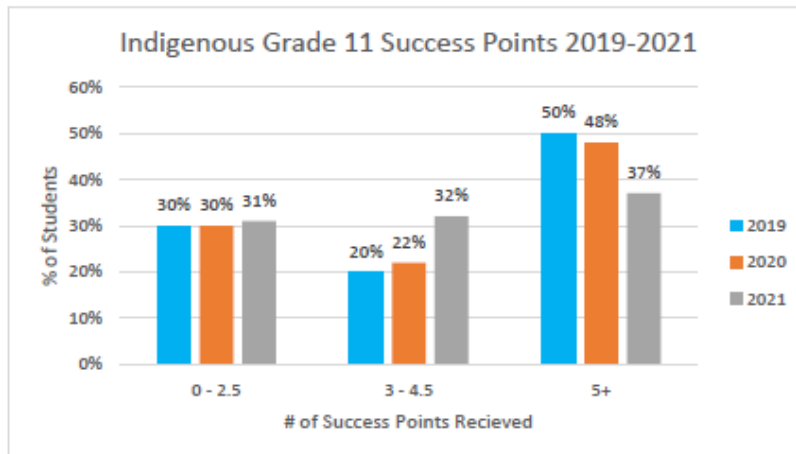
MARK	POINTS
0% - 59%	0
60% - 72%	1
73%-100%	2

In order to receive one success point per course, the student needs to achieve a grade of 50% or higher in the course.



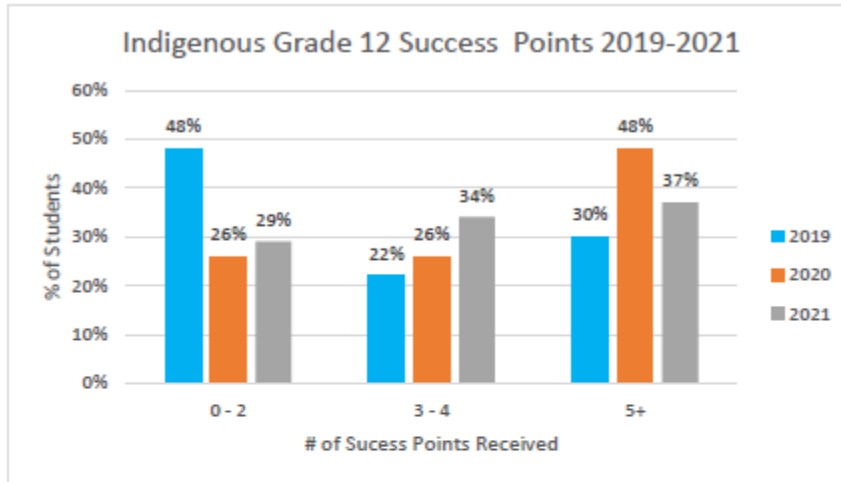
COURSES REQUIRED
ENGLISH 9
MATH 9
SOCIAL STUDIES 9
SCIENCE 9

MARK	POINTS
0% - 59%	0
60% - 72%	1
73% - 100%	2



COURSES REQUIRED	POINTS
2 GR 10 LA	1
SCIENCE 10	1
SOCIAL STUDIES 10	1
PHED10	1
MATH 10	1

In order to receive one success point per course, the student needs to achieve a grade of 50% or higher in the course.



COURSES REQUIRED	POINTS
LA 11	1
SCIENCE 11	1
SOCIAL STUDIES 11	1
MATH 11	1
PLAN10/CLE10	1

In order to receive one success point per course, the student needs to achieve a grade of 50% or higher in the course.

Éy St'elmexw Sqwelqwel: Stories that give us Good Medicine for Sq'émél, The Paddles Raised: Supporting Student Success in Equitable Ways

Community Partnerships

Working closely with representatives from *Steps Together Foundation* and *Youth Leadership Society of British Columbia* (YLSBC), we were able to provide school supplies, food hampers, desktop computers and school tuition for several Indigenous learners of SD75 and their families. We raise our hands to the ongoing supports we have received from Ravi and his team.



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-Alicia Desjarlais, Student, SD75



Bus Shelters at Nations

Siwal Si'wes, in partnership with Sq'ewlets and Leqamel First Nations and the Ministry of Education (Indigenous Education) had new bus shelters built for Indigenous learners living in their communities, on reserve. The bus shelters provide safe spaces for students to be while waiting for the school bus.



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Weekly Meetings with Nation Education Coordinators

To improve communication and sharing of information between the school district and the Nations about the progress of on reserve Indigenous learners, we started scheduling regular, rotating meetings with the Education Coordinators of each Nation, and School District staff including the Indigenous Student Success Advocates, Indigenous Liaison Workers, the District Principal of Indigenous Education and School Administrators. School Administrators were responsible for providing details specific to each student about Attendance, Academic, Social/Emotional Learning and School Supports. The purpose of these meetings was to share information about each learner and to discuss equitable practices and individual plans for each on reserve student. We reviewed extra supports that the students received at school and those which could be helpful from the Nation such as tutoring, mental health services etc. These meetings have now become standard weekly meetings.

Year End Giftpacks

Due to the pandemic, we were once again unable to offer families the annual celebratory dinners. In lieu of this, we created giftpacks for each family, which included snacks, outdoor equipment, card games, books, seeds and a recipe book created by Siwal Si'wes Staff.



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Special Programs – BC Commission of the Human Rights

We have recently received approval, for a five-year term from the Special Programs division of BC's Office of the Human Rights Commissioner to include language on the following job postings, stating that we are committed to hiring peoples of Indigenous Ancestry (Mission Teachers Union – MTU - & CUPE).

- Indigenous Learning Support Alternate Teacher (Middle/Secondary, Grades 8-12)
- Stó:lō History, Story, Halq'emeylem Language & Culture Teacher (Middle School, Grades 7 & 8)
- K-6 Indigenous Student Success Advocate (Elementary Grades K-6)
- Indigenous Program Area Leader/Instructional Team Leader (PAL/ITL), x3 (one each at the two middle and one secondary schools)

The wording included on these postings is:

“Hiring preference for this position will be given to applicants with Indigenous ancestry (as per Special Program exemption with the Office of the BC Human Rights Commissioner). Applicants should clearly indicate their ancestry/status on their application.”

The plan is to continue engaging with CUPE and MTU for subsequent applications for other job postings.



Summit Learning Centre Students participate in an Archery Lesson

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Sléxwelh, The Canoe: Honouring the Past, Being in the Present, Strengthening the Future

How can we use our understanding of the past to support our efforts in the present and to work toward a shared future?

Learning partners of SD75 are committed to understanding that:

- pre-contact Indigenous communities were diverse thriving, healthy systems with robust languages, traditions, practices, laws and ceremonies;
- that during contact, these systems were significantly disrupted by the intentional cultural genocide caused by the Indian Residential School System, the Indian Day School and the 60's Scoop;
- that throughout and after contact, Indigenous peoples persevered.

By resilience, and through the resurgence and revitalization of language, ceremonial practices and culture, Indigenous peoples are 'restorying' the past and walking toward a shared future.



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Performance Data:

- Increase the percentage of students reporting they are taught about Indigenous peoples in Canada as reported on SD75 Indigenous Student Connectivity Survey.

At school, I am learning about Indigenous Peoples in Canada.

School Year	# of Grade students K - 12	% of students K– 12 reporting Always or Often
2016-2017	1003 surveyed	71%
2017-2018	1029 surveyed	71%
2018-2019	1045 surveyed	64%
2020-2021	1104 surveyed	66%
2020-2021	1008 surveyed	66%

- Increase number of students taking First Nations based courses.

2020-2021 SCHOOL YEAR

COURSE	INDIGENOUS	NON INDIGENOUS	TOTAL
BC First Peoples 12	5	9	14
English 10 First Peoples Literary Studies	4	11	15
English 10 First Peoples New Media & Lit Studies	0	0	0
English 11 First Peoples Literary Studies & New Media	0	0	0
English 12 First Peoples	4	21	25
Genocide Studies	15	62	77
Total students	28	103	131

TOTAL # of students enrolled 2018-2019	226
TOTAL # of students enrolled 2019-2020	207
TOTAL # of students enrolled 2020-2021	131

- Increase participation rates in students engaging in the Halq'eméylem Language.

Due to staffing shortages, we were unable to offer Halq'emeylem instruction consistently throughout the school year. The data below indicates a high level of participation but it inconsistent from September 2020 to June 2021.

Elementary School Participation:

School Year	# of schools	# of divisions	Total # of participating students
2013-2014	5	16	364
2014-2015	9	49	1225
2015-2016	9	55	1375
2016-2017	11	53	1326
2017-2018	11	56	1390
2018-2019	12	126	3024
2019-2020	12	117	2808
2020-2021	11	91	2275

Middle School Participation:

School Year	Grade	# of classes	# of students
2020-2021	7	14	350
2020-2021	8	3	75

Total # of students enrolled 2018-2019	520
Total # of students enrolled 2019-2020	511
Total # of students enrolled 2020-2021	425



Hatzic Middle School Students bring home the Halq'emeylem Middle School trophy again!

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Éy St'elmexw Sqwelqwel: Stories that give us Good Medicine for Sléxwelh, The Canoe: Honouring the Past, Being in the Present, Strengthening the Future

'Orange Shirt Day' 2020: Honouring Elders

Due to the pandemic, we were unable to hold the annual *Siwal Si'wes March for Reconciliation*. However, many students participated in decorating the Sa:sq'ets cut-outs with words of honesty and reconciliation and engaged in learning activities within their schools.

Members of the Siwal Si'wes Indigenous Advisory Council and local Indigenous Elders gathered at the location of the former St. Mary's Residential School for conversation, drumming and singing.



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Reconstruction of the Siwal Si'wes Library

Siwal Si'wes Teacher-Librarian and Indigenous Mentor Teacher, alongside the District Principal of Indigenous Education created criteria for the selection of Indigenous Resources, specifically books and novels. The goal was to create an authentic Indigenous library at Siwal Si'wes. Next steps were to start culling inauthentic resources (those books which portray inaccurate Indigenous Worldviews, erasure, pan-Indigenous stereotypes and those with violations of Indigenous Knowledge protocols and copyright) from the current Indigenous library and replacing them with authentic resources. Some of the inauthentic resources were kept as teaching tools, with the plan to use these books as learning opportunities for educators and in navigating conversations with students about authentic Indigenous literature. Sxwōxwiyám stories (True Tellings) have been removed from the 398.2 (Folklore/Legend/Myth section) from the physical part of the Siwal Si'wes library with plans to remove them from the digital collection in the fall. We have removed the term "Indians of North America" from the Siwal Si'wes library and work will be done in the fall of September 2021 to do so in site-based libraries, to be replaced with 'Indigenous' or 'Indigenous Peoples', and if possible, the specific ancestry (name of Nation). We are slowly moving away from the Dewey Decimal system to an Indigenous way of cataloguing books. Future plans to replace Fiction (Fpb - Fiction, Paperback) to NOV (Novel) and further discussions to be had with Section 900 (History and Geography).

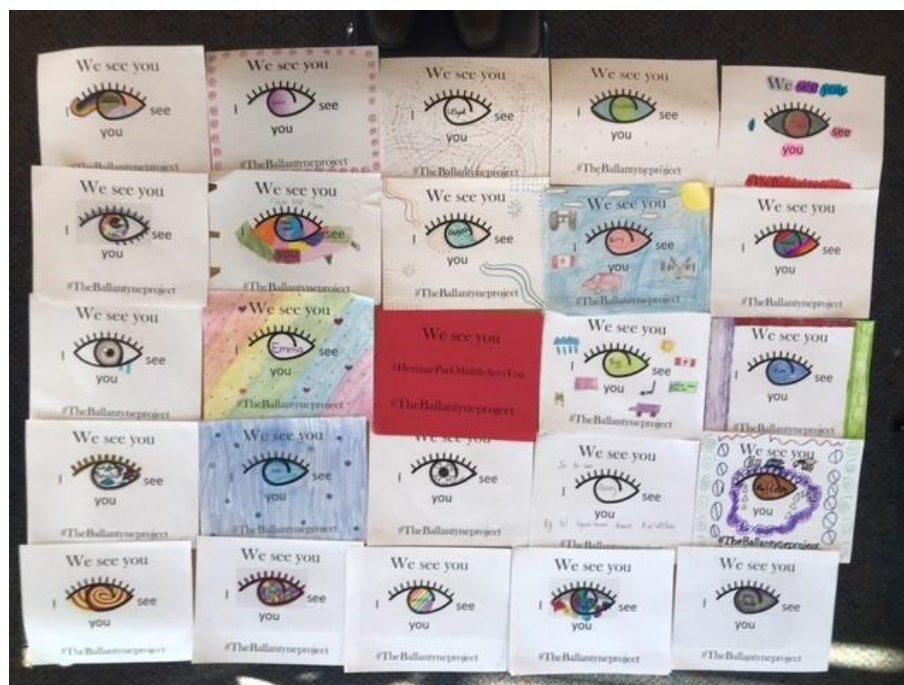


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#WESEYOU Campaign

Part of the work in schools, is engaging in service projects. This year, students from both middle schools became involved in the Ballantyne Project, #WeSeeYou campaign. Student collected thoughtful donations including, family games, art supplies and toys. The parcels were packaged and sent to families living in remote First Nations communities. These gifts brought much needed joy and connectedness as due to the world-wide pandemic, remote communities are experiencing deeper feelings of isolation than usual.



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Cultural Days 2020

Cultural Days have been a tradition in our school district for more than a decade. Developed out of an idea from Myrna, Leq'á:mel councilor Justin Laslo's mother, Cultural Days began at Dewdney school. The idea quickly spread throughout other elementary schools. Students and staff participate in a day of cultural learning that sparks ideas to continue learning about Indigenous peoples, culture and history throughout the school year. This year seven elementary schools participated in Cultural Days. Due to the pandemic, we offered presentations in a virtual format, which presented many challenges. Despite some technological glitches along the way, staff and students were appreciative of the learning they received from the Siwal Si'wes Staff.

**Comments shared by student participants:**

"Something that I learned today was that Indigenous people made different things out of nature and were creative."

"I really appreciate the work you put in to help us better understand Indigenous culture."

"I like having a takeaway at the end of the presentation to help me remember what I learned."

"I liked the drumming, it was calming."

"Cultural Day is an important day because it teaches us how Indigenous people survived and thrived."

"I am curious about traditional clothing Indigenous people wore."

"I enjoyed learning about stories and how they are passed on."

"I learned how to handle and shoot a bow and arrow!"

"I learned that you need to keep button blankets safe until you wear them at a ceremony."

"I learned that you need to show respect for animals and only take what you need."

"Who invented bannock? It was amazing!"

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Comments shared by educator participants:

“The presenter was informative and patient and helped the students respect safety while participating in the Archery presentation.”

“The students were excited to do the cultural art and liked the discussion of what each animal represented.”

“The kit was so well organized, and we had extra supplies in case a student misplaced theirs.”

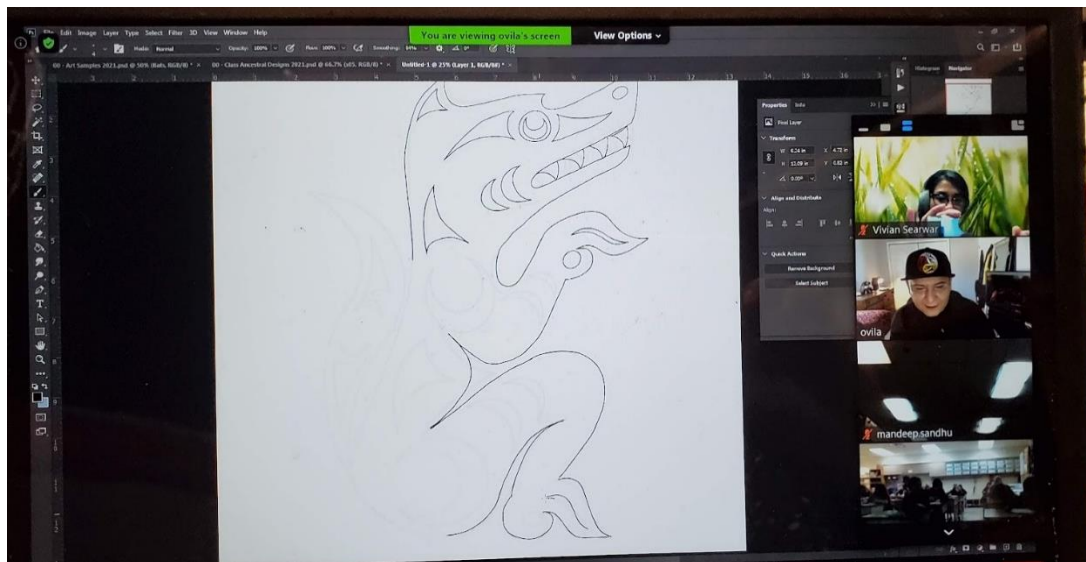
“The presentation was at their pace and level.”

“I enjoyed the presenter’s way of sharing their knowledge and hearing personal stories.”

“I appreciate the effort that went into the day and the happiness that it brought to all students.”

“Despite that it was a virtual presentation and not what we are used to, the presenters did a great job.”

“The presenters interacted meaningfully with the students, high level of engagement.”



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215 - Tk'emlúps te Secwépemc

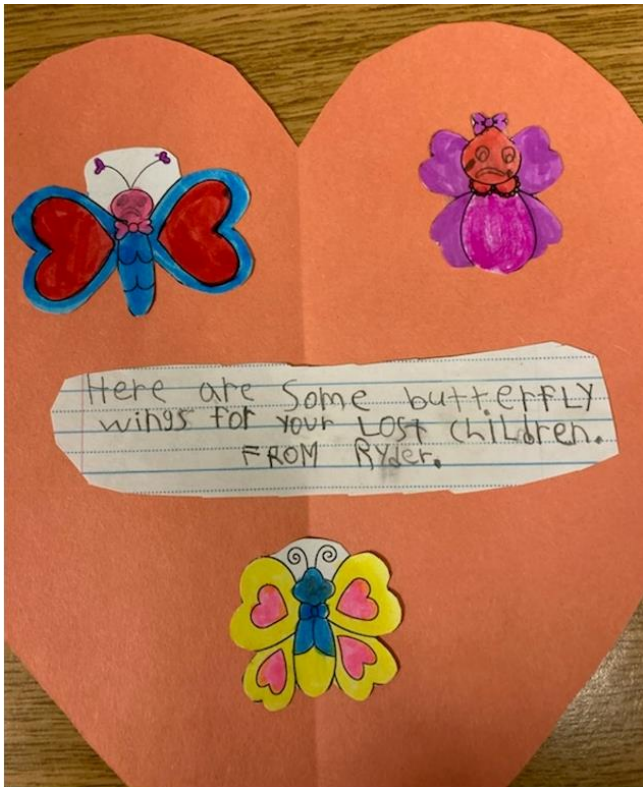
In May 2021, Tk'emlúps te Secwépemc released a statement saying preliminary findings from a survey of the site by ground-penetrating radar, combined with previous knowledge and oral history, indicated 215 Indigenous children had been buried at the site of the former Kamloops Indian Residential School. *"To our knowledge, these missing children are undocumented deaths,"* Tk'emlúps te Secwépemc Kukpi7 (Chief) Rosanne Casimir said in the statement.



As this news swept across British Columbia and Canada, it came not as a surprise to survivors of the Indian Residential School System, as they have been telling stories of truth for many years, and the 'discovery' was renamed as a recovery of Indigenous children who never made it home from Indian Residential Schools.

With flags flown at half mast, there was an outpouring of love, care, concern and support for the Tk'emlúps te Secwépemc community, and staff and students of SD75 showed this in various ways, with some student sending letters and messages to the Tk'emlúps te Secwépemc community . We will also need to prepare ourselves, as local Nation leaders are in dialogue about the process for the ground-penetrating radar process at Pekw'xe:yles, the former site of St. Mary's Indian Residential School here in Mission.





Here are some butterfly wings for your lost children.
FROM Ryder.



Every Child Matters



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Approach to Implementing Q'pethet Ye Tel:exw: Gathering to Understand: A Framework for Creating a Culture of Equity:

Mission: **Working as a community**, we will enhance student empowerment by developing the skills, wellness, confidence and self-reliance necessary for our children and youth to flourish and prosper throughout their life journey.

The Enhanced Equity Scan requires a high level of respect and trust to function. The inter-relationship and responsibilities reach far beyond the school personnel interacting with students. Regular communication is essential to building these relationships. It is the policy of Siwal Si'wes Indigenous Education to consult with parents and caregivers, families and Indigenous communities to ensure that we understand and can support one another in removing barriers and solving problems that may arise. It is very important that doors, minds and hearts remain open and that we express our concerns with a positive intent for resolving any differences.

Students will approach learning with curiosity and creativity. They will apply their individual talents and gifts, always reaching toward their potential. They will take responsibility for their learning, ask questions, and seek help when needed. Supportive and inclusive fellow learners will help everyone to enjoy their school experiences and build life-long friendships.

Parents and caregivers have an important role in planning and implementing services at the school level. They provide children and youth with encouragement and needed assistance, including practical supports such as good nutrition, homework assistance, transportation to and from events and clear expectations regarding attendance, performance and "doing your best".

Family includes many generations and special relationships with people we care about, whether living in the same household or not. The supportive role and modelling of Elders and grandparents, siblings, aunts and uncles, cousins and all those whom we call 'family' can be crucial to the success of students.

Indigenous community, whether on-reserve or “away from home”, provides an important link to the traditions, stories and practical supports for our students. Chief and Council, community leaders and staff may be able to aid with transportation, school-related expenses, sports equipment, ceremonies and recognition for students and their families, making it possible for learners to excel. Regular consultation between community representatives and MPSD staff can help ensure that Indigenous students are receiving the supplementary services that they require for success.

Siwal Si'wes Indigenous Education Advisory Council works collaboratively with all schools to ensure that Indigenous students are successful. Promoting and respecting traditions, they also help foster awareness of and respect for all Indigenous people. The council meets monthly and in special ad hoc work groups to plan and oversee the Enhancement & Equity services provided by the school district. Parents and caregivers of Indigenous students, Elders and members of Indigenous communities are welcome to come to the table, to provide their ideas and guidance.

Citizens in local communities are showing a growing awareness and desire for understanding and interaction with Indigenous cultures and people. A positive environment is emerging, one in which Indigenous traditions are being recognized and respected.

Community, Social and Government provide many additional services and programs for Indigenous people that complement the education system. Community resource groups, literacy support, outdoor and environmental activities, sports and recreation providers and the Fraser Valley Regional Library system can enhance the student's learning and provide additional opportunities for learning.

“Tset xwelchesem late lhewelep”

“We raise our hands in thanks and respect”

Images used throughout the document are a reflection of Elders, students, staff, families, guests, and community engaged in the work within the school district. Not all stories could be featured in this document.

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