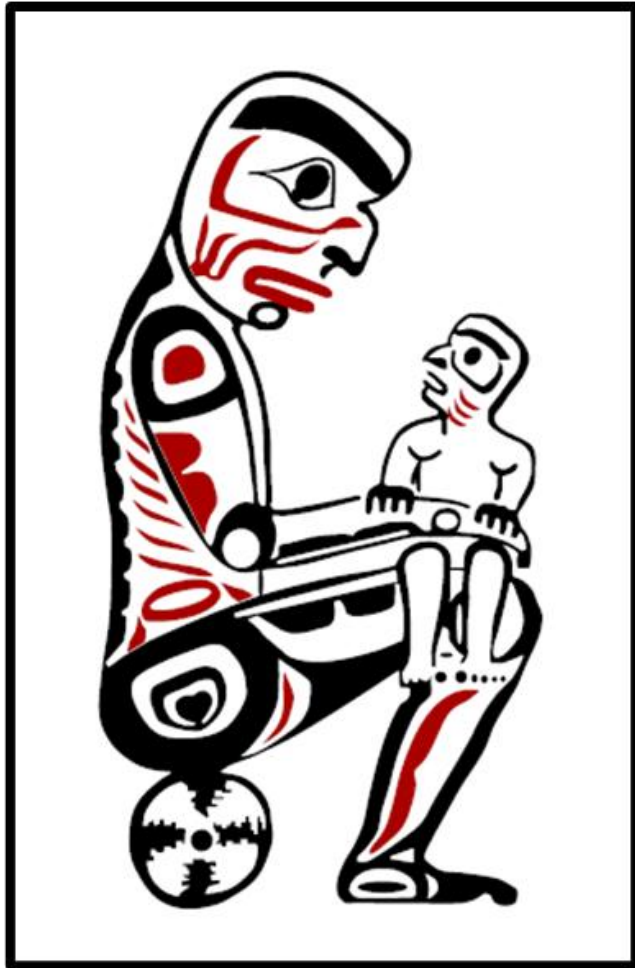


**Q'pethet Ye Tel:exw,
Gathering to Understand:
A Framework for Creating a Culture of Equity
in MPSD**



- Kwakwaka'wakw Artist Roy J. Hanuse

Siwal Si'wes
Indigenous
Education
Department
*Our
Forefathers'
Teachings*



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***This document was created in the spirit of lets'e mot, lets'e thale and
sqwá:lewl: a good mind, good heart, and good feeling.***



Acknowledgement of Territories and of Indigenous Peoples

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

Mission Public School District is located on the Traditional, Ancestral, Unsurrendered, and Shared territories of Stó:lō people, of Leq'á:mel, Semá:th, Máthxwi, Sq'éwlets and Qwó:ltl'el First Nations, stewards of this land since time immemorial.

Halq'eméylem is the language of this land and of Stó:lō ancestors. The place from where Halq'eméylem (Upriver dialect) originates is Leq'á:mel. The language comes from the land, and it has been this way since time immemorial.

We, as members of the Mission Public School District community, embrace our commitments to strengthening partnerships and relationships with all First Nations, Métis, and Inuit communities.

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 Leq'á:mel, Sema:th, Matheqwi, Sq'éwlets, et Qwó:ltl'el, qui sont les habitants de cette terre depuis des temps immémoriaux.



Leq'á:mel



Sema:th



Matheqwi



Sq'éwlets



Qwó:ltl'el

Traditional, because these are the traditional lands upon which Indigenous ancestors walked and the lands upon which we walk today.

Ancestral, because these are the lands that were passed down from generation to generation, along with the stories told on and of the land.

Unceded, because these lands were taken, by no agreement.

Shared, because Indigenous peoples of these lands shared this land with non-human beings and shared by trade, the resources of the land with additional Indigenous groups.

We acknowledge territory to:

- **Share our awareness** of the presence of Indigenous peoples of this land, past and present, and the generational knowledge passed on by knowledge keepers.
- **Acknowledge the past** histories of Indigenous peoples of Turtle Island, including the intergenerational impacts of colonization, of the Indian Residential School system, of the Indian Day Schools, of the 60's scoop, and of assimilation policies of which the goal was genocide.
- **Acknowledge current biases** including discriminatory laws, oppression, marginalization, deficit thinking and racism toward Indigenous peoples.
- **Recognize positive contributions** made by Indigenous peoples.
- **Show commitment to walk forward respectfully alongside** Indigenous peoples, accepting the responsibility to be living messages of anti-racism and equity for Indigenous peoples.



The Story of the Land Acknowledgment in Mission Public School District

*****Please Note: Qwó:ltl'el is Kwantlen First Nation*****

Mission Public School District has been practicing the Indigenous Land Acknowledgement for several years.

In the beginning the statement was brief, *“Mission Public School District is located on the traditional and shared lands of Kwantlen, Leq'á:mel, Matsqui and Sq'ewlets First Nations.”*

In 2019, it was modified as follows, *‘Mission Public School District is located on the traditional, ancestral, unceded and shared lands of Kwantlen, Leq'á:mel Matsqui and Sq'ewlets First Nations.’* This was done to reflect the following:

- ***Traditional***, because these are the traditional lands upon which Indigenous ancestors walked and the lands upon which we walk today.
- ***Ancestral***, because these are the lands that were passed down from generation to generation, along with the stories told on and of the land.
- ***Unceded***, because these lands were taken, by no agreement.
- ***Shared***, because Indigenous peoples of these lands shared this land with non-human beings and shared by trade, the resources of the land with other Indigenous groups.

In 2021, it was modified once again to reflect the historic agreement signed between the Province of BC, Leq'á:mel, Matsqui and Sumas First Nations and the City of Mission to commemorate the returning traditional lands to the First Nations and establish new public parklands and recreation areas. *‘The agreement is unique in that it brings together First Nations, the Province, and the local government. Under the agreement, the Province will transfer approximately 60 hectares of Crown land to the LMS Society, which represents the three First Nations. The lands will be subdivided to create a park parcel of approximately 50 hectares, which will be leased to Mission to manage for public use as a community park and recreational area, and two development parcels, to be developed by the First Nations to support much-needed housing in the area and increase economic and social opportunities.* (from BC Government News: Indigenous Relations and Reconciliation).

To ensure Indigenous protocol and respectful engagement with local Indigenous Nations and communities, this work was brought to the Siwal Si'wes Indigenous Education for review.

During a conversation at the Siwal Si'wes Indigenous Education Council, it was decided that the order of the Nations should be changed to reflect directions, moving from east to west, and so it was modified as follows: *‘We humbly work and learn on the Traditional, Ancestral, Unceded, and Shared lands of the Stó:lō people, of Sq'ewlets, Leq'á:mel, Sema:th, Matheqwi and Qwó:ltl'el First Nations, peoples of this land since time immemorial.’*



To standardize the Land Acknowledgement, we continued to discuss this with local Nations and at the Siwal Si'wes Indigenous Education Council over the course of the 2022-2023 school year. The wish was to create a standardized version that would honour the First Peoples of these lands and share MPSD's commitment to Indigenous families and students in Mission Public School District.

The order of the Nations was discussed, and it was agreed that the order should reflect those Nations in closest proximity to Mission proper and then name those from east to west. The order was changed to: Leq'á:mel, Semá:th, Máthxwi, Sq'éwlets and Qwó:ltl'el. Also discussed was replacing the word unceded with unsundered. This was done so because members felt the word unsundered more clearly represented the forced removal of Indigenous peoples from their traditional lands.

After much discussion, consensus was achieved by the Siwal Si'wes Indigenous Education Council and members of the five local Nations.

The land acknowledgment evolved to its current form:

***Il stl'i kw'els spipetstexw kw'eset ite xwelmxwelh stexwlaq temexws ye Stó:lō mestiyexw.
Mission Public School District is located on the Traditional, Ancestral, Unsundered, and
Shared territories of Stó:lō people, of Leq'á:mel, Semá:th, Máthxwi, Sq'éwlets and Qwó:ltl'el
First Nations, stewards of this land since time immemorial.
Halq'eméylem is the language of this land and of Stó:lō ancestors. The place from where
Halq'eméylem (Upriver dialect) originates is Leq'á:mel. The language comes from the land,
and it has been this way since time immemorial.
We, as members of the Mission Public School District community, embrace our commitments
to strengthening partnerships and relationships with all First Nations, Métis, and Inuit
communities.***

We commissioned Katzie Artist s'áməx, Rain Pierre, to create wooden plaques engraved with this land acknowledgment, one for each school and for each department throughout MPSD. We are grateful for the support of the Members of MPSD Board of Education in this endeavour.

*The evolution of this work represents honouring and respecting the First Peoples of S'ólh
Téméxw, the shared asserted territory of Stó:lō People.*

We would like to extend our gratitude to member of the local Nations and to members of the Siwal Si'wes Indigenous Education Council who led the way in this work.



Acknowledgement of Additional Indigenous Groups

Mission Public School District and Siwal Si'wes Indigenous Education Department appreciates the vital role of all Indigenous peoples, groups, organizations, and associations residing within the lands of Leq'á:mel, Sema:th, Matheqwi, Sq'éwlets and Qwó:ltl'el First Nations and those residing in Mission, and involved in and/or connected to the organizations listed below, respectively:



- Fraser Valley Métis Association
- Métis Nation of BC
- Mission Friendship Centre

And:

- Lower St'át'imc Nations
- Members of the Inuit Community
- Members of all Indigenous groups whose ancestors originated on traditional Turtle Island territories (lands which are now known as Canada) and who currently reside on Stó:lō lands.
- Survivors of the former St. Mary's Indian Residential School

MPSD Contributions:

- Siwal Si'wes Family & Learning Partners
- Siwal Si'wes Indigenous Education Council
- Indigenous Learners of MPSD
- MPSD Educators
- The Board of Education, MPSD



Siwal Si'wes Indigenous Education 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 Education Council (IEC) works with the School District, local Indigenous communities, and the Ministry of Education. The IEC is open to select representatives (voting members) from local Indigenous communities, including local First Nations of Leq'á:mel, Semá:th, Máthxwi, Sq'éwlets, and Qwó:ltl'el, and also from various Stl'alt'imx communities, the Fraser Valley Métis Association and the Inuit community. There is one elected Chairperson and one elected Vice-Chairperson. The following additional non-voting members of the IEC may attend the meetings:

- Indigenous Elders, Knowledge Holders and/or Members of Indigenous Communities, including Parents and Caregivers
- One School Board Trustee Representative
- Select School Staff, including the District Principal of Indigenous Education and the Administrative Assistant

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

- represent interests in the design, implementation and assessment of programs and services to improve the school experience, and 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 learners of MPSD.
- help inform and support increased success in all areas of education for Indigenous learners in MPSD, including social, emotional, physical, and academic needs.
- recommend and facilitate the implementation of new programs to provide better service to Indigenous learners in MPSD.
- Advocate for equity for Indigenous learners and to contribute to Equity Scan discussions and documents.
- Contribute to MPSD Policies & Administrative Procedures, and other Siwal Si'wes and/or MPSD initiatives.
- provide strong communication and connection with Nation Councils and additional Indigenous groups served by the district.



The Story of Siwal Si'wes: Our Forefathers' Teachings



In the late 1980's, the Late Agnes Giesbrecht, the Late Robert Charlie, and the Late Virginia Joe met to discuss the creation of a vision for the Indigenous Department of Mission Public School District. Heather Hansson (former District Counsellor for Indigenous Youth) and Mel Jack (former Indigenous Liaison Worker) requested self-taught Kwakwaka'wakw artist, Roy J. Hanuse (now 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 with 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 and the home base of Siwal Si'wes) 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



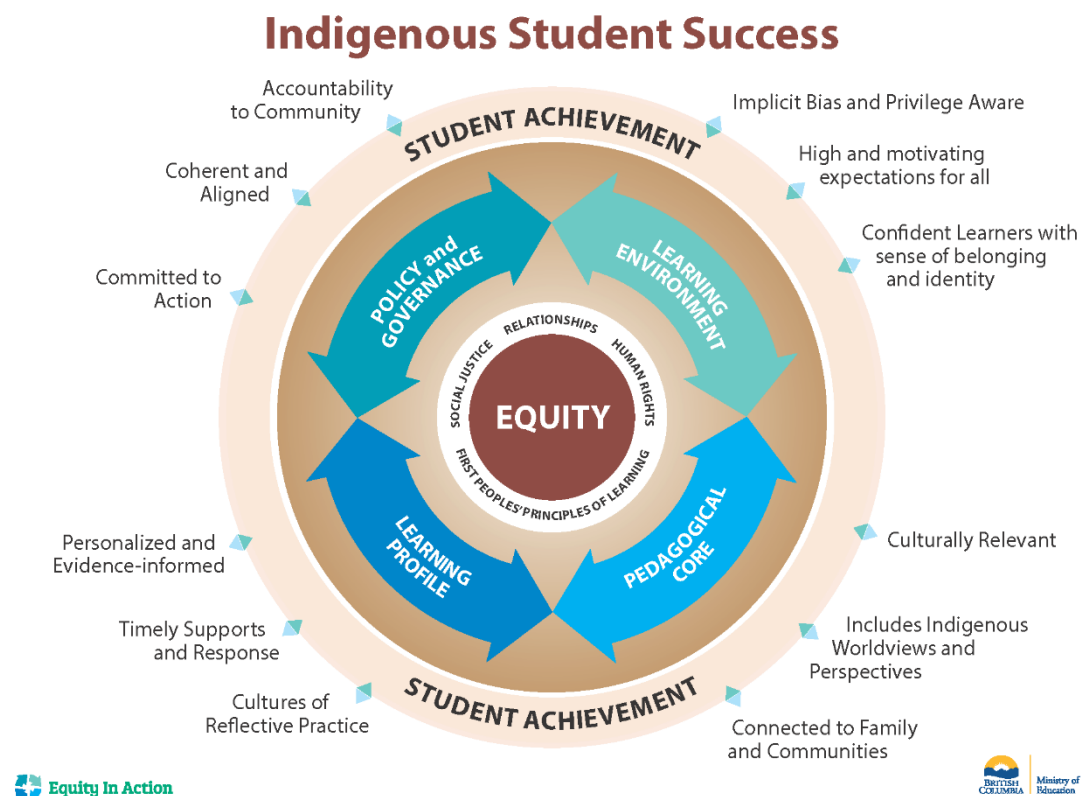
What is the Equity Scan?

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 learner 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:

- **Learner Learning Profile** - key indicators of achievement and learner 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.

During the process and as a team, we scan current data trends, practices, processes, procedures, and results of Indigenous learners in MPSD, and develop an Equity Action Plan in service to Indigenous learners, families and communities.



Why Equity?



Truth & Reconciliation Calls to Action

In 2008, the Indian Residential Schools Settlement Agreement constituted and created Truth and Reconciliation Commission of Canada (TRC). This Commission spent six years travelling to all parts of Canada to hear from more than 6,000 Indigenous peoples, surviving witnesses, who had been forcibly taken from their families as children and placed for much of their childhoods in Residential Schools. In 2015, the TRC released its final report including 94 Calls to Action. The focus was to lay the foundation for the important question of reconciliation.

***Now that we know about the legacy left by the Residential Schools, what do we do about it?
How can the past be reconciled?***

Sections 62 & 63 of the TRC Calls to Action Report address tasks for educational institutions.

Education for Reconciliation

62. We call upon the federal, provincial, and territorial governments, in consultation and collaboration with Survivors, Aboriginal peoples, and educators, to:

- i. Make age-appropriate curriculum on residential schools, Treaties, and Aboriginal peoples' historical and contemporary contributions to Canada a mandatory education requirement for Kindergarten to Grade Twelve learners
- ii. Provide the necessary funding to post-secondary institutions to educate teachers on how to integrate Indigenous knowledge and teaching methods into classrooms.
- iii. Provide the necessary funding to Aboriginal schools to utilize Indigenous knowledge and teaching methods in classrooms.
- iv. Establish senior-level positions in government at the assistant deputy minister level or higher dedicated to Aboriginal content in education.

63. We call upon the Council of Ministers of Education, Canada to maintain an annual commitment to Aboriginal education issues, including:

- i. Developing and implementing Kindergarten to Grade Twelve curriculum and learning resources on Aboriginal peoples in Canadian history, and the history and legacy of residential schools.
- ii. Sharing information and best practices on teaching curriculum related to residential schools and Aboriginal history.
- iii. Building learner capacity for intercultural understanding, empathy, and mutual respect.
- iv. Identifying teacher-training needs relating to the above.

(-Truth and Reconciliation Commission of Canada: Calls to Action, 2015)

The TRC laid the foundation for an urgency of change in the education system, with the intentional inclusion of Indigenous truths, histories, knowledges and worldviews in the classroom experience, a call to all educators to reimagine and 'restory' teaching and learning, with a shared responsibility in working toward anti-racism and social justice for Indigenous peoples.



The United Nations Declaration on the Rights in Indigenous Peoples

The United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) is a document of 46 Articles that describe and protect individual and collective rights of Indigenous peoples around the world. It offers guidance on cooperative relationships with Indigenous peoples and addresses the rights of Indigenous peoples on issues such as: culture, identity, religion, language, health, education, and community.



In May 2016, the Minister of Indigenous and Northern Affairs announced Canada is now a full supporter, without qualification, of the declaration. In Canada, it reinforces the Treaty relationships that exist between Indigenous peoples and the Crown and which form “the basis for a strengthened partnership....” The rights outlined in the *UN Declaration* “constitute the minimum standards for the survival, dignity and well-being of the indigenous peoples of the world” (Article 43).

The following Articles are of importance to education:

Article 8:

1. Indigenous peoples and individuals have the right not to be subjected to forced assimilation or destruction of their culture.

Article 11:

1. Indigenous peoples have the right to practice and revitalize their cultural traditions and customs. This includes the right to maintain, protect and develop the past, present and future manifestations of their cultures, such as archaeological and historical sites, artifacts, designs, ceremonies, technologies and visual and performing arts and literature.

Article 12:

1. Indigenous peoples have the right to manifest, practice, develop and teach their spiritual and religious traditions, customs, and ceremonies; the right to maintain, protect, and have access in privacy to their religious and cultural sites; the right to the use and control of their ceremonial objects; and the right to the repatriation of their human remains.

Article 14

1. Indigenous peoples have the right to establish and control their educational systems and institutions providing education in their own languages, in a manner appropriate to their cultural methods of teaching and learning.

2. Indigenous individuals, particularly children, have the right to all levels and forms of education of the State without discrimination.

3. States shall, in conjunction with indigenous peoples, take effective measures, in order for indigenous individuals, particularly children, including those living outside their communities, to have access, when possible, to an education in their own culture and provided in their own language.

Article 15

1. Indigenous peoples have the right to the dignity and diversity of their cultures, traditions, histories, and aspirations which shall be appropriately reflected in education and public information.

2. States shall take effective measures, in consultation and cooperation with the indigenous peoples concerned, to combat prejudice and eliminate discrimination and to promote tolerance, understanding and good relations among indigenous peoples and all other segments of society.

(-United Nations, 2008)



BC Declaration on the Rights of Indigenous Peoples

The provincial government passed the legislation in November 2019 to implement the UN Declaration, which the Truth and Reconciliation Commission confirms as the framework for reconciliation.

The B.C. *Declaration on the Rights of Indigenous Peoples Act* aims to create a path forward that respects the human rights of Indigenous peoples while introducing better transparency and predictability in the work we do together.

It mandates government to bring provincial laws into harmony with the UN Declaration, providing transparency and accountability while bringing Indigenous peoples to the table for decisions that affect them, their families, and their territories.

(-Government of British Columbia, 2019)

UNDRIP and the BC Declaration on the Rights of Indigenous Peoples Act call on educators to ensure that Indigenous children and youth have equitable access to learning opportunities and that Indigenous children and youth are seen, without discrimination, as capable, valued, contributing learners.

Professional Standards for BC Educators

BC Teacher's Council Professional Standard 9 is new, as of August 2019, and carries with it the aspiration and expectation that BC educators strive towards truth, reconciliation, and healing, acknowledging the history and contributions of First Nations, Métis and Inuit peoples who have been on these lands now known as Canada.

9 | Educators respect and value the history of First Nations, Inuit and Métis in Canada and the impact of the past on the present and the future. Educators contribute towards truth, reconciliation and healing. Educators foster a deeper understanding of ways of knowing and being, histories, and cultures of First Nations, Inuit and Métis.

Educators critically examine their own biases, attitudes, beliefs, values and practices to facilitate change. Educators value and respect the languages, heritages, cultures, and ways of knowing and being of First Nations, Inuit and Métis. Educators understand the power of focusing on connectedness and relationships to oneself, family, community and the natural world. Educators integrate First Nations, Inuit and Métis worldviews and perspectives into learning environments.

(-Government of British Columbia, 2019)

Standard 9 calls on educators to look inward and lean into the discomfort of our own personal biases, to acknowledge our personal privilege, to recognize our gifts and talents, to be allies of Indigenous peoples to work toward understanding First Nations, Métis, and Inuit peoples, and to share our learning forward.



The Purpose of Indigenous Education

Ministry of Education Targeting Indigenous Funding

The Ministry of Education and Childcare provides enhanced funding to school age learners of Indigenous ancestry. Enhanced funding provides culturally appropriate educational programs and services to support the success of Indigenous learners. This policy is part of a larger policy framework to support the achievement of Indigenous learners.

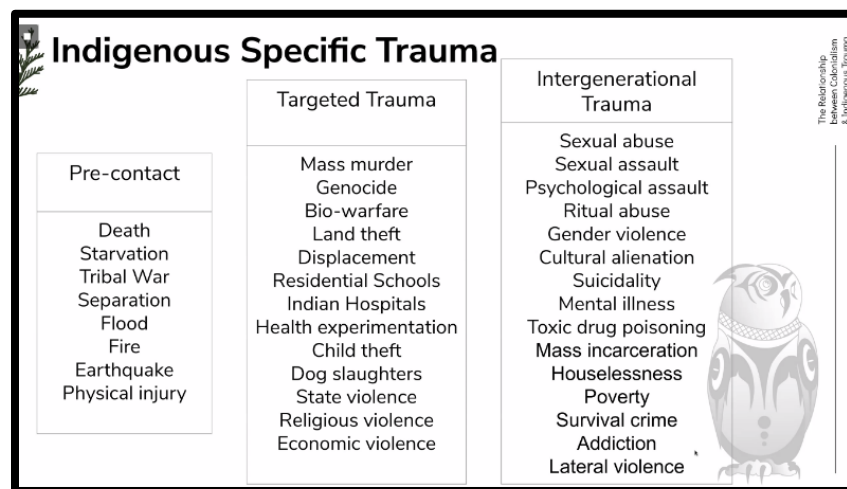
Indigenous Education seeks to improve success and supports for Indigenous learners, and increase the presence of Indigenous culture, languages, and history for all learners. It also aims to help teachers bring Indigenous knowledge into their teaching practice.

Indigenous Education aligns with commitments to the: United Nations Declaration on the Rights of Indigenous Peoples, the Calls to Action of the Truth and Reconciliation Commission of Canada, to the BC Declaration on the Rights of Indigenous Peoples Act and BC Teacher's Council Professional Standard #9.

Why do Indigenous learners receive enhanced services and supports?

The answer to this question lies in a combination of several things.

The history of this land we now call Canada and what it has tried to do to Indigenous peoples. This includes the Indian Residential School System, Indian Day Schools, 60's Scoop, the Indian Act and other laws designed to destroy Indigenous cultures. We have yet to address the current legacies of all of this. Len Pierre, Katzie educator, consultant, TEDx Speaker, social activist, change agent, & traditional knowledge holder, outlines Indigenous Specific Trauma, which is different than trauma experienced by non-Indigenous peoples. See below.



This is not to place blame on Canadians, but it does place a reconciliatory responsibility on all Canadians to:

- learn the truths of the past, of the relationship between Indigenous Peoples and Canada
- identify untruths of Indigenous Peoples in Canada
- recognize personal bias and stereotypes that influence our thoughts and actions towards Indigenous Peoples
- recognize and address overt and systemic racism against Indigenous Peoples in all sectors of Canada.
- develop an understanding of how non-Indigenous Peoples continue to benefit from policies intended to dismantle cultures and assimilate Indigenous Peoples in Canada
- recognize Indigenous land rights and title, and self-determination.
- advocate for governments to meet past and current obligations entrenched in the Constitution, legislation, and treaties.
- respond to the Calls to Action of the *Truth and Reconciliation (TRC)*, the Articles pertaining to education in the *United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP)*, the action plan of the *BC Declaration on the Rights of Indigenous Peoples* and to uphold *BC Teacher's Council Professional Standard #9*.

Section 35 of the Constitution Act, 1982 explicitly recognizes and affirms the existing Indigenous and treaty rights of Indigenous peoples in Canada. Section 35 also indicates that the term 'Aboriginal peoples of Canada' includes the First Nation, Inuit, and Métis peoples in Canada.

Systemic Racism (in its various forms) and specifically Indigenous-specific racism. This is not about individual learners; it is about how the education system systemically has not been meeting needs of Indigenous learners as a group, and the barriers Indigenous learners face and inequities they experience in school.

It is about trying to address 'the long-term psychological, social, and multi-generational damage caused by being marginalized in your own lands, by having your land appropriated, by having your freedoms and rights systematically denied and/or restricted' (Manitoba Education & Training, 2017). It is about understanding how Non-Indigenous Peoples continue to benefit from policies that were intended to assimilate First Nations, Métis, and Inuit Peoples. It is about a nation being responsive to the original inhabitants of this land.

Finally, Indigenous targeted funding is **not** about *learners in need*; it is about the harm caused by education systems (culturally and otherwise) to Indigenous learners, families, and communities.

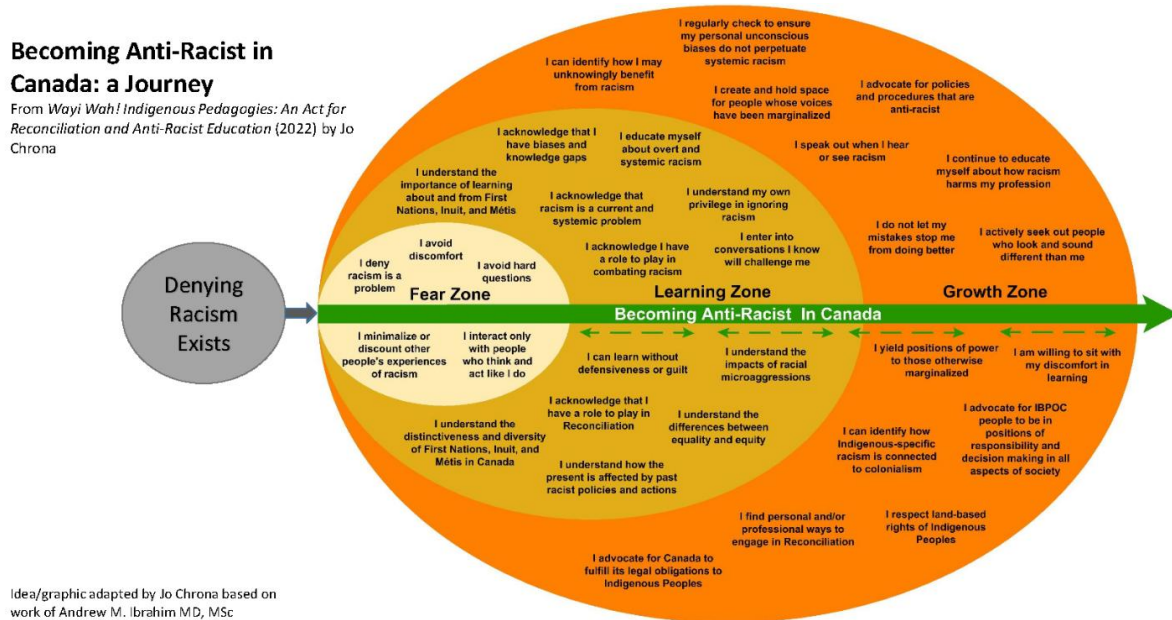
-Adapted from Jo Chrona, October 6, 2022, email correspondence and Wayi Wah! Indigenous Pedagogies: An Act for Reconciliation and Anti-Racism Education



Reconciliation through Education

Becoming Anti-Racist in Canada: a Journey

From *Wayi Wah! Indigenous Pedagogies: An Act for Reconciliation and Anti-Racist Education* (2022) by Jo Chrona



Reconciliation Through Education

What does Reconciliation through Education mean?

Moving forward in Reconciliation:

- Means examining how overt, systemic, and epistemic racism play out in classrooms, schools, and districts.
- Asks us to understand how we may be engaging in actions that marginalize and denigrate Indigenous learners, families, and communities. When we place the blame for disparity in education outcomes on learners, families, or communities, we are reinforcing colonial narratives that have portrayed Indigenous Peoples as in need of fixing.
- Asks us to respond to the concerns and priorities of Indigenous leadership, rather than continuing to believe that non-Indigenous Peoples 'know best'.
- Asks us to remove and refrain from using resources that reflect stereotypes or misinformation about Indigenous Peoples in Canada.
- Change assumptions that Indigenous learners come to school with inherent deficits and recognize that they have innate gifts and abilities to be nurtured into growth.

-Adapted from *Wayi Wah! Indigenous Pedagogies; An Act for Reconciliation and Anti-Racist Education* – Jo Chrona



Who is responsible for creating a Culture of Equity for Indigenous learners in MPSD?

We all are.

Equity for Indigenous learners in MPSD is the responsibility of everyone, in whatever role you hold.

Despite the work that has been done with Equity for Indigenous Learners in Mission Public Schools and the number of essential reads, documents created, and other resources shared, including relevant Calls to Action from the TRC, pertinent articles from UNDRIP, the Declaration Act of BC and BCTF Standard #9, there continue to be learning gaps within MPSD staff. Personal bias and stereotypes continue to interfere with the way we think about and interact with Indigenous learners and families, gaps in understanding and knowledge how both intergenerational trauma and Indigenous-specific racism intersect with systemic barriers Indigenous families face today. This continues to show up in schools - in classrooms, on the playground, on the bus, etc. Siwal Si'wes Staff continue to report challenges with other MPSD Staff in understanding why Indigenous learners receive enhanced services, and the roles and responsibilities of SWSW Staff members. Equity for Indigenous learners is everyone's responsibility and these gaps present challenges and barriers in our efforts to bring equity to Indigenous learners in MPSD. This can be difficult for Siwal Si'wes staff and becomes even more complex when this advocacy is challenged.



Photo Credit: Vivian Searwar, the work of learners in École Christine Morrison Elementary



Equity Scan Beginnings

MPSD 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 work became: ***Q'pethet Ye Tel:exw: Gathering to Understand: A Framework for Creating a Culture of Equity***

The original Equity Scan Team included:

- Local Elders
- Community Members and Education Coordinators from Leq'á:mel, Matheqwí, Sq'éwlets and Qwó:lt'el Nations
- Community Members and Education Coordinators from the Métis community
- MPSD Staff:
 - Siwal Si'wes Staff
 - District Principal of Indigenous Education
 - Superintendent
 - Assistant Superintendent
 - Director & Members of Learner Services
 - Members of Human Resources
 - School Administrators
 - District Mentor Teachers
 - Educators (Classroom Teachers)
 - Members of the School Board (Trustees)

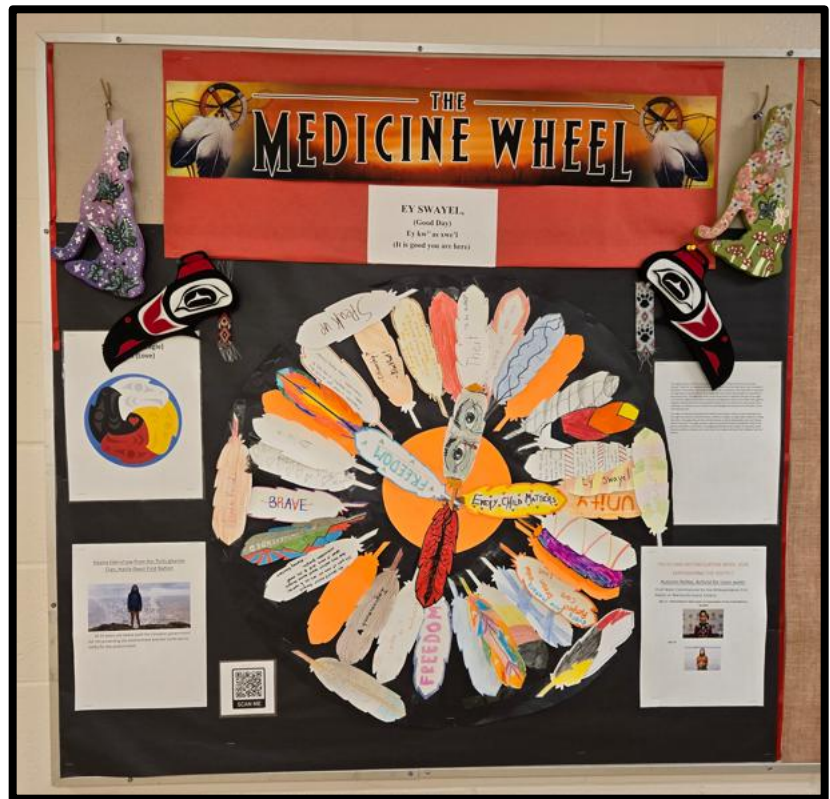


Photo Credit: Vivian Searwar, Fraserview Learning Centre



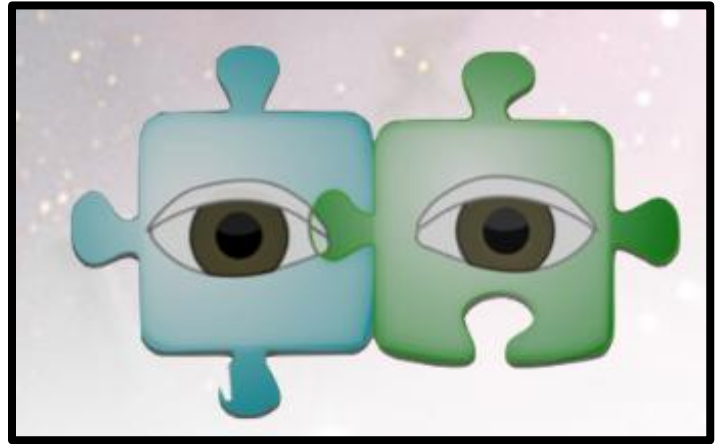
Enhancement Agreement Emerging Themes

As we worked through the data collection process from the meetings held from September 2018 to December 2019, we considered the words wisdom of Mi'kmaq Elder Albert Marshall, and the idea of Two-Eyed Seeing.

Etuaptmumk – Two-Eyed Seeing

As we work toward equity for Indigenous learners, we create space for Two-Eyed Seeing. *Etuaptmumk* is the Mi'kmaq word for Two-Eyed Seeing, coined by Mi'kmaq Elder Albert Marshall.

“Etuaptmumk refers to learning to see from one eye with the strengths of Indigenous knowledges and ways of knowing, and from the other eye with the strengths of Western knowledges and ways of knowing ... and learning to use both these eyes together, for the benefit of all.”



<http://www.integrativescience.ca/Principles/TwoEyedSeeing/>



Photo Credit: Vivian Searwar, the work of learners in École Christine Morrison Elementary



Artist Acknowledgement

Once the information was collated, four themes emerged. We named them **commitments**, which are represented in the image created by Ovila Mailhot, Coast Salish graphic artist.

Ovila Mailhot, Coast Salish graphic artist, originally from Seabird Island reservation in British Columbia, whose roots are both of Stó:lō & Nlaka'pamux Nation created an image to capture these themes. Ovila notes that creating new work and revitalizing the techniques and approaches to Indigenous art is something he feels compelled to do.

In early 2023, Elders and Members of the Siwal Si'wes Indigenous Education Council suggested a revision of the Equity Scan symbol. You will notice that the graphic now has six paddles instead of three. These paddles represent the five local First Nations upon whose lands MPSD is located, Leq'á:mel, Sema:th, Matheqwi, Sq'éwlets and Qwó:ltl'el First Nations. The final paddle collectively represents additional Indigenous groups served by MPSD, including, but not limited to Lower St'át'imc Nations, Members of the Métis community, Members of the Inuit community, Members of all Indigenous groups whose ancestors originated on traditional Turtle Island territories (lands which are now known as Canada) and who currently reside on Stó:lō lands, and Members of Siwal Si'wes and MPSD. It is a symbol of collaborative spirit of lets'e mot, lets'e thale; sqwá:lewl a good mind, good heart, and good feeling.



In the Words of the Ovila Mailhot, Coast Salish Artist

"Art feels vital to me. And being able to share that passion I have, is very special to me. This tradition of work, and this beauty, is so necessary for our culture & for healing.

My work must carry some level of simplicity; it must not obscure itself. That's the tradition I've inherited. My work is meant to add to a continuum within a culture so rich and expansive that it still hasn't been fully actualized or received by mainstream culture.

I wanted to put together a minimal style logo that would stand boldly and still be able to tell a story. An image that everyone there could be joyful and proud to have represented.

*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 learners, 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 learners & teachers. With the educator's role to show care, a healthy love while nurturing the learners 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 & learners. 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."*



Photo Credit: Vivian Searwar

-Ovila Mailhot, June 2020



Equity PATH Project

In August 2022, Siwal Si'wes began an engagement process of inquiry based on the PATH. The PATH is a process in which a facilitator and a graphic facilitator work with a focal person, working group, team and/or organization, and their supporters to create a vision of the best possible future, out of which comes a plan that is always positive and possible, understood by all. By the end of the PATH event the focal person or group has communicated where they want to go, what and who they need to support their journey, and how this part of their lives will be part of a bigger future. Over the course of the next few years, several PATHS were facilitated with various groups in MPSD and with local Indigenous communities and groups.

Who contributed to the Equity PATH Sessions and Surveys?

- Siwal Si'wes Indigenous Education Council Members
- Members of Leq'á:mel, Semá:th, Máthxwi, Sq'éwlets and Qwó:ltl'el First Nations
- Members of the Metis Community
- Siwal Si'wes Indigenous Education Department Staff
- Members of the Board
- Senior Leadership
- School Administrators
- International Education and ELL/ESD Staff
- Teacher-Librarians
- Student Services Staff
- Indigenous Parents and Caregivers
- Indigenous Learners (Grades 7-12)

The PATH process begins with **Dreaming**. In this phase, the overarching concept of *Tómiyeq*, defined as interconnectedness between past and future generations, seven generations in the past and seven generations in the future, guided our dreams for Indigenous learners in MPSD.

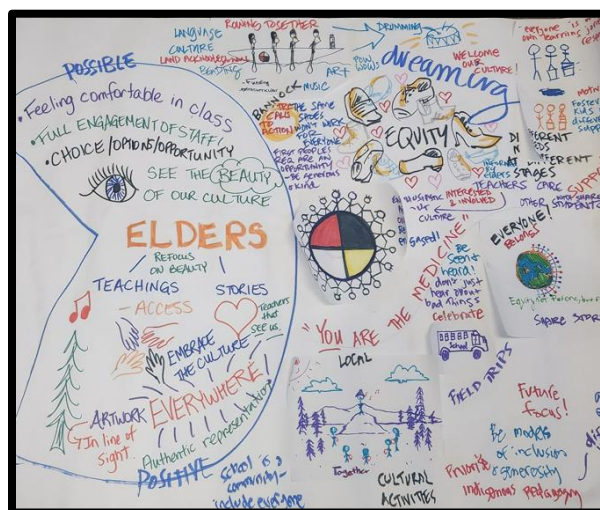


Photo Credit: Vivian Searwar



We then moved to **'What is POSITIVE AND POSSIBLE?'**, where the following themes arose.

"We are the medicine" – MPSD Indigenous Student

I feel safe because...

- MPSD Staff have clear, consistent, and equitable communication, practices, and processes.
- MPSD Staff apply a critical lens when planning lessons and when using resources, to ensure that they are authentic and share the truth about Indigenous Peoples.
- MPSD Staff are committed to exploring Indigenous restorative practices.
- MPSD Staff are equity-centred and trauma-informed.

I feel heard, seen and understood because...

- MPSD Staff listen with good intentions, and a willingness to hear my story, my ideas, and my plans.
- MPSD Staff offer me choice and voice in my learning.
- MPSD Staff help me to recognize and harness my gifts and talents and encourage me to explore my leadership qualities in school activities and clubs and in the community.
- MPSD Staff are willing to provide me with individualized and person learning opportunities when I need them.

I feel respected because...

- My efforts in cultural learning are recognized and I can earn credits towards graduation for these efforts.
- MPSD Staff speak about me in terms of my assets, my aspirations and contributions while realizing 'growth moments', challenges, and barriers that may impact my ability to be my best self.
- MPSD Staff do not expect me to be the expert about my culture, they realize that I am learning too.

I am capable and I have options because...

- MPSD Staff have high expectations for me, not rooted in bias, stereotypes, and false narratives about Indigenous Peoples. These are systems deficits, not personal deficits.
- MPSD Staff work hard to remove barriers for me that are outside the scope of my powers to do so for myself, replacing barriers with access.
- MPSD Staff provide me with options for my learning journey and support in accessing external resources for transitioning to adulthood and employment.
- MPSD Staff offer me multimodalities for learning.
- MPSD Staff provide access to extra-curricular activities.



'What is POSITIVE AND POSSIBLE?' (continued):**I feel like I belong here because...**

- Indigenous pedagogy, culture, language, ways of being and land-based learning are embedded into school subjects (classes and courses) and are reflected into the school surroundings and into the physical aspects of the school.
- MPSD Staff are interested in knowing more about me, my family, and my culture.
- MPSD Staff encourage and model connection.

I feel valued and I matter because...

- MPSD Staff make a commitment to learn about and to understand Indigenous-specific racism and how systemic barriers have impacted my People.
- MPSD Staff are committed to ongoing learning about the truth of past histories between Indigenous Peoples in Canada.
- MPSD Staff are committed to seeing the beauty of our culture and participate in planning for and engaging in special Indigenous Days.

I am welcomed, loved, and celebrated because...

- MPSD Staff forge and nurture respectful relationships with me and my family.
- MPSD speak to me and about me and my family using respectful language. They trust that my family loves me and is doing the best they can for me.
- MPSD Staff smile, greet and acknowledge me and my family.
- MPSD Staff check in with me and offer me a variety of services (cultural, academic, social-emotional, attendance, transportation, healthy living).
- My family, including my grandparents, Elders and community members are embraced by school staff and invited and included meaningfully in school events.

We then moved to 'What are the first steps, who will do this work and what will guide us?'

- *It starts with all of us.*
- All MPSD Staff will:
 - regularly examine personal biases, perceptions, beliefs, and narratives they hold, create and keep about Indigenous learners and families.
 - learn about the past histories of the relationship between Indigenous Peoples and settlers, including the impacts of colonization on Indigenous Peoples (past and present).
 - participate in Equity-based learning opportunities and apply it to their work roles.
 - create self-awareness, understanding and application of cultural humility and cultural safety in terms of Indigenous Peoples.
 - Accept that most schools are full of inequities, significant and trivial (but are not always), implicit and explicit, purposeful, and unintentional.
 - seek to uncover, recognize, name and remove barriers in school practices and procedures that harm and hinder the success of Indigenous learners.



What are the first steps, who will do this work and what will guide us? (continued)

- School Leaders will:
 - create a dynamic and robust *Equity for Indigenous Learners School* vision as part of their School Growth Plan.
 - have a designated Educator Equity Lead, who will participate as a committee to create an Equity Scan template to provide to school leaders.
 - examine how learners, families, community members, community agency members and guests are welcomed into their buildings.
- Focus on:
 - strengths-based visions (aspirations and contributions) and asset-framing language when speaking of and about Indigenous learner and their families while acknowledging truths and naming the systemic barriers Indigenous learners and families may face.
 - connecting intentionally and openly with Indigenous families, including communities (Nations), listening to their voice.
- Remember: *“Indigenous Peoples do not need saving. We do not need to hold up or lift up Indigenous learners and families. We stand alongside them, beside them, behind them and with them.” – Len Pierre*

Who needs to be part of the plan?

- Students
- Parents and Caregivers
- Elders and Old Ones
- Families
- Nations
- Community Members
- Parent Advisory Committee (PAC)
- Educators
- School Counselors
- Educational Assistants
- Siwal Si'wes Family Staff
- Human Resources Staff
- Facilities (Bus Drivers, Custodians, Maintenance Staff)
- Supervision Assistants
- School Administrators
- Union Executives
- Senior Leadership
- Members of the Board (Trustees)
- Early Childhood Educators and Strong Start
- Childcare Centre Staff
- Community Agencies
- Everyone!



What are the first steps, who will do this work and what will guide us? (continued)

How will we build strength? What guides our work?

- Listening with *lets'e mot, lets'e thale, sqwalewel* (a good mind, good heart and good feeling)
- Honouring the Teachings of Stò:lō Lands
- Tuning in:
 - To our Privilege
 - to our Thoughts,
 - to our Biases and Perceptions (away and toward others),
 - to the Language we use and
 - to the Narratives we create
- Unpacking our Fears & Relinquishing Power
- Building Equity Skillset Capacity
- BYOP - Bringing Our Own Paddle, Everyone contributes.
- Wisdom of the Elders
- Foundational Work of TRC; UNDRIP; Declaration Act; Professional Standard #9 for BC Teachers
- Two-Eyed Seeing Approach: *'Learning to see from one eye with the strengths of Indigenous ways of knowing and from the other eye with the strengths of Western ways of knowing and to using both of these eyes together.'* – Albert Marshall, respected Mi'kmaq Elder

Finally, over 500 voices left us feeling:

- Hopeful
- Reflective
- Grateful
- Optimistic
- Humble
- Connected
- Loved
- Heard
- Encouraged
- Supported
- Curious
- Engaged
- Powerful
- Changed
- Peaceful
- Spiritual
- Collaborative
- Motivated
- Included
- Family-connected
- Community-oriented
- Committed & United!



Through this work and through surveys, Indigenous Parents/Caregivers and MPSD Staff reported numerous Realities and Barriers that some Indigenous learners experience in MPSD:

- *Personal Factors:*
 - Unconscious/implicit bias
 - Confirmation Bias of misrepresented facts in history of Indigenous Peoples
 - Perpetuation of negative stereotypes
 - Racism of low expectations for Indigenous learners
 - Danger of believing the 'single story' about Indigenous learners and families
- *Communication & Trust:*
 - Lack of trusted communication between school staff and Indigenous families
 - Distrust of government systems
 - Disruption when there is change of Indigenous Liaison Workers in schools
 - Lack of connection and belonging to school
- *Cultural Factors:*
 - Disconnection from culture
 - Expectation that all Indigenous Peoples are experts because they are Indigenous which leads to Indigenous learners being singled out and then feeling shame if they did not know the answer.
- *Academic:*
 - Lower graduation rates than non-Indigenous learners
 - Focus on seat work versus experiential learning; misalignment with Indigenous worldview
 - Lack of individualized instruction and learning pathways
 - Not enough Indigenous-based courses across all levels
 - Barriers to engaging in traditional cultural practices (hunting etc) 'red tape'
 - Access to at-home technology necessary for school assignments
 - Streaming of Indigenous learners in classes, courses or programs that are perceived as easier due to low expectations



Realities and Barriers (continued):

- *Health & Wellness:*
 - Food Insecurity
 - Clothing Needs
 - Access to resources (mental health, medical etc)
 - Access to Extra-Curricular Activities
 - High suspension rates, specifically for Indigenous males; need for alternate forms of restorative practices versus punishment
- *Services & Personnel:*
 - Lack of representation of Indigenous worldview in lessons and coursework, in school culture, in physical aspects of the school,
 - Ethic of care of and for Indigenous learners
 - A need for increased Indigenous-focused training for MPSD Staff
 - Lack of Indigenous-specific cultural awareness, cultural humility and safety, and valuing of Indigenous worldview
 - Ratio of Indigenous educators to Indigenous student population in MPSD
 - Transportation and flexible bus systems (in particular for Indigenous families on reserve), linked to attendance barriers
 - Understanding of role of Siwal Si'wes Staff - Success of Indigenous learners is everyone's responsibility (not solely the responsibility of the Siwal Si'wes Indigenous Education Department)
- *Systemic Barriers:*
 - School and District practices and procedures which are systemically racist
 - Structure of the school district mimics the colonial structure of society



Equity Scan Commitments

This work led us back full circle to the initial four commitments:

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 MPSD 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 learners and their families,
 - local Indigenous Elders, role models and knowledge holders,
 - with Indigenous culture and local Nations,
 - with colleagues and all learning partners of MPSD
 - with Indigenous curriculum and knowledge,
 - and with Indigenous communities and the land
- encouraging Indigenous learners to explore their Indigenous identities, traditional knowledge, and language and to engage in cultural practices and ceremony.
- taking responsibility both individually and collectively in the creation of a culture of reciprocity to deepen a sense of belonging for Indigenous learners in MPSD schools.

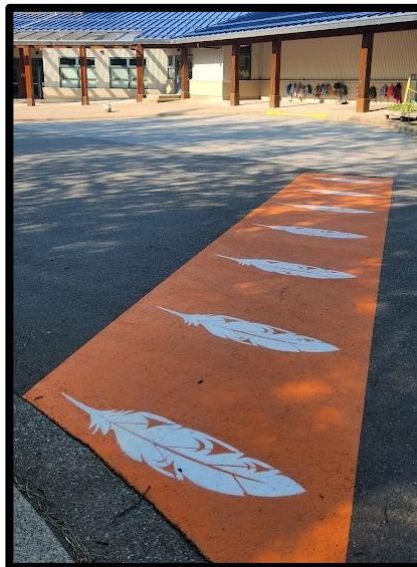


Photo Credit: Vivian Searwar, Stave Falls Outdoor School



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 MPSD 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 Indigenous learners are of diverse family backgrounds, with a range of diverse needs, including 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 and respect Indigenous worldviews and perspectives.
- ensuring that MPSD Staff are reflective of the Indigenous learner population.



Photo Credit: Vivian Searwar, Sq'ewlets



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

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

Learning partners of MPSD are committed to:

- meeting students and families where they need to be met 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 learner success is a shared and unified responsibility,
 - providing learners with essential 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
- accessing and analysing data to bring necessary changes to increase the Indigenous learner graduation rates in MPSD and to ensure that Indigenous learners are streamlined into classes that will support their post-secondary goals.



Photo Credit: Golden Production, CK Hogan



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 MPSD 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.
- that the voices of Indigenous Elders are honoured.

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.



Photo Credit: Peggy Janicki, War Canoe



Photo Credit: Vivian Searwar, Project of Heart Canoe



Examining Current Practices

This work led us to ongoing examination of our commitments.

How do current MPSD practices, procedures, and policies support, connect to and/or hinder the commitments represented by the eagle, the sunrise, the paddles raised and the canoe?

Cultural Safety and Relevance:

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

- culturally safe for Indigenous learners of MPSD and Indigenous communities?
- culturally relevant to Indigenous learners of MPSD 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, contribution, brilliance, and benefit?

Impacts:

Does this practice, procedure, or policy:

- have any potential negative impacts on Indigenous peoples?
- privilege some individuals or groups at the expense of Indigenous peoples?
- perpetuate systemic disparities faced by Indigenous peoples?
- place barriers in front of Indigenous learners?

If yes,

- What are these impacts?
- How can they be maximized to achieve the most equitable outcomes?
- What are the success indicators associated with this?

If no,

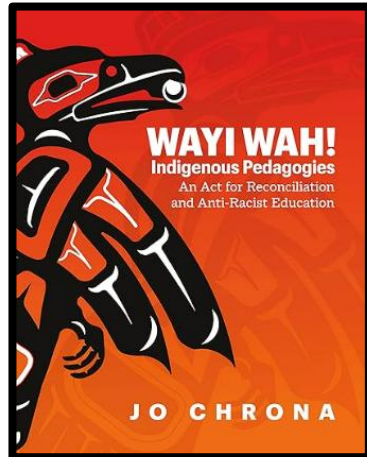
- Are these impacts minor that can be managed? If so, how?
- Are these impacts significant that may require alternatives? If yes, what might be some alternatives to ensure equity for Indigenous learners?



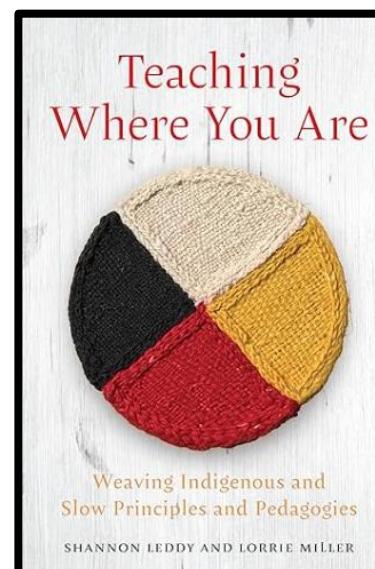
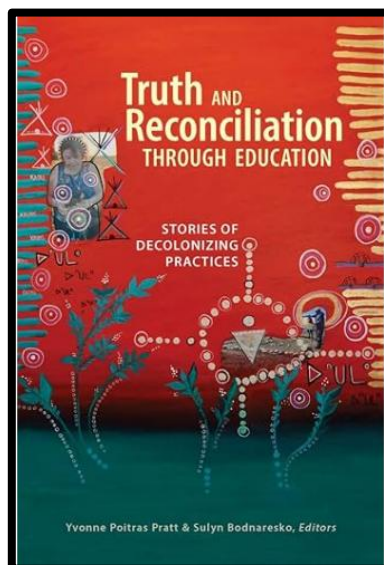
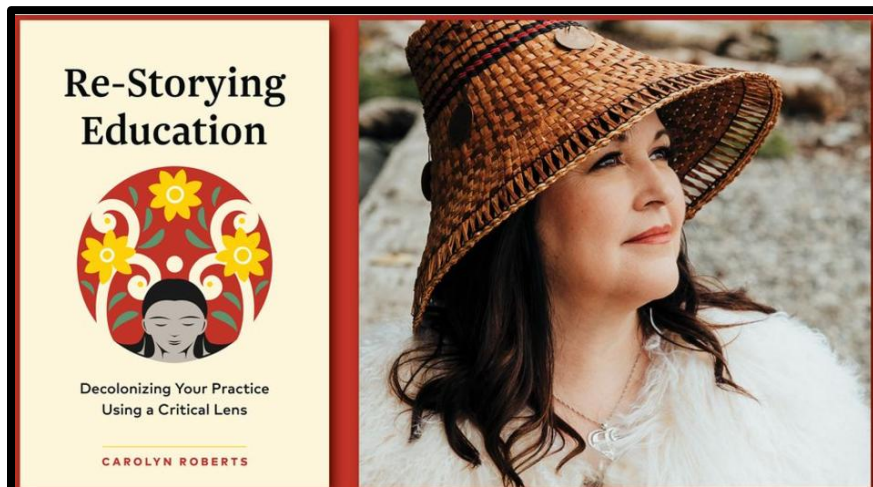
Photo Credit: Vivian Searwar, the work of learners in Cherry Hill Elementary

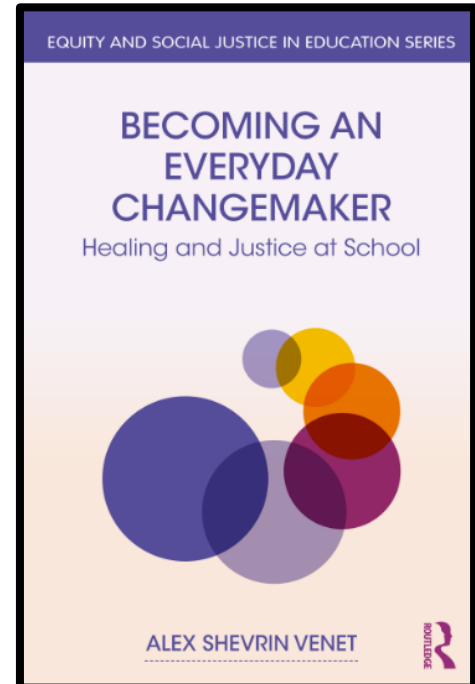


Essential Equity Reads



GROUNDING IN THE FIRST PEOPLES PRINCIPLES OF LEARNING, WAYI WAH! EXPLORES HOW TO SHAPE ANTI-RACIST AND EQUITABLE EDUCATION SYSTEMS FOR ALL.



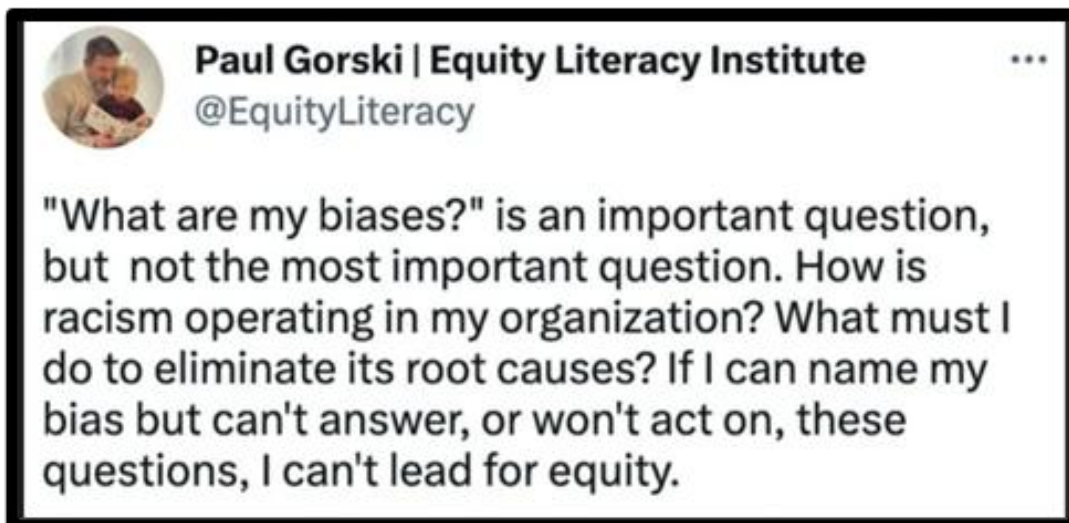
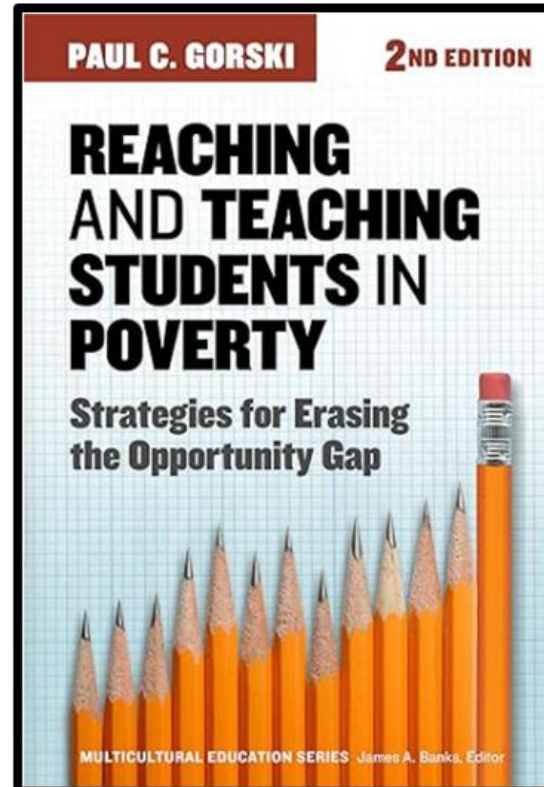
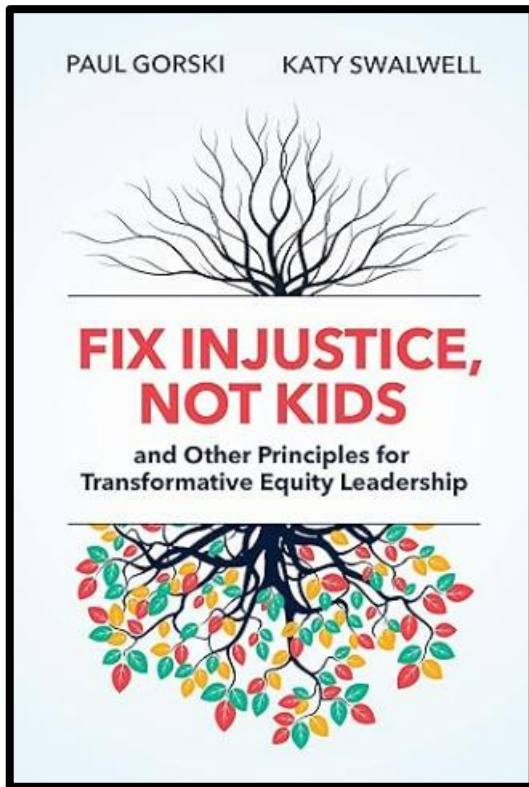


How is trauma present in our school?

- How does trauma in our society impact our school?
- How does historical and community trauma impact our town? Our neighborhood? Our school?
- How does trauma impact our teachers? Our leaders? Our students?
- How does trauma impact the families and caregivers of our students?
- What are the healing practices of our community?
- What are the coping strategies used by students? By teachers? By families and caregivers? By leaders?
- How is trauma created in our school?
- How is trauma healed in our school?

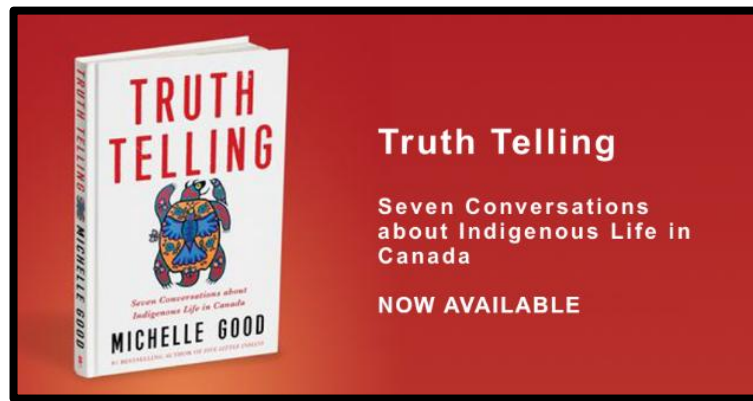
Instagram: unconditionallearning





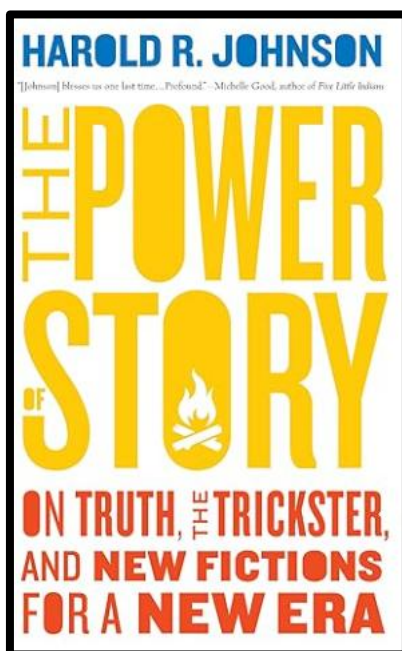
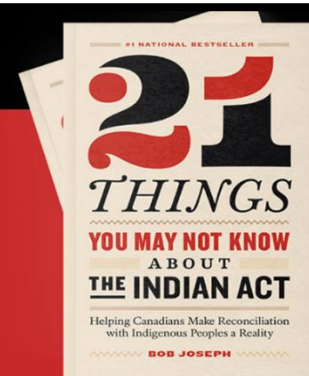
Instagram: paulcgorski





FROM LEADING CULTURAL COMPETENCY TRAINER **BOB JOSEPH**

The essential guide to understanding the *Indian Act* and its repercussion on generations of Indigenous peoples.



"It is through my lifestory that I am able to experience the tremendous power of story. This is where I can make change, and that change can influence the larger stories...The dominant story is changing, and this is when we can make a difference."

-Harold R. Johnson



Acknowledgements & Concluding Thoughts

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 learner 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 learners. Regular communication is essential to building these relationships. It is the policy of Siwal Si'wes Indigenous Education to engage 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 important that doors, minds, and hearts remain open and that we express our concerns with a positive intent for resolving any differences. We do this work in keeping with the teachings of Stó:lō Elders, *lets'e mot; lets'e thale; sqwalewel* (one/good heart, mind and feeling).

Learners 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, aunties and uncles, cousins, and all those whom we call 'family' be crucial to the success of learners.



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

Siwal Si'wes Indigenous Education Council works collaboratively with all schools to ensure that Indigenous learners 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 learners, 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 learner's learning and provide additional opportunities for learning.

We would like to extend a grand kw'as hò:y to the Indigenous learners, parents and caregivers, families and community members who shared their vision for Indigenous Education in MPSD.

We are grateful to the Siwal Si'wes Indigenous Education Council, to MPSD Staff and Students and to participating individuals, including parents and caregivers from various Indigenous communities and organizations who donated their time to Q'pethet Ye Tel:exw, Gathering to Understand: A Framework for Creating a Culture of Equity.

“Tset xwelchesem late lhewelep”

“We raise our hands in thanks and respect.”



Agreement Acknowledgement



THIS AGREEMENT OF ENHANCED EQUITY FOR INDIGENOUS LEARNERS IS BETWEEN:

Mission Public School District

AND

Leq'á:mel, Sema:th, Matheqwí, Sq'éwlets, and Qwó:ltl'el First Nations, Lower Stl'alt'imx Nations, the Fraser Valley Métis Nation, the Métis Nation of BC, Members of the Inuit Community, Siwal Si'wes Indigenous Education Council,

AND

The Ministry of Education in the Province of British Columbia.

