

The Redesigned Curriculum Glenwood

ABORIGINAL WORLDVIEWS & PERSPECTIVES IN THE CLASSROOM

First Peoples principles of learning

From kindergarten to graduation, students will experience Aboriginal perspectives and understandings as an integrated part of their learning journey. The inclusion of Indigenous ways of knowing and being is based on the understanding that Aboriginal perspectives and knowledge are a part of the historical and contemporary foundation of BC and Canada.

With the increased inclusion of First Peoples' content in the changing BC curriculum, there is a need to incorporate unappropriated First Peoples' perspectives across the curriculum. We "integrate Indigenous Knowledge and teaching methods into classrooms" and "build student capacity for intercultural understanding, empathy and mutual respect."

An important goal in integrating Aboriginal perspectives into curricula is to ensure that all learners have opportunities to understand and respect their own cultural heritage as well as that of others. There are two important aspects to embedding these principles of learning into classroom experiences. First, all students will be celebrated as individuals in a strength-based, learner-centred environment and second, all students will be nurtured in their understanding of the healing around Truth and Reconciliation.

*At Glenwood, we are reading, among other, *The Six Cedar Trees* which links to British Columbia's Core Competencies and *The First Peoples Principles of Learning*. We are planning a school-wide project where each class will select an animal from this book, and will then work with our Aboriginal Support Worker and Helping teacher, to use this spirit animal to create (part of a) button blanket. The blanket will be put together and will feature in our building.*


Additionally, we always acknowledge that we are gathered on the Traditional and Unceded Indigenous Territories. We know "unceded" means that this land was never surrendered, relinquished or handed over in any way.



Redesigned Curriculum: Know-Do-Understand

All areas of learning are based on a “**Know-Do-Understand**” model to support a concept-based, competency-driven approach to learning. In this model, three elements work together to support deeper learning: **Content (Know)**, **Curricular Competencies (Do)**, and **Big Ideas (Understand)**. BC’s new curriculum design enables a personalized, flexible and innovative approach at all levels of the education system. All areas of learning have been redesigned using this model.

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FIRST PEOPLES PRINCIPLES OF LEARNING

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

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

Learning involves recognizing the consequences of one's actions.

Learning involves generational roles and responsibilities.

Learning recognizes the role of indigenous knowledge.



Learning is embedded in memory, history, and story.

Learning involves patience and time.

Learning requires exploration of one's identity.

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

For First Peoples classroom resources visit: www.fnesc.ca



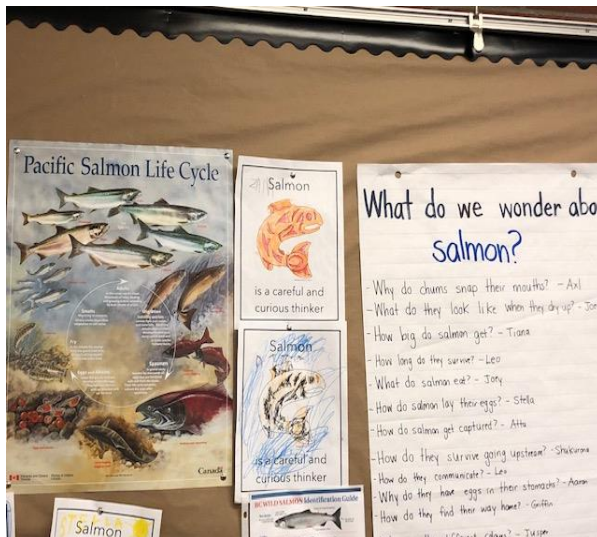
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"The Six Cedars" inspires some amazing learning!



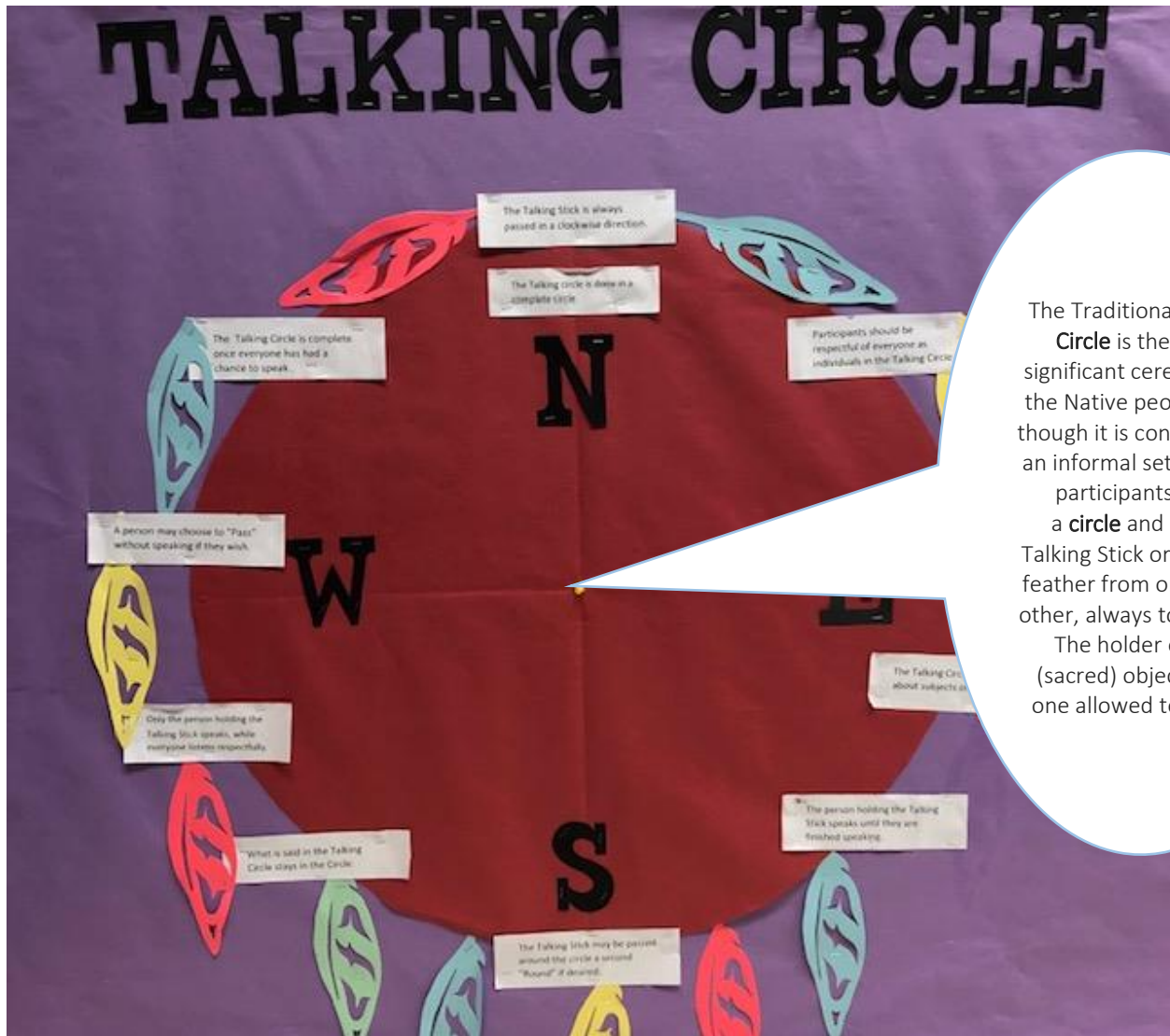
What lessons can we learn from our Pacific Northwest Coast animals? This is the question Eagle explores as he settles in a tall grove of cedar trees nestled in the corner of a school playground. The Six Cedar Trees allows readers to understand the characteristics and habits of six Pacific Northwest Coast animals and how these animals can help them develop a deeper understanding of themselves.



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The Traditional **Talking Circle** is the most significant ceremony to the Native people even though it is conducted in an informal setting. The participants sit in a **circle** and pass a Talking Stick or an eagle feather from one to the other, always to the left. The holder of the (sacred) object is the one allowed to speak.

Coming in April – *Place-Based Learning*.



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