



# Aboriginal Education

## Remote Learning Opportunities

### April 27th, 2020

**ÍY SŁÁĆEL *Good Day***

The Aboriginal Education Department and Local Specialist Association invite you to explore the following videos and modules to bring authentic teachings into your home! We also welcome you to visit the [ABED Teacher Resource Section](#) of ENGAGE.

### **ONLINE ON LAND Series**

At a time when many of us are striving to build deeper connections with the communities we live in and the lands on which we live, [Open Space](#) has launched a new series of land-based livestreams. Filmed on Instagram and archived on their website, these four weekly walks and talks take us to different sites within Lekwungen & W̱SÁNEĆ territories to spend time with and learn from local Indigenous artists, educators, and knowledge keepers. They are amazing and will inspire you both personally and professionally.

[Cheryl Bryce - MEEGAN.](#)

Cheryl Bryce is from the Songhees Nation, traditionally known as Lekwungen. Lekwungen women are the backbone of the Kwetlal food system (Garry Oak ecosystems) by managing it for centuries and maintaining their connections to their homelands with traditional laws and practices. In this video, Bryce presents her lifetime of experience of Kwetlal food systems within her traditional homelands. She shares some of the Songhees history and her family stories and discusses her challenges and approaches to decolonizing landscapes in an urban city.

### [Sarah Jim - SNIDØEŁ.](#)

Sarah provides insights about a place called SNIDØEŁ; a culturally significant place for the WŚÁNEĆ people. Environmental restoration work is discussed, why it is important, and how you can help. You see what's in bloom while Sarah shares her knowledge of the native plants she's grown to love. All of this knowledge has influenced her artwork, given her insights on who she is, and grounded her into WŚÁNEĆ culture.

### [Brianna Bear - Chekonein.](#)

TEALIYE/Brianna Bear is from the Songhees Nation, traditionally known as Lekwungen people through her Father's side of the family. Through her mother's side she has connections to the Namgis people in Alert Bay. Brianna is new on her journey to learning more about her people and shares the knowledge she gained while spending time with Elder Joan Morris. Her chat takes place at the village site of Sitchanalth where the Chekonein people lived at one point, across from Discovery and Chatham Island in Oak Bay. With this talk she hopes to share the knowledge that was passed down to her and also to chat more about connecting when we are disconnected from our homelands.

### [Beangka Elliott - TEX TEX.](#)

Beangka is the daughter of master carver Charles Elliott from Tsartlip First Nation and Myrna Crossley from Songhees and Esquimalt Nations. She has grown up in the Tsartlip community and has been immersed in WŚÁNEĆ family, culture, and traditions. She is passionate about community work, social action initiatives, indigenous food systems, land stewardship, and advocacy for shifting culture through consent-based practices and collective decision making. She grounds her work in her cultural values, social inclusion principles, and decolonial learning. Beangka will share an introduction to TEX TEX (stinging nettle) and its uses medicinally, as food, and significance in relation to pollinators. This talk is grounded in concepts of consent-based harvest, unpacking colonial processes (with respect to harvest), and how to foster meaningful relationships with local plants, foods, and medicines.

## ***CONTINUING OUR LEARNING JOURNEY: Indigenous Education in B.C.***

The following modules highlight the authentic Indigenous knowledge, perspectives and content in B.C.'s redesigned curriculum, and are an excellent professional development resource for teachers dedicated to Indigenous learning.

### [Module 1: BC Context and Assumptions](#)

The introductory 28 minute video provides an overview of Indigenous education in BC and explores challenging common assumptions about Indigenous learners.

### [Module 2: First Peoples Principles of Learning](#)

In this second 19 minute video, ways to use the First Peoples Principles of Learning to support and transform teaching are explored.

### [Module 3: Authentic Resources and Frequently Asked Questions](#)

This third video is 35 minutes and discusses finding and using authentic First Peoples resources, as well as frequently asked questions with responses from B.C. educators.

### [Conclusion: Final Message and Next Steps](#)

In the conclusion to the modules, educators reflect on their Indigenous learning and invite their colleagues to continue to build an equitable education system for all learners.

## **Indigenous Education Resource Inventory**

The [Indigenous Education Resource Inventory](#) is a non-comprehensive list that includes guides, books, articles, videos and web links to support Indigenous learning.

## ***SD 62 ENGAGE PORTAL Aboriginal Education***

The Aboriginal Education section of Engage houses a wealth of information to support Indigenous teaching and learning. Please take a look and let us know what you think.

- [Teacher Resources \(including COVID resources\)](#)
- [Na'tsa'maht Enhancement Agreement](#)
- [Traditional Territory Acknowledgement](#)
- [Aboriginal Education Programming in Schools](#)
- [English Skills Development Programming](#)
- [Elder-in-Residence Program](#)
- K-12 Role Model Program - currently on hold

***Many thanks for considering these as options for April 27th.***

***HÍSWKE - Hych'ka - Kleco Kleco - Gilakas'la - Marsee – Qujannamiik - Thank you***

*We acknowledge the traditional territories of the Coast Salish: T'Sou-ke Nation and Scia'new Nation and Nuu-chah-nulth: Pacheedaht Nation. We also recognize some of our schools reside on the traditional territory of Esquimalt Nation and Songhees Nation.*

