



## 2023-20234- Year 1 School Learning Plan

### 1. GENERAL SCHOOL STORY (TO BE UPDATED EACH YEAR)

- On October 23<sup>rd</sup>, 2017, Macdonald Elementary was renamed χpeý Elementary School to honor our local Indigenous communities on which the school is built. χpeý means “cedar” in the hən̓q̓əmiñəṁ language. Also in 2017, the school was rezoned, and its catchment was re-distributed to neighbouring schools. As an Indigenous Focus Choice School, χpeý welcomes both Indigenous and Non-Indigenous students from across the district.
- χpeý Elementary is located at the corner of East Hastings and Victoria Drive and currently serves 85 Kindergarten to Grade 7 students. Of those, 74 identify as Indigenous. Within its walls χpeý hosts a Strong Start Program for children ranging from 0-5 years old. The school shares its grounds with Eagles *in The Sky* and *Eaglets* who provide both pre and before/after school daycare. χpeý works closely with several external agencies and individuals who support our students’ academic, social-emotional, and physical wellbeing.
- χpeý celebrates its unique status as an Indigenous Focus Choice School within the VSB. Our two goals include social emotional learning, and fostering pride in and knowledge of Indigenous culture, language and ancestry. We move toward achieving these goals within Indigenous curricula, structures, and strategies as appropriate. Our vision is to foster academic excellence, strength of self, and pride in Indigenous ancestry and teachings. ☐

### 2. WHAT DO WE KNOW ABOUT THE COMMUNITY OF LEARNERS? (SCANNING)

- The school consists of over 90% students with Indigenous heritage. Our school’s population reflects the urban Indigenous population of Vancouver which draws from a rich variety of cultures from across Turtle Island. Besides participating in cultural activities here at our school, many of our families are deeply involved in activities at the Vancouver Indigenous Friendship Centre, Native Education College (NEC), Urban Native Youth Association (UNYA), as well as the various Indigenous Daycare centres in the area.
- Our students demonstrate a wide range of literacy skills. Teachers incorporate individualized speaking, listening, and writing strategies through all grades. Indigenous and non-Indigenous teachers alike weave Indigenous materials and pedagogy within the mainstream BC Elementary Curricula.
- Social emotional learning and literacy continue to be large foci at χpeý. For social-emotional learning, teachers employ a myriad of individual, classroom and school-wide practices focusing on self-regulation, positive identity, and conflict resolution. The latter are centered on reconciliation through restorative practices, healing circles and cleansing ceremonies where possible and practical. For literacy, teachers continue to provide individual, small group, and whole-class instruction using a variety of strategies and learning resources. A key component to our work around literacy is our Literacy Enhancement Teacher (LET) who provides specialized literacy support for our most vulnerable students.
- As we are an Indigenous Focus Choice School, we strive to involve our students in the cultures of the First Peoples of Canada. Our students are learning to be respectful in the acknowledgement of our un-ceded local Nations, as well as the shared values, experiences, and histories of all Indigenous Peoples.

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### 3. WHAT EVIDENCE SUPPORTS WHAT WE KNOW ABOUT THE LEARNERS?

(SCANNING)

- There were student surveys and interviews that were completed with the students last year. We are still collecting stories and will engage them in the planning for next year. We also have all the cultural activities that occur within the school which we engage students and families.
- Wholistic Learning Framework Survey - this is modelled after the medicine wheel teachings. This is laid out to create balance for our students. It is used to identify academic and cultural excellence for the students.
- Street Level Data – helps us to understand student, staff and parent experience as well as misconceptions and mindsets.
- Report Cards - used to identify successes and challenges in all areas that reflect students' learning journey
- Parent communication

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### 4. WHAT IS THE FOCUS FOR OUR COMMUNITY OF LEARNERS BASED ON THE EVIDENCE? (FOCUSING)

- The focus will continue to connect the first inquiry question – What structures and strategies need to be in place to create a safe, purposeful, collaborative, and nurturing learning environment for our students?
- We are looking at creating a safe space within our school for all students. One which is safe, purposeful, collaborative, and nurturing learning environment for all students. We will use the teachings of the medicine wheel to help guide our focus. The focus will be on all learners with a focus on cultural identity and literacy.
- Through the lens of intergenerational trauma, loss of language and culture. We see significant challenges in schools.
- We are hoping to witness an increased engagement and confidence in literacy. Using the First Peoples Principles of Learning we can make connections to self, spiritual, family, community, and land. The exploration of one's identity is embedded in history, memories, and individual stories.
- Our focus connects to the Education Plan with a focus on Indigenous education, inclusion, and reconciliation.
- This plan is connected to the curriculum including big ideas and core competencies.

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### 5. INQUIRY QUESTION (FOCUSING)

**Inquiry question-** How can we use story-based structures and strategies to cultivate a sense of identity, place, and belonging for students who value themselves and their education while creating a safe, purposeful, collaborative, and nurturing learning environment?

## 6. WHAT IS OUR PLAN? (PLANNING)

To create a safe, purposeful, collaborative, and nurturing learning environment for our students we plan to:

Implement a school-wide social-emotional program with a focus on common language across all grade groups by exploring resources from Seven Grandfather teachings, Katz (Ensouling our Schools – Teaching to Diversity), Shanker (Self-Regulation), Greene (Collaborative Proactive Solutions), Circle Forward (Circles), and PBIS (Positive Behavior Intervention Support)

Visioning process with staff, students, PAC, and community members

Determine, clarify, and continue data collection throughout the year: DESSA, self-evaluation, teacher anecdotal comments, self-reporting instruments, parent comments (Updated)

Anecdotal and documented administration comments – students reflecting on their learning; student focus groups; incident reports

Student behavior and learning documentation - self, staff, admin, district, and community support

Ongoing School-based Team meetings (weekly) and Class reviews (three times a year)

**Collaboration** – define (what is effective staff collaboration), implement (collaboration times built in the school day) and track (input from staff via surveys on what is collaboration, and its implementation of and effectiveness)

**Indigenous Ways of Knowing, Being and Doing – Seven Grandfather teachings/Land based Learning**

**Cultural Identity through stories.** Students build their own cultural identity and stories through their own history, language, and culture.

Invite **Elders/knowledge keepers** to share knowledge, stories, and history with our students.

Continue with our existing Literacy programs.

Using the **Spiral of Inquiry** and Collaborative approach to create structures and approaches that foster student literacy (NEW)

Using **First Peoples Principles of Learning** to support students and help guide them to find their stories. Learning is the well-being of students which connects to the teaching of mino pimasiwin, to live the good life. Bringing in Indigenous knowledges while learning about one's history, families, and individual stories.

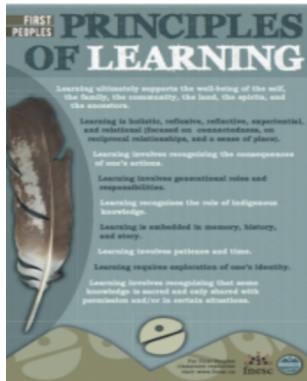
Create a new and updated **Code of Conduct** that reflects our community and learners.

- Adoption of school-wide language, values, and beliefs

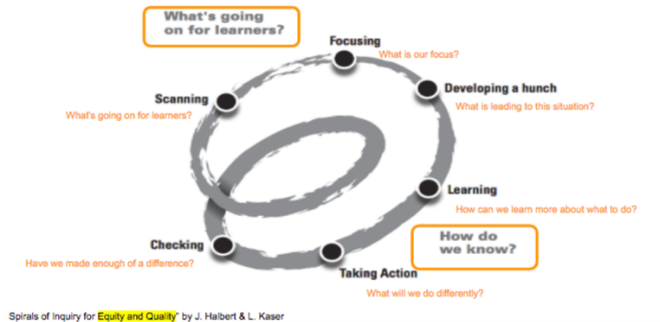
Highlight the importance of voice in school and how it connects to identifying students' stories.

Foster a sense of belonging amongst staff and students while creating a collaborative environment that celebrates all students and their stories.

Create a community that is rich in culture, language and stories. One that is linked to a sense of self and place. We celebrate all cultures through stories while building strong, intellectual warriors.



## Spiral of Inquiry



## 7. WHAT SUPPORTS WILL WE NEED? (PLANNING)

Although social-emotional instruction is currently implemented in our classrooms, this coming year we will again embark on a school-wide, rather than individual approach. Using the following:

- Zones of Regulation program
- Second Step program
- Classroom mapping
- Seven Sacred Grandfather teachings
- Indigenous Education Enhancement Workers
- Counselling and External Agency Support
- Three tiers of support – structures, strategies, and sense of being are articulated through an indigenous lens.
- Ensouling our Schools – UBD (Universal Backward Design) – Three Block Design and Tiered Support
- Shanker and Greene – collaborative and responsive approaches when working with children under stress and/or lacking skill development in the social, emotional, or learning realms.

Literacy continues to be an ongoing focus at our school as our students continue to need direct and small group instruction. As part of the Literacy and Indigenous Cultural goals, our school is committed to acquiring resources written by and for [Indigenous](#) peoples. Emphasizing oral history and storytelling is key and we will do an inquiry-based project on a storybook studio. Students will be working to learn their own stories. To find out their family's histories and to be able to introduce themselves. Students will also connect to language to connect to the cultural side.

### Social-emotional learning aligns with the redesigned curriculum:

- Positive personal and cultural identity
- Personal awareness and responsibility
- Social responsibility

### Literacy aligns with the redesigned curriculum:

- Communication
- Creative thinking
- Critical thinking

### Indigenous Culture and Knowledge aligns with the redesigned curriculum:

- Across all core competencies

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## 8. HOW WILL WE KNOW WE'RE ON TRACK? (CHECKING)

### **Social-Emotional Learning**

- Improved DESSA scores (mini and full versions)
- Anecdotal information from administration, staff, and parents
- Student Behaviour documentation – self, staff, MDI (Middle Developmental Index)
- In school developed surveys (student, staff, and family/caregiver)

### **Literacy**

- Results from formal and informal assessments, e.g., levelled reading
- Anecdotal information from staff and parents
- Formal and informal reporting, including end-of-year summative reporting

As part of the inquiry process, we will re-evaluate regularly, e.g., Staff Committee meetings, resource, and School Based Team meetings, and adjust strategies accordingly, PAC Meetings, professional development meetings for staff, embrace elders/knowledge keepers.

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## 9. HOW WILL WE SHARE THIS INFORMATION? (CHECKING)

- The school continues to celebrate the successes of our students, both in academic and cultural realms. We will share our successes through formal/informal reporting and conferences, newsletters, website postings, twitter, displays of student work in our hallway, assemblies, PAC meetings, and at our annual Solstice Ceremonies and other cultural events. Also, the PAC is kept updated at our meetings.



*District-wide Indigenous Focus (worldviews): To increase knowledge, acceptance, empathy, awareness and appreciation of Indigenous histories, traditions, cultures, and contributions among all learners.*

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## 10. WHAT LEARNING HAVE WE DONE AT OUR SCHOOL TO SUPPORT AND ENHANCE OUR UNDERSTANDING OF INDIGENOUS WORLDVIEWS AND KNOWLEDGE?

- We currently have 61 students who are self-identified as Indigenous learners which represents over 85% of our school population. Our students come from multiple nations and language groups from around the world. Besides participating in cultural activities here at our school, many of our families are deeply involved in activities at the Vancouver Indigenous Friendship Centre, Native Education College (NEC), Urban Native Youth Association (UNYA), as well as the various Indigenous Daycares in the area.
- xpey celebrates all Indigenous cultures within the school. We offer various professional development opportunities for students and staff. We have invited in and will continue to invite elders and knowledge keepers within the school. We have ceremonies every year that celebrate our students and their families. There are solstice ceremonies and various other ceremonies from this territory.
- xpey smudges in the mornings, drum songs are sung regularly and we invite in local elders to lead cedar brushing with our community. This is a strong community, with fantastic leaders and a strong sense of identity.

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## 11. WHAT EVIDENCE OF UNDERSTANDING OF INDIGENOUS WORLDVIEWS AND KNOWLEDGE HAVE BEEN FOSTERED WITHIN YOUR SCHOOL COMMUNITY? PLEASE SHARE HOW IT IS EMBEDDED THROUGHOUT.

- xpey has a high percentage of Indigenous learners within the school. We have been working hard to foster and to celebrate the Indigenous knowledges in our school. We have a community that supports all students and engages them in learning opportunities. We have elders and knowledge keepers come to our school to share stories, history, songs and teachings with our students. We have drums used to share songs and we invite in drummers to teach from their personal history.

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## 12. HOW WILL WE SUSTAIN AND ENHANCE OUR UNDERSTANDING OF INDIGENOUS PERSPECTIVE AND KNOWLEDGE?

- xpey will continue to support our students and their families. We use the teachings from the FPPL and the Indigenous ways of Knowing and Being. Our guide is the medicine wheel and the teachings that come with it. We use the teachings of the Seven Sacred Teachings to help guide all of our learners. We will lead through ceremonies and embrace all teachings shared with our school.