

RESEARCH PROJECT



The difference between the education system in Catalonia and in British Columbia

Does the history taught in both places have a Eurocentric point of view?



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1. Introduction

My research project is about the history taught in Catalonia, where I am from, and British Columbia, where I have spent an exchange year. The background of the topic is the comparative and analysis of both education systems and their ways of teaching national and world history.

The idea of the research project topic came to my mind in the middle of my exchange year in the Comox Valley, Canada. At first, my guide teacher gave me the idea of working with something I could contrast about the two places I have studied, referring to the education system from both places. I finally decided to take that general idea she offered me and to find a deeper one in which I could concentrate my research. After having some English First Peoples classes in the second semester, I decided to focus my research project on the way in which history is taught in both places, just for a reason: I started learning another point of view which I had never known before in history. I found engaging to show everyone that in history there is not just one story or one point of view.

When I already had the topic, I needed to find my hypothesis, a question to answer and which would be a guide for the project. As I mentioned before, I found that in history there are more points of view, and before coming to Canada I just learned one side of the stories that happened through history, the European side with a Eurocentric point of view. That made me realize how riveting it would be to base my hypothesis on the Eurocentric view, and then I came out with my question: **“Does the history taught in both places have a Eurocentric point of view?”**

When I started working, I set in my mind some objectives as learning deeply about indigenous peoples and Canadian people and culture, gaining knowledge about concepts from Spanish/Catalan history and how it is taught, learning about other people's points of view and experiences from both places throughout interviews, and knowing how to balance my life and school in Canada with this work, among many others. Nowadays I believe I achieved them, having myself as one of the motivations

and wanting to share with everyone how interesting and important Canadian history is, as another motivation to open people's eyes.

Always a project has a method, in my project case, I based the documentation on primary sources like books, documents and articles. I used secondary sources like history books and encyclopedias and I interviewed teachers and workers from Catalonia and British Columbia to nurture the research with different opinions and experiences that people have. In addition, I decided to work: firstly, looking at information; secondly, deciding what is more and less important; thirdly, summarizing and explaining the information; and finally, linking each paragraph. However, all was not that easy. One of the most difficult things I found was the huge amount of information I looked for on each topic, because then that information had to be summarized and explained with my own words.

To end, I wanted to summarize how the project structure is. To begin with, it contains the introduction and the abstract and ultimately the conclusions, the annexation and the bibliography. Between these sections, the work is divided in the Theoretical framework and the Study case. The initial part contains theoretical research, explanations of main concepts and deep research of what is taught in each place. Then the Study case is the practical part where it is found the comparative of both education systems, the interviews and the SWOT analysis, with which the project structure is concluded.

2. Abstract

Starting from the interest of verifying if the history learned by students in Catalonia and British Columbia is taught with the same point of view, and the fascination of investigating both education systems. It has been outlined to learn about both cultures, to listen to other people's experiences and to learn about other people's points of view.

A complete and extended explanation framework is what makes up the first part of the research project. This explanation is characterized by diverse concepts' definitions and events' descriptions. The part has been designed to contextualize the reader, as well as introduce new concepts. Succeeding the framework and theoretical section, a practical part has been elaborated. Its principal function is being the second main part of the project. It is made up of the comparison between the two education systems, with a deep analysis of its strengths, threats, opportunities and weaknesses, and interviews, an experience knowledge section.

From the data gathered in the theoretical framework, with a context path function, and in the study case, a comparative analysis of each part of an education system was made and it was concluded that both educational systems are not disparate, nor indistinguishable. They have more likenesses. The other part is made up of three interviews, which they teach can be similar to what someone thinks and that sharing past experiences in life helps to make an event more realistic. Finally, it has been elaborated that colonialism and imperialism impacted Canada. At the same time, the power of Europe as a continent has brought a Eurocentric point of view to the history students learn.

Partint amb l'interès de comprovar si la història apresada pels estudiants a Catalunya i a la Colúmbia Britànica és ensenyada amb el mateix punt de vista i la curiositat d'investigar els dos sistemes educatius, s'ha plantejat aprendre de les dues cultures, escoltar experiències d'altres persones i aprendre d'altres punts de vista.

Un marc d'explicació complet i ampliat és el que constitueix la primera part del projecte de recerca. Aquesta explicació es caracteritza per l'obtenció de diverses definicions de conceptes i descripcions d'esdeveniments. La secció ha estat dissenyada per contextualitzar el lector, així com per introduir nous conceptes.

Subseqüent al marc i secció teòrica, s'ha elaborat una part pràctica. La seva funció principal és ser la segona part del projecte. Es compon de la comparació entre els dos sistemes educatius, amb una anàlisi profunda dels seus punts forts, amenaces, oportunitats i febles, i les entrevistes, una part de coneixement mitjançant experiències.

A partir de les dades recollides en el marc teòric, amb una funció de context, en el cas pràctic es va fer una anàlisi comparativa de cada part d'un sistema educatiu considerats i es va concloure que ambdós sistemes educatius no són indistingibles. És a dir, tenen més similituds. La part successiva es compon de tres entrevistes, que demostren que pot ser similar al que algú pensa i que compartir experiències passades en la vida ajuda a fer la comprensió d'uns fets més realista. Finalment, s'ha elaborat que el colonialisme i l'imperialisme van afectar el Canadà. Al mateix temps, el poder d'Europa com a continent ha aportat un punt de vista eurocèntric a la història que els estudiants aprenen.

Research project key words: Eurocentrism, British Columbia, Catalonia, Education system and Indigenous peoples.

3. Theoretical framework

3.1 What is education?

Education is the sharing of knowledge between more than one person¹, from one generation to another generation. It is deliberate. Humans act on purpose to build understanding and judgment and enable action. Education is formed by a learner and a teacher. Emphasizing the role of the teacher, teaching is at the heart of transmission, and the process of transmission is education². As Antonio Machado, an important Spanish poet from the generation '98, highlighted: "In matters of culture and knowledge, you only lose what you keep; you only get what you give." That could be interpreted as the fact that learning means the teacher has to be open to share and the student has to be open to receive new information.

The true essence of education lies in inculcating certain values and information in individuals. Education is carried out at school, named *schooling* which is the act of training or getting trained in an academic institution, but most part outside the school.

"Education is the kindling of a flame, not the filling of a vessel."-Socrates said. It brings a permanent change in the thinking abilities of a person and makes them able to carry out certain actions while differentiating between what is right and what is wrong. Using logic when making decisions and interacting with people. But education is not memorizing, which could be compared with the filled vessel that will be filled out later. In addition, education helps one build his or her autonomy and independence. As the act of imparting or acquiring general knowledge and the powers of generally preparing oneself or others intellectually for a mature life.

As well, it is important how parents raise their children. They show their children how to behave in different environments by making them imitate their elders³, by obeying injunctions, by following suggestions and by responding to actions that have been

¹ "Education." *Encyclopædia Britannica*

² "What Is Education? A Definition and Discussion." Infed Org

³ "Education in Canada." The Canadian Encyclopedia.

forbidden. Because it depends on how; there could be a big difference when those children pass to mature life.

Highlight that the word *education* comes from the Latin word *educationem* which means upbringing training. Since it helps a person bone all communication skills by learning how to read, write, speak and listen. Those four actions are being trained and improved over the years, which all people should be able to have because in the end education is a human right⁴.

Education is a powerful driver of development and a strong instrument for reducing poverty and improving health, gender equality, peace and stability. In addition to society, it drives long-term economic growth, spurs innovation, strengthens institutions and fosters social cohesion. It is a chance for a better life. A better acquisition because the person has been educated and has met basic job qualifications which made him or her more likely to secure a better job. For society, it is an improvement since employment increases⁵.

⁴ "Education." UNICEF

⁵ "Why Is Education Important and How Does It Affect One's Future?" World Vision Canada.

3.2 What is the education system?

The term *education system* refers to the general structure of the educational organization from all countries in the world, and its role is making sure all the educational destinies of the country⁶.

This system is present inside the school premises and is usually provided by specially qualified teachers and assistants in the whole building. Most of the time the system in charge of governing the education of a country is represented by a general law that develops and makes more explicit the elements of an academic area. As well, it helps the system to be efficient, due to the certain general principles that serve as a guide for responsible professionals that are incorporated.

The structure inside the education system is made by an organizational division of different periods that make up the child phase and path to University. During the process of getting into the University the student will be taught different subjects, some of which are mandatory and some others are optional, which will make the student experience different branches of knowledge. To articulate the education system in a necessary way to establish evaluation criteria, which is objective and rigorous⁷.

Furthermore, there are public and private institutions, but in any case, they must have a common basic structure so that all students have the same opportunities and can acquire the same academic content. In both cases an education system is present. In addition, in semi-private teaching, the education system is present too. In these three cases of teaching due to the presence of an education system, it incorporates a series of values so that society is fairer in every way. That makes us realize how this system shows how necessary it is to make people aware that an education system is more essential within any existing community than we think it is.

Any system has to contemplate academic guidance, disciplinary regulations and the integration of students with learning difficulties for the correct communication

⁶“What Is The Educational System Definition/Concept.” EngloPedia.

⁷“Definición de Sistema Educativo.” Enciclopedia.NET.

between students, teachers and parents⁸. Communication is also shown by the socialization of individuals and different training options enable them to successfully face the world of work in which they intend to find employment; communication is due to the education system.

All in all, education is formed by a set of components like learning, educational model, and methodology between others, which together make up a system. And as every year, month and day there are social changes, a global proposal in the education of a country highlights it must be able to adapt to the adversities, which is why it is convenient that the systems are periodically renewed.

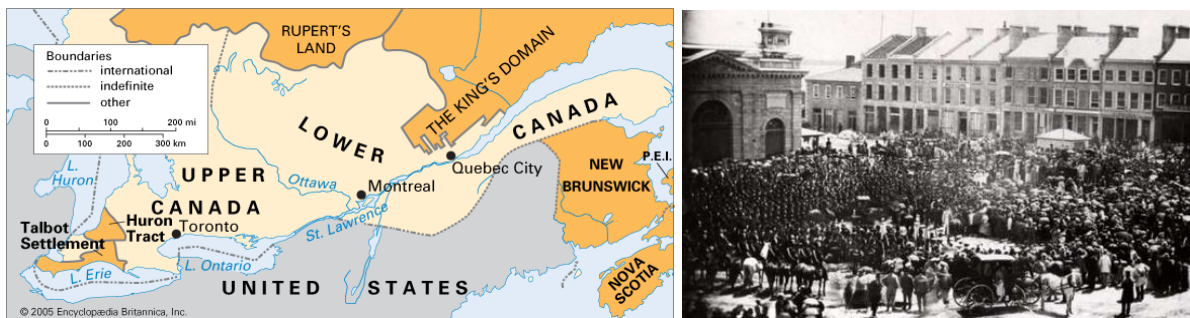
Later in the fourth section, both education systems, from Catalonia and British Columbia, are deeply described and compared.

⁸ “Definición de Sistema Educativo.” DefinicionABC,

3.3 Canada's history taught in British Columbia

In the previous British Columbia's curriculum published in 2018, Canadian history formed a large part of the content of the subject. In elementary school, teachers taught the basic history of early Canada. Then in high school, through Grades 9-11, the history of Canada up to the turn of the 21st century was taught.

The previous curriculum covered from the 11th century, when Newfoundland was found by Leif Erikson, an Icelandic explorer; talking about the 16th and 17th centuries, when France and Britain claimed parts from Canada; touching the topic about Canada being split into two parts, two provinces (Upper Canada-Protestant English, Ontario and Lower Canada-Catholic French, Quebec); finally, talking about Canada becoming independent of Great Britain and ending with the 21st century.



The division of Canada and the Independence of the country from Britain, two events that are important for Canada's history.

The Canadian curriculum has changed, resulting in the compression of three years of Canadian content into just two years, in Grades 9 and 10. This has allowed for more focus on global topics. The content that was previously taught in a particular grade has been shifted down by one grade, leading to a crunch in time for Canadian content. Additionally, Social Studies 11 has undergone a complete overhaul in terms of its content. Letting the teachers teach the students about Canada's Government, Genocides around the world, World geography, and world history events.

Currently, there is a growing recognition of Indigenous history in BC classrooms, and for sure in the Comox Valley's classrooms. The revised curriculum in BC, published

between 2021 and 2022, has incorporated this knowledge, resulting in an increase in the teaching of Indigenous history compared to a decade ago. BC is now considered one of the leading provinces in Canada when it comes to teaching Indigenous history, which is a significant component of Canada's overall history.⁹

The change made to the BC curriculum, which emphasizes its Indigenous history, may not necessarily be a new approach, but rather a confirmation of the existing tribes in Canada.¹⁰

⁹ "Social Studies." *Building Student Success - B.C. Curriculum*.

¹⁰ Rebecca. "Lessons from British Columbia's Curriculum Revision." *EuroClio*, 11 Mar. 2022.

3.3.1 The impact of European explorations and colonization in Canada

Canada became a country in 1867. Soon afterward, the Government of Canada wrote the Dominion Lands Act. It offered free land to Europeans who would settle on the Prairies. It also promised to build a railway across the country, which needed the use of Indigenous lands. The Government began making treaties with Indigenous Peoples, like giving Indigenous Peoples things of money in exchange for the use of large sections of their land. But like every government, this one often did not honour its promises.

As the Government needed the land that the Indigenous were occupying, Canadians saw Indigenous Peoples as a barrier to their goal and having them in their country was not the happiest thing for Canadians, so they decided to make changes. In the 1880s the government started to make laws that kept indigenous people from practicing their cultures. They carried out some decisions like building church-run residential schools.

3.3.1.1 Residential schools in Canada

The Canadian Government thought the best way to assimilate Indigenous peoples was to teach them from a young age. They believed children should be kept away from Indigenous communities because they needed to be surrounded by Europeans instead. The school year was 10 months long, but kids often lived at the school year-round. Boys and girls, brothers and sisters, were kept apart. They had to cut their hair short and the Government forced them to wear uniforms, so they all looked alike. In addition, they were given Christian names to use in place of their names, and they could not talk in their language.



Before entering a Residential school, the police had the job of taking Indigenous children from their homes by force and then sending them to residential schools. Throughout most Canadian provinces and territories, there were about 139 residential schools.

The Government reached the goal of taking away their indigenous identities and if the children refused to carry out the commandments, they were punished and abused. Some children were locked in closets, and some had to eat rotten food, some even died while in the school's care. Children had to stay in their beds all night and if they wet their beds, their noses were rubbed in the dirty sheets. These are some punishments from a large list, which the Government applied to the kids.



Residential schools were not financially stable and relied on the students to perform chores to sustain the schools. The children's education was limited to two to four hours per day, with some receiving more, while non-Indigenous students received five or more hours of education per day. Missionaries and nuns, who were not trained teachers, taught basic reading and math skills, along with religious teachings.



Boys were taught carpentry and farming while girls were taught cooking, cleaning, and sewing, and both genders were required to work at the school. By the age of 18, most students had only achieved a grade five level of education, and the skills they learned mainly contributed to the

school's operations. The education that the students received was insufficient to secure jobs for them once they left school.

Several churches had been running residential schools since the 1830s. A few years later, exactly in 1876, the Indian Act passed and was updated several times. This act, explained briefly, gave the government control over every part of Indigenous life. It banned Indigenous people from holding religious ceremonies



such as potlatches. They could not vote. They could not even leave their reserves without permission. Many First Nations, which are the Indigenous peoples in Canada who are recognised as distinct nations with their own languages, cultures, traditions and histories, now prefer the term First Nation community and no longer use the reserve. In relation to the topic, Indigenous children were obliged to attend a residential school.

Furthermore, diseases were an important aspect of residential schools. Many children got tuberculosis or the flu. They sometimes got sick because their winter uniforms were too thin for the bitter cold, but they got sick too because of experimental tests scientists made them. They tested different foods and medicines on the children to see how these things would work. Due to the tests, children often became ill or died. The death rate was much higher at residential schools than in other parts of Canada.

Residential schools began to close in the mid-1970s and children began to come back to their houses. Indigenous youth who found their way home often felt they did not belong. Most had forgotten how to speak their native languages, and they had no way to communicate with their families. They did not understand their families' cultures. The skills they learned at school were not good enough for many jobs. They faced harsh stereotypes from other Canadians. Many struggled to raise families of their own, and they did not know what it meant to be part of a family. They had a hard time showing love because they had not felt it themselves as children.

Nowadays, there are 80,000 residential school survivors alive. The effect of residential schools has been passed on from one generation to the next, creating what is called generational trauma. Many Indigenous people still have feelings of loss, loneliness, sadness, and anger, sometimes they are not able to speak about what happened.



Residential schools continued into the 1990s and before that time, more than 150,000 Indigenous children attended the schools. For a long time, most non-Indigenous Canadians did not know about residential schools or the suffering they caused. But the truth is coming out. It is important to acknowledge how Indigenous people have been treated throughout history so that it never happens again.¹¹



¹¹ Heather C. Hudak, Residential Schools

3.3.1.1. Indigenous peoples

In Canada, we can find three recognized Indigenous peoples. **Métis** are 1 of 3 recognized Indigenous peoples in Canada, along with First Nations and Inuit. According to Canada's 2021 Census of Population results, 624,220 Canadians identify themselves as Métis.



On the other hand, we find **First Nations people** including Status and non-Status Indians. Looking at data from the 2021 Census, more than 1.8 million people in Canada identify themselves as an Aboriginal person, which equals 5% of the Canadian population. Additionally, there are more than 630 First Nation communities in Canada.¹²

The third group is called **Inuit**, which are Indigenous people of the Arctic. The word Inuit means *the people* in the Inuit language of Inuktitut. Many Inuit in Canada live in 53 communities across the northern regions of Canada.



Indigenous Peoples are distinct groups with shared ancestral connections to the land and resources they live or from which they have been removed. These resources are vital to their identities, cultures, and livelihoods, as well as their physical and spiritual health. Indigenous Peoples often have their own leaders and organizations that differ from those of the dominant society or culture.

¹² Government of Canada, Statistics Canada. "Statistics on Indigenous Peoples."

Many Indigenous Peoples still maintain their language; however, many languages have been lost due to expulsion from their lands or relocation to other territories. They speak more than 4,000 of the world's 7,000 languages, whereas some evaluations indicate that more than half of the world's languages are at risk of becoming extinct by 2100.¹³



Besides, culture is inextricably linked to Indigenous Peoples' identity, their traditional knowledge, their experiences with the natural environment and hence their territorial and cultural rights. Cultural practices, traditions and values of Indigenous Peoples can play a critical and positive role in advancing and promoting

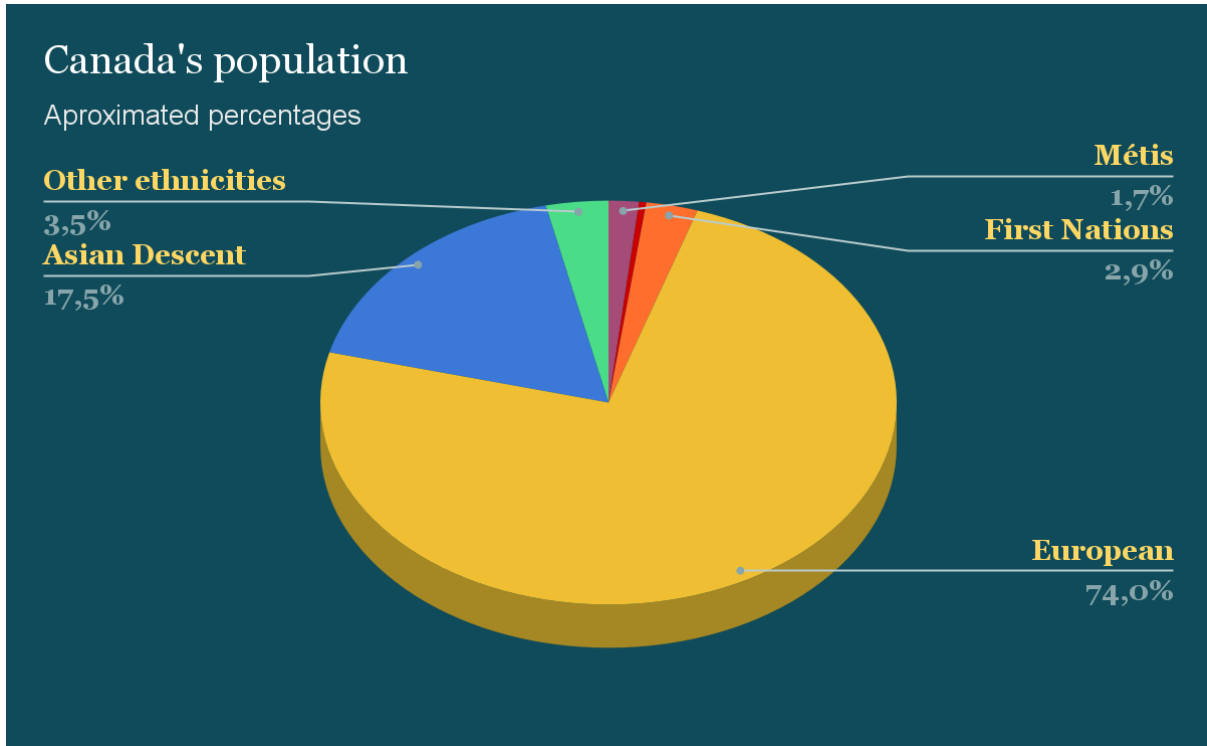
gender equality and human rights.

For centuries, indigenous and local communities have been the ones to manage traditional knowledge and resources, relying on customary law that is deeply rooted in their spiritual beliefs. Unfortunately, colonizers and post-colonial states have caused significant damage to this knowledge, often imposing their own laws and worldviews on indigenous populations. Nonetheless, there is now a growing recognition of the importance and possibilities of traditional knowledge. Which is transmitted by an oral tradition by a lot of Indigenous communities through storytelling, dance, song, and other verbal methods from one generation to the next.

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¹³ Government of Canada; Crown-Indigenous Relations and Northern Affairs Canada; "First Nations."

¹⁴ "Indigenous Peoples." *World Bank*.



This is an approximate graphic from the 38 million people living in Canada. For clarification, other ethnicities groups include: African descent, Latin American descent, Arab descent, among others. Also, the red cheese represented by Inuit people represents a tiny percentage of Canada's population (0,4%), therefore, the name does not appear on the graphic.

3.3.2. What are colonialism and imperialism?



Colonialism is defined as the process wherein one country takes control and rules over another country or another region. It occurs when one nation subjugates another, conquering its population and exploiting it, often while forcing its own language and cultural

values upon its people.¹⁵

Colonialism was a borrowed term to differentiate it from other types of expansionism. The word “colony” is borrowed from the Latin word *colonia* which means “a place for agriculture.”

From the 1870s to the 1900s, parts of the world were subjected to colonialism. It started with European aggression, diplomatic pressures, forceful invasion, and eventually colonization of those places. The end of this process was the domination of the place, establishing territorial dominion over a colony by an outside political power characterized by exploitation, expansion, and maintenance of that territory. It is imposed directly and by force, usually through military occupation (conquest) and the imposition of authorities from the metropolis.¹⁶

In the 1870s European colonies were formed, but as it is mentioned previously colonization is a process which takes time and has its reasons. The first time a human society took the land of another could plausibly be called colonialism. In ancient history, Greeks travelled across the Mediterranean and established colonies on



distant shores. During the Roman Empire, armed camps were established in neighbouring regions, and Roman laws were imposed.

¹⁵ “Take Online Courses. Earn College Credit. Research Schools, Degrees & Careers.” Study.Com

¹⁶ Chelaa, Mercie. “What Is Colonialism?” WorldAtlas, 7 Nov. 2017.

Furthermore, the fact of carrying out colonialism has several reasons that arise from the state's economic needs, associated with:

- **Raw materials:** Agricultural products are cheaper for the colonizing nation to take possession of the land and obtain without paying for them.
- **Excess production:** This surplus of products in many cases did not find a market among European consumers. However, as the territories expanded, so did the market.
- **Cheap labour:** The original inhabitants of the European colonies had been defeated, i.e. they had to accept the conditions imposed by the colonizer. In some cases, this meant offering their labour for a low price, and in other cases (as in America) it meant enslavement.¹⁷

After colonizing the area, the inhabitants of the colonized territory are generally deprived of political and social rights, and the dominant country takes economic advantage of the dominated territory and seeks to impose its culture, laws and customs on the dominated territory.

On the other hand, we have Imperialism. **Imperialism** is when one country exercises power over another through various methods of control. It's a long-standing political phenomenon in human history that has helped shape the contemporary global landscape, by converting smaller nations into colonies and forming an empire with them.¹⁸ In addition, the word *Imperialism* comes from the Latin term *imperium*, which means *to command*.



Those who hold imperialist beliefs see the economy as a game where one person's gain is another person's loss. They believe that for someone to become wealthy, someone else must become poor. Additionally, they justify the use of force to expand through the idea of social Darwinism, which is based on the survival of the fittest.

¹⁷ Equipo editorial, Etecé “Colonialismo: Causas, Consecuencias y Características.” Enciclopedia Humanidades, 24 Jan. 2023.

¹⁸ Hoop, Heather van der, et al. “What Is Imperialism?” The Balance, 30 Nov. 2022.

Mentioning European imperialism, it responded to several causes:

- Western Europe needed a steady flow of raw materials to feed the capitalist industry that allowed large-scale production.
- Different empires of Europe vied for control of other territories for economic advantage and political positioning, and they competed for control of the sea trade routes.
- The rise of European science and technology drove the exploration and discovery of species and materials that were expected to confer industrial advantages or scientific superiority over other empires.



Imperialism is a form of political domination of one state over another. Imperialism can take the form of colonialism, and all official empires were founded through colonialist policies; however, imperialism can exist without colonialism, without the use of military force. This is due to the economic, cultural and/or political influence that power can exert on countries that are dependent on them, usually for economic reasons, which means that the main basis of imperialism is

foreign debt, as creditor countries can impose all kinds of conditions.¹⁹

While colonial rule allows for some integration, where the subjugated people are partially assimilated into the dominant culture and their territories become part of the colonizing culture, imperialism has a different approach. Imperialism aims to extract maximum profit from the colonies, imposing a favorable legal system and an extractive economy in return. The primary objective of imperialism is to benefit from the subjugated country.²⁰



¹⁹ Stephen, Matthew D. "Imperialism." *Encyclopedia of Global Studies*, 24 May 2015.

²⁰ "Diferencias Entre Imperialismo y Colonialismo: Qué Son y Ejemplos." *Lifeder*.

Canada has experienced both colonialism and imperialism.

Canada's colonial history begins in the 16th century, European explorers and settlers, predominantly from France and Britain, arrived in Canada, marking the beginning of its colonial history. Prior to European contact, indigenous people had inhabited the land for thousands of years. As the European powers established settlements, trade networks, and colonies, the social, economic, and political structures of indigenous communities underwent significant transformations. The imposition of European cultures, religions, and legal systems had long-lasting effects on the indigenous societies.

Also, the influence of British imperialism was crucial in the development of Canada. At first, Canada was composed of various British colonies which were under the British Crown's jurisdiction. The colonization and settlement of Canada were motivated by British objectives, which included the utilization of Canada's natural resources and the creation of trade routes.



The consequences of colonialism and imperialism are diverse. The native inhabitants of Canada went through forced integration, relocation, deprivation of land and resources, and cultural disturbance due to these operations. The after-effects of colonialism and imperialism are still present today, with constant attempts to rectify past wrongs and strive for harmony between the native and non-native populations in Canada.

3.4 Indigenous' and Europeans' life after colonization

The arrival of white settlers permanently changed the traditional ways of life of Indigenous communities. The colonial practices and policies, including the Indian Act, pass system, reserves, and residential schools, aimed to dominate and assimilate Indigenous peoples. These have had long-lasting and continuous effects on many generations of Indigenous peoples.

Such policies and practices, combined with racism and segregation between others, have had devastating consequences on the health and socio-economic well-being of Indigenous peoples.

Indigenous peoples have continued to experience a loss of access to lands, territories and natural resources. The result has been that Indigenous cultures today are threatened with extinction in many parts of the world. After Canada's



colonization, Indigenous peoples have been left out of the decision-making processes and policies of the nation-states in which they reside. They have been subjected to discrimination and domination, with their cultures often being viewed as inferior, outdated, and in need of eradication or transformation.

As it has been said they have been losing everything, one of the most important things about their culture, which has been directly removed from them. Cultures include languages and it's a sad fact that some Indigenous peoples are struggling to keep their languages alive. Despite efforts to revive them, many languages are dying out as they are no longer being taught to younger generations. This loss is not only detrimental to the language itself, but it also damages the communities that speak it.

Most of the Indigenous languages are spoken by very few people. About 97 percent of the world's population speaks 4 percent of its languages, while talking about Indigenous peoples, only 3 percent speaks 96 percent of them. A great majority of

these languages are spoken by indigenous peoples, and many, if not most of them are in danger of becoming extinct.²¹

Nowadays, governments are generally aware of the language crisis, but often they only provide funding for the recording of languages, while limited resources are allocated to language revitalization programs. Language is not just communication; it is often tied to the land or region that indigenous peoples have traditionally occupied. It is an integral part of one's collective and individual identity, as it is a part of culture and provides a sense of belonging and community. When a language becomes extinct, the sense of community is damaged.

Finally, the settlers' arrival has significantly impacted the culture of the Indigenous peoples. However, it is important to acknowledge that this impact has not been limited to one issue. The imposition of policies by the settlers, which the Indigenous peoples have not consented to, has also been a major problem since their arrival.²²



Canada was home to the *First Nations*, who were autonomous groups with diverse languages, customs, and lifestyles, long before the arrival of Europeans. Besides, this began to change when European explorers began crossing the Atlantic. European

colonies began to take root in Canada towards the end of the 16th century.

During Canada's colonization, Europeans took over the indigenous people's lands and changed their societies to meet the needs of the more advanced and powerful nations. They brought in their own beliefs, strategies, and governing systems while driving out the indigenous peoples through violence or relocation to designated areas. This allowed settlers from Western Europe to take over the land and develop agriculture and industry within the social system imported from their mother

²¹ "Culture for Indigenous Peoples." *United Nations*.

²² "Culture." *Indigenous Foundations*.

countries.²³

The arrival of Europeans in America had significant impacts on the environment, causing harm to both animals and people. Additionally, they brought pigs and let them wander around freely in the forests and other natural areas. This led to a decrease in the availability of food for deer and other native species, causing a shortage of game that Indigenous peoples had relied on for hunting.²⁴

Moreover, their arrival created a conflict between the concepts of land ownership with the indigenous people's beliefs regarding land usage. The colonizers constructed fields, fences, and other methods of marking off the personal property.



In 1876, the Canadian government passed The Indian Act, a law that greatly affected the daily lives of Indigenous people. Women were immediately impacted as the law restricted political decision-making to men. Additionally, the Act controlled and limited Indigenous peoples' relationship with the land. Namely, changes to the Act gave nearby towns and cities the power to evict First Nations people from their reserve lands for projects like roads and railways without consulting the residents.²⁵

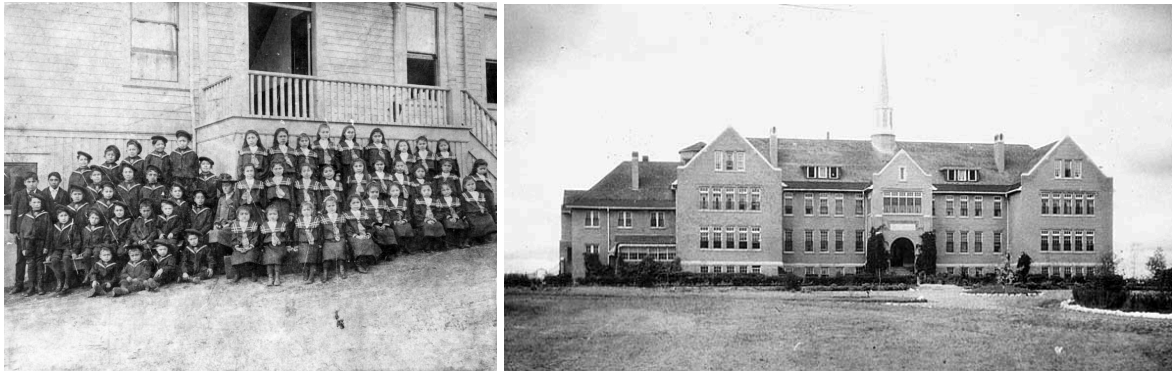
Furthermore, they created hatred towards Native Americans by using words such as *Indian*, *mixed-breed* or *Eskimo* to describe indigenous peoples. Today, although these words may still appear in some documents, they are generally considered inappropriate and insulting.²⁶

²³ "Take Online Courses. Earn College Credit. Research Schools, Degrees & Careers.

²⁴ "Environmental and Health Effects of European Contact with the New World (Article)." *Khan Academy*.

²⁵ *Colonialism and Its Impacts - CRIAW-ICREF*.

²⁶ "Indigenous Culture: Ontario International Education." *OASDI*, 18 Apr. 2020.



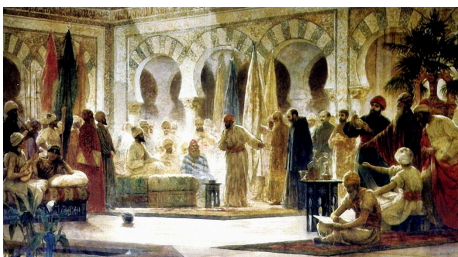
For many years, governments and religions did not recognize Indigenous peoples' rights. They developed policies to eliminate their rich and diverse languages and cultures. Relationships between Indigenous peoples and settlers varied across regions and changed over time. Many First Nations communities are currently in the process of negotiating treaties with the provincial government. These treaties address issues such as Indigenous rights, self-government and use of land and resources. Finally, one of the most impactful decisions of Europeans was the creation of residential schools, which has been deeply explained in a previous section.

3.5 Spanish history taught in Catalonia

As I have analyzed Canada's history taught in the province of British Columbia, I believe it is interesting for this project to analyze the Spanish history taught in Catalonia. There is a link between both cases, which is the fact of teaching the history of the whole country in a part of it. Therefore, an analysis of the topic will be found below.

The subject of Spanish History provides students with a historical viewpoint that is crucial for comprehending and interpreting the world around them. Students need to tackle the significant challenges and issues of the 21st century, as this helps them develop intellectual and personal maturity. By doing so, they can face present-day social challenges with a sense of commitment and responsibility, which guides their actions.²⁷

During high school in Catalonia, Spanish history is present in Grades 7, 8, 10 and 12 (which in Spanish is called Baccalaureate). The curriculum for seventh grade covers a broad range of topics, beginning with the earliest settlements on the Iberian Peninsula and concluding with the conclusion of the Visigoth invasion. Along the way, students will study the period of Muslim domination, the Reconquest, and the Roman Empire.



In Grade 8 among many other aspects, the students are taught the evolution of Al-Andalus, the reconquest, Gothic art, the discovery of America, the Catholic Kings, Absolutism and Baroque art.

²⁷ "Historia de España." *Wikipedia*, 1 Aug. 2023.

In addition, the curriculum in Grade 10 covers the history from the 18th century up to the present day. Teachers focus on significant events during this time period, which include the Ancien Régime, both absolutist and parliamentary monarchies, the Enlightenment, major liberal revolutions, the expansion of colonial empires, the First and Second World Wars, the Spanish Civil War, the period of democratic transition, and the collapse of communist regimes. These topics are integrated into various subjects.

To conclude, the 2nd year of the Baccalaureate (Grade 12) aims to provide an overview of the fundamental historical events of the territories that make up the current Spanish State, taking into account its internal plurality and its links with the outside world. Teachers treat topics such as the Muslim conquest of the peninsula, the different kings/queens in the Spanish monarchy, etc.²⁸

²⁸ Gratuita, Educación. “ Educación Gratuita. Información Sobre La Educación En España.”

3.5.1 What is nationalism?

Spanish history is extended, for that reason, a lot of people have ruled in the country over the years. Although its history is multifaceted and complex, one of its aspects is Nationalism, from my point of view, a significant one, because I have observed a lot of people with nationalist feelings when I learned about Spanish History. Nationalism's definition is developed below.

Starting from the mid-20th century, there has been a heated debate between the modernists and their dissenters regarding the roots and characteristics of **nationalism**. This concept is a political ideology that emerged in the late 18th century, during the time of the liberal revolutions and the initial independence movements in the colonies. However, it evolved over the 19th century.



Painting from Jose Ferrer representing the Nationalist side defending the country in the Spanish Civil War.

Nowadays, **Nationalism** identifies the nation as the central form of community and elevates it to the object of supreme loyalty. This political ideology advocates for people to identify with and take pride in a nation whose members share certain cultural, ideological, religious or ethnic characteristics and which will emphasize shared symbols, folklore, and mythology. ²⁹According to the British philosopher and anthropologist Ernest Gellner: "Nationalism is a principle which holds that political

²⁹ Longley, Robert. "What Is Nationalism? Definition and Examples." *ThoughtCo*, ThoughtCo, 26 Aug. 2021.

unity and national unity must be congruent." (Gellner, Ernest. 1983. Nations and Nationalism. Booket).³⁰

People who believe in Nationalism have a feeling of superiority because this ideology makes people think that their nation is better than all other nations. As well, it can be and oftentimes is expressed as aggression toward other nations. ³¹



Nationalists from Spain in the first and last picture and German nationalists in the picture in the middle.

Additionally, nationalists don't join global organizations or collaborate with other countries on joint efforts. If the people are part of another nation, then they will want freedom and their own state. Also, because they believe in the superiority of their shared attributes, nationalists often stereotype different ethnic, religious, or cultural groups and that keeps their nation unified.

There are different types of Nationalism:

- **Centrifugal, disintegrative or separatist nationalism:** in this case, we find countries that wanted independence from large empires or important nations.
- **Centripetal, integrating or uniting nationalism:** the opposite is true, talking about countries that fought to unite different regions.
- **Economic nationalism:** this is based on the idea that certain companies or sectors of the economy should remain in national hands, whether public or private.

³⁰ Blanco, Francisco. "Nacionalismo, En Qué Consiste: Historia y Características." *Politocracia*, Politocracia.

³¹ García, Alfredo Marín. "Nacionalismo." *Economipedia*.

- **Liberal nationalism:** It makes reference to those that are compatible with the presence of liberal values, such as equality, freedom, individual rights and tolerance.
- **Ethnic nationalism:** in which the nation is defined by the existence of a shared heritage, whether genetic, linguistic, cultural or religious, among other elements.
- **Popular nationalism:** It is based on concepts such as popular sovereignty, social justice and the right to self-determination.³²

³² Fernández, Joaquín R. "Nacionalismo: Definición, Características y Clases." *Mucha Historia*, 12 Feb. 2022.

3.6 World history stages taught in Catalonia and BC

The educational system in Catalonia typically adheres to the Spanish curriculum for history, which provides a comprehensive survey of global history spanning various eras and civilizations.

World history courses typically cover topics such as prehistoric times, developing the period of human existence before written language was enlarged, around 3500 BC; the Ancient Ages, starting from 3500 BC and concluding with the decline of the Western Roman Empire in 476 AD; the Middle Ages,



from the year 476 AD up until the year of 1492 when America was discovered; the Renaissance and Age of Exploration; the Modern period, from 1492 to the French Revolution in 1789; the Industrial Revolution; World Wars and their aftermath; the Contemporary history, starting from 1789 to recent global developments.³³

On the other hand, in British Columbia, the education system follows the provincial curriculum, which includes the teaching of world history. The curriculum aims to provide students with a well-rounded understanding of world history and its impact on the present day.

The subjects which include world history cover a wide range of historical topics from various regions and periods. The content and topics taught in world history classes may differ depending on the grade level and school district. However, common themes and periods include ancient civilizations, medieval Europe, the Renaissance, the Age of Enlightenment, the Industrial Revolution, the Age of Imperialism, and Colonialism, World Wars, the Cold War era, and recent global developments.

³³ Geografía e Historia- Ministerio de Educación y Formación Profesional.



The Social Studies program contains part of world history, which changes over the years. In Grade 7 students learn about the Ancient times until the 7th century; Grade 8 students are taught from the 7th century to 1750; in Grade 9 teachers talk about 1750 until 1919; and Grade 10 students learn about 1914 to the present. In

Grade 12 there is a subject called *World History 12* and if the student chooses that subject, he/she will learn about civil wars, independence movements, and revolutions; religious, ethnic, and/or cultural conflicts; global conflicts, including World War I, World War II, and the Cold War.

3.6.1 What is Eurocentrism?

I have always heard that the global history taught around the world has always been taught with one part of the story, the one from the European people's view and not the one from each country's view. This project is a research for the answer to a question that has a link with Eurocentrism. Therefore, I believe that it is essential to know the meaning of the word.

Eurocentrism refers to a discursive tendency to interpret the histories and cultures of non-European societies from a European (or Western) perspective. Its effects create a self-sustaining belief that Europe and Europeans are central and most important to all meaningful aspects of the world's social values, and cultural heritage.



The belief in European superiority emerged during the era of European imperialism, which began gradually in the 16th century, gained momentum in the 17th and 18th centuries, and peaked in the 19th century.

Not only Eurocentrism makes Europe the centre of everything but as the writer Samir Amin said "it proposes to everyone the imitation of the Western model as the only solution to the challenges of the times." This means that it is only through the European model that the rest of the world's societies can adapt and advance, and its traditions and values are taken as universal standards. This tendency leads to the view that the culture, social organization and political system of Europe are superior to those of the rest of the world.

Further, ignoring or undervaluing non-European societies as inferior to Western; ignoring or undervaluing what Asians or Africans do within their own society; seeing the histories of non-European societies simply in European terms, or as part of "the

expansion of Europe" and its civilizing influence, are some common features of what the Eurocentric thought includes.

Finally, Eurocentric thinkers have held certain beliefs that have caused them to disregard, underestimate, or criticise non-European societies, whether those beliefs are accurate or not. These beliefs are varied and have been applied over different periods of time. Some of these beliefs are:

- Non-Europeans may adhere to Islamic or pagan faiths or have beliefs that differ from Christianity, which some may consider inferior or lacking in truth.
- Non-European societies are cruel and lack concern for human life. They practise barbaric customs toward women.
- Non-European societies are inflexible and unchanging.
- Non-European societies are poor, backward, and underdeveloped, as opposed to the industrialized, progressive, and rich West.³⁴

³⁴ Comas, Sonia Ruz. "Eurocentrismo: Definición e Historia." *Psicología y Mente*, 30 Nov. 2022.

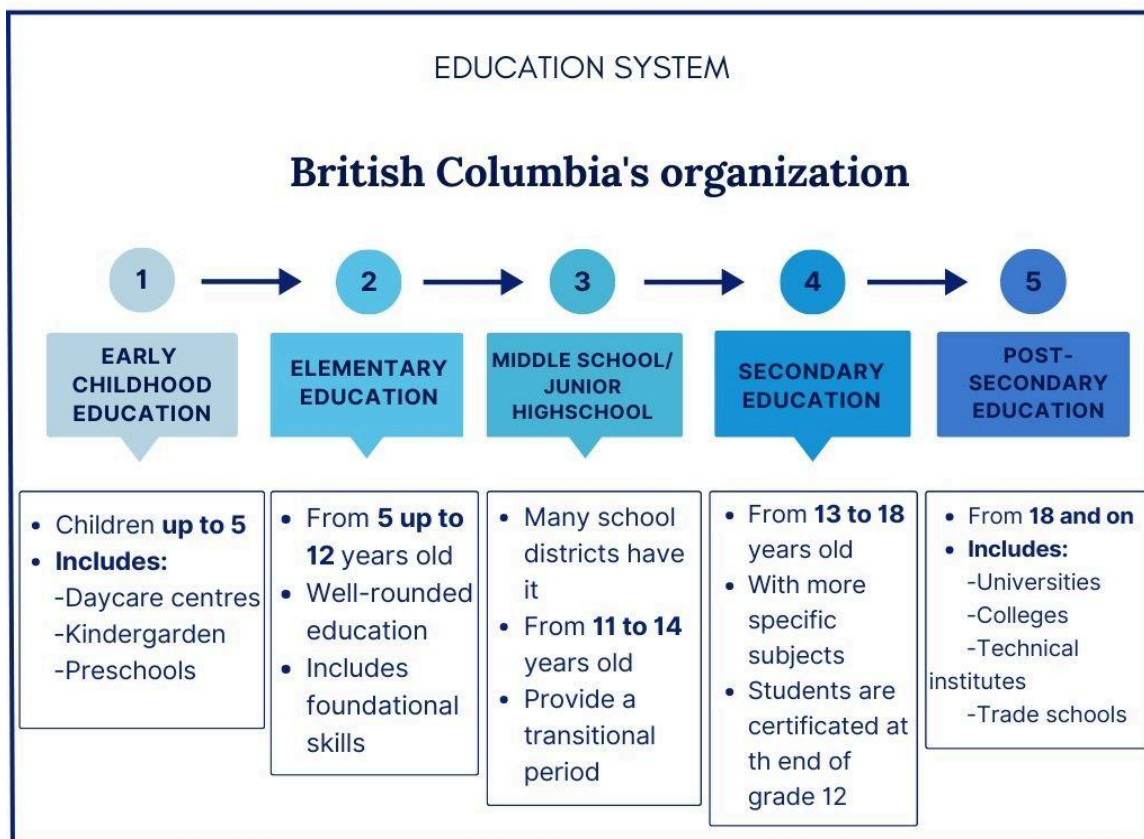
4. Study case

For this project, I consider it crucial to compare British Columbia's education system and Catalonia's education system because in the end the main topic of the project involves each education system.

The study case contains comparisons of different parts from both education systems, a SWOT analysis comparing both education systems, and finally, interviews of teachers and workers from British Columbia and Catalonia.

4.1 Comparison between education systems

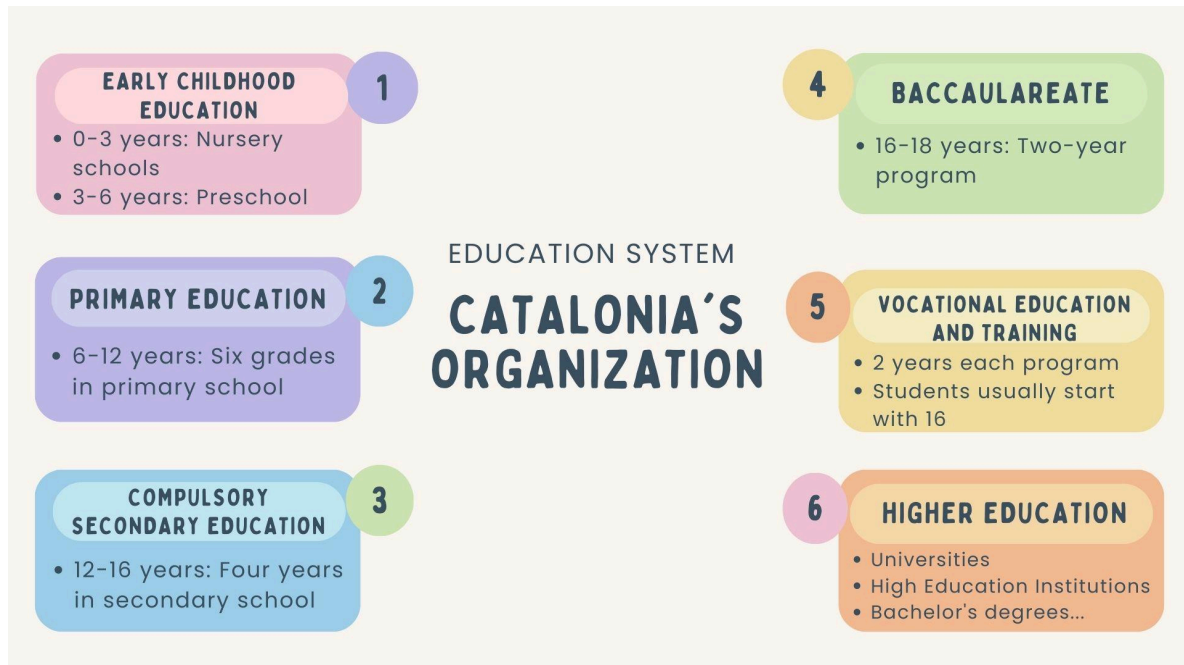
For the comparison between both education systems, I have decided to contrast both curriculums, either of the schedules, both lists of subjects and both ways to qualify the students. This contrast can be found in the sections underneath. But before comparing each part of the education system, I believe it is important to know how each system is organized.



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³⁵ *British Columbia's Education System: K-12 Education - BCCIE.*

On the other hand, we have Catalonia's organization, which I could say is a bit different, some stages start before or end before BC's organization and the mandatory education ends when the student is 16 years old.



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³⁶ "Estructura Del Sistema Educatiu." *Educaweb. Educació, Formació i Treball.*

4.1.1 School Curricula

British Columbia's Curriculum:

The Curriculum of British Columbia combines two critical elements that educators believe are crucial for promoting profound and transferable learning in the modern era: **a learning approach centred on concepts and an emphasis on skill development.** These two strategies are complementary to one another as they both prioritize the active participation of students.³⁷

In British Columbia's curriculum, all areas of learning are based on a "Know-Do-Understand" model to support a concept-based competency-driven approach to learning. Three elements, the Content (Know), Curricular Competencies (Do), and Big Ideas (Understand) all work together to support deeper learning. Moreover, concept-based learning and the development of competencies engage students in authentic tasks that connect learning to the real world.³⁸

The approach combines the most effective elements of current educational theories and the guidance of British Columbia teachers. It is adaptable to encourage innovation among educators, prioritizes advanced cognitive skills, values fundamental competencies, incorporates Indigenous perspectives and knowledge, and acknowledges the distinct characteristics of various subject areas while facilitating interdisciplinary education.

To achieve what the curriculum aims is, getting together the three elements to be able to get a deeper learning, it is composed of other three skills or learnings:

1. Core competencies:

The Core Competencies are sets of intellectual, personal, and social and emotional proficiencies that all students need in order to engage in deep, lifelong learning. Along with literacy and numeracy foundations, they are central to British Columbia's K-12 curriculum and assessment system and directly support students in their growth as educated citizens.

³⁷ *Curriculum*, curriculum.gov.bc.ca/. Accessed 3 Aug. 2023.

³⁸ "BC's Curriculum." *BC's Curriculum – BC for High School*. Accessed 3 Aug. 2023.

While they manifest themselves uniquely in each area of learning, the Core Competencies, which are Communication, Thinking and Personal and Social, are often interconnected and are foundational to all learning.

The development of Core Competencies begins at home before students even enter school, and it continues throughout their lives. As students progress, they encounter various opportunities to develop competence in both formal and informal settings. They gradually move from demonstrating competence in simple and well-supported situations to displaying independence in complex and diverse contexts.³⁹

It's important to note that competency development doesn't come to an end after school graduation, as it continues to evolve in personal, social, educational, and workplace contexts. The responsibility for the ongoing development of Core Competencies is shared by students, teachers, and parents/guardians, each with their unique considerations.

2. Essential learnings:

The curriculum for each subject area includes essential learning for students, which represents society's aspirations for B.C.'s educated citizens.

3. Literacy and numeracy foundations:

Literacy is the ability to understand, critically analyze, and create various forms of communication to accomplish one's goals. This includes oral, written, visual, digital and multimedia.

Numeracy is the ability to understand and apply mathematical concepts, processes, and skills to solve problems in a variety of contexts.

The basis of all learning lies in literacy and numeracy. Although these skills are usually associated with language and math, they are utilized in all subjects of the BC Curriculum.

Every curriculum is redesigned over the years, BC's curriculum redesign has the objective of maintaining a focus on sound foundations of literacy and numeracy while

³⁹ "Core Competencies." *Evaluation and Assessment*, 14 Apr. 2020.

supporting the development of citizens who are competent thinkers and communicators, and who are personally and socially competent in all areas of their lives.

British Columbia's redesigned curriculum honours the ways in which students think, learn, and grow, and prepares them for a successful lifetime of learning where ongoing change is constant.⁴⁰

Catalonia's curriculum:

In Spain, the Organic Law 3/2020 is the governing law for all levels of education. This law, also known as the LOMLOE law, was passed on December 29, 2020 and amended the LOE from 2006. It provides guidance for all educational institutions in the country to follow. Because, each of Spain's Autonomous Communities draws up its curricula (following the aforementioned LOMLOE law) for each stage of education, with the intention of adjusting to the particularities of each territory.⁴¹

According to the existing laws, the government of each community sets the curriculum for schools, which covers essential skills, how to measure them, subject-specific skills, assessment standards, knowledge or content, and learning opportunities. In addition, the curriculum must make it possible to deploy the personal and professional life project for everyone on the basis of educational success, having the support, involvement and participation of families and facilitating access to subsequent training processes and lifelong learning.

The Decree issued by the Department of Education lays out the fundamental abilities that students need to acquire and strengthen by the end of their mandatory secondary education. These skills not only aid in the personal growth of the student, but also promote active citizenship, facilitate successful transition into adulthood, and foster lifelong learning.

⁴⁰ "BC's Curriculum." *BC's Curriculum – BC for High School*. Accessed 3 Aug. 2023.

⁴¹ SacaLaOpo. "Descargar Currículum de Educación Secundaria de Cataluña (2022)."

During these four years, students study common subjects, optional subjects, synthesis work and community service. The common and elective subjects are explained in the next section. But here is a brief explanation of what Synthetic and community work are about:

- The elective course of **synthetic work** involves teamwork to cultivate advanced skills and assess students' ability to apply fundamental knowledge from various subjects to real-life scenarios. This work requires the integration of diverse subject matter and flexibility in terms of timing. Synthetic work must be done in each of the four ESO courses.
- Community service is a type of learning that helps students develop their social and civic skills. By using their knowledge and abilities, students work to improve their community while also learning how to be active citizens. The goal of community service is to encourage students to engage in civic actions throughout their education. The Community service must be part of the curricular programming of one or more third and/or fourth ESO subjects, defined in the annual plan of the centre.⁴²

⁴² *Currículum de l'etapa*

4.1.2 Subjects

Catalonia's subjects:

In Catalonia, the subjects vary over the years, letting the student have a basic knowledge. That basic knowledge will be improved every year. Additionally, students have two types of subjects, the common ones and the elective ones, including a synthesis work at the end of each school year.

The centres must offer a variety of elective subjects such as a second foreign language, classical culture and entrepreneurship among others that the centre proposes. Talking about the common subjects; Grade 7, 8 and 9 students have the following:

- Biology and Geology/ Chemistry and Physics
- History and Geography
- Physical Education
- Visual and plastic Education (Arts)
- Catalan Language and Literature
- Spanish Language and Literature
- English
- Mathematics
- Music class
- Technology
- Religion or culture and ethical values
- Tutoring

In Grade 10 the subject system works differently. In this grade the students have similar common subjects, removing some of them, while he/she has to choose three elective subjects that will occupy 9 hours of his/her schedule. Grade 10 students have to choose three of the elective subjects from the list below:

- Biology and Geology
- Chemistry and Physics
- Latin
- Economy

- Entrepreneurship
- Technology
- Computers
- Music
- Philosophy
- Arts
- Classic culture
- 2nd foreign language
- Sciences applied to professional activity

Now passing to Grade 11 and 12 students, which in Catalonia these courses are part of the high school, but students can decide to do them or not; they are called Baccalaureate. Students that decide to take it for two years, have to choose the following:

- An obligatory subject of modality in each course, which is marked by each modality.
- Two subjects of modality in each course, which can choose from the modality they make, the most logical thing is to take the same subject during the two years (e.g. Biology I and II).
- **Optional subjects:**
 - 1st must be chosen one yearly and two quarterly in each quarter.
 - 2n must be chosen three quarterly, related to sustainable development goals, or make one yearly.

The variety of subjects depends on the modality the student chooses before starting the 1st course. In Catalonia not all the high schools offer the same modalities, but there are five modalities in total: Arts Baccalaureate, Humanities Baccalaureate, Social Baccalaureate, Technological Baccalaureate and Scientific Baccalaureate. As it has been mentioned previously each course has specific subjects and the common ones (Spanish, Catalan, English...)⁴³.

⁴³ *Currículum de l'etapa.*

British Columbia's subjects:

British Columbia's students have a large list of subjects that becomes larger as the student moves up the course. Meaning that in the first years, the student has few options because the major part of the subjects are elected by the high school.

However, over the years, the student decides which to take with the mentality of getting the number of credits that the University asks for. Unlike Catalonia, there are no modalities, and students have the freedom to create their schedules. Furthermore, students only have a single shared subject, which is English class. Despite this, they are given the opportunity to select the type of class they want from the options provided by the high school.

Each grade does not always have the same subjects, but similar ones. All grades share a common characteristic: the subject areas that are established by the curriculum. Within each subject area, students can locate the specific subjects that correspond to their current grade level. BC high schools have the following subject areas:

1. Applied Design, Skills & Technologies

This subject area focuses on developing skills and knowledge related to technology, business education, home economics, culinary arts and information communications. There are subgroups within this area that cover subjects such as metalwork, accounting and culinary arts which are adapted for each grade from 10th until the end of high school.⁴⁴

2. Arts Education

The Arts Education curriculum promotes artful habits of mind through various courses such as Dance, Drama, Music and Visual arts. These subgroups contain subjects like Choral and Art Studio that are adapted to each grade level from Grade 10 until Grade 12.

⁴⁴ Ministry of Education and Child Care. "Curriculum and Assessment." *Province of British Columbia*, 9 Dec. 2021.

3. Career Education

The Career Education curriculum helps students pursue their career journey in meaningful ways through two main subjects: Career-Life Education and Career-life Connections, starting from Grade 10.

4. English Language Arts

The English Language Arts curriculum covers what students should learn in reading, writing and language skills from Kindergarten through Grade 12. In Grades 10 to 12, the focus is on subjects such as Literary Studies, Composition and New Media for both English and Indigenous languages.

5. Français langue première

The French Language Arts curriculum aims to educate students and empower them to make a positive impact on society. It consists of oral expression, new media, and writing classes from grade 10 until the end of high school.

6. French Immersion Language Arts

The French Immersion Language Arts curriculum outlines what students should learn from Kindergarten to Grade 12. In this program, students have mandatory classes like *Français langue seconde* and optional subjects such as Oral communication or Media studies.

7. Languages

High school students from Grade 5 to Grade 12 have the option of choosing one language out of a list of nine, including Spanish and Japanese. However, not all schools offer every language due to teacher availability.

8. Mathematics

Mathematics plays a vital role in our daily lives and is necessary for problem-solving. It has been an important part of human history, with subjects such as Foundations, Pre-calculus and Calculus being essential. As you progress to higher grades, more subject options become available within this area.

9. Physical Education & Health Education

The PHE curriculum encourages students to understand healthy living through subjects like physical education, active living, fitness and conditioning, and outdoor education in the last three years of high school.

10. Science

Science education is important for preparing future citizens. Students need core competencies such as critical thinking, problem-solving and ethical decision-making. Science 10 is the only science subject offered in Grade 10, but there are many options available in later years including Chemistry, Anatomy and Physiology.

11. Social Studies

Social Studies education aims to equip students with critical thinking skills for being active and informed citizens. In Grade 10, there's one Social Studies course; in Grade 11, two options are available: Explorations in Social Studies and Francophone History and Culture. However, when reaching the final course stage, more than fourteen alternatives become accessible.⁴⁵

⁴⁵ Ministry of Education and Child Care. "Curriculum and Assessment." *Province of British Columbia*, 9 Dec. 2021.

4.1.3 Schedules

Catalan Schedule:

Monday	Tuesday	Wednesday	Thursday	Friday
CATALAN deNicolàs, Josep	ECONOMY Mesonero, M ^a Jesús	ECONOMY Mesonero, M ^a Jesús	MATHEMATIC S Gonzalo, Santiago	SPANISH Campos, Àngels
SPANISH LITERATURE Peña, Pilar	PHILOSOPHY Viedma, Raquel	ART HISTORY Calsina, Blanca	ART HISTORY Calsina, Blanca	HISTORY Pérez, Albert
ECONOMY Mesonero, M ^a Jesús	SPANISH LITERATURE Peña, Pilar	MATHEMATIC S Gonzalo, Santiago	ECONOMY Mesonero, M ^a Jesús	MATHEMATIC S Gonzalo, Santiago
ART HISTORY Calsina, Blanca	HISTORY Pérez, Albert	SPANISH LITERATURE Peña, Pilar	HISTORY Pérez, Albert	SPANISH LITERATURE Peña, Pilar
ENGLISH Uña, Robert	ART HISTORY Calsina, Blanca	SPANISH Campos, Àngels	PHILOSOPHY Viedma, Raquel	PHILOSOPHY Viedma, Raquel
TUTORY Pérez, Albert	MATHEMATIC S Gonzalo, Santiago	ENGLISH Uña, Robert	ENGLISH Uña, Robert	CATALAN deNicolàs, Josep

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In Catalonia, each school chooses a different schedule for every grade and every year. My school's schedule is the same for the whole year, the subjects do not change.

On the table, it is shown that I have six school hours, from 8 a.m. until 14:30. During this time the school schedule includes two breaks of about 15 minutes each. In addition, each subject is about 1 hour long.

⁴⁶ Table extracted from my actual schedule

According to the curriculum, the schools must devote time from the collective hours, on subjects, to the realization of projects that are significant to students, with a transversal and globalizing approach that promotes, among others. Additionally, educational institutions should offer flexible working hours that comply with existing regulations, in case the student presents special situations.

When arranging the collective schedule for subjects, it is crucial to create learning environments that are collaborative, open, and transversal. These environments should permit personalization of learning experiences and enable students to work on various tasks and activities concurrently to cater to their diverse interests. For that to be successful, each educational institution creates every year a different schedule for each grade and teacher. But every school has an essential rule given by the Government that has to be followed, the number of hours that each common subject and elective has to be taught.

Every high school student should receive a total of 30 teaching hours per week. The number of hours and variety of subjects change over the years, but some stay the same for the six high school years (in Catalonia's case the first four are obligatory). The table provided below shows the amount of time that is required for teaching each of the common and elective subjects to students in grades 11 and 12 (1st and 2nd course of Baccalaureate):

SUBJECTS	1st	2nd
Catalan and Literature	2	2
Spanish and Literature	2	2
English	3	3
Physical Education	2	
Philosophy	2	
History of Philosophy		3
History		3

Tutory	1	1
Research project		*
Compulsory subject of modality	3	4
Subject of modality	3	4
Subject of modality	3	4
Annual elective (1st period)	3	
Trimestral elective (2nd period)	3	
Trimestral elective (3rd period)	3	
Trimestral elective ODS		4
TOTAL	30	30

* Must be started preferentially during the first course and submitted mandatorily during the second year and no time load.⁴⁷

British Columbia's schedule:

Underneath, my last year's schedule from the first semester at Mark R. Isfeld, Comox, BC:

Monday	Tuesday	Wednesday	Thursday	Friday
MARKETING AND PROMOTION 11 Chase, Lisa 506	LIFE SCIENCES 11 Green, Larry 100	PRE-CALCULUS 11 Janzen, Greg 106	CULINARY ARTS 11 Williamson, Tammy 300	FLEX DAY
TEACHER	TEACHER	TEACHER	TEACHER	

⁴⁷ "Currículos En Las Comunidades Autónomas." | *Ministerio de Educación y Formación Profesional*. Accessed 3 Aug. 2023.

ADVISORY Duncan, Linsay 512	ADVISORY Duncan, Linsay 512	ADVISORY Duncan, Linsay 512	ADVISORY Duncan, Linsay 512	FLEX DAY
PRE-CALCULUS 11 Janzen, Greg 106	CULINARY ARTS 11 Williamson, Tammy 300	MARKETING AND PROMOTION 11 Chase, Lisa 506	LIFE SCIENCES 11 Green, Larry 100	FLEX DAY
LIFE SCIENCES 11 Green, Larry 100	MARKETING AND PROMOTION 11 Chase, Lisa 506	CULINARY ARTS 11 Williamson, Tammy 300	PRE-CALCULUS 11 Janzen, Greg 106	FLEX DAY
CULINARY ARTS 11 Williamson, Tammy 300	PRE-CALCULUS 11 Janzen, Greg 106	LIFE SCIENCES 11 Green, Larry 100	MARKETING AND PROMOTION 11 Chase, Lisa 506	—

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In British Columbia, each high school chooses its schedule. In my case, studying at Mark R. Isfeld, a secondary school from the Comox Valley in Vancouver Island, my schedule had the same shape both semesters and the only thing that changed were the four subjects of the semester.

The school starts at 9 am and from Monday to Thursday it ends around 3:10 pm, however on Fridays, the school ends at 13:42. Each day the students have 4 subjects plus the TA (Teacher Advisory), but on Friday without the TA.

From Monday to Thursday, the TA is around 15 minutes long, and each subject is around 1 hour and 15 minutes long. Friday is called *Flex Day*, which means that the classes become shorter, between an hour and less; that the students do not have TA; and that they can leave the school earlier or stay until the normal leaving time to do homework at school or talk with teachers. In addition, on Friday the subject schedule changes every week, it is not fixed.

⁴⁸ Table extracted from my last year school's schedule

As well, every day has a break for students and teachers. The break is around 30 minutes long. It is used as a lunch break where students and workers eat before the school day ends. It is made after the two first subject hours, plus TA.

In BC's schedule case, there is no set amount of hours required for each main subject in high schools in British Columbia. However, the Ministry of Education offers guidelines for the number of credits necessary to graduate. Because students typically need to earn a specific amount of credits in different subjects to receive their high school diploma. The credit requirements may differ among schools and districts, so it's recommended to consult with the school or district for the latest and most accurate information on graduation credit requirements.

As it is seen, Catalonia's curriculum has a specific and obligatory table about the number of hours for each subject that every school from the province has to follow. Whereas, British Columbia's number of hours is focused on the graduation requirements.

4.1.4 Qualification system

Catalonia's system:

Normally, politicians, to reflect educational change, have the habit of changing the grading system. This system is essentially a representation of a teacher's evaluation, which is translated into numerous grades that are compiled into an end-of-year report card. Those marks that used to be from 1 to 10 in high school (from grade 7 to 10), now in Catalonia can only have 4 values:

<i>Assoliment Excel·lent (AE):</i>	Meaning that the student has received the highest grade because of his/her exceptional work.
<i>Assoliment Notable (AN):</i>	Meaning that the student has been remarkably successful.
<i>Assoliment Satisfactòri (AS):</i>	Signifying that the student has achieved a satisfactory level of proficiency in the subject.
<i>No Assolit (NA):</i>	Implying that the student has failed to meet the requirements for passing the subject.

Parents with children studying in Catalonia will receive a year-end report card that categorizes competencies into subjects and areas. In addition to this, two transversal competencies, namely, personal and social competence and digital competence, will also be included. To clarify, parents will continue to see subjects such as Spanish, Catalan, English, mathematics and social sciences as single, differentiated marks, but without numbers.

In a school that still follows a subject-based approach, each teacher will assign a mark for their respective area (NA, AS, AN or AE). Then, all the teachers will come together to determine the grade for the two transversal competencies. However, schools that are project-based and transversal will have different methods for grading each area.⁴⁹

⁴⁹ Joan. "Evaluación Competencial y Las Notas de La Eso En Cataluña." *Evaluación Competencial y Las Notas de La ESO En Cataluña*.

British Columbia's system:

The Secondary School Report Card for British Columbia collects various objective measures of school performance into a single document that is accessible to the public. This allows parents, school administrators, teachers and for sure, students to analyze and compare the performance of individual schools. In addition, parents and school administrators use the results to identify areas of academic performance of the student in which improvement can be made.⁵⁰

From Grade 7 to 12 teachers value each student with the method called letter grades. In total, there are 11 letter grades with which the student can be graded in each subject, starting from letter A, which is the highest grade. The grades used by British Columbia high schools are developed below:

A	(86-100%) Excellent or Outstanding Performance in relation to learning outcomes.
B	(73-85%) Very Good Performance in relation to learning outcomes.
C+	(72%) Good Performance in relation to learning outcomes.
C	(60-66%) Satisfactory Performance in relation to learning outcomes.
C-	(50-59%) Minimally Acceptable Performance in relation to learning outcomes.
I	No demonstration of minimally acceptable performance in relation to learning outcomes in this reporting period.
F	No demonstration of minimally acceptable performance in relation to learning outcomes for the course.
W	Student has withdrawn from the course.
SG	Standing Granted. Acceptable level of performance though normal requirements not completed.
TS	Transfer Standing. Standing is granted based on records from an institution other than a BC school.
RM	Requirements Met (for use with Graduation Transitions only)

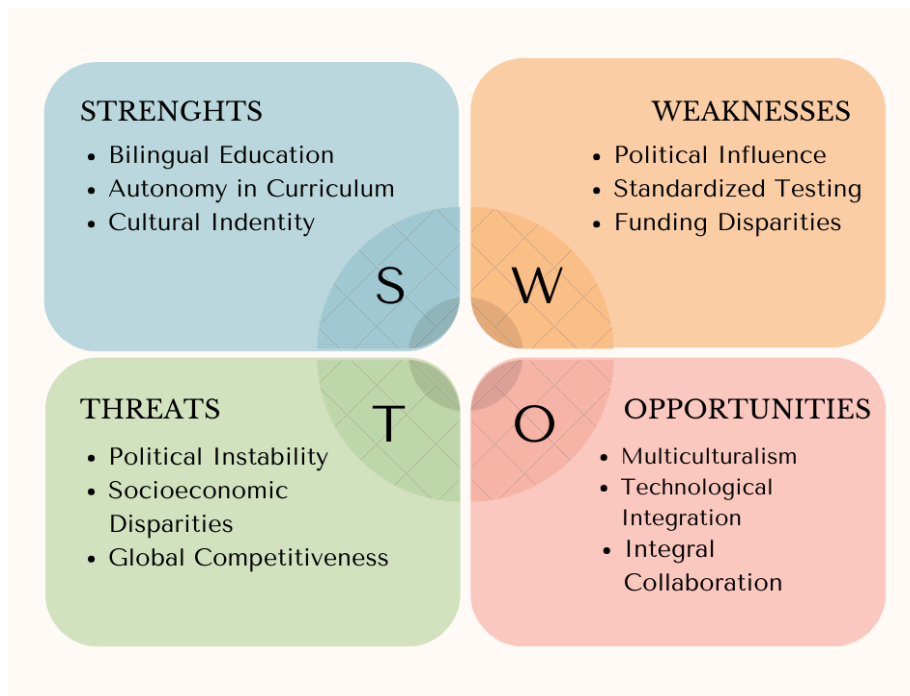
⁵⁰ Mark R. Isfeld Report Cards.

Furthermore, at the end of each year, semester and half of the semester, apart from the letter grade shown as itself or in a percentage, the student is graded for his/her work habits. The work habits section has four grades, having Excellent (E) as the highest one. These grades are explained below:

EXCELLENT (E)	<p>Responsibility: demonstrates an industrious work ethic, ready to work and learn.</p> <p>Cooperation: a class leader exemplified by a high degree of positive and meaningful participation initiated by the student.</p> <p>Independence: a keen and enthusiastic learner actively seeking out personal growth and learning opportunities.</p>
GOOD (G)	<p>Responsibility: all assignments turned in, ready to work and learn.</p> <p>Cooperation: works well with other students and teachers, participates in class in a meaningful way.</p> <p>Independence: a self-directed learner, takes appropriate initiative and responsibility for learning.</p>
SATISFACTORY (S)	<p>Responsibility: most assignments turned in, usually ready to work and learn.</p> <p>Cooperation: usually works well with other students and teachers.</p> <p>Independence: often requires direction.</p>
NEEDS IMPROVEMENT (N)	<p>Responsibility: most assignments missing, frequently not ready to work and learn.</p> <p>Cooperation: does not work well with other students or teacher(s).</p> <p>Independence: needs one-on-one attention most of the time.</p>

4.2 SWOT Analysis

CATALONIA'S EDUCATION SYSTEM:



Analysing Catalonia's education system I could distinguish some points for each part of the SWOT analysis.

The education system's strengths are firstly, the bilingual education that is promoted; it provides students with the opportunity to become proficient in Catalan and Spanish. Followed by the cultural identity; the system emphasizes Catalan culture, history, and traditions. And finishing the section with the autonomy that Catalonia has over the curriculum, the province designs it.

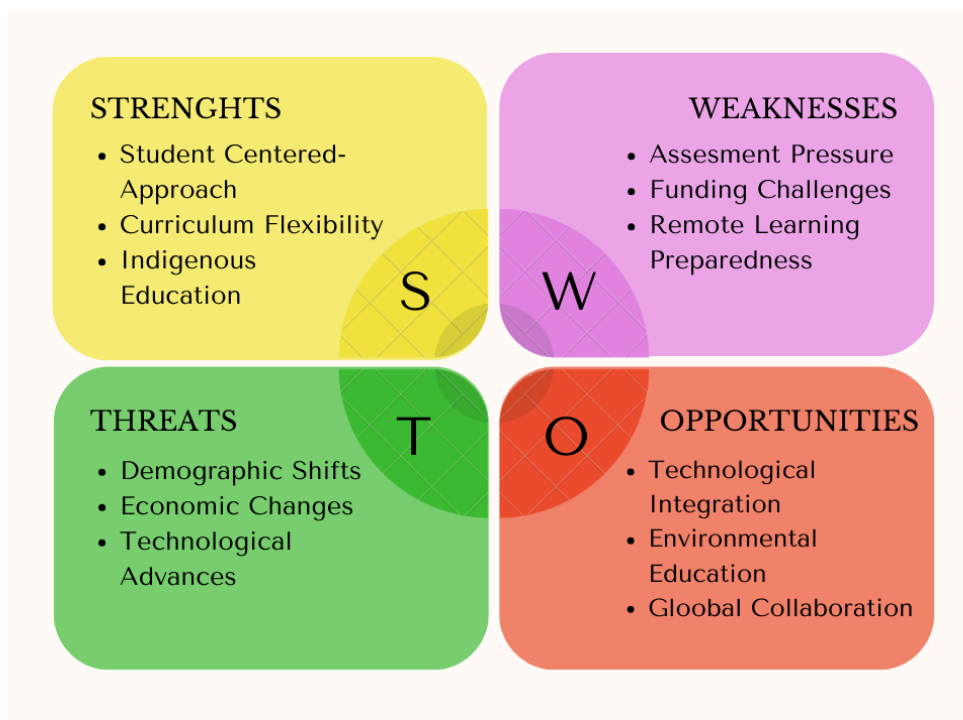
On the other hand, the system has its weaknesses. I would highlight that politics have a big influence on it; political debates lead to occasional changes in curriculum. In addition, I believe the system is extremely focused on exam preparation rather than fostering another type of learning. The last weakness, is the fact that there can be disparities in funding public and private schools, which might affect the quality of education.

Then talking about the system's threats, I highlighted three as the most noticeable. Initiating with the political instability, mentioned previously, which affects the stability

of the education system. Then the socioeconomic disparities, potentially perpetuating inequality in access to quality education, connecting with the previous point; and the global competitiveness, too.

Finally, observing the opportunities, and the advantages of the system. Starting with multiculturalism, the diverse population in the province offers the chance to create a system that embraces all cultures. Continuing with technological integration, integrating technology effectively can prepare students for the digital age. Finishing with international collaboration, an important point, because Catalonia can connect with other countries and provinces to improve.

BRITISH COLUMBIA'S EDUCATION SYSTEM:



Analysing British Columbia's education system I could highlight the following points of each SWOT section:

Opening with its strengths, mentioning that BC's system focuses on student-centered learning, aiming to meet their needs. Another important point, the curriculum flexibility, due to the design every school is able to adapt their programs to local contexts (local history...). The last point, the Indigenous education, which is being integrated over the time.

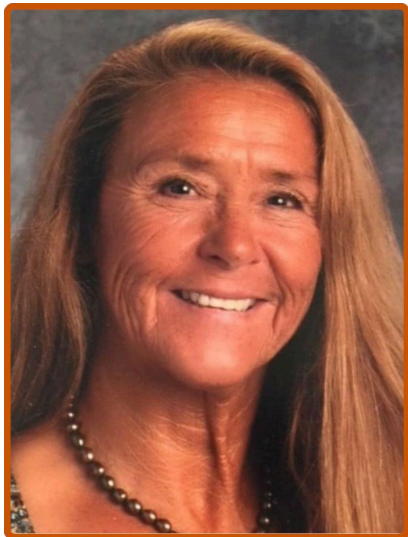
On the other hand, as the system has its strengths it also contains weaknesses. Starting with funding changes, which can impact infrastructure, resources, program availability, etc. Continuing with the assessment pressure that influences the learning environment. Finalizing, the remote learning preparedness, a learning system which was seen during the COVID.

Thirdly, the threats of the education system. I would highlight the fact of the education system adapting to new students in case of the demographics. Also, the economic changes can impact the funding of schools. Finalizing with the rapid technological advances, because technology offers opportunities but, it presents challenges, too.

However, for every threat, there is an opportunity, like technology integration. Also, environmental education, to foster ecological awareness. Finally the global collaboration, collaboration between international partners.

4.3 Life story of an Indigenous person

In the previous section called **3.3.1 The Impact of Europeans explorations and colonization in Canada**, residential schools are clearly explained. After writing all, I realized it could be engaging to have someone telling her/his story about that generational trauma created by them. I was lucky because in my school an Anishinaabe woman is working there. Followed by this introduction it is found in her speech, where she talks about part of her family suffering due to residential schools, her being bullied, her nowadays and more.



“My name is JoAnn Rastoule and I work for the school district in the Comox Valley. I work in the indigenous education program and my position is called NI Nuksala, in the language of the people who live in this area who are called Kuakua Kiwok. Nuksila is a knowledge keeper and NI means many knowledge keepers.

So my job, if you want to call it that, is to work in the schools, to bring relationships into the schools and conversation about the history of indigenous peoples in this country and what we're doing to get stronger, to bring ourselves forward, to take our rightful place in this country, which of course is our country.

I was born in 1956 in a community in Northern Ontario. The town is called Sturgeon, and the community that I come from as a person and my tribal connection is called Okekinda in our language. Okekinda's translation is that where I live, there's a body of water and there are rocks that show themselves when the sun is really high in the summer and the water evaporates.

In the rocks are some little bowls that are formed by the water erosion and we believe that they're very special to us and they help us to remember how lucky we are to be able to be on the water. And we actually give gratitude to the water when

we go on it. Although I grew up in the community of Sturgeon Falls because there were no stores and no school on my reserve, my family moved off much before that.

You need to understand that in the history of Canada, we have a very dark time that came as part of the colonialism energy that came. And that dark time caused a lot of disruption to our people. My mother, my father and my grandparents experienced a lot of that disruption, precisely my mother and my father. Both of them were taken from their families and placed in what we call boarding schools. But in Canada, they're called residential schools. And so both my mother and father had some very serious unfortunate childhoods in those places where they were prevented from speaking their language. Having any identification with being Indian, that is what they call us in this country. We're not Indian, so we know the Indians come from India. I am AnishaaNabe. So my mother and father had a very hard life. My mom is still alive and you could still see to this day how much damage did to her and she's tried her best.

So Sturgeon Falls, where we were growing up, it's a very hard place to live in. I'm happy to say right now it's not like that, It has changed a lot. But when I was going to high school and elementary school, it was very hard for me and for my cousins. There was a lot of discrimination. There's a lot of violence towards us. I would get hit and punched and just things like that. Because I was an Indian. I didn't understand any of that. When I was a child, I didn't like it, obviously. And I would just look at people that did that to me and wonder why? Why are they behaving that way?

Well, they had been taught that Indian people, us we were called Indians, that somehow we weren't as good as they are. Somehow we weren't as smart. Somehow we just didn't belong. And so we call that racism. That's how racism starts. You label people, right? So we were labeled.

My identity growing up wasn't good. I didn't feel good about being an Indian because it never brought me anything good. And it was very traumatic. Like, I had lots of trauma growing up as well. My father would be in prison a lot because he was a very violent person. He'd been hurt so much when he was younger in school, there was a lot of abuse, all of the ones that you can imagine, right? And we know that now. I

didn't know that about him. So he was in a lot of pain. I didn't know that about him. So he would drink and he would fight and he would go to jail. I really used to really wonder about that. Why did he do that? Because when he didn't drink, he was such a good person. Well, lucky for me and for him, he was able to quit drinking at a certain point in his life.

And so my mother's pain was to withdraw and she couldn't really mother us. So I didn't have a mother. She just couldn't do all the things that mothers do and it was very unusual.

I became a young adult and I took care of everything. I was ashamed of my parents because I thought, well, why are they like that? It's so embarrassing, you know. It wasn't until I got a little older and I started asking questions and people started telling me about the history of Canada. So lucky for me, even though as I was growing up, all that was happening, my grandmother was always in my life. And she raised me truly. She couldn't read or write, but she was amazing. So I would watch her and I'd be like, how does she do all this when she can't read or write? And yet she was so confident in who she was. So she taught me to be a little more confident, and she demonstrated to me that you could do something. You just have to decide to do it, and you do it, you know?

She asked me to please go to university. She didn't know what it was called. I want you to go to school where all the doctors and the lawyers go. When I went, oh, that's university. I was so scared to go. But at the same time, I wanted to because I had to figure this out, to have a better life. I went to school and I was terrified, I had not learned life skills. But people were very kind. They helped me. And no one cared that I was an Indian. It seemed people would look at me and go, ooh, you have a really interesting look, What are you? When I'd be like, I'm going to tell them I'm an Indian, what's going to happen? I'm an Indian from Canada and oh, that's amazing. And I'd be like, what? Because in Ottawa where I moved, there were people from all over the world, so that they were much broader in the way they could see the world, right, compared to that little town. So that was very good for me. So I made some friends from other countries and I was fascinated by them. I heard a friend from Thailand

saying he was very proud of being Thai. And I'd be like, why are we not proud? Like, what's the disconnect?

I became very curious then. Well, lucky for me, I was living in our nation's capital. So the people that were already fighting for our rights and our recognition, they came to the university and they recruited me and my friend David. We're the only two indigenous people in the entire university back in the 70s, right? And they said, you need to come and work for us. And I went, who's us? And it was we now call them the Assembly First Nations and they're like our national organization. And I was like, but I hardly knew anything. And they went, you'll learn.

So my first job, it was very amazing because it was as if I was handpicked for this. My first job was to do some research to find out why we as indigenous people struggle so much and we use substances we drink and possibly do lots of drugs to medicate ourselves because we're in so much pain. And I was. That was perfect for me because I needed to know that from my own family, right? So as I started doing the research, I realized we don't even know who we are. Everything was taken away from us, our land, our culture, our language, our way of life. Ah, even the way we want to call ourselves our names. No, we don't recognize those names as real Christian names because the Christian Catholic faith was very strong. I could hardly stay, go to sleep because I was always so wondering about so much. I had to be careful with that because when you become passionate about something, you have to always remember to take care of yourself. After leaving some bad habits, my life sort of started to ooh, sort of fell in place. I worked in the area of research, trying to figure out what our history had done to us. I worked in the area of health. I was very interested in health. I wanted to know why we weren't allowed to do our own spiritual practices. What are our beliefs?

We must have had a way of teaching. So I found out all those things. It was really quite exciting. And I started doing a ceremony called the sweat lodge, which is kind of like a sauna in the dark on the earth. It helped me so much in my life because it made me get grounded literally on the earth, and it helped my body sort of align

itself. It's very hard and it takes a lot of your energy. But I enjoyed the time that I was there and then I was ready to go and I wanted to have my children.

Then, I knew I wanted to be a mom. So I gave everything up. I quit everything and I moved here to Vancouver Island. I married into the people from here, mostly from Alert Bather

called Qua Quacky woke people. And we were married in a traditional ceremony in the big house. My parents came out, it was beautiful. My mom was just like, this is a real marriage because she had never seen an indigenous one.

Dad and I had three children. We chose to give our children Indigenous names. Very scary to do that. So we did that, but we gave the children each one name that was English in case they had to use it and no one changed their names. They all still have their names. So that was pretty nice to see and I dedicated my life while I was a stay at home mom to culture and spiritual practice.

I decided to take a break. I worked for indigenous education. I felt it was really important for all young people, all young people to learn about us because you know, you live in Kanata, not Canada. You live in Kanata, which is in our language. And it means the village, the dwelling place, and it's in the language of our people, our neighbors. I became a counselor because I wanted to do some work in that area as well, to understand our emotions, just to be a stronger person. That came to that. And then I came back to Indigenous education. Now I work in this program and what I really like now is that I see the things that are happening. It's just so fast. Now, we do the land acknowledgment, which we didn't do before. We've always done it, but in the schools. And so I see that in the next while, in the next couple of decades, so much is going to change."

4.4 Interviews

As one of the practical parts for the research work I decided to interview teachers and workers from my school in the Comox Valley and my school in Catalonia. I found it very interesting; it was impressive to see different and similar points of view in questions which have the same background and objective.

Ms Mather's, current Social Studies teacher in Mark R. Isfeld:

What is your name and from where are you from?

My name is Alyssa Mather and I am from Comox, BC

Which is your current profession? How many years have you been dedicated to it and in which places around Canada have you worked?

I'm a teacher and I've been a teacher for 21 years. I have taught in the Comox Valley my whole teaching career, so I've left and worked elsewhere. But for teaching, it's only ever been here in the Valley normally.

Normally which courses do you teach?

Normally I teach Social studies 10. In the past, I've taught Genocide Studies 12, History 12, Law 12 and Psychology 12, Humanities 8 and Social is 9.

Talking about social study courses, could you explain which topics are treated during the curses? And if there are blocks, European history and indigenous?

In Social Studies 8 there is information about pre-contact cultures. In Social Studies 9, there are curriculum connections to exploration, European exploration and early settlement and colonization of North America. And so there's quite a lot of opportunity to talk about the impacts of colonization and those relationships. And then Social Studies 9 also can include the development of Canada as a state. So the impact of Canada expanding across the Prairies and affecting the First Nations, the effects of the Indian Act, which included the establishment of residential schools. So that can all be touched on in Social Studies 9.

Social Studies 10 is the grade where I would spend a lot of time talking about residential schools and intergenerational trauma and celebrating Indigenous success and resilience. So that's of course where I do like a full unit that really goes into more depth about the causes and consequences of residential schools and the long-term, immediate and long-term impacts. In Socials 11, not so much, because that's a course that doesn't really.

What are your main goals as a teacher for a student to learn about history?

My main goal as a teacher for students to learn about history is that history doesn't repeat itself, but there are echoes and or there are ripples that are similar. And so the cause of some events can lead to consequences that are long lasting and we often see patterns and I think it's really important in this day and age to address. Power imbalances to address groups that haven't had representation in the way history has been shared in the past. So to ensure that many voices are represented and acknowledged, I think it's important to recognize them as a social justice thread. Furthermore, I think it's important to try and have students connect to see the relevance to their own lives.

How would you explain the method in which history is taught, referring to the order in which events are taught? Would you make any changes, which changes and why?

Well, in British Columbia, the BC curriculum is somewhat chronological, although the curricular competencies are sort of broad. So I think sometimes there are circumstances where the same events can be taught in the same grades. One year after the next and that's kind of a communication issue that we need to work out amongst teachers. I think NBCA a lot of the curriculum is addressed through the historical thinking concepts. A lot of our outcomes are to explore cause and consequence, to analyze different perspectives, to look at continuity and change throughout history, and to look at primary documents. So we kind of have these six historical concepts and we organize content around ensuring that those skills are developed through our explorations of those different topics.

At school, I have been taught with an eurocentrism vision of history, maybe it's because I live in Europe. I am curious to know how you learn history and if you were taught with a similar vision of history?

Yeah, I mean, I was definitely taught. I think most Canadians were taught a more Eurocentric version of history for sure, for a really long time. And now I think there's more effort to explore a global perspective and indigenous perspectives, but that's only in recent years. So this is really a transition time, I think.

At the moment, do you think there have been more changes around how history is taught and if students have started to learn different points of view inside history? Because as far as I know, in this school district they have introduced English first peoples, and that could be helping.

I do think that there's been a lot of changes in how history is taught.

So the English First Peoples doesn't focus just on the history, but it's embedded in it, in parts of it. I think for sure the new, it's not super new anymore, but the new British Columbia social studies curriculum tries to recognize that we learn different points of view or different perspectives, but acknowledge those whose voices have not been represented enough in the past.

A lot of marginalized groups are now getting some more representation, but there's lots of work to be done in that area for sure. I think some of the classes lend themselves better to that than others, but it's encouraging and I think most teachers who teach social studies in history see the importance.

Knowing that you are a history teacher, do you know if in history courses teachers make references to the Indigenous past? Or if you make some references?

I know for sure there's an effort to be included in Social Studies 8 and 9. There's opportunity and most people would include Indigenous content about the history of Canada and the impacts of colonization. In Social Studies 10. There's just a lot of opportunity there.

I think it does depend though on the interests and passions of the classroom teacher because they can choose to expand on certain learning outcomes or content like competencies or they can choose to not cover things in as much detail. So I think we are encouraged to ensure that we include not just content but also Indigenous ways of learning into our courses. So while we might not explicitly say like, here's some learning about Indigenous history, there's a lot of Indigenous ways of learning about things that we try to embed as well.

Would you give more space in history classes to explain deeply about indigenous history? Do you think their history should be taught worldly? Do you think there is something wrong in the education system about this topic?

That's so interesting because in our curriculum, as far as I know, like in elementary school, there's a lot of Indigenous, especially local culture, and local First Nations culture working into what our students are learning. So my children learn quite a bit about local Indigenous history and culture.

They learn a little bit of quack while they're learning a few words. They embrace it. And so I'm not surprised that places in other parts of the world don't talk about it, because even here it's something that is just starting to get traction to have people. Include more, but I think it is so important because this is the only place in the world, yeah, that these languages in this culture exist. It doesn't. It's not like it's gone elsewhere and spread and there are communities living somewhere else. This is it.

To conclude, do you think in the future they should talk about that?

Definitely, definitely. I think that it's never like we just have to do it. The sooner the better. It should be included. It should be known about. And especially because what happened here is like colonialism. Yeah. And is the result of actions in Europe and motivations and those impacts.

We talk a lot in some of my classes about how even though it wasn't us living today who made those choices, we are responsible for trying to help set things right, to help build relationships, to help ensure that there's cultural respect and that there's learning and also it is honored. You know that. We give more space to that so that we can ensure that it can continue to grow and thrive.

Òscar Ruiz, ex history teacher in Francesc Macià:**What's your name and where are you from?**

My name is Oscar Ruiz Bañuelos. I come from Barcelona but I live in Sant Feliu de Llobregat.

What is your current profession? How many years have you dedicated to it and in what places and schools in Catalonia have you worked?

I'm a high school teacher of social science at the ESO, and History at the Baccalaureate. I have been teaching, first as a substitute, with years without practicing for cuts, then as an interim and now as civil servant. Total over 9 years. I have taught primary classes at CEIP Banús de Santa Coloma de Gramenet and CEIP Maria Ossò de Sitges. At the concert, I gave lessons to Mollet del Vallès. The Hospitalet de Llobregat School of Adults. In secondary school, I have taught classes at IES Miquel Tarradell in Barcelona, IES Llobregat in Hospitalet de Llobregat, IES Montgròs and IES Can Puig in Sant Pere de Ribes, IES Escola Industrial de Sabadell, IES Torre in the Palau de Terrassa and during 7 courses at IES Francesc Macià de Cornellà de Llobregat.

Normally, what courses do you teach? Could you explain what topics are covered during classes and courses? What if there are blocks, European history and history of Spain?

I take ESO lessons and High School. I've been giving more 3rd and 4th ESO and 2nd High School classes. In 1st ESO, apart from Geography gives History: Prehistory, Ancient History: Mesopotamia, Egypt, Greece and Rome. There is a balance here between Europe and the rest of the world. 2nd of ESO gives Medieval History: from the European point of view, gives Medieval History of Catalonia and the peninsular kingdoms. The new curriculum also gives Modern History: the new geographical discoveries, the Renaissance, the Catholic Monarchs, the Spain of the Austries, Catalonia within the Hispanic monarchy, the Baroque and the crisis of the Old Regime. The rest of the world is only mentioned in geographical discoveries with

pre-Columbian civilizations in America prior to their discovery, the discovery of the African coast. Then in the 18th century with triangular trade between Europe, Africa and America. In the 3rd ESO course, Geography is taught. In the 4th ESO course, Contemporary History: French and industrial revolutions, liberal revolutions, imperialism and colonialism, on this subject we speak of other continents. After World War I, World War II. From Catalonia and Spain, the whole of the 19th century takes place: the War of the French, Carlist wars, the construction of the liberal state, the Revolutionary Sexennium, the Restoration and Catalanism. From the 16th crisis of the Restoration, the 2nd Republic, the Civil War and if it gives time to Francoism. The 1st Baccalaureate is an extension of contemporary history from the 4th ESO plus the Cold War, the decolonization and the modern-day World. Finally, in the 2nd of the Baccalaureate Contemporary History of Spain and Catalonia is taught, we must add from the 4th ESO theory the Francoism and the Transition until 1986, the entry of the Spanish State into the EEC.

What are your main objectives as a teacher for a student to learn about history?

The main objectives as a teacher for students to learn history, first that they know the causes of the main historical events, their development and their consequences, that our present has links to the past, we inherited from the past, not to memorize study facts without knowing why.

How would you explain the method in which history is taught, referring to the order in which events are taught? Would you make any changes, what changes and why?

As for the chronological method, it is most appropriate to understand history. The new curriculum skips the chronological axis and seems serious to me because you have to have a chronological order to better understand historical facts.

I'm curious to know how you learned history and if you were taught with a Eurocentrism or a similar vision of history.

I learned History in high school with a Eurocentrist vision, also in the early stages of the career. In the last year, optional subjects such as Contemporary History of Asia

were incorporated. I also made Contemporary History of the Arab World. In the History of America, Professor Izard gave us a different view of the conquest and colonization of America, so I later made an optional rejection of colonization in America, a subject of the UB unthinkable in other universities in the rest of Spain for its criticism of the conquest and colonization of America.

At the moment, do you think there have been more changes around the way history is taught and whether students have begun to learn different points of view within history?

Now we are trying to give the curriculum a more gender perspective. I have trained in several co-education courses. In books and in the curriculum there is an attempt to introduce more women's history, although I think it is insufficient, the weight of patriarchy is very great and more women should be introduced into the history books. Sometimes to finish the thesis, some teachers skip these sections on Women's History. Each didactic unit adds digital exercises on gender perspective to the classroom if I see that the book lacks or is not well developed. Regarding Eurocentrism, although some sections of some didactic units have been introduced on other continents or civilizations, they are still insufficient.

To conclude, have you ever studied the history of Canada, its indigenous past?

I have not studied the history of Canada and its indigenous past. There is also a view as a center of American history within America specifically within North America. When I made History of America focused more on Hispanic America or the U.S. I made an optional Contemporary History of the United States, and Canada is not. What's happening in Canada is like the last Mohican. As in Europe, we know a great deal about the history of France, Great Britain or Italy, but we do not know about that of our neighbor Portugal, except when you talk about the great geographical discoveries of the 15th century when you talk about Philip II or the dictatorship of Salazar from the 1920s to the 70s, or about the Carnation Revolution that ended the dictatorship.

5. Conclusions

What has been exposed in my research project allows me to arrive to some conclusions:

When I started working on the research project I set myself a list of objectives to fulfill before the work had finished. Some of them are mentioned in the introduction like learning deeply about indigenous peoples and Canadian people and their culture, gaining knowledge about concepts from Spanish/Catalan history and how it is taught, learning about other people's points of view and experiences from both places throughout interviews, and knowing how to balance my life and school in Canada with this work. Now that my project is finished I look back and realize I am not the same person I was a few months ago. Every day I am a different person because life teaches me something different every time.

In September 2022, I started a new adventure, which meant to be a big change in my life. I was going to live and study abroad for a year, without seeing my friends and family every single day and at first, completely alone. I was not conscious of what I was going to live and neither of who I was going to meet. A year and a half later, I am conscious of what I lived, what I changed and what I learned. I am aware of the opportunity I had and I am pleased with myself because I took advantage of every moment with all the people. People made me feel at home and taught me lessons, not only about life but also about the country I lived in for a year. The knowledge that has been developed in the project like the takeaways after the three interviews, after the analysis and the theory and after the whole work; not just of what I did correctly but also, of all the errors I had.

I believe the method of work that I carried out was ideal for how I am. Although it is explained in detail in the introduction, my work is divided into two sections: Theoretical framework and Study case.

From what the Theoretical framework does, it was the part that took me more time and also the most abundant. Reading a huge quantity of articles or books was not

easy but at the same time, a lot of new information and concepts came into my life. This section is divided into parts, which are developed, but all of them have an internal connection to each other. Meaning that the sections explained in the Theoretical framework are a context path for when the Study case begins.

I focused this path on explaining further in detail concepts, which are in people's everyday lives but maybe people do not stop and think deeply about their meaning. I treated concepts like education, nationalism, colonialism, imperialism and eurocentrism. I believe it was convenient to define all the terms because other sections could be mentioned. Furthermore, the other sections were created with the idea of showing what has been defined and represented in the real world like which world history is taught in Catalonia and BC referring to the concept of **Eurocentrism**. Therefore, the Theoretical framework establishes a connection with each division of the section and makes the reader get to the practical part with a stronger knowledge to see the differences between each education system. As well, in the Indigenous peoples, part of this section shows that a story always has more than one point of view.

On the other side, the Study Case, is the practical section and it is divided into three sections: the comparison between the two education systems, the SWOT analysis and the interviews.

Looking into both education systems organizations, I could emphasize this part seems to be the one they are more similar, though there are points that make them different. Catalonia's system is divided into six, however, British Columbia's system is divided into five. Both systems have the same study periods for students, despite the ages in each period, which change depending on the country we are talking about.

Besides, Catalonia has a period called **Baccalaureate** and another called **Vocational education and training**. The Baccalaureate belongs to the high school period in BC, and in Catalonia, it does not. Additionally, Vocational education and training are just part of Catalonia's system (people who do not do baccalaureate can

choose this option), because in BC after high school the student only has the option to take a higher education course. Also, early education in Catalonia is divided into two periods and ends when the student is 6 years old, nevertheless, in British Columbia, it is not divided and ends when the student is 5 years old. As I said previously, their organizations are quite similar, some periods are named in the same way and end at the same time but others are not.

For what the curriculum does, here the differences are more notable. British Columbia's curriculum is based on something, on the three words: know, do and understand. It is focused on students in the ways they think and grow looking at what life is. For that to be achieved, the curriculum is based on three essential skills: core competencies, essential learnings and literacy and numeracy. These skills are developed to learn deeply and to achieve what the curriculum aims, wanting to change and innovate as much as possible. Also, in this case, BC chooses its curriculum, because in Canada each province does it in education.

However, Catalonia's curriculum is based on a law (LOMLOE), which orders a curriculum for the country but with specific characteristics for each community, but not each province has a curriculum like in Canada. Catalonia's one is not focused on students' education looking at life, it has a focus on which skills and knowledge should the student have by the end of each course.

I consider that both curricula are different but not completely. Both are disparate in what they are based on and how they are elaborated, but I find a likeness in their focus. I contemplate a focus on students in BC's curriculum and Catalonia's curriculum, too. This focus, in one case is more about life and in the other one about knowledge, but in the two of them, the central point is the students.

Moreover, this comparison section has three last important aspects of an education system: subjects, schedule and grades.

Starting with the subjects, I could find two similarities. In both places, there are a few subjects in which students are taught with similar topics and subjects that are named in the same way. The second one is that students choose subjects based on what

they want to study in the future. Although, I could find some distinctions. In British Columbia when the student gets older the number of subjects increases and he/she has more options. On the other hand, in Catalonia students have almost the same number of subjects, there are changes, but normally the non-elective ones are the same until the student gets to Baccalaureate and Higher education. Then the difference between each other is not as big as I thought it could be.

Continuing with the schedule from each system, I can say they are identical talking about their schedule division, because their schedule is divided into the same school days, each system has five school days. Catalonia's schedule looks like the whole year, meaning there is not a subject change, nor a time change. Nevertheless, BC's schedule is different each semester talking about subjects, but the time structure is equal to the whole year. In the first semester, the student has four subjects; in the second semester, the other four. Additionally, in British Columbia the students normally have four to five courses a day, depending on the grade; but, in Catalonia, students normally have six (all focused on the high school period). Going back to the section where this topic is deeply developed and looking at the schedules, just looking at them I would say there are more differences than similarities, which have been just mentioned.

Lastly, the evaluation of the students through the grades. In this case, the two education systems are quite alike. In BC students are graded for their work but more focused on their skills grades, though, in Catalonia students are graded for their skills but more focused on their work. I believe this happens because in BC the variety of subjects is higher than in Catalonia, but also there are more practical subjects. In Catalonia normally the subjects are more theoretical than practical. Furthermore, an important characteristic to highlight is that each country's grades are named differently because their first language is not the same, and not every country's grades are named in the same way. But for what this section does both education systems are similar and fewer differences are found.

Another part of this Study case is the SWOT analysis, in which each system's strengths, weaknesses, opportunities and threats have been identified. These have

been deeply explained in the SWOT analysis section, but I am going to compare the two SWOTs.

In the analysis, I found a resemblance or more between strengths, weaknesses, threats and opportunities. Starting with the strengths, both education systems are characterized by the presence of cultural identity, because Catalan's system contains Catalan history and traditions and BC's system can adapt the content to each community integrating indigenous education too. Continuing with weaknesses, both education systems have funding problems. In Catalonia's case, there are problems funding public and private schools and in BC's case, there can be problems with infrastructures, resources, etc, if the funding changes.

Additionally, they have threats concerning the economy of each country. In British Columbia, if the economy is poor, the founding will struggle. In Catalonia if economic disparities appear the education will lose quality. Lastly, the opportunities both have, are based on technology. Nowadays, technology is a big part of people's everyday lives and in school is taking part time by time. These were the correspondences I found, but in the SWOT analysis, there was more diversity, as explained in its section.

During the research project, I found almost the same number of similarities and differences, which have been exposed previously in this section. Therefore, I consider both education systems are not disparate, nor indistinguishable. Maybe they have more likenesses in some aspects because I had a strict thought that made me have my eyes closed. I thought both educational systems had more differences than similarities, from what I experienced in Catalonia and Canada; but my thought is not right at all and I am glad I could open my eyes to look at the reality.

Ultimately, the last Study case section is composed of three interviews, in which I got to talk to people and this time the knowledge came orally.

I had the opportunity of making the first interview with an Anishinaabe woman from my high school in Canada. I learned a lot about one of the millions of people that suffered as she and her family did. The aim of this interview being part of the project

is to try to share an experience connected to the indigenous peoples section in the theoretical framework and show people a real case because sometimes they feel the situation is not as important or serious as it is.

Moreover, I had the chance to interview two of my teachers, one from British Columbia and one from Catalonia. These interviews made me realize that two countries can be similar but at the same time, they are not, a similar thought that came with the education system comparison. Going back to the eurocentrism part from the Theoretical framework, in both teachers' cases there was a Eurocentric point of view in the World history they learned as students.

With the teacher from Catalonia's interview, I can affirm that eurocentrism is still present while students are taught World history; because one of the big points is that Catalonia is part of Europe. However, Canada is not part and has never been part of this continent, but according to what my Canadian teacher said, she learned World history also from a Eurocentric point of view. Nowadays the situation is changing in British Columbia and I witnessed a part of the changing process. British Columbia is adding Indigenous education to its program, which treats Indigenous culture, customs and history (it was deeply explained in the Indigenous section from the Theoretical framework). This change is allowing students to see different points of view in history, and although they will still be taught World and Canadian history with a eurocentric view, they will be learning Indigenous history which involves similar events as World and Canadian history does.

Continuing with the topic but focused on the whole research project, I have studied for some months with the development of this project and I concluded that the history taught in Catalonia and British Columbia has a eurocentric point of view.

Summing up, Catalonia is part of Spain and that means it pertains to Europe. On the other hand, British Columbia is a province in Canada that pertains to America. Explained this way, at first it could seem history is taught from different points of view, but it's not.

Talking about Spanish history taught in Catalonia, at some points in the history of the country, nationalism is present because some events happened. However, it is present colonialism, imperialism and eurocentrism, too. The first two because most of the history, not just Spanish History, is based on conquering other places. Last term, as it has been said before, Spain is in Europe. Europe is considered a developed continent, if not the most developed one. For that reason, I feel normal that in Spain World history is taught with a eurocentric view because it is part of Europe. And why would they change versions of stories making the countries from other continents more important than them? Spain does not need that, this country is developed and the continent is developed too.

However, Canada is not part of Europe and in BC students learn World history from a eurocentric point of view. In Canada's history, the terms colonialism, imperialism and eurocentrism are present in its story. As it has been deeply explained in the project, Canada was affected by both colonialism and imperialism. That made Indigenous peoples lose their cultures, their essence. From one day to the other, everything changed for them. Europeans were the ones that made that drastic change in their lives. They came without any consent and they imposed their laws, etc. That made the country start to get a European form. Canada has a connection with Europe, concretely with the United Kingdom, because its king is the same king Canada has. Moreover, the arrival of Europeans made education change, and they started to teach about their achievements, making Canada's history (Indigenous history) disappear and bringing that history with a eurocentric point of view. Nowadays, Indigenous peoples are trying to bring back their stories, and it will take time to get everything they want back.

The research project's sections are connected, and exploring each of them made me come to a conclusion. Now, with all concrete evidence, I reaffirm that in Catalonia and British Columbia World history is taught with a Eurocentric point of view.

Finally, I will return to the objectives' topic. With what has been explained I affirm proudly that I have achieved the objectives mentioned previously and the most important thing, answering my hypothetical question. However, there is one last

objective left, showing what I learned and making the people who read my work open their eyes to all the new concepts and situations they did not know before. However, this objective will be reached soon.

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The 4.3 and 4.4 sections of these pages contain three interviews I have had the opportunity to realize to three amazing people. Starting with Joanne Rastul, who I had the pleasure of listening to her life story and trying to let the people know about her and her past, through this project. I would always be thankful for all the trust, due that usually these compromises are more confidential.

Following this incredible Anashinabee woman, we have another two interviews with two social studies/history teachers. Firstly, I had the pleasure to have a conversation with Alissa Mather, who was my teacher for a year in Canada.

Secondly, another pleasure to talk with a teacher I had for two years in Spain. Both conversations have helped me to learn more about different points of view and to link concepts from two people from two different countries. I feel they have made me gain a lot of knowledge.

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