

Coffee and Conversation

Supporting Indigenous Learners



LEN PIERRE
CONSULTING



Coffee and Conversations
with Nadine and Twyla

Session 4 – Indigenous pedagogy

Len Pierre Consulting

- LPC Website:
<https://www.lenpierreconsulting.com/>
- LPC YouTube channel:
<https://www.youtube.com/@lenpierreconsulting>
- LCP Podcast on Spotify:
<https://open.spotify.com/show/58QRdHYguAqUS6wl7oiljk?si=b7e9148fcb544186&nd=1&dlsi=ae0a115be14a4ec8>



Territorial Acknowledgement





Final session:

Introduction – Who are we and what do we bring to conversations related to supporting Indigenous learners and their families. *How Are We Doing Report. 1701 Funding.*

Building relationships - with Indigenous learners, their families, land-based Nations, and Indigenous organizations that support families

Culturally safety – what is it? How can schools incorporate it to improve communications with all stake holders.

Indigenous pedagogy – What is it? What is culturally safe pedagogy?



Intention Setting

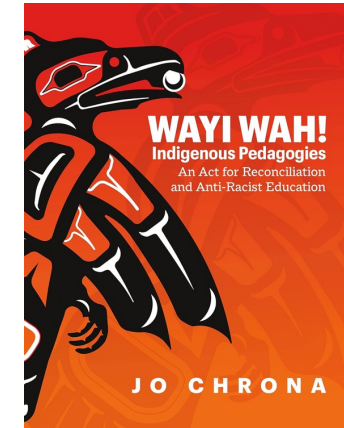
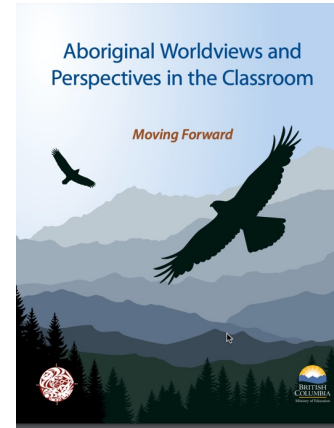
Our intention is to create a *safe space* for the exchange of knowledge, to have honest conversations, and to support one another so that we can support Indigenous learners.

We come with an open heart and open mind.

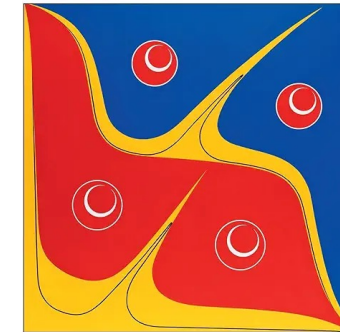
We ask that we respect the confidentiality of students and families in any conversations. No names please.

Before we start, we want to share some resources that were used for this presentation.

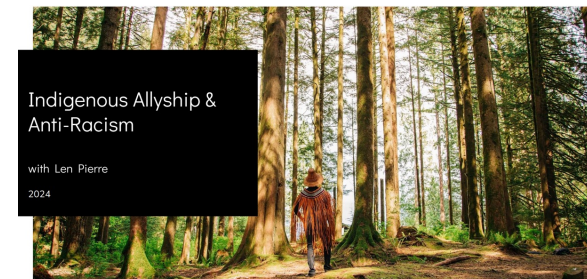
Personal experiences by both Twyla and myself are also included.



**Potlatch
as Pedagogy**
Learning Through Ceremony



Sara Florence Davidson and Robert Davidson



What is Indigenous pedagogy?

Indigenous pedagogy is the method and practice of teaching that incorporates Indigenous world views. It is:

- **Personal and holistic** (body, mind, and spirit)
- **Experiential** (learning by doing, observing, participating)
- **Place-based learning** (Indigenous communities are deeply connected to their traditional territories – intimate knowledge of these territories and view land as their teacher)
- **Intergenerational**
- **Ceremony**
- **Languages**

Indigenous pedagogy values Indigenous knowledge systems and oral traditions.

Dr. Jo-Ann Archibald

Using narrative practice, or storywork as described by Q'um Q'um Xiiem (Dr. Jo-ann Archibald, Stó:lō), Indigenous pedagogies highlight the interconnectedness of all living things. Through oral traditions, stories, and land based teaching, education using Indigenous pedagogies supports a holistic learning environment, and teaches about the relationality of people, plants, animals, and environment.

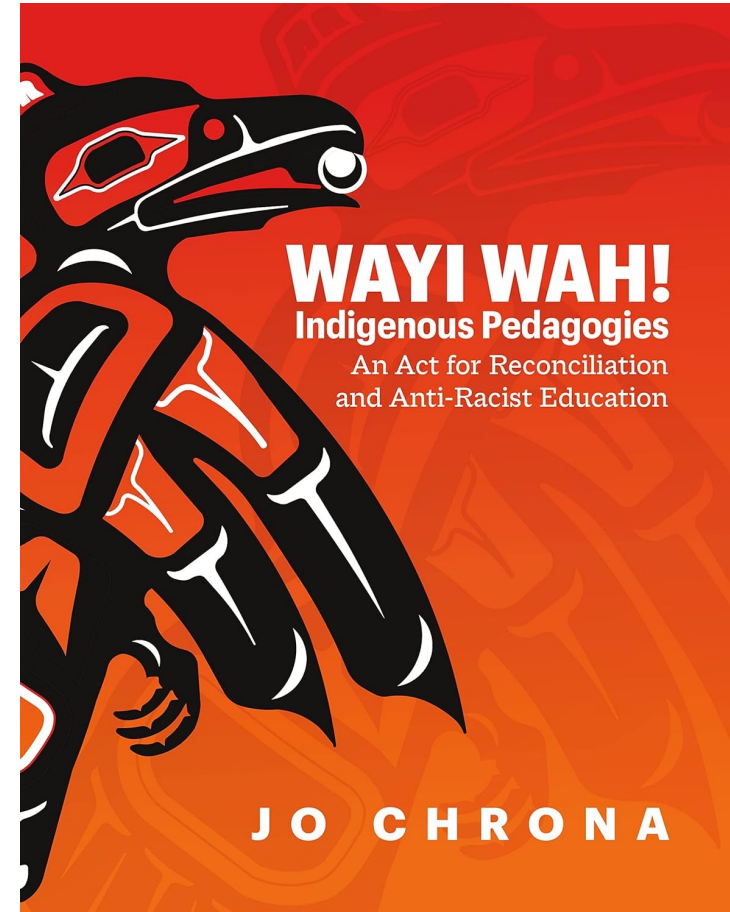
[https://www.lib.sfu.ca/help/academic-integrity/indigenous-initiatives/icrc/indigenous-knowledge#:~:text=Indigenous%20pedagogy%20\(or%20the%20method,37\)](https://www.lib.sfu.ca/help/academic-integrity/indigenous-initiatives/icrc/indigenous-knowledge#:~:text=Indigenous%20pedagogy%20(or%20the%20method,37)).



Let's look at some of the resources

Why Nadine like's this book:

- I trust and respect for the author. Her breadth of knowledge relating to Indigenous education is outstanding. She is a gifted presenter and if you have read this book, you'll see she is a gifted writer.
- She speaks from experience. Jo worked has a high school English teacher. She has worked extensively with FNEC and developed the most comprehensive website related to the First Peoples Principles of Learning.
- Not only do we hear Jo's voice but we also hear the voices of non-Indigenous educators. Their voice and experiences make this book very relatable.



Most chapters include:

- Jo's personal reflections
- *Reflection questions* for readers (which makes it a fantastic book for book studies).
- *Taking action* suggestions (for everyone; for classroom/learning environments; for educational leadership)
- Resource suggestions: *Read* (books, articles), *listen* (podcasts) or *watch* (online video suggestions).

What we can take from her book:

Before we can do things differently, we need to:

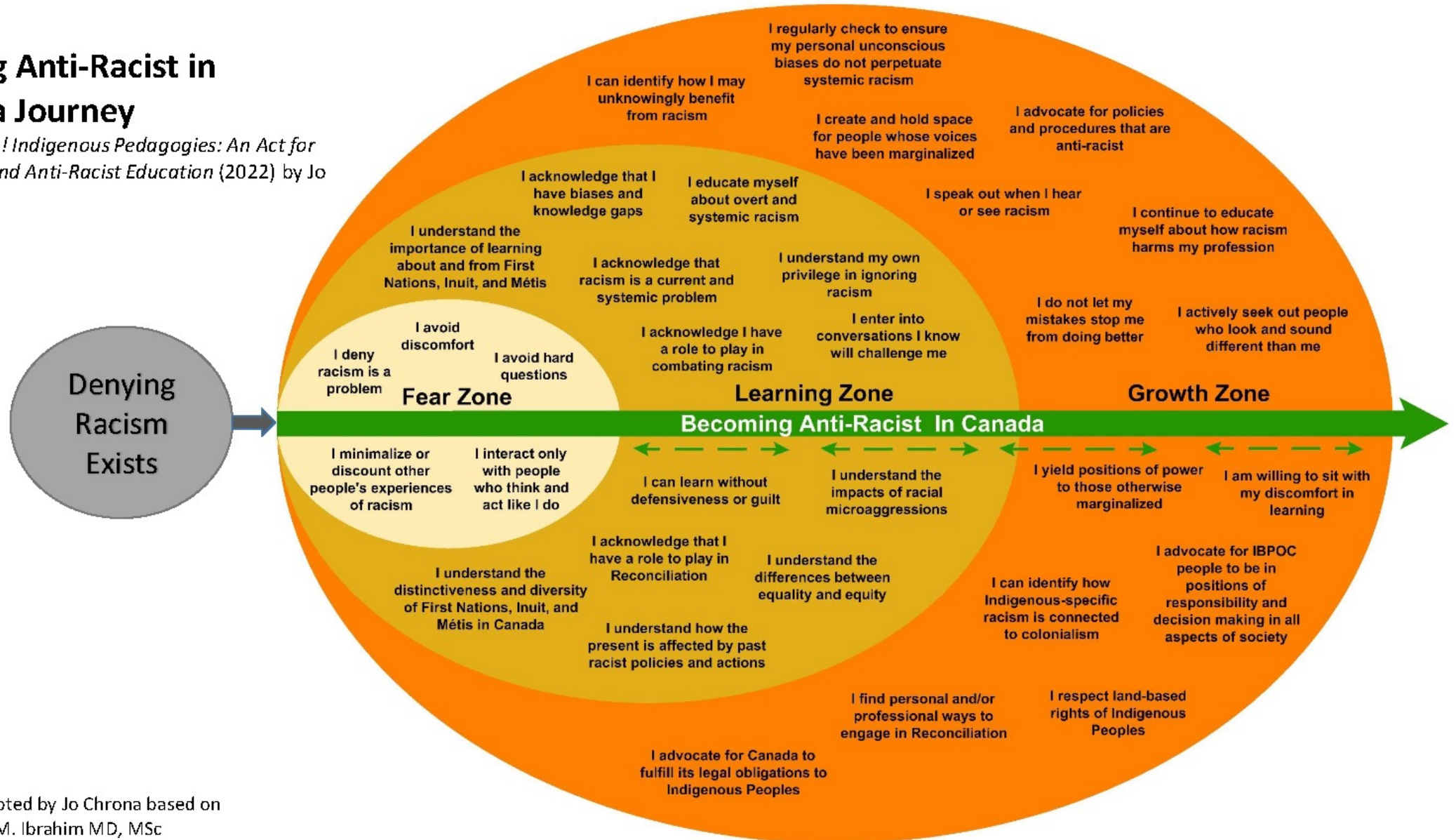
- examine our own biases
- acknowledge racism exists
- be willing to confront racism
- understand the differences between equity and equality

Examples:

- Culture of low expectations for Indigenous students.
- “We treat everyone the same.”
- “The fact that he is now coming to school every day is a huge gain!”
- “It’s not possible to embed Indigenous content or Indigenous knowledge into math or science.”

Becoming Anti-Racist in Canada: a Journey

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



Idea/graphic adapted by Jo Chrona based on work of Andrew M. Ibrahim MD, MSc

Before we can do things differently, we need to acknowledge epistemic racism exists.

Epistemic racism manifests in various ways:

- Epistemic racism is the valuing and devaluing of knowledge systems of specific cultures (e.g. valuing western knowledge over Indigenous knowledge).
- Epistemic racism is valuing written histories and dismissing oral traditions
- Epistemic racism is excluding Indigenous world views
- Epistemic racism is using curriculum content that marginalizes or misrepresents the contributions, histories, and perspectives of racial and ethnic minority groups.
- Epistemic racism is allowing a culture of low expectations for Indigenous learners to continue
- Epistemic racism exists when there is a lack of representation (few to no Indigenous teachers, administrators, and district level positions).

Her perspective on Indigenous-informed pedagogy:

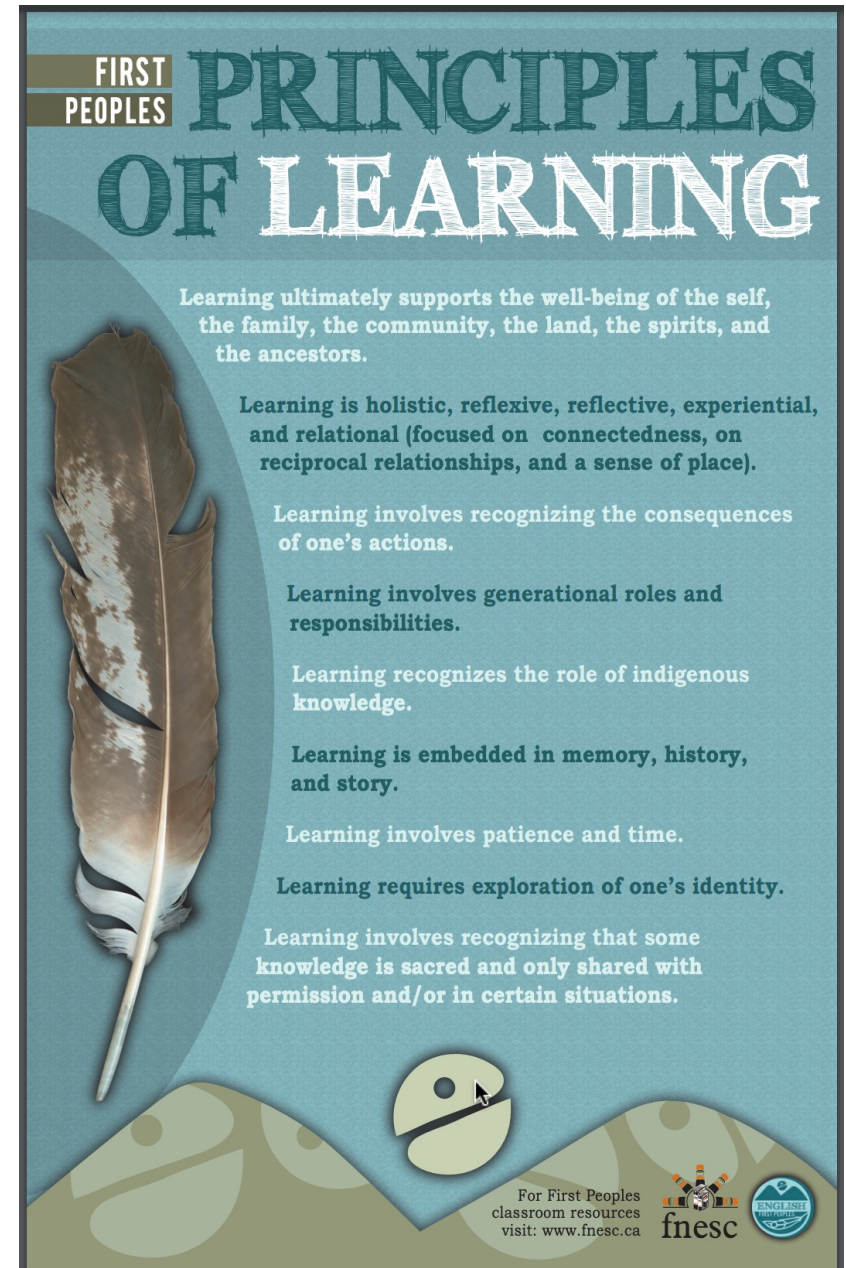
An Indigenous-informed pedagogy is a framework that reflects Indigenous knowledges and understandings about effective teaching and learning processes and environments that Indigenous Peoples in Canada have had since time immemorial. Prior to colonization, education was relationship driven and connected to the land. It was complex, learner-centred, and rigorous; it valued authentic learning experiences and was contained within the Indigenous languages spoken across the land. Pg 116

- Moving From “Learning About” to Learning From”

Chapter 5 relates specifically to the FPPL.

Chapter 6 relates to authentic Indigenous resources.

<https://firstpeoplesprinciplesoflearning.wordpress.com/>



FIRST PEOPLES PRINCIPLES OF LEARNING

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

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

Learning involves recognizing the consequences of one's actions.

Learning involves generational roles and responsibilities.

Learning recognizes the role of indigenous knowledge.



Learning is embedded in memory, history, and story.

Learning involves patience and time.

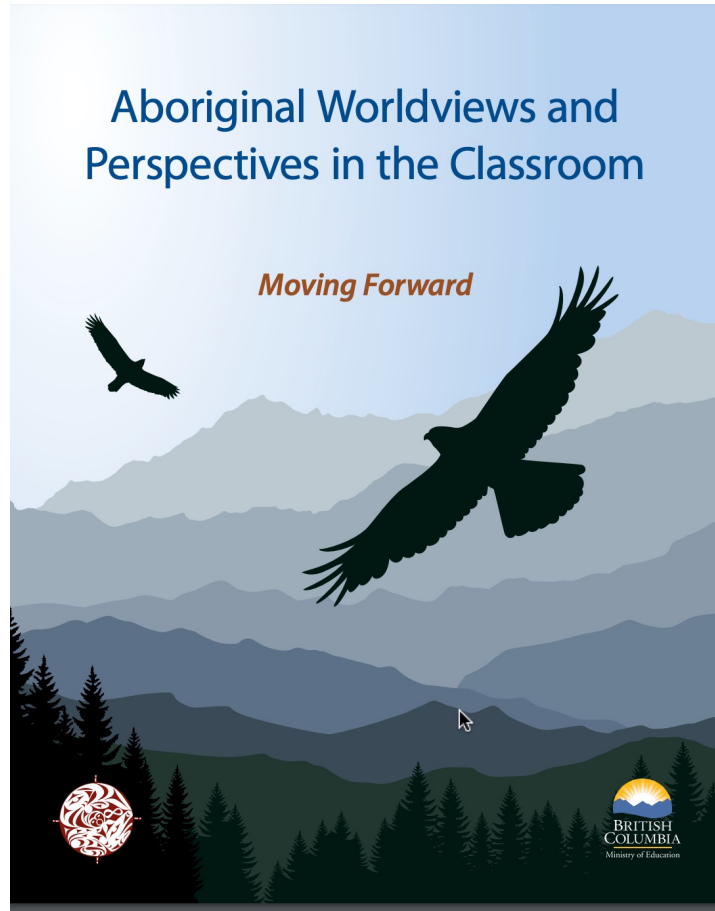
Learning requires exploration of one's identity.

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

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



Let's look at another resource



Two themes are central to the notion of Aboriginal education for all learners:

- **strengths-based, learner-centred practice** This begins with educators knowing their students as individuals and configuring instruction to connect with their interests and build on their strengths to engender confidence and enjoyment in learning. For more on this, see “A Positive, Learner-Centred Approach” in the section of this document on Attributes of Responsive Schooling.
- **overcoming racism Racism needs to be acknowledged and addressed proactively.** This can be done through – explicit instruction/discussion – messaging within the school environment – teacher modelling – correction of factually faulty generalizations about history and peoples – situation-specific challenging of thoughtless comments that reinforce negative stereotypes – corrective intervention to address racist put-downs and other hurtful behaviours. (pg. 12)

Aboriginal World Views and Perspectives in the Classroom

Characteristics of Aboriginal Worldviews and Perspectives

Learning is holistic and we need to focus on connectedness and relationships to oneself, family, community, language, culture, and the natural world.

participant, Tsaxis

Learning is holistic and we need to focus on connectedness and relationships to oneself, family, community, language, culture, and the natural world.

participant, Tsaxis

Each characteristic is unpacked



Awareness of History

Implications for Educational Practice

- Ensure that any focus on the history of Canada and Canadians or on Canadian social studies include reference to the experience, situation, and actions/perspectives of Aboriginal peoples, in all periods studied (including and up to the present).
- Avoid reliance on colonial-era secondary sources (i.e., 20th century and earlier texts and resources) for accounts or explanations of topics, events, trends involving Aboriginal peoples. Where possible, use contemporary sources created by or with the involvement of Aboriginal contributors.
- When referencing Aboriginal content, give learners a chance to work with locally developed resources (including local knowledge keepers) wherever possible.
- Use accurate, specific historical facts and explanations to counter racist and stereotypical generalizations about Aboriginal peoples in Canada.
- When correcting inaccurate half-truths and generalizations, focus the correction on the ideas, not on the students who may have been misled into believing and expressing them.

*Haida word for “teach” is sk’ad’ada
Base word is sk’ad’a which means “learn”
It is impossible to teach without learning.*

Learning emerges from 9 principals

- Strong relationships
- Authentic experiences
- Curiosity
- Occurs through observation
- Occurs through contribution
- Occurs through recognizing and encouraging strengths
- Honours the power of the mind
- Honours history and story
- Honours Aspects of spirituality and protocol

Potlatch as Pedagogy

Learning Through Ceremony



Sara Florence Davidson and Robert Davidson

Can you see similarities the these 3 resources?
There are some commonalities to them.

Time to Talk

- Clayton – bullying (not listening)
- Registration for K (turned away because parent was missing 1 of the many forms needed).
- Created a form to track Indigenous students – tie this into FSA's why data matters – shares what is being done, what is not being done
- Forms SD42 – tracking students academic
- Parents unaware of child not getting a Dogwood – school completion certificate.

Final thoughts