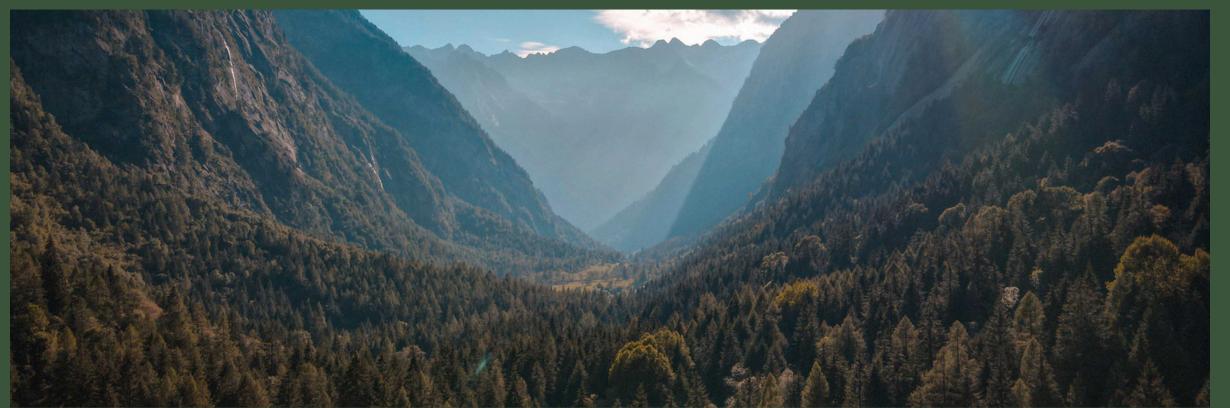
PRESENTED BY: ANNEKE, CHANTEL, GILLIAN & KATELYN

+ PHILOSOPHIES+

LEARNING RECOGNIZES THE ROLE OF INDIGENOUS KNOWLEDGE







LAND ACKNOWLEDGEMENT

WE RESPECTFULLY ACKNOWLEDGE THAT WE ARE ON THE UNCEDED ANCESTRAL TERRITORY OF THE SECWEPEMC NATION, WITHIN SECWEPEMCUL'ECW, THE TRADITIONAL LANDS AND WATERS THAT HAVE BEEN CARED FOR BY THE SECWEPEMC PEOPLE FOR COUNTLESS GENERATIONS. WE EXPRESS OUR DEEP GRATITUDE FOR THEIR WISDOM, RESILIANCE, AND STEWARDSHIP OF THIS LAND. WE ARE COMMITTED TO LISTENING, LEARNING, AND ENGAGING WITH INDIGENOUS WAYS OF KNOWING AS WE WORK TOWARD A FUTURE BASED ON RESPECT AND UNDERSTANDING.

CUR ROLES

SUMMARIZER/VISUALIZER - CHANTEL

PASSAGE PICKER/WORDSMITH GILLIAN

WEBBER/QUESTIONER ANNEKE

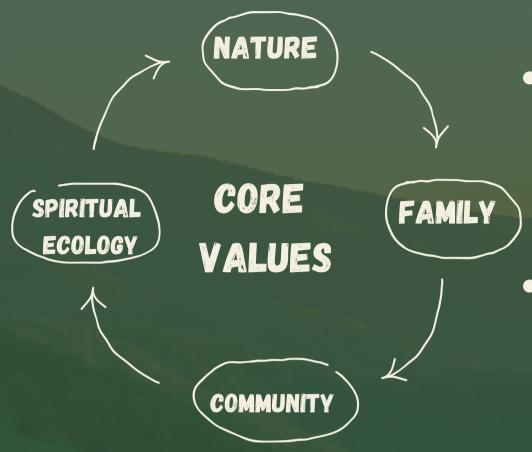
---- ACTUALIZER - KATELYN











 Despite there not being a translation for the term "epistemology" in any Indigenous language, many tribes share common traditions that integrate holistic principles and cultural ideals.

- Traditional Indigenous education fosters learning through active participation, understanding one's role and responsibilities, and prioritizing reciprocal relationships with the community—people, plants, animals, and nature.
- In contrast to Western education, which often compartmentalizes learning, Indigenous education integrates learning with daily life. It is deeply connected to the real-world experiences of both teacher and student.
- Through experiences, storytelling, and ceremonies, knowledge is continuously developed (lifelong learning), with sacred knowledge passed down through generations

CAJETE EXPLORES
INDIGENOUS EDUCATION
AND WAYS OF
KNOWING, IDENTIFYING
NATURE, FAMILY,
COMMUNITY, AND
SPIRITUAL ECOLOGY AS
CORE VALUES WITHIN
INDIGENOUS CULTURES.

"EDUCATION IN THIS CONTEXT BECOMES EDUCATION FOR LIFE'S SAKE (CAJETE, 2005)".

KEY COMPONENTS OF TRIBAL EDUCATION...

EXPERIENTIAL LEARNING	STORYTELLING	RITUAL OR CEREMONY	DREAMING	TUTORING	ARTISTIC CREATION
Learning by seeing or doing	Learning by listening and imagination	Learning through initiation	Learning through unconscious imagery	Learning through apprenticeship	Learning through creative synthesis

Cajete, 2005, p.4

HELP FOSTER A PROFOUND CONNECTION AND DEEPER UNDERSTANDING OF LIFE THROUGHOUT EACH STAGE

FOUNDATIONS OF TRIBAL EDUCATION

Environmental: Emphasizes the deep connection to the land that goes beyond survival, it is a reciprocal relationship

Mythic: Myths go beyond storytelling, they are guiding principles that provide life lessons

<u>Artistic:</u> Creative practice documenting experiences, communicating emotion, and passing down knowledge through a visual medium

<u>Visionary:</u> Rituals and ceremonies that allow individuals to connect with the spiritual world

Affective: Connects an individual emotionally to the learning, the community, and the land

<u>Communal:</u> Education is social, reciprocal, and on-going at all stages of life, prioritizing the best interests of the tribe

Spiritual: Cultivates deeper meaning and purpose through connection to the spiritual world

THESE FOUNDATIONAL ELEMENTS COMPLEMENT ONE ANOTHER IN A WAY THAT ENABLES INDIVIDUALS TO LEARN USING ALL THEIR SENSES (LISTENING, OBSERVING, EXPERIENCING, AND CONNECTING SPIRITUALLY), CULTIVATING WHOLENESS, DEVELOPING A STRONG SENSE OF IDENTITY, AND FINDING PURPOSE.



CAJETE URGES READERS TO RECOGNIZE THE CRUCIAL NEED TO REVITALIZE INDIGENOUS EDUCATION, ESPECIALLY DURING THIS TIME OF ECOLOGICAL CRISIS.

BY SHARING ANCESTRAL WAYS OF KNOWING, WE CAN ADDRESS MODERN DAY CHALLENGES WHILE PRIORITIZING CULTURAL PRESERVATION, COMMUNITY BUILDING, AND ENVIRONMENTAL CONSCIOUSNESS FOR GENERATIONS TO COME.





PASSAGE PICKER TWO PASSAGES

"IN EXPLORING THE TRIBAL FOUNDATIONS OF AMERICAN INDIAN EDUCATION, WE ARE REALLY TRACKING THE EARLIEST SOURCES OF HUMAN TEACHING AND LEARNING. WHAT THESE FOUNDATIONS HAVE TO TEACH US IS THAT LEARNING IS ULTIMATELY A SUBJECTIVE EXPERIENCE TIED TO A PLACE: ENVIRONMENTALLY, SOCIALLY, AND SPIRITUALLY. TRIBAL TEACHING AND LEARNING WAS INTERTWINED WITH THE DAILY LIFE OF BOTH TEACHER AND LEARNER. TRIBAL EDUCATION WAS A NATURAL OUTCOME OF LIVING IN CLOSE COMMUNION WITH EACH OTHER AND THE NATURAL ENVIRONMENT." (P.71)

"IN SHORT, THIS FOUNDATION (MYTHIC) REPRESENTS THE TRIBE'S WORLDVIEW AND,
THROUGH THE PROCESS AND STRUCTURE OF STORYTELLING, PRESENTS THE SCRIPT FOR
TEACHING, LEARNING, AND PARTICIPATING IN THE STORIES THAT GUIDE A PEOPLE.
ULTIMATELY, ALL EDUCATION IS THE EXPRESSION OF SOME SORT OF STORYTELLING."
(P.74)

3 VOCAB WORDS

EMBODY

TO MAKE TANGIBLE, BODILY, OR CONCRETE FORM TO AN ABSTRACT CONCEPT

THE GIRL EMBODIED GOOD SPORTSMANSHIP ON THE FIELD.

REVITALIZE

TO GIVE NEW LIFE TO DRINKING LOTS OF WATER CAN REVITALIZE WHEN YOU'RE FEELING TIRED.

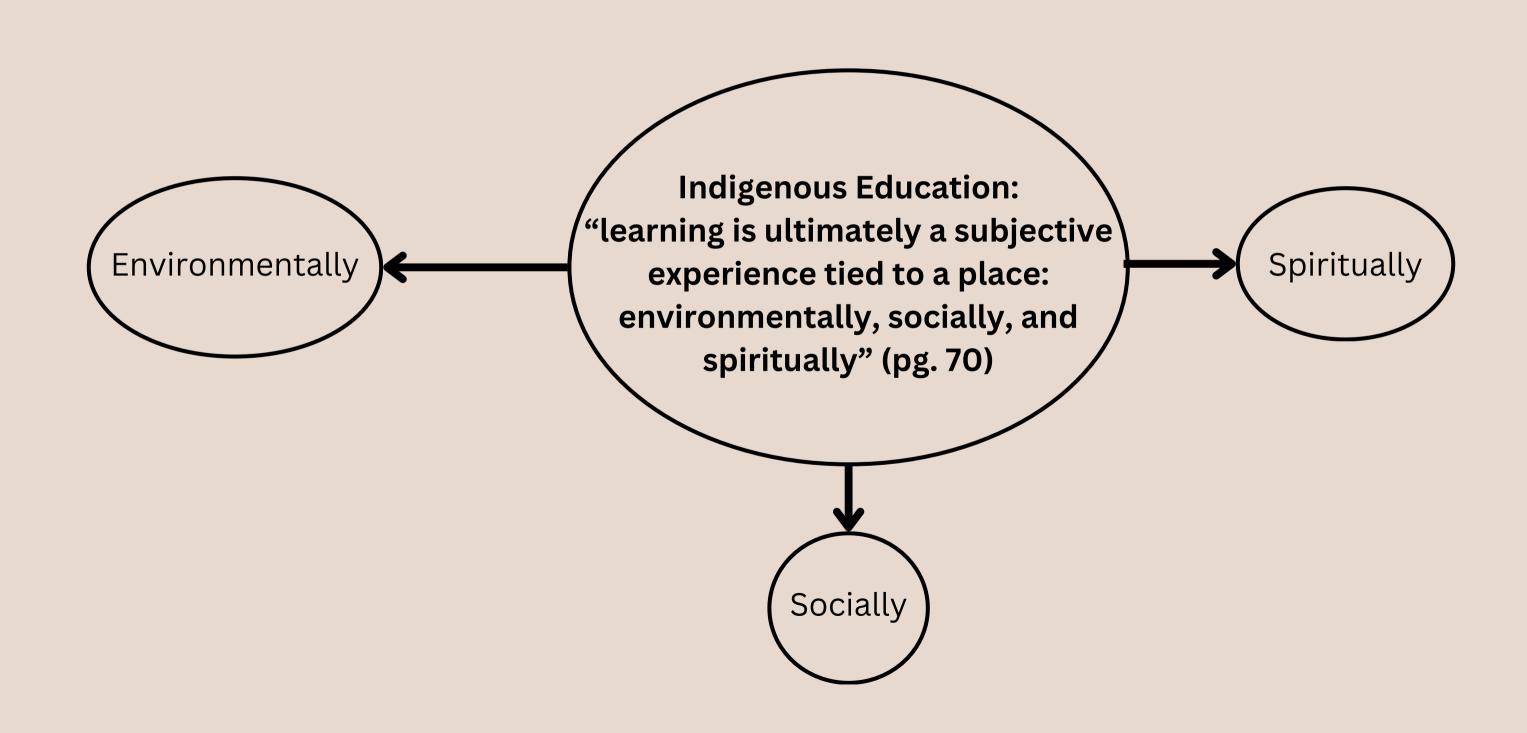
PERPETUATE

TO CAUSE TO CONTINUE OR PREVAIL

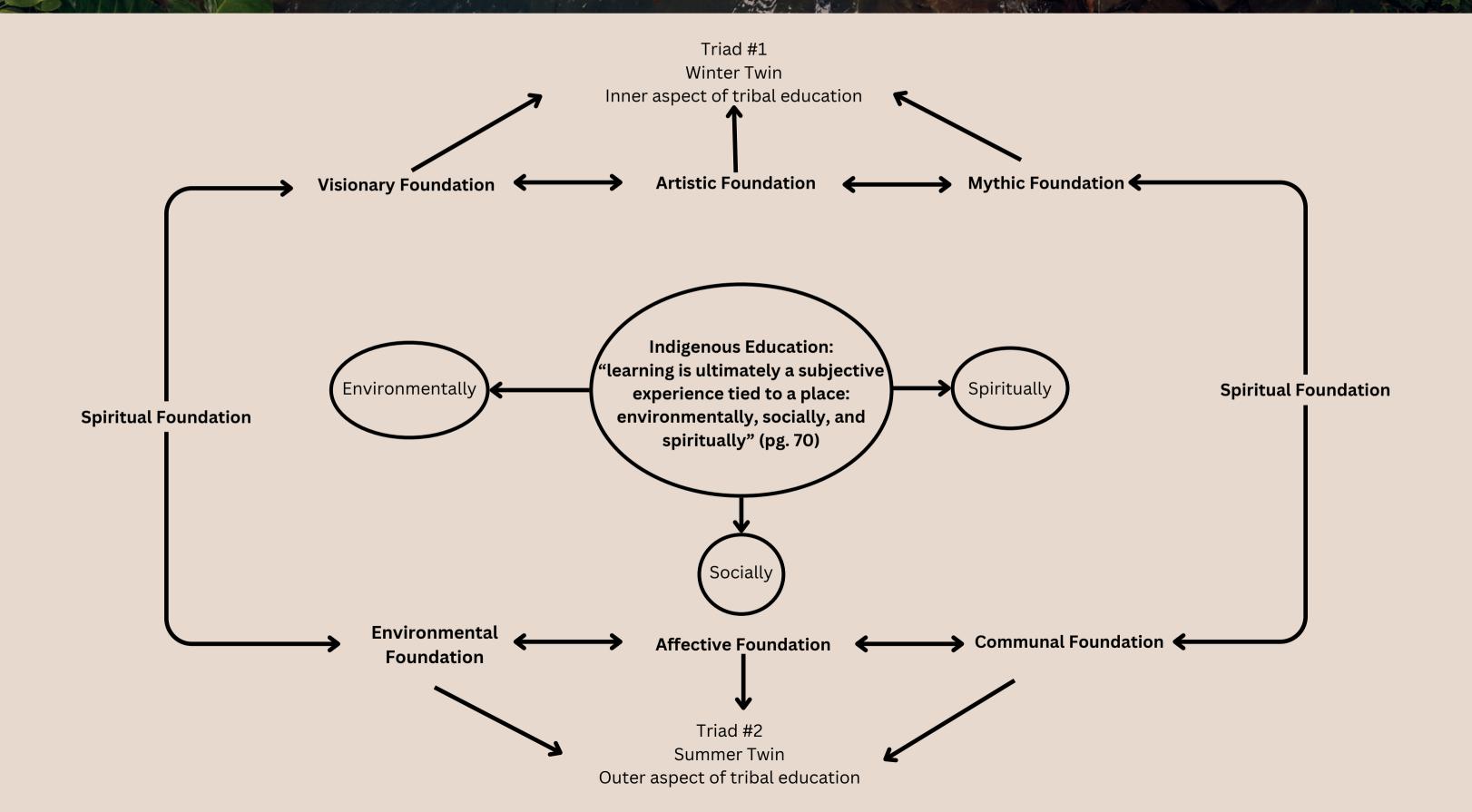
SHARING FAKE NEWS ON THE INTERNET CAN PERPETUATE FALSE IDEAS, SO ITS IMPORTANT TO CHECK YOUR FACTS BEFORE YOU POST.



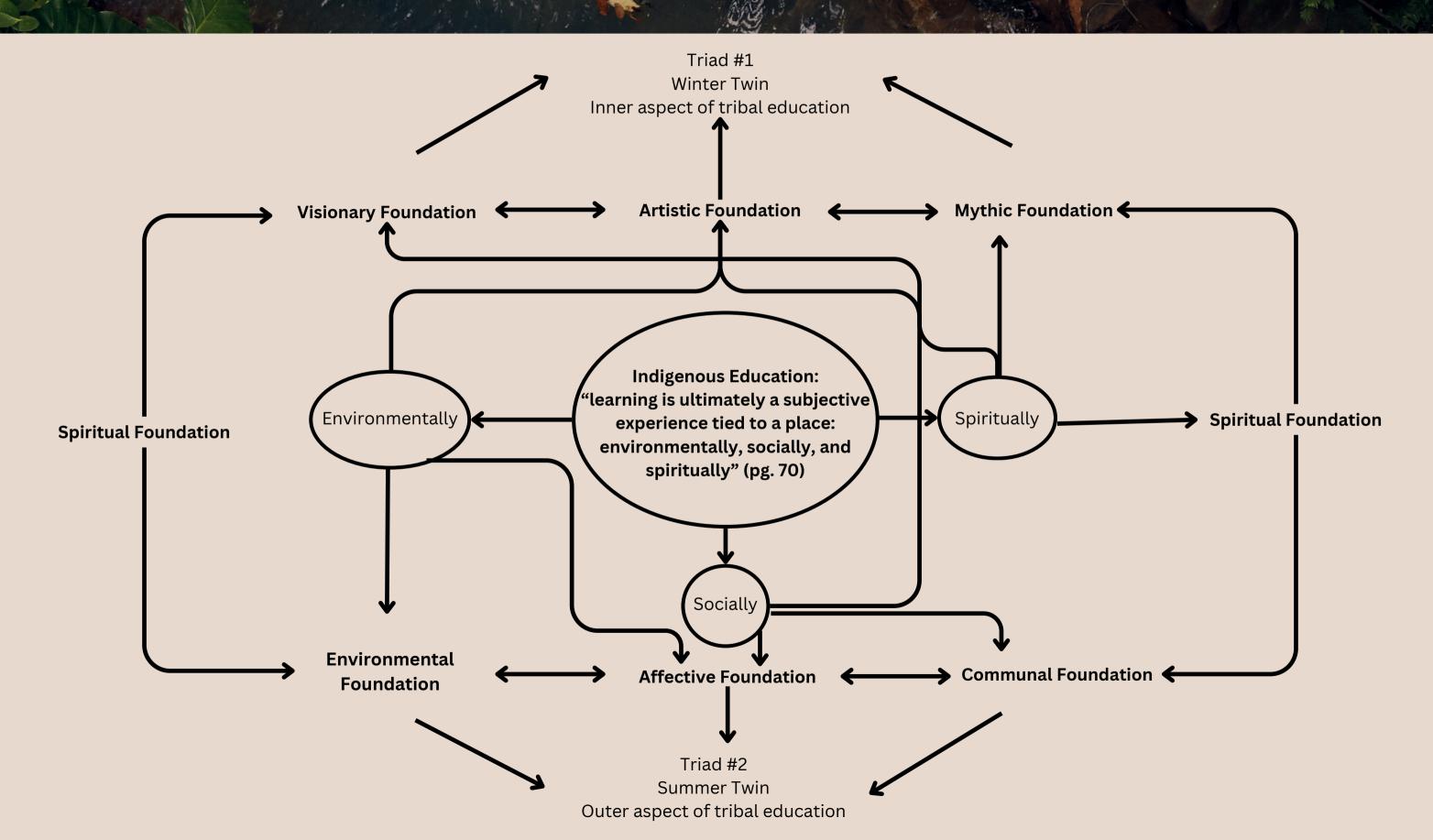














HOW DO INDIGENOUS SCHOOLS AND PUBLIC SCHOOLS COMPARE PEDAGOGICALLY IN BC?

SK'ELEP SCHOOL

"OUR VISION FOR SK'ELEP
SCHOOL OF EXCELLENCE IS
TO BE A LOVING, NURTURING
HOUSE THAT WILL PROMOTE
LIFE LONG LEARNING FOR ALL
CHILDREN... IN PARTNERSHIP
WITH PARENTS, FAMILY AND
COMMUNITY."

SENPAQ'CIN SCHOOL

(OKANAGAN)

"SENPAQ'CIN IS BUILT ON

SQILXW CULTURE, BELIEFS AND

VALUES. WE NURTURE

RELATIONSHIPS TO SELF,

OTHERS AND THE LAND TO

INSPIRE GLOBAL LEARNERS

AND ENSURE A BRIGHT

FUTURE FOR ALL."

SD73

"FOSTERING EDUCATED AND RESILIENT CITIZENS EMPOWERED TO CONTRIBUTE TO A DIVERSE, INCLUSIVE, CARING, AND SUSTAINABLE SOCIETY."



QUESTIONS

IS IT POSSIBLE TO FULLY INDIGENIZE TEACHING PRACTICE WHEN THE STRUCTURES WE TEACH WITHIN ARE INHERENTLY COLONIAL?

TEACHERS IN CANADA ARE BOUND BY THE COLONIAL STRUCTURES OF WESTERN SCHOOL. STUDENTS SIT IN ROWS OF DESKS INSIDE A CLASSROOM, AND TYPICALLY ONLY GO OUTSIDE AT RECESS. FAMILY MEMBERS SIGN IN AT THE OFFICE TO BE IN THE CLASSROOM, AND ONLY WHEN THE TEACHER ALLOWS IT. ASSESSMENT AND REPORTING PROCESSES ARE INDIVIDUALISTIC, AND DO NOT GIVE MUCH ATTENTION TO COMMUNITY, COLLABORATION, AND RELATIONSHIPS. WESTERN SCHOOL IS COMPLETELY ANTITHETICAL TO THE INDIGENOUS EDUCATION PEDAGOGY OUTLINED IN THE READING. HOWEVER, WE CAN IMPLEMENT PRACTICES OUTLINED IN THE READING TO CONTINUE INDIGENIZE OUR PRACTICE.

"WE NEED TO HAVE INDIGENOUS ELDERS INVOLVED IN ALL PROCESSES. WE NEED TO GET OUT ON THE LAND WITH OUR STUDENTS. WE NEED TO REVITALIZE INDIGENOUS LANGUAGES WITH THE SAME FUNDING AND SUPPORT GIVEN TO THE FRENCH LANGUAGE. WE NEED BOOK COLLECTIONS WITH A WIDE VARIETY OF INDIGENOUS AUTHORS AND TOPICS. AND WE NEED TO RECOGNIZE THE GENOCIDE THAT HAS HAPPENED TO INDIGENOUS PEOPLE AND THE LASTING INTERGENERATIONAL TRAUMA THAT CONTINUES TO IMPACT INDIGENOUS COMMUNITIES."

-JESSICA MADIRATTA

ACTIVITY TIME

STEP 1 FORM 7 GROUPS

EACH GROUP WILL BE
ASSIGNED ONE OF THE 7
FOUNDATIONS FROM THE
ARTICLE: ENVIRONMENTAL,
MYTHIC, VISIONARY,
ARTISTIC, AFFECTIVE,
COMMUNAL, SPIRITUAL.

STEP 2 FIRST VOICES WORD SEARCH

USE FIRST VOICES TO FIND WORDS THAT DESCRIBE OR ALIGN WITH YOUR GROUPS FOUNDATION IN SECWEPEMCTSIN. WRITE THOSE WORDS ON YOUR GROUPS POSTER.

STEP 3 SHARE WITH THE GROUP

SHARE A FEW WORDS YOUR
GROUP CHOSE TO PUT ON
YOUR POSTER WITH A BRIEF
DESCRIPTION OF WHY YOUR
GROUP CHOSE THOSE
WORDS.

OUR SOURCES

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