

INDIGENOUS WORLDVIEWS

BE THE EXPERT

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INTRODUCTION

Click all the videos and audio files to watch and listen.



ACTIVITY

Read the Indigenous story, then rewrite in your own words and then share with peers orally.



THE MOOSE

The Old Ones remember the beginning time, a long time ago, when the universe was but a vision, and the creator saw all that now exists in a dream. Through this sacred vision the four elements—air, water, fire, rock—were brought together to create the earth, sun, stars, moon, and other living beings.

The Old People remind us that the four elements work together in a balanced harmony. All life depends on these elements because all life is made from them. Energy cannot be created or destroyed but can be changed.

The creator walked amongst the creation and spoke to the living beings and told them they were all given gifts, which they were to share with the world.

The eagle spread its wings and said, "Marvel at my gift, for I can fly high and bring our prayers to the creator."

The salmon swam from the fresh water rivers to the ocean and back again. The elated salmon spoke to the others, "I can transform and live in both waters, I will return every year to share myself with all living things."

The grandfather and grandmother trees converted energy from the sun and exchanged gases through their leaves and through their roots drew nutrients from the soil. The trees boasted to the others, "We will create food for every one and clean the air we all breathe."

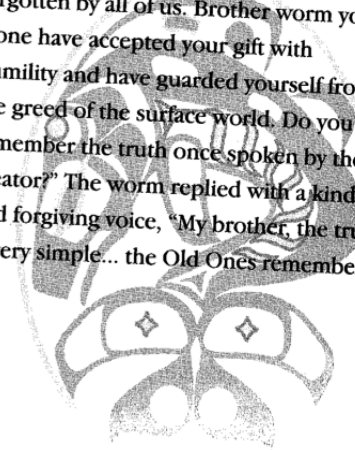
The two legged being considering itself the most gifted and announced, "I have been given the gift of dreams and I have seen the future. I will make cities and machines and I will harness great energies, which I will share with the world."

Finally, after the beings had discovered and shared their gifts with everyone, a worm crawled amongst them and asked, "What is my gift?" The others looked down in the direction of the muffled sound while the worm attempted to stand up straight to no avail, flopping over with each attempt, which made every creature laugh uncontrollably at this pitiful sight. The two-leg being made a comment, "Upon my observations this creature seems to have no redeeming qualities or use." The others laughed even louder.

The worm, embarrassed, crawled away and hid itself in the earth. In the earth the worm realized its gift. The worm humbly accepted

this gift and ate the leftovers the others did not want, transforming the waste into usable nutrients needed by plants and trees. The worms' work went on without notice until one day the worm returned to the surface.

The worm was horrified by the sight which now existed on the surface of the earth. Worm cried out to the eagle, "Brother eagle, where are all trees? Where are the salmon? Why is air so thick?" The eagle hung its head with shame and said, "Worm, oh worm, it was the two-leg beings who have clearcut the forest, they have overfished the waters and polluted the air but we are all to blame. The balance once spoken by the great law giver has been forgotten by all of us. Brother worm you alone have accepted your gift with humility and have guarded yourself from the greed of the surface world. Do you remember the truth once spoken by the creator?" The worm replied with a kind and forgiving voice, "My brother, the truth is very simple... the Old Ones remember."





Teaching Strategies:

- Invest in literacy resources. Use appropriate strategies to meet local needs. Organize students into 2-3 groups for instruction in reading and LA
- The ability to create an accepting and supportive learning environment that is relaxed and comfortable with maintaining a focus on educational goals.
- Willingness to use appropriate assessment tools to monitor student learning and program effectiveness.
- An attitude of solving problems, wiliness to tutor, coach and encourage
- Frequent and effective communication with parents
- Proactive with at-risk through interventions: early on in childhood receive the most intense focus, directing efforts at developing phonemic awareness, the most fundamental skill to decoding language. One-to-one intensive coaching strategies were used
- Extraordinary efforts to involve parents in supporting home reading programs.



STRATEGIES



Figure 1 Literacy and Language Programs by School

SCHOOL	LITERACY PROGRAMS	FIRST NATION LANG. CURRICULUM
Chalo, BC (PK – 10)	SRA/McGraw Hill Reading Mastery, (Gr1-7)	Cree Language/Culture, Slavey Language/Culture, all grades
South East Education Centre, MB (9-12)	Arts, Literacy and Leadership, Canadian History, Native Studies	Cree and Ojibway Language
Alert Bay, BC (K-7)	Rich library focus on reading and books, Spellathon, Reading 2000, Nelson Benchmarks,	Kwak'waka language and Cultural activities and guests
Atkameg, Alberta (6-12)	Star Reader -gr. 1- 10, Accelerated Reading - gr. 1 - 10, Drop Everything & Read - gr. 4-6. Animated Literacy K-3,	Cree Language instruction K10
Elijah Smith Elementary, Yukon (K-7)	Full Day K, Home Reading Program, Reading Recovery,	Southern Tutchone Language instruction Grades 1-7
Morritt Secondary, BC (9-12)	Locally Dev. Foundation Skills classes, Corrective Reading (via SRA res.), Sustained Silent Reading, Integrated cultural content	Nisepmox Language instruction
Reindeer Lake, Saskatchewan (PK-12)	Multi-graded Program (Life and basic skills), Language of Work and Life, Storefront Program, Block Timetabling, Headstart, Nursery School Home	Cree Language and Culture instruction all grades Cree immersion - K-1
Princess Alexandra, Saskatchewan (K-6)	Jumpstart (pre-kindergarten), Momentum, Literacy in Motion (Scholastic)	Cree Language and culture instruction all grades; Cree teachers
Peguis Central School, Manitoba (PK-12)	Grades 2-6: Diagnostic Reading Program, Reading Recovery. Middle grades: Columbia Learning Assistance Program. High School: Transitional Literacy, Literacy Program in development All Grades: Literature based Reading	Ojibway language instruction (2 language teachers, all grades)
Gift Lake, Alberta (K-9)	Animated Literacy Program (K), Nelson Reading Series, Dolch Word List, Sadler Phonics, Primary Phonic Ready Readers, Sight Word Fun, Cornerstone Reader, McCracken (Gr. 1 &2)	Cree Language taught daily (K-Gr.6)





QUESTION 1

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.
- Learn some of the traditional stories told within the local Aboriginal community. Then use them as a touchstone for your students when applicable “teachable moments” arise.
- Give students opportunities to apply and demonstrate the skills associated with oral storytelling: memorize, internalize, and present (re-tell exactly). At higher grade levels, students benefit from opportunities to tell their own experiential stories and listen and respond to those of peers.



QUESTION 2



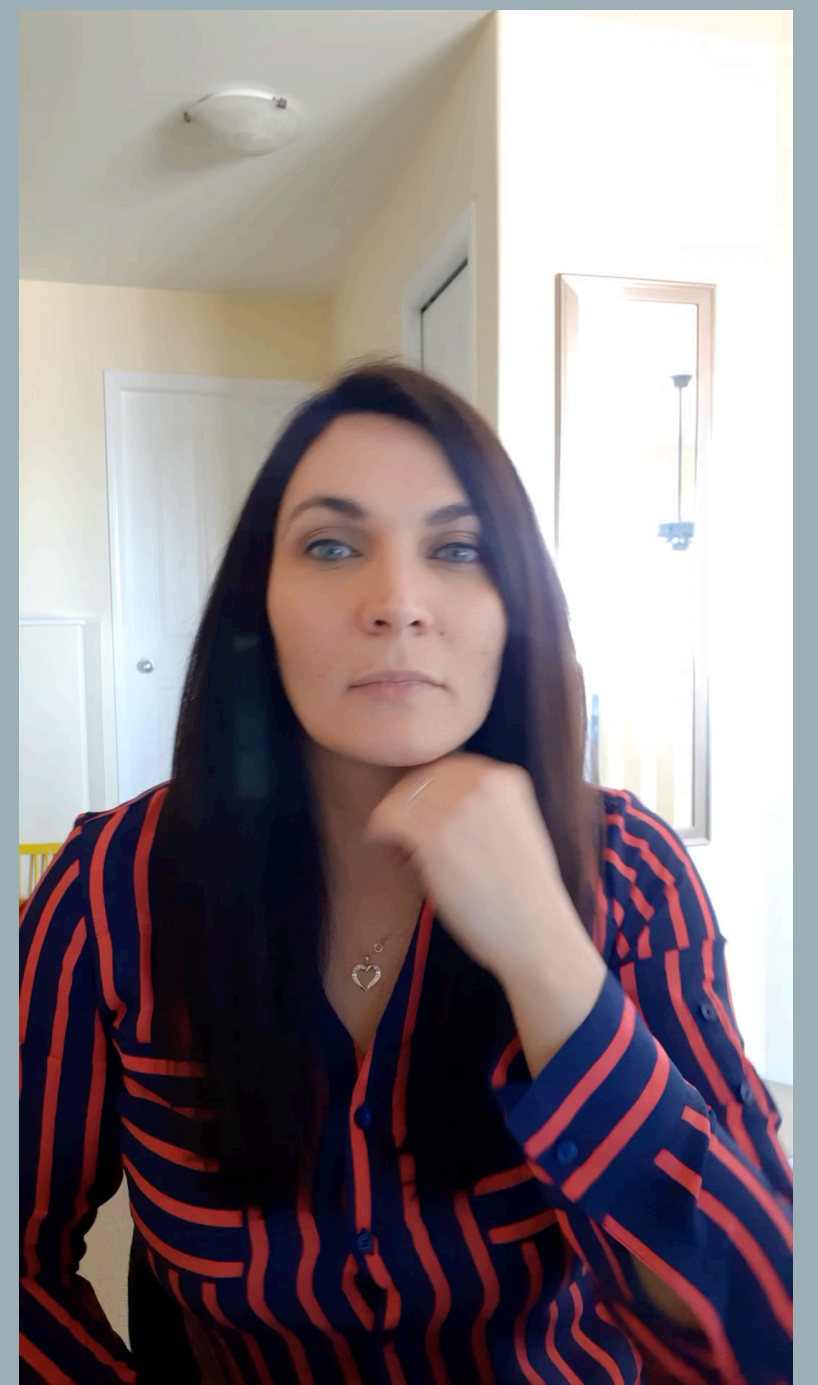
KEY CONCEPTS

WHAT ARE AUTHENTIC FIRST PEOPLES TEXTS? Authentic First Peoples texts are historical or contemporary texts that present authentic First Peoples voices (i.e., are created by First Peoples or through the substantial contributions of First Peoples) depict themes and issues that are important within First Peoples cultures (e.g., loss of identity and affirmation of identity, tradition, healing, role of family, importance of Elders, connection to the land, the nature and place of spirituality as an aspect of wisdom, the relationships between individual and community, the importance of oral tradition, the experience of colonization and decolonization) incorporate First Peoples story-telling techniques and features as applicable (e.g., circular structure, repetition, weaving in of spirituality, humour).

AUTHENTIC FIRST PEOPLES RESOURCES K — 9



QUESTION 3

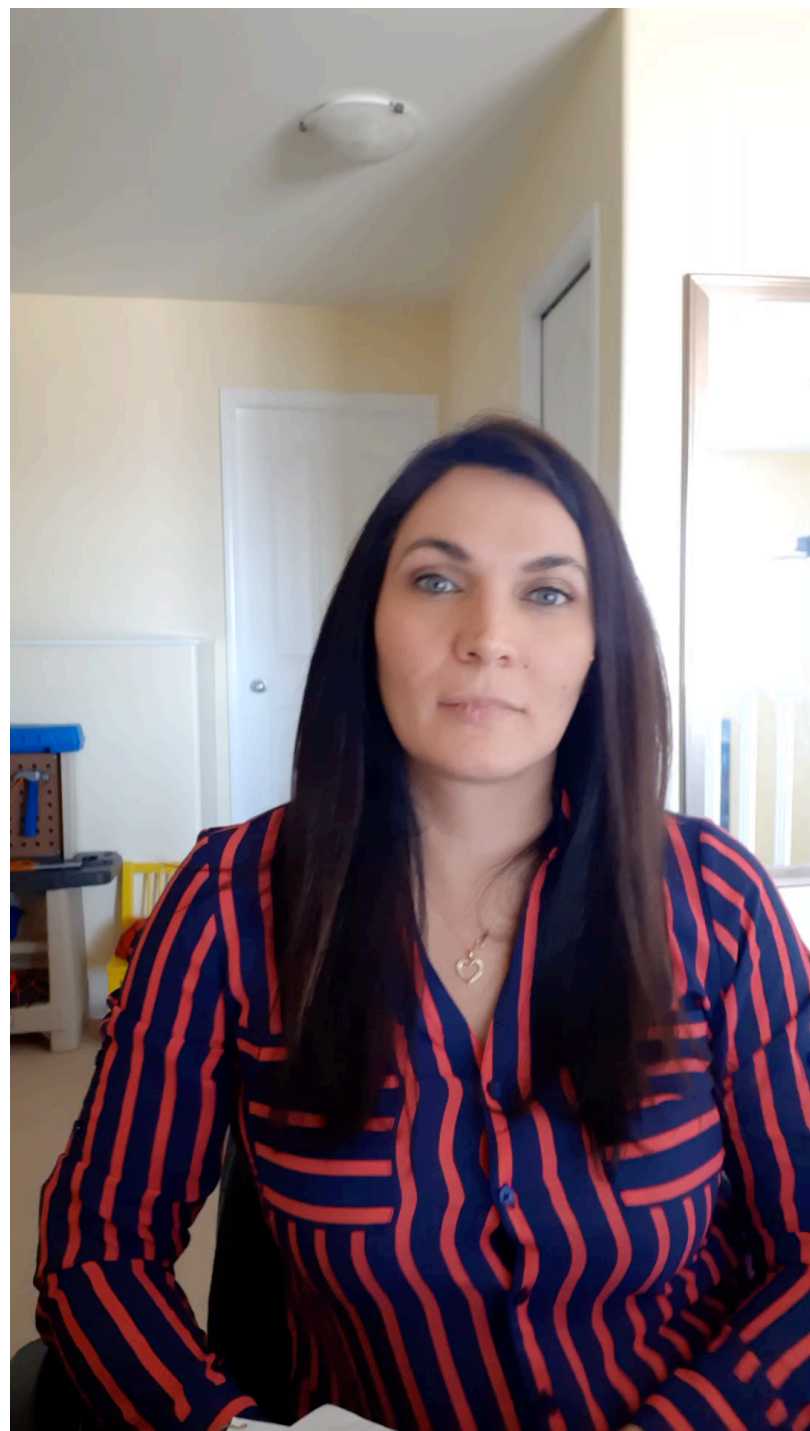


ASSESSMENTS

- Positive attitudes towards measurement tools. Provide a snapshot to see how they have grown. Use of a variety of measurements to develop an accurate picture of each student's learning to establish base levels, to verify progress and the effectiveness of instructional methods and programming materials. Informal classroom assessment and diagnostic and screening tools for students at risk.
- Formal large-scale assessments required by some Canadian test of basic skills (CTBS) to track areas of weakness to address.
- A minority of schools eschewed external standardized assessments because of their cultural bias.
- Fostering students' metacognition (learning about learning process), developing students' understanding and ownership of their own progress on the literacy skills continuum.
- One-two periods a week in language instruction in combinations with cultural activities, to daily lessons for all grades.

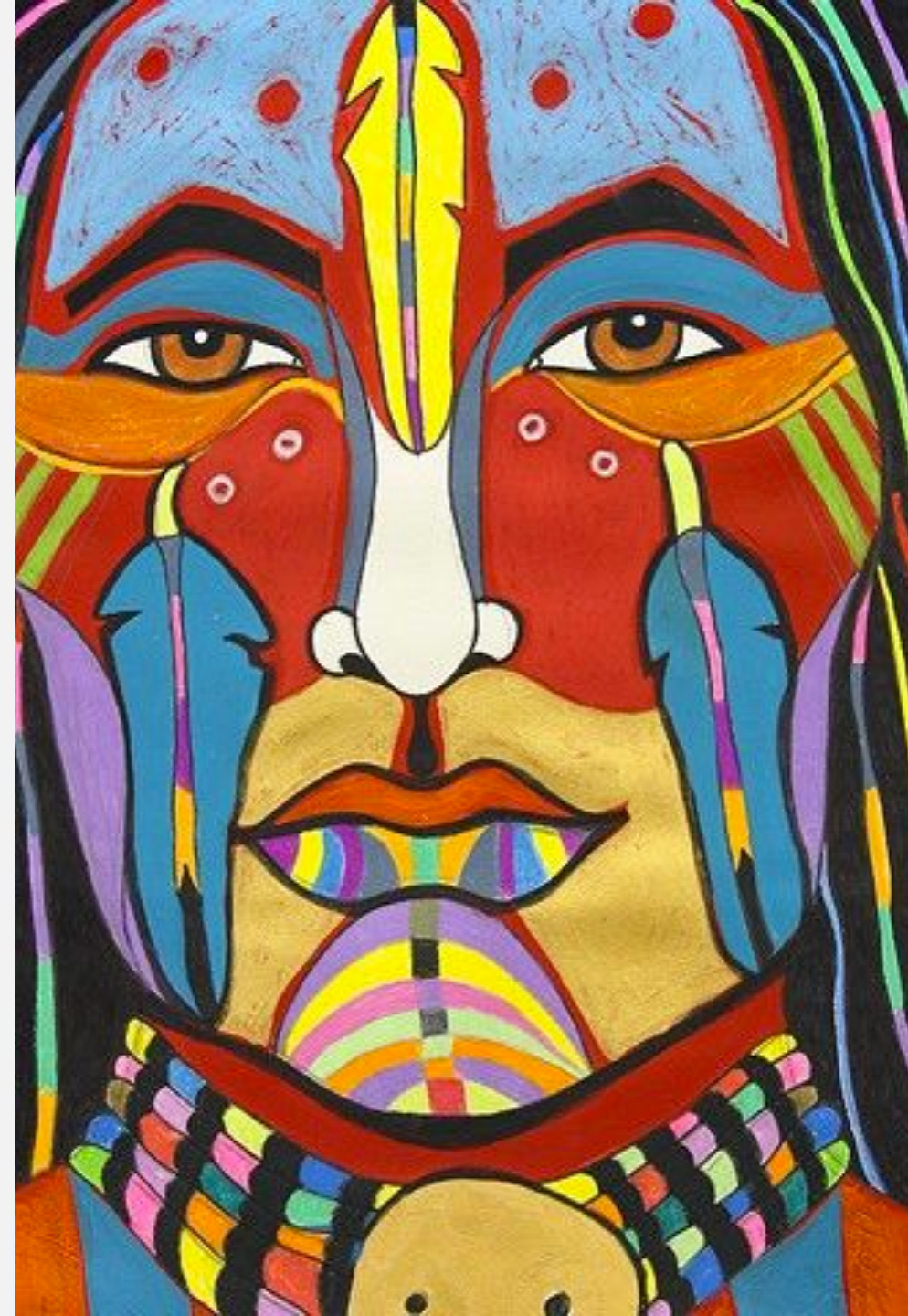


DISCUSSION
QUESTION 4

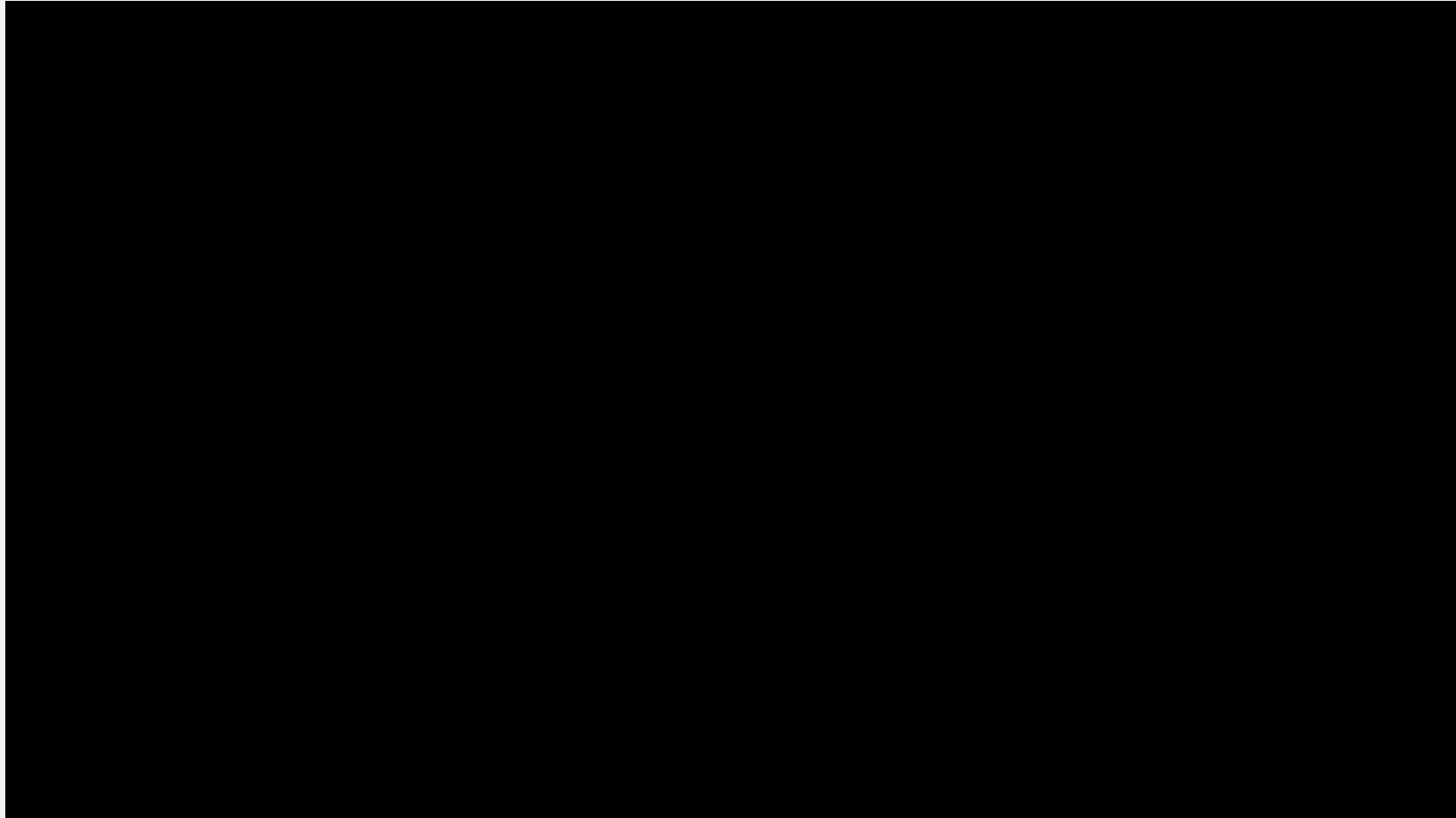


CONCLUSION:

There is a large body of research that supports the inclusion of Aboriginal content for all students. There are also Royal Commission recommendations as well as provincial, national, and international agreements that set the foundation for the integration of Aboriginal perspectives in the education transformation. For a place to start, here are some links and books on support materials.



SECRET PATH
NOVEL BY GORDON DOWNIE





RESOURCES

Aboriginal Worldviews and Perspectives in the Classroom

https://www2.gov.bc.ca/assets/gov/education/administration/kindergarten-to-grade-12/indigenous-education/awp_moving_forward.pdf

Indigenous Knowledge & Our Connection to the Land

https://www.kenigewinteg.ca/uploads/1/4/7/8/1478467/indigenous_knowledge_volume1_print_version_.pdf

Achieving Aboriginal Student Success: A guide for K to 8 Classroom (book)

Truth and Reconciliation in Canadian Schools (book)

<https://nativereflections.ca/>

<http://www.fnesc.ca/>

The First Peoples Principles of Learning chart (available at <https://firstpeoplesprinciplesoflearning.wordpress.com>)

The Truth and Reconciliation: Calls to Action on Education poster (a poster highlighting some of the 94 recommendations and calls to action of Canada's Truth and Reconciliation Commission, available from Native Northwest – see page 172 of their catalogue at

<http://nativenorthwest.uberflip.com/i/627024-2016-catalog-onlinefinal>

THANK YOU