INDIGENOUS EDUCATION & PEDAGOGY

ANNOTATED BIBLIOGRAPHY

ARTICLES
BOOKS
OTHER DOCUMENTS

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Annotated Articles

Archibald, J. (1995). Locally developed native studies curriculum: An historical and philosophical rationale. In M. Battiste & J. Barman (Eds.), *First Nations education in Canada: the circle unfolds* (pp. 288-312). Vancouver: UBC Press.

Editor Marie Battiste's Introduction (excerpts) -

'Indian education', although difficult to define, is a significant process to all Aboriginal parents and communities. It firmly raises the issue of humanity: What does it mean to be an Aboriginal person? It addresses the paramount issue of education in a multicultural state: What should education achieve for Aboriginal peoples? The various answers to these questions form the concept and processes of First Nations education. Purpose is the unifying theme of modern education and has always been the starting place for discovering the 'whys', 'whats', and 'hows' of educational theory.

Community-based education is more widely accepted than the need for self-government. First Nations communities see community-based education as a fundamental responsibility and requirement. Their demand for educational choice has provided an innovative context for reconciling both historical and modern contradictions. It has also provided a context for cultural and cognitive renewal among the First Nations. The concept of 'Indian education' has required continual refurbishing. Even the terms used to express the concept have shed their colonial cognitive trappings and have embraced a more empowering and reflective concept. The initial goals of federal, provincial, and band-operated schools proved restrictive when matched against the broad goals of tribal consciousness and the emerging knowledge of modern educational purpose and process in a multicultural state.....(pp. vii)

We are reminded of the Aboriginal peoples' legacy of endurance and survival, and of the painful contradictions in their position in modern society. In Aboriginal education, we must find the strands of power in our ancestors' teachings and resistance which we can use to continue our struggle for cultural and linguistic integrity. We must know our treaties, our ancestral heritage, and build new partnerships to continue our quest. (pp. xviii)

Jo-ann Archibald's 'Locally Developed Native Studies Curriculum: An Historical and Philosophical Rationale' describes the struggles and process that the Sto:lo Nation in British Columbia has undergone in shifting from assimilationist educational models to integrating Sto:lo cultural content, concepts, and skills in the provincial curriculum and band-operated schools. The need for relevant curricula has shifted the focus from exclusive development structures to inclusive community participation that has reawakened the silenced knowledge of the elders and revitalized education for Sto:lo communities.(pp. xix)

Archibald, J. (2002). Editorial: Exemplary indigenous education. *Canadian Journal of Native Education*, 26(1), 1-3.

Most of the articles from this edition of the *Canadian Journal of Native Education* are included in this literature review for EPLT, and the collection reflects pedagogical practices and preferences that are relevant to the Indigenous education practitioners and scholars in Canadian contexts. The Maori offerings inform future research and praxis models and are complementary to the work being done in educational settings in Canada, and particularly in British Columbia. It is particularly telling that half of the articles in a Canadian education journal on exemplary education hail from New Zealand. Many important relationships have been formed between Maori scholars, educators and researchers and their colleagues in Canada. Significant advancement and understandings in Indigenous educational processes will continue to be made on the strength of these partnerships and knowledge sharing.

I have included this brief editorial as it draws together several key essays on the theme of "exemplary Indigenous education". This author highlights each article's strengths and articulates their importance in the ongoing efforts to improve approaches to Indigenous education. Jo-ann Archibald, editor, states that this edition of CJNE, titled:

> "Exemplary Indigenous Education", contains articles that discuss Indigenous principles, approaches, or components that contribute to educational success in Indigenous contexts. In this particular Canadian Journal of Native Education (CJNE) theme edition, exemplary means that some aspect of Indigenous education is commendable and is working to improve teaching and learning. The articles selected acknowledge the contextual triumphs and struggles people experience in order to provide quality education. The authors offer their articles in the spirit of sharing their stories of lived experience and stories of research. Our Elders teach us to make our own meaning through stories we encounter and to learn from others' experiences.
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> Each article honors Indigenous ways of knowing and sharing. Each article takes us back to the traditional teachings of fostering respect, responsibility, reverence, relationships, and reciprocity with learners. Each author also moves Indigenous education forward by showing that success happens with concentrated and sustained effort. We need to engage in more research that examines success and to use what we learn from research to make educational improvements at all levels. (editorial introduction)

Armstrong, J. (2000). A holistic education, teachings from the dance house: 'We cannot afford to lose one native child'. In M. Ah'Nee-Benham & J. Cooper (Eds.), *Indigenous education models for contemporary practice: In our mother's voice* (pp. 35-44). New Jersey: Lawrence Erlbaum Associates, Publishers.

Okanagan scholar and educator Jeannette Armstrong developed this article during participation at an Indigenous Education conference. The proceeds of the conference were published in the book "Indigenous Educational Models for Contemporary Practice". I selected this article as example of local articulations of Indigenous pedagogy. Jeannette writes about a holistic model for Native education, introducing the dimensions of depth and breadth to understandings of Native epistemology. "Jeannette explained that the intellect, spirit, emotion and body must be developed at four levels which include self, family, community and land. This, Jeannette teaches, brings together all the aspects of human life."(Prologue, pp. 35)

Excerpts from article:
"Underlying Jeannette's model is her understanding that Native children and youth are drawn to pop culture and away from the traditions of their Native people. In light of this, her efforts have focused on teaching Native language and values while connecting the child to cultural self-esteem, and to the healing power of family, and to the preservation of Native lands. To do this, Armstrong looks for ways to include a variety of institutions, Native and non-Native, in the learning process, as well as diverse teaching styles and methods that include Native and non-Native ways." (Prologue, pp. 35)

Her model explains the four concentric circles of self, family, community and land, and that the whole model is also delineated in four quadrants of mental, physical, emotional and spiritual. She explains and weaves together o holistic model of education through this visual metaphor that surrounds the Dance House, a place of healthy education.

She says that, "In an educational context, we need to relate the skills we learn in school, whether they are academic, or non-academic, to each of the circles. We need to ask these questions," How does this learning objective help students develop self? ", "How does this curriculum help students build better family relationships?", and "How does this academic subject help students to become contributing members of the community?", "How does this course of learning help students become better stewards of the land?", How does this information relate to self, family, community, the land, and the world?" If we were to construct our educational plan around questions like these, schools would look very different." (pp. 40)

Barman, J., Hébert, Y., & McCaskill, D. (1986). The legacy of the past: An overview. Indian Education in Canada. In J. Barman, Y. Hebert, & D. McCaskill (Eds.), *Indian education in Canada: The legacy* (pp. 1-22). Vancouver: UBC Press.

This overview of the historical legacy of the educational system in Canada for Aboriginal peoples until 1986 is the focus of this first chapter. While dated, this remains an important era in the timeline of educational upheaval and this article is a good review and renew chapter, or simply a checklist for those who are not familiar with the significant policy and process struggles that were occurring throughout the early schooling experiences of Aboriginal learners. As well, this chapter outlines the following essays and analyzes how they fit into the timeline and scenario.

Preface by editors:
"Indian education is undergoing rapid change in Canada. Control over education has become a principal concern of Indian communities and is increasingly seen as a critical vehicle for the advancement and empowerment of aboriginal peoples. Native Indian teacher programs have been established in every region of Canada, as have Native studies programs in many postsecondary institutions.

Indian education in Canada is designed to facilitate discussion of these crucial developments among teachers and students, educational planners and the general public. *Volume 1: The Legacy* analyses the history of Indian education in Canada

A further description of *Indian Education in Canada* states that it is "the first full-length discussion of this important subject to appear since the adoption in 1972 of a new federal policy in moving toward Indian control of Indian education. *Volume 1: The Legacy* analyses the history of the education of Indians by whites since the arrival of the first Europeans in Canada. Comprising eight essays, written by native and white scholars and practitioners from across Canada, this volume opens with an introductory survey by the editors in which they outline the principal events of the past four centuries, emphasizing the tensions created by Europeans determined to use the schools as a means to "civilize" the native population, and so eradicate its culture." (excerpt from back cover, Volume 1)

Barnhardt, R. (1998). Teaching/learning across cultures: Strategies for success. Native Knowledge Network, Retrieved from http://www.ankn.uaf.edu/curriculum/Articles/RayBarnhardt/TLAC.html

Excerpt from article:
What do you need to know?:
Since learning a culture is a lifetime undertaking, where do you as a newcomer start, and what are the most important aspects to be considered? One of the first things to recognize is that the more you learn about another culture, the more you will find out about yourself. We all carry around our own sub-conscious culturally conditioned filters for making sense out of the world around us, and it isn't until we encounter people with a substantially different set of filters that we have to confront the assumptions, predispositions and beliefs that we take for granted and which make us who we are. To illustrate how those differences can come into play, the following chart summarizes some of the characteristics that tend to distinguish the view of the world as exhibited in many indigenous societies from that embodied in Western scientific tradition.

Differences in cultural perspective such as those outlined below have enormous implications for all aspects of how we approach the tasks of everyday life, not the least of which is the education of succeeding generations. In most indigenous communities today, it is apparent that aspects of both the indigenous and Western perspectives are present in varying degrees, though neither may be present in a fully cohesive fashion. Furthermore, it is not necessary (nor is it possible) for an outsider to fully comprehend the subtleties and inner workings of another cultural system (even if it is still fully functional) to be able perform a useful role in that cultural community. What is necessary, however, is a recognition that such differences do exist, an understanding of how these potentially conflicting cultural forces can impact peoples lives, and a willingness to set aside one's own cultural predispositions long enough to convey respect for the validity of others.

Many other articles and handbooks of information are readily available on this website. A great deal of information is packed into Barnhardt's article and he has had a critical part to play in many of the educational projects and publication put out by the Alaska Native Knowledge Network.

Note that he is the co-author of an article with Verna Kirkness that appears later in this review, from the . *Journal of American Indian Education:*
Kirkness, V. & Barnhardt, R. (1991). First Nations and higher education: The four r's - respect, relevance, reciprocity, responsibility.

Barnhardt, R. (1998) Teaching/Learning Across Cultures excerpts continued
Excerpt from the article:

Indigenous World View	Western World View
Spirituality is imbedded in all elements of the cosmos	Spirituality is centered in a single Supreme Being
Humans have responsibility for maintaining harmonious relationship with the natural world	Humans exercise dominion over nature to use it for personal and economic gain
Need for reciprocity between human and natural worlds - resources are viewed as gifts	Natural resources are available for unilateral human exploitation
Nature is honored routinely through daily spiritual practice	Spiritual practices are intermittent and set apart from daily life
Wisdom and ethics are derived from direct experience with the natural world	Human reason transcends the natural world and can produce insights independently
Universe is made up of dynamic, ever-changing natural forces	Universe is made up of an array of static physical objects
Universe is viewed as a holistic, integrative system with a unifying life force	Universe is compartmentalized in dualistic forms and reduced to progressively smaller conceptual parts
Time is circular with natural cycles that sustain all life	Time is a linear chronology of "human progress"
Nature will always possess unfathomable mysteries	Nature is completely decipherable to the rational human mind
Human thought, feelings and words are inextricably bound to all other aspects of the universe	Human thought, feeling and words are formed apart from the surrounding world
Human role is to participate in the orderly designs of nature	Human role is to dissect, analyze and manipulate nature for own ends
Respect for elders is based on their compassion and reconciliation of outer- and inner-directed knowledge	Respect for others is based on material achievement and chronological old age
Sense of empathy and kinship with other forms of life	Sense of separateness from and superiority over other forms of life
View proper human relationship with nature as a continuous two-way, transactional dialogue	View relationship of humans to nature as a one-way, hierarchical imperative

(Adapted from Knudtson and Suzuki, 1992)

Bartolome, L.I. (1994). Beyond the methods fetish: Toward a humanizing pedagogy. In M.Villegas, S.R. Neugebaur, & K.R. Venegas (Eds.), *Indigenous knowledge and education: Sites of struggle, strength, and survivance*, (2008) (pp.125-147). Cambridge: Harvard Educational Review.

This is an interesting article in a number of respects. First of all, it has been reprinted in a cutting edge 2008 text titled *Indigenous knowledge and education: Sites of struggle, strength, and survivance* but was originally published in 1994 in the Harvard Educational Review. The article is reflective of many new themes in Indigenous education, particularly around movement toward transformational practices which are relational and culturally responsive, and away from pathologizing practices, where deficit model thinking prevails.

Editor's introduction:
Education reflects what a society values through the development of a set of experiences where we share our histories and understanding with our youth. With this book, we offer an opportunity to explore a collective vision of education; to examine existing ways of thinking about education; and to consider the role of schooling in helping our children achieve a sense of belonging and self in relationships with others and with our world. There are many ways that we could frame this exploration, especially in light of growing concerns about our youth, as well as recent success in Indigenous movements, like the enactment of the United Nations Declaration on the Rights of Indigenous Peoples on September 13, 2007.

We begin by highlighting the possibilities that exist in education if we are willing to adopt a different orientation, a new way of thinking about ourselves and our world. Our aim is to demonstrate that Indigenous Knowledge in education offer a way to support our children and improve our communities by making central issues of power, place and relationships. We present examples of Indigenous Knowledge in education to underscore the "humanness" of education, which comes through in both specific and universal expressions. Each reveals different vantage points or perspectives from which to think about the purpose of education and the nature of learning..... (pp. 1)

This text is divided into three sections - Sites of Struggle, Sites of Strength and Sites of Survivance. (pp. 3) ..... For many, the word "strength" expresses ideas of endurance, sturdiness, or the ability to resist. In the context of Indigenous communities, strength also refers to purpose, power, and action - more specifically, community action. Hence, this section describes strength as it relates to the communal and action-oriented nature of Indigenous Knowledge. It draws the reader's attention to several sites of strength - communities taking action in the realms of knowledge and learning..... Lilia Bartolome's "Beyond the Methods Fetish: Toward a Humanizing Pedagogy" describes the role of "culturally responsive pedagogy" and the importance of humanizing educational experiences. Her proposed pedagogy is a call to deconstruct existing power dynamics in order to empower subordinated students. (pp. 93)

Battiste, M. (2000). Maintaining aboriginal identity, language, and culture in modern society. In M. Battiste (Ed.), *Reclaiming Indigenous Voice and Vision* (pp.192-208). Vancouver: UBC Press.

The text *Reclaiming Indigenous Voice and Vision* has many significant and impactful articles and authors represented. The book is once again (as in her previous text edited with Barman, *First Nations Education in Canada: The Circle Unfolds,* 1995) organized around the themes and teachings of the Medicine Wheel, and articles are sorted by their relevance to each aspect and direction of these teachings. The *Introduction* to the text, also by Battiste, lays out an important foundational, historical framework and that is further developed in this article.

Subsections in the article reveal the wide-ranging issues that Battiste covers; Public school education: Benign fragmentation; Curriculum, colonialism, and incoherence; Decolonizing education and cultural restoration; Developing legislation to protect constitutional rights. The issues circle around the central themes of education as it impacts Aboriginal communities and youth, and the focus extends out to the governmental level and back to the classroom. A well-written article by a highly respected author and leading academic in the field of Aboriginal education and pedagogy, this piece is a bridge from her earlier works to more recent articles included in this literature review.

Battiste, M., Bell, L., & Findlay, L.M. (2002). Decolonizing education in Canadian universities: An interdisciplinary, international, indigenous research project. *Canadian Journal of Native Education*, 26(2), 82-95.

Excerpts from article:

The project entails our exploration of decolonizing methodologies in our disciplines in a three-year undertaking of archival and applied research, discourse analysis, community dialogues, pedagogical innovation, and policy analysis and formation. Efforts in this protracted process must be collaborative, interdisciplinary, and intercultural in method and diverse in their intended research outcomes: in curriculum design, teacher education, capacity building, cultural theory, and modes of dissemination. (pp. 85)

During the last three decades, Canadian universities have made some progress toward a postsecondary education system accessible to Aboriginal peoples. Enhanced accessibility has not, however, been accompanied by a comparable change in the presumptions and content of university curricula and disciplinary knowledge. Instead, programmatic initiatives have remained at the level of improving access and retention of Aboriginal students through add-on program innovations, much like addenda to a preexisting treaty enforced to the advantage of the colonizer. In acknowledging these educational initiatives, the RCAP emphasized that these efforts have not achieved the needed breakthrough and that Aboriginal people must continue to "negotiate an ever-widening space to implement their vision, pushing against the confines of such restrictions" (vol. 3, p. 443). Moreover, the injustice of this situation is aggravated by postsecondary institutions that persist in offering a fixed menu of European heritage programs and courses toward which everyone is expected to gravitate "naturally" or be force-marched in the name of "real" knowledge and intellectual nourishment. (pp. 82-83)

The broad and entrenched assumption of most postsecondary curricula is that Eurocentric knowledge represents the neutral and necessary story for "all" of us. This discourse of neutrality combines with the universities' serial obstruction or evasion of Aboriginal knowledge and its producers so as to shelter and sanitize a destructively colonial and Eurocentric legacy. Both Eurocentric discourse and anti-Aboriginal resistance attempt to impose cognitive assimilation on Aboriginal students while denying the reform required to achieve a respectful and productive liberation for Aboriginal peoples from the educational apparatuses of colonialism. (pp. 83)

Aboriginal initiatives may have the term Aboriginal in many of their titles, but without animating consultation with and plenary participation of Indigenous peoples - indeed without honest acknowledgement of the history of colonial education's privileges and benefits - university programming will continue to be paternalistic, promoting a gendered, classed, and racialized politics of knowledge production and dissemination. This production of knowledge amounts to cognitive imperialism, a form of mind control, manipulation, and propaganda that serves elites in the nation. The RCAP (1996) called on Canadian academics to decolonize their traditional presumptions, curricula, research, and teaching practices in order to live up to their obligations, mission statements, and alleged priorities for Aboriginal peoples. (pp. 83)

Battiste, M., Bell, L., & Findlay, L.M. (2002). excerpts continued

Public education has meant prolonged marination in colonialism and neocolonialism for every formally educated person today, both here and abroad. Here are a few of the multiple sites of animation where we see real potential for the change that would benefit all Canadians by addressing the deficit in public understanding that stems from the evasion or denial of Indigenous knowledge. (from page 91-92, modified)

The Elders. Ethical animation of a truly postcolonial university must begin with guidance from Aboriginal Elders and with the honor of sustaining an ongoing relationship with them. Our decolonizing work cannot be undertaken otherwise, except in a manner both opportunistic and neocolonial

Ethical guidelines. Ethical research requires the development and respecting of guidelines for Indigenous knowledge. The worldwide losses experienced by Indigenous peoples and the current resource rush on Indigenous knowledge require that a uniform policy or set of practices be used by nation states and multinationals to guide research practices that seek to access and commodify Indigenous knowledge and communities' current resources

Educational materials. Any educational agenda requires materials. Indigenous knowledge is not sufficiently and appropriately available through books, journals, monographs, theses or dissertations, or from teachers and university professors. Yet little effort has been made to develop new interdisciplinary methodologies to integrate European and Aboriginal knowledge on a basis of respect and equality.

Sui generis curriculum. We have imported for legal and constitutional debate the idea of distinctive (sui generis) citizenship.....We are promoting "the Indigenous difference" (Macklem, 2000) as legitimate and potentially enriching, if only curriculum keepers and designers will recognize both obligation and opportunity in traditional and innovative forms of Indigenous knowledge.

Critical Indigenous mass. Human resources are crucial while discouragement and burnout prevail in the meager sprinkling of Indigenous faculty in Canadian universities. We are making the case in every policy and hiring venue we can access as faculty or as special advisors for the hiring and effective support, mentoring, and valuing of Indigenous faculty.

Dialogues and networks. We draw on our experience of working together in a variety of combinations, formats, and for Aboriginal talking circles, participation action research (PAR), interdisciplinary dialogues developed by Bohm (1996) and Isaacs (1999), and collaborative archival projects. Consistent with the notion of Indigenizing are the processes of animation, which reflect an Indigenous emphasis on processes and understandings and are intended to position our activities in inclusive animism characteristic of Indigenous knowledge and the role of dialogues as the basis of effective Indigenous knowledges and teachings.

Bishop, R., Berryman, M., & Richardson, C. (2002). Te Toi Huarewa: Effective teaching and learning in total immersion Maori language educational settings. *Canadian Journal of Native Education*, 26(1), 44-62.

Jo-ann Archibald's editorial piece describing this article, found in the *Canadian Journal of Native Education, Vol. 26,* states that this is "an article that takes us back to key people who can make a significant difference to Indigenous children: their teachers. We started with the effective impact of grandmother professors and move to effective Indigenous teachers. Russell Bishop, Mere Berryman, and Cath Richardson build on the Kaupapa Maori research approach as they identify personal attributes and pedagogical skills of exemplary Maori teachers who teach literacy programs in Maori language immersion schools in their article "Te Toi Huarewa: Effective Teaching and Learning in Total Immersion Maori Language Educational Settings." The researchers found that the Maori teachers' personal skills and pedagogy are culturally based. For example, the family and extended family concept guides the teachers' belief and practice to ensure that students care for and respect one another, and see themselves as a "family." (Archibald, 2002)

Abstract excerpts:
The research findings identified that teacher efficacy was founded in personal attributes and pedagogical skills that enabled them to create a culturally appropriate and responsive context for learning that promoted literacy skills in their students. During the project consideration was given to approaches fundamental to Kaupapa Maori research in that the issue of initiation of the research, who would benefit from the research, ownership of knowledge and intellectual property rights, representation, cultural legitimation, and accountability were addressed.

It is clear from the results of this study that these teachers exhibit what is involved in meeting the criteria established by the key informants. These effective teachers know what to do in their classrooms and can explain their reasons and understandings of their actions. Further, their theorizing of their practice was most often informed by Maori cultural epistemologies and world views. They also maintained and gave clear details of specific literacy and numeracy strategies and material. They demonstrated also that literacy and numeracy learning does not happen in isolation. Specific learning characteristics are, therefore, related here in understandings of the wider contexts of learning that are created by these teachers. Definitions by international educators have been used to support the definitions provided by the key informants, and these also further define the effective teaching and learning strategies observed in this specific project.

Personal qualities and attributes. Fraser and Spiller (McGee & Fraser, 2001) suggest that effective teachers have "a blend of personal and pedagogical skills" (p. 68). They identify that the personally effective teachers "treat their students with respect, are compassionate and confidential, have a sense of humour, act in a just and fair manner and are friendly but firm" (p. 68).

Bishop, R., Berryman, M., & Richardson, C. (2002) excerpts continued:

The teachers in the study exemplify these characteristics. However, for them these personal skills are culturally located. For example, these teachers treat their students with respect and also emphasize that this respect must be reciprocal toward their peers, whanau (extended family), adults, kaumatua (elders), and visitors. Confidentiality and compassion are expressed in Maori ways in terms of awhiawhi. Maori humor is valued and ever-present. Teachers emphasize the importance of fairness and justice both in their own personal attitudes and behaviors and by the fact that they support a separate Maori-medium education system that they see as more effectively delivering justice and fairness to Maori people at last. The teachers are friendly but firm in a Maori understanding of intergenerational relationships where tuakana (older), tamariki (children), rangatahi (youth), pakeke (adult), and kaumatua have distinct roles and responsibilities that deserve respect as of right. Respect was also accorded to the children and their whanau by the teacher's constant reference through the process of whanaungatanga (establishing relationships) to the children's whakapapa (genealogical) links. This is a fundamental and important practice in the Maori world.
Effective pedagogical characteristics. The core pedagogical qualities that Fraser and Spiller's (McGee & Fraser, 2001) literature survey identified are also to be found among the teachers in this study. Fraser and Spiller identify that effective teachers have

- a depth of knowledge about their subjects) area,

- are passionate about what they teach and have a strong desire to share this knowledge,

- have a philosophy of teaching and have clear teaching goals,

- have a commitment to developing students' understanding and growth,

- use non-confrontational behaviour management strategies,

- show a genuine interest in students as individuals including providing high quality feedback,

- continually reflect upon their own teaching and

- provide both comfort and challenge including high expectations. (p. 68)

The article goes on to elaborate on each of the above qualities, as it relates to the study and the Maori students. Specific examples of how teachers practice in the classroom engaging these methods and styles are given, specifying the importance of culturally determined pedagogical practices within a defined territory, in this case, the Maori world.

Brade, C.R.M., Duncan, K.A., & Sokal, L. (2003). The path to education in a Canadian Aboriginal context. *Canadian Journal of Native Education*, 27(2), 235-248.

Excerpts from article:
The purpose of this study is to explore the connections between educational achievement and participation in tribal and ethnic customs (such participation is considered cultural participation or retention for the purposes of this article) among Aboriginal people, because the acquisition and retention of an identity is integral to adaptation to and the adoption of a value system. Such a value system may or may not be that of the mainstream culture, but it is expected that through the study of cultural participation, Aboriginal language use, student mobility, the presence or absence of Aboriginal mentors or role models, and the positive or negative information presented about Aboriginal people (as these factors relate to levels of education), a better understanding will be gained of the importance of participation in ethnic traditions to adaptation to mainstream society, specifically toward education. (pp. 239)

The researchers are members of the white mainstream who wish through research to gain a better understanding of the Aboriginal reality and hope to assist this heterogeneous group in its quest for self-determination and access to the majority culture. This article constitutes a section of thesis research and examines the associations between retention/identification with ethnicity, various aspects of identity formation, and mobility on levels of academic achievement of Canadian Aboriginal people. (pp. 235)

Summary excerpts: This study examined the relationship between participation in Aboriginal cultural activities such as speaking the language and attending ceremonies or rituals and educational achievement for Native Canadian individuals, using data from the APS (1991). Admittedly this research is limited in scope of cultural activities investigated due to the narrowness and dearth of questions asked of the participants in this area. However, investigations were also made into traditional motivators for participation in ethnic or tribal traditions, such as like role models, access to information about the mother culture and its history, identification with this information, and continuity in lifestyle based on the number of schools each person attended.

It was hypothesized that greater participation in cultural activities would increase educational attainment for Aboriginal people, as participation is affected through pride in heritage and self-identification with that heritage. Motivations for cultural participation through fostering of pride in culture and heritage were examined as the presence or absence of Aboriginal language, attendance at fewer schools in the primary and secondary educational levels, presence or absence of role models, being taught about Aboriginal culture and history, and liking what was taught about Aboriginal culture and history. It was hypothesized that increasing such motivators as being taught about Aboriginal culture and history, having Aboriginal role models, speaking a Native language, attending fewer schools, and the presence of cultural participation would increase educational achievement levels in the Aboriginal population.

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Cajete, G. (2000). Indigenous knowledge: The Pueblo metaphor of Indigenous education. In M. Battiste (Ed.), *Reclaiming Indigenous Voice and Vision* (pp.181-191). Vancouver: UBC Press.

Excerpts from article:

There is a shared body of understanding among many Indigenous peoples that education is really about helping an individual find his or her face, which means finding out who you are, where you come from, and your unique character. That education should also help you to find your heart, which is that passionate sense of self that motivates you and moves you along in life. In addition, education should help you find a foundation on which you may most completely develop and express both your heart and your face. That foundation is your vocation, the work that you do, be it an artist, lawyer or teacher. This, then, is the intent of Indigenous education. It is finding that special kind of work that most fully allows you to express your true self - "Your heart and your face".

Indigenous education is, in its truest form, about learning relationships in context. This context begins with family. It extends to the clan, to the community, and tribe, and toall of the world. The purpose of Indigenous education is to help the individual become a complete man or woman. The goal is completeness. This is similar to the idea that we move through different worlds, evolving through all these contexts to become more human. Our idea of education is a reflection of that social ecology. For instance, old people among Pueblos are loved not only as the carriers of the oral traditions, the history, and the customs of the community but also as people who are coming close to that ideal of completeness. (pp. 184)

There are five major foundations that underlie Indigenous education.

-The first one, of course, is community.

- The next foundation has to do with technical environmental knowledge or making a living in a place by understanding and interacting with it. For instance, Pueblo people have a style of adobe architecture that reflects a particular way of living in the land.

- The third foundation is the visionary or dream tradition based on an understanding that one learns through visions and dreams.

- The fourth foundation could best be termed the mythic foundation. It reflects how we view the world through our mythic traditions.

- And finally, there is a foundation that we call spiritual ecology. It underlies the variety of expressions of Indigenous religion that we find around the world. It is the intimate relationship that people establish with place and with the environment and with all of the things that make them or give them life. (pp. 184)

Doige, L. A. (2003). A missing link: Between traditional Aboriginal education and the Western system of education. *Canadian Journal of Native Education.* 27(2), 144-160.

Abstract from article:
This article continues the ongoing discussion of culturally appropriate education for Aboriginal students and focuses on students' spirituality as the missing ingredient that makes traditional Aboriginal education and the Western system of education compatible. Spirituality unites the human part of all of us and permits the differences to exist; through our spirituality we find our connectedness to one another. The counsel of Aboriginal educators must be heeded if Aboriginal education is to become spiritually grounded and thus culturally appropriate. They hold the answers to what more we need to know about the role of spirituality in learning and education. This article examines spirituality in learning and education from three perspectives: (a) Aboriginal epistemology to discover the foundation for spirituality in learning; (b) Aboriginal educators' knowledge to understand the implications for teachers and their pedagogy; and (c) students' comments to see how they experience spirituality operating in a university course for beginning teachers.

Excerpt from article
The Western secular system of education appears to be blind to the spirituality that infuses or underlies Aboriginal epistemology and thus culturally appropriate education for Aboriginal students. For the purpose of this article, spirituality refers to the immaterial aspect of one's personhood that connects with otherness, including for some a life force or immanence, especially the Creator, or God. Also, "Aboriginal (adjective or noun) refers to the conditions, rights, and way of life that existed before contact with Europeans, and to any aspects of these which still exist today" (pp. 144)

Many Aboriginal authors who are concerned with culturally appropriate education address the relatedness of spirituality to learning. Because they assert that spirituality is a necessary component of culturally appropriate education, teachers need to listen and understand how to provide an empowering education for all students through appropriate attitudes toward others, learning, and the resultant teaching philosophy and pedagogy.

This article examines the necessity of spirituality in learning and education as linked to Aboriginal philosophies and world views. First, an overview of Aboriginal epistemology lays the foundation for the necessity of spirituality in the classroom. Second, pivotal to this examination is what Aboriginal educators have to say about their ways of knowing and the principles vital to the learning process that have important implications for teachers and their pedagogy. Third, because the importance of spirituality in learning and education becomes evident through this examination, students' journals support this claim and reveal how they experience spirituality in an actual university course. Such frontline experience is indispensable to an understanding of this missing link between traditional Aboriginal and Western ways of knowing as reflected in a Western system of education that seeks a secular, definitive truth. Foundational to this three-pronged methodology is an understanding of my location in culturally appropriate education. (pp. 144-145)

Ermine, W. (1998). Pedagogy from the ethos: An interview with Elder Ermine on language. In L.A. Stiffarm (Ed.), *As we see... Aboriginal pedagogy* (pp. 9-28). Saskatoon: University Extension Press.

Introduction by editor Lenore A. Stiffarm:
For many years, Aboriginal Knowledge was invalidated by Western ways of knowing. This unconscious, subconscious, and conscious means of invalidating Aboriginal knowledge served to perpetuate a superior/inferior relationship around knowledge and how this knowledge is passed on. Systemic racism was clearly perpetrated in this way.

In recent times, there has been a plethora of interest and desire to know Aboriginal ways of knowing and being. Many people have found that their ways are not working, nor were their ways fulfilling their lives.

As this collection of works shows, Aboriginal people have had ways of teaching, ways of being and ways of knowing that have sustained us for the last 500 or more years. These ways were passed on just as they had been in the past. In some communities, due to the breakdown as a result of residential schools, reserves and European contact, many of these ways were quietly passed on. In some cases, severe punishment was used so that Aboriginal people would not continue on with ways that worked since time immemorial. Today, we Aboriginal people find ourselves at a place where many of us are ready to take on the challenge of giving voice to the richness that has been so close to us that we often do not consider these ways as special since they are so much of our daily life.... (pp. xi) (repeated for each article from "As We See .....Aboriginal Pedagogy")

Willie Ermine's "Pedagogy from the Ethos: An Interview with Elder Ermine on Language" examines, through interview and dialogue, who is responsible for passing on the language and the "ethos" of the Cree speakers. Ermine eloquently refers to the "Older Ones" as being the keepers and transmitters of knowledge. Ermine stresses the importance of role "modeling" as a critical way of teaching. Ermine further points out the importance and central element of "protocol" as a means to access anything from the Elders. He clearly delineates the Aboriginal pedagogy for the ethos of the Cree worldview and ends with "the basis for the formation of an Aboriginal pedagogy in broader areas of language and culture." (pp. xii)

Ermine, W. (1995). Aboriginal epistemology. In M. Battiste & J. Barman (Eds.), First Natoins education in Canada: The circle unfolds (pp. 101-112). Vancouver: UBC Press.

Editor Marie Battiste's Introduction (excerpts) -
Every generation of Aboriginal parents has had to 'reinvent' education' for its' children. Every generation of Aboriginal peoples has had to struggle with the painful contradictions inherent in humankind's earthly situation. Aboriginal peoples have had to learn to be flexible and patient in their approach. In my generation, 'Indian education' has become a particularly adaptable site for confronting the formal contradictions besetting Aboriginal consciousness within Canada.

'Indian education', although difficult to define, is a significant process to all Aboriginal parents and communities. It firmly raises the issue of humanity: What does it mean to be an Aboriginal person? It addresses the paramount issue of education in a multicultural state: What should education achieve for Aboriginal peoples? The various answers to these questions form the concept and processes of First Nations education. Purpose is the unifying theme of modern education and has always been the starting place for discovering the 'whys', 'whats', and 'hows' of educational theory. (pp. vii)

Excerpts
The writings offered in *First Nations Education in Canada: The Circle Unfolds* continue the quest among both Aboriginal and non-Aboriginal educators to resolve the dilemmas and questions posed elsewhere about First Nations education……The essays have been organized around the concept of the Sacred Circle, to emphasize the unity, continuity and interconnectedness of each issue…… The Southern Door is representative of summer, the emotional realm, where we make connection with our relations through our languages and culture that are fostered by the ceremonies and rituals of our ancestors. From this perspective we search for ways to continue our relations, to maintain our languages and cultures, to develop our unique Aboriginal ways of relating and knowing, while struggling with the contradictions inherent in the human condition in modern society. (pp. xv-xvi, abbreviated)

Willie Ermine in 'Aboriginal Epistemology' describes the conflicts between knowledge configurations within Eurocentric and Aboriginal worldviews, utilizing the metaphors of outer and inner space. The two different processes in the quest for knowledge inform different ideologies about education and knowing. His perceptive survey of the foundations of Aboriginal epistemology and of the traditional ceremonial path of the Old Ones raises questions about the kind of education and curriculum needed to develop Aboriginal consciousness. These insights establish the need for educational reform that will continue the exploration and growth initiated by our ancestors. The ancient traditions of Aboriginal peoples recognize and affirm teachings that deepen understanding and appreciation of the self's inner walk, which connects us with the vital forces of the universe. As we tap into this inner life force, we develop a greater appreciation of wholeness, connectedness, and relationships, the essence of the spiritual and the educational journey. (pp. xvi)

Goulet, L. (2001). Two teachers of Aboriginal students: Effective practice in sociohistorical realities. *Canadian Journal of Native Education*. 25(1), 68-85.

Abstract from article:
The study of effective teaching for Aboriginal students needs to be situated in the complexities of sociohistorical realities. In addition to cultural differences, the analysis needs to include the impact of colonization and power relationships in which education takes place. In this article, the stories of two teachers are presented to illustrate how in practice these teachers attend to both culture and colonization. Each teacher in different ways integrates language and cultural knowledge and uses cultural norms and values. In doing so, they develop more equitable power relationships and deal with the impact of colonization. (pp. 68)

Introduction from article:
This article explores effective teaching of Aboriginal students in the classroom. All too often in the past, the focus in Aboriginal1 education has been on culture, to the exclusion of race and class. More recently many authors argue that effective teaching for Aboriginal peoples needs to be framed in the complexity of colonization and the struggle for self-determination and decolonization. Social struggles are enacted in classroom practice where Aboriginal students can encounter an ethnocentric curriculum, authoritative relationships, racist attitudes, and prejudicial beliefs about their inferiority or deficits. Conditions such as these are intolerable for Aboriginal children, who are made to feel stupid when they cannot learn under these circumstances and fail in school. Some resist the oppression and so do not participate and drop out of school. Others, despite the obstacles, do succeed and even excel in school, maybe because they have teachers like those described below. (pp. 68)

Conclusion from article:
As evidenced in the teaching of these two teachers, the teaching of Aboriginal students needs to consider the different contexts of the individual, community, and larger society. In summarizing the direction needed to advance research and practice in Aboriginal education, Swisher and Tippeconnic (1999) state that education needs to be viewed wholistically, that what happens in school cannot be separated from the daily lives of teachers and students or the communities where it takes place. To them, "the primary focus of research and practice must be the teaching-learning relationship between students and teachers" (p. 302). As teachers we need to connect with our students, recognizing that each student is a part of a family and a community-a community with a history. We need to connect with families and communities in order to affirm, value, and include the language, cultural practices, and knowledge of the people in a meaningful way, in partnership, in order to overcome the past colonial practices in schooling. At the same time, we need to pay attention to the present realities of the communities where we teach and live. We have a responsibility to participate in the struggle against the continuing effects of oppression, because effective teaching practice takes place in relationship with the teacher, student, family, school, community, as well as the broader society, keeping in mind that all of us are situated in, and affected by, the complex historical contexts of culture, race, and class. (pp. 80)

Grande, S. (2008). Red Pedagogy: The un-methodology. In N. K. Denzin, Y. S. Lincoln, & L. T. Smith (Eds.), *Handbook of critical and Indigenous methodologies* (pp. 233-254). Los Angeles: Sage.

Excerpts from article:
Red pedagogy … is an Indigenous pedagogy that operates at the crossroads of Western theory - specifically critical pedagogy - and Indigenous knowledge. By bridging these epistemological worlds, Red pedagogy abandons … the vacillation between the wholesale adoption of Anglo-Western theories and stance that indigenous scholars need nothing outside of themselves or their communities to understand the world or their place within it….. To allow for the process of reinvention, it is important to understand that Red pedagogy is not a method or technique to be memorized, implemented, applied or prescribed. Rather, it is a space of engagement. It is the liminal and intellectual borderlands where indigenous and nonindigenous scholars encounter one another, working to remember, redefine and reverse the original colonialist "encounter".

What follows is a framework for thinking about indigenous knowledge as it encounters critical pedagogy or Red pedagogy. It begins with a "statement of the problem" or a tracing of the historical disconnect between indigenous education and Western theory. This discussion is followed by an articulation of the basic principles of critical theory, specifically revolutionary critical theory and the possibilities it holds for indigenous theories of decolonization. While it is evident that revolutionary critical theory holds great promise, because it also retains core Western assumptions, it also stands in tension with those central to indigenous pedagogies. Specifically, the radical notion of "democratization" does not theorize the difference of indigenous sovereignty; revolutionary constructs of subjectivity remain tied to Western notions of citizenship, and insofar as the discourse of revolutionary critical pedagogy is informed by Marxist theory, it retains a measure of anthropocentrism that belies indigenous views of land and "nature". Each of these tensions will be examined more fully. Distilled from this analysis are seven precepts of Red pedagogy that are intended to serve as a point of departure for further discussions. (pp. 234-235)

Further excerpts and conclusion:
The imperative before us as citizens is to engage a process of unthinking of our colonial roots and rethinking democracy. For teachers and students, this means that we must be willing to act as agents of transgression, posing critical questions and engaging dangerous discourse. Such is the basis of Red pedagogy. In particular, Red pedagogy offers the following seven precepts as a way of thinking our way around and through the challenges facing American education in the 21st century and our mutual need to define decolonizing pedagogies: (pp. 250)

1) *Red pedagogy is primarily a pedagogical project*. In this context, pedagogy is understood as being inherently political, cultural, spiritual and intellectual.

2) *Red pedagogy is fundamentally rooted in indigenous knowledge and praxis.* It is particularly interested in knowledge that furthers understanding and analysis of the forces of colonization.

3) *Red pedagogy is informed by critical theories of education.* A Red pedagogy searches for ways it can both deepen and be deepened by engagement with critical and revolutionary theories and praxis.

4) *Red pedagogy promotes an education for decolonization.* Within Red pedagogy, the root metaphors of decolonization are articulated as equity, emancipation, sovereignty, and balance. In this sense, an education for decolonization makes no claim to political neutrality but rather engages a method of analysis and social inquiry that troubles the capitalist-imperialist aims of unfettered competition, accumulation, and exploitation.

5) *Red pedagogy is a project that interrogates both democracy and indigenous sovereignty*. In this context, sovereignty is broadly defined as "a people's right to rebuild its demand to exist and present its gifts to the world … an adamant refusal to dissociate culture, identity, and power from the land.

6) *Red pedagogy actively cultivates praxis of collective agency.* That is, Red pedagogy aims to build transcultural and transnational solidarities among indigenous peoples and others committed to reimagining a sovereign space free of imperialist, colonialist and capitalist exploitation.

7) *Red pedagogy is grounded in hope*. This is, however, not the future-centered hope of the Western imagination but rather a hope that lives in contingency with the past - one that trusts the beliefs and understandings of our ancestors, the power of traditional knowledge, and the possibilities of new understandings.

Graveline, F. J. (2002). Teaching tradition teaches us. *Canadian Journal of Native Education.* 26(1), 11-29.

Jo-ann Archibald's editorial piece describing this article, found in the Canadian Journal of Native Education, Vol. 26, states that "Fyre Jean Graveline also shows how Indigenous cultural traditions shape an exemplary educational program in her article "Teaching Tradition Teaches Us." The staff of the First Nations and Aboriginal Counselling Degree (FNAC) program at Brandon University, Manitoba, is challenged to revitalize and offer Aboriginal traditional healing and teaching strategies while students are also learning Western counselling theories and methods. Fyre Jean Graveline identifies theoretical, pedagogical, and curricular components of FNAC that make it successful. The lived stories of those involved with the program and the story of the evolving nature of the program shows the strength of leadership of the staff, Steering Committee, Elders, and community members involved with FNAC. The tensions and contradictions that people face in the FNAC ultimately lead to individual and institutional transformations where Indigenous knowledge and traditions have a more respected place in academe. Fyre Jean creatively shows how teaching tradition teaches us to develop and implement exemplary education." (Archibald, 2002)

Abstract
Teaching of Indigenous traditions in the context of an Aboriginal counselling program located in a Eurocentric university context can be viewed as both exemplary and contradictory. This article documents how we at the First Nations and Aboriginal Degree Program (FNAC) are challenged to excel at revitalizing traditional healing and teaching strategies while acknowledging the domination of Western theories and practices. Contradictions that have arisen in our daily lived experience of bringing tradition into a modern context are posed as lessons to learn from. Resolving these controversies on an ongoing basis evidences the struggles and successes of FNAC as a model of exemplary Indigenous education.

Excerpts from article
Exemplary Indigenous education today requires words thoughtfully spoken/written. Sacred teachings of Our Ancestors, Our Elders, once deeply sung in to our souls in Ceremony now are being spoken from our academic lips flowing from our ever critical minds entering anonymous eyes from the pages of a book. "Ever since words and sounds were reduced to written symbols and have been stripped of their mystery and magic, the regard for them has diminished in tribal life" (pp. 11).....
"Indigenous Traditional teachers share life stories as lessons to learn from. Divulging "personal" stories in a heartfelt manner is not an expected practice of teachers in Eurocentric settings. "Once personal but political stories are told, the authority that is invested in the 'aura' of teacher is demystified.... Being open with your own evolving subjectivity, particularly in a context that does not revere female, Aboriginal, the personal or 'mistakes,' can be demoralizing". What is a good blend of traditional and Western world views? Is it impossible to avoid reinforcing already dominant Western ideologies privileging existing Eurocentric scholars? Is it possible to assimilate Western knowledge into an Aboriginal world view? Honoring Elders as Experts is essential.

Graveline, F. J. (2002) excerpts from article continued:

When are we tokenizing or objectifying them? Ceremony as pedagogy a gift or stolen treasure? Repressive laws once persecuted Elders destroyed Bundles criminalized ceremonies. How can Tradition now be respectfully taught in Eurocentric environments? What about students or colleagues that wish to learn to become "instant shamans of the New Age"? What is teachable in these circumstances? We learned that if you ask for input you will receive it; it may not be what you want to hear. Can community be built across diversity?

Does sharing Ceremony build community in the classroom? Some Aboriginal people too have been indoctrinated through missionization to fear feel discomfort if asked to participate in Ceremony. How can those colonized to be against Tradition be mobilized to embrace cultural renaissance for themselves and others? "True learning and gaining significant knowledge does not come without sacrifice and at times a deep wound ... as long as the wound or the repercussions of an event are used to symbolize something deeply important to know and understand, they provide a powerful source for renewal, insight, and the expansion of individual consciousness" . How can we expect White bureaucracies to be invested in challenging Eurocentric hegemony? In revitalizing Tradition?" (pp. 18)

Exemplary Indigenous education requires change for ourselves for our families for our communities in our relationship to Earth Mother. We want change in the systems in educational models currently in place. We want to change the world. How can our Visions become a reality? Recognize that teaching and learning is a process a transformational cycle. An exemplary Indigenous educational practice is also a Healing one. Power with Not power over Revitalization Not acculturation will help us move into a more hopeful Future will create a greater Circle of Interconnectedness. Will contribute to a healthier happier future for us All. (pp. 21)

Hampton, E. (1995). Towards a redefinition of Indian education. In M. Battiste & J. Barman (Eds.), First Nations education in Canada: The circle unfolds (pp. 5-46). Vancouver: UBC Press.

Editor Marie Battiste's Introduction (excerpts) -
'Indian education', although difficult to define, is a significant process to all Aboriginal parents and communities. It firmly raises the issue of humanity: What does it mean to be an Aboriginal person? It addresses the paramount issue of education in a multicultural state: What should education achieve for Aboriginal peoples? The various answers to these questions form the concept and processes of First Nations education. Purpose is the unifying theme of modern education and has always been the starting place for discovering the 'whys', 'whats', and 'hows' of educational theory.

Community-based education is more widely accepted than the need for self-government. First Nations communities see community-based education as a fundamental responsibility and requirement. Their demand for educational choice has provided an innovative context for reconciling both historical and modern contradictions. It has also provided a context for cultural and cognitive renewal among the First Nations. The concept of 'Indian education' has required continual refurbishing. Even the terms used to express the concept have shed their colonial cognitive trappings and have embraced a more empowering and reflective concept. The initial goals of federal, provincial, and band-operated schools proved restrictive when matched against the broad goals of tribal consciousness and the emerging knowledge of modern educational purpose and process in a multicultural state……..(pp. vii))(repeated for each article from First Nations Education in Canada: The Circle Unfolds)

The writings offered in *First Nations Education in Canada: The Circle Unfolds* continue the quest among both Aboriginal and non-Aboriginal educators to resolve the dilemmas and questions posed elsewhere about First Nations education……The essays have been organized around the concept of the Sacred Circle, to emphasize the unity, continuity and interconnectedness of each issue. The circle opens at the Eastern Door, where light from the dawn and the spring emanates. This door offers new light and new beginnings in reconceptualizing First Nations education.

Eber Hampton's essay, 'Toward a Redefinition of Indian Education' opens with a medicine-wheel typology as an organizing tool to discuss principles and boundaries in the redefinition and theory of Indian education. Hampton identifies the strands of unity that embrace Indian education. In defining the central standards of Indian education, he examines the different transformative paths that schools and communities have taken from assimilation to self-defining and culturally transmitting models that build on the recognition of unique First Nations cultures, communities, and elders. For Hampton, Indian education must enhance Aboriginal consciousness of what it means to be an Indian, thus empowering and enriching individual and collective lives. (pp. xv)

Hampton, E. (1995). continued

This is an important encapsulated version of Hamptons' ideal for education. It has been excerpted from the article by Kirkness and Barnhardt (Kirkness, V. & Barnhardt, R. (1991). First Nations and higher education: The four r's) also in this literature review.

Eber Hampton (1988), a Chickasaw originally from Oklahoma and now in Alaska, has made an effort to identify some of the qualities that he considers important in the move to construct an "Indian theory of education." He lists the following as twelve "standards" on which to judge any such effort:

- *Spirituality* - an appreciation for spiritual relationships.
- *Service* - the purpose of education is to contribute to the people.
- *Diversity* - Indian education must meet the standards of diverse tribes and communities.
- *Culture* - the importance of culturally determined ways of thinking, communicating and living.
- *Tradition* - continuity with tradition.
- *Respect* - the relationship between the individual and the group recognized as mutually empowering.
- *History* - appreciation of the facts of Indian history, including the loss of the continent and continuing racial and political oppression.
- *Relentlessness* - commitment to the struggle for good schools for Indian children.
- *Vitality* - recognition of the strength of Indian people and culture.
- *Conflict* - understanding the dynamics and consequences of oppression.
- *Place* - the importance of sense of place, land and territory.
- *Transformation* - commitment to personal and societal change.

Hare, J. & Barman, J. (2000). Aboriginal education: Is there a way ahead? In D. Long and O. Dickason (Eds.) *Visions of the Heart: Aboriginal Issues in Canada.* (pp. 331-359). Toronto, Ont.; Harcourt Brace.

Excerpts from article:

Though Aboriginal education has undergone many transitions, the problems and issues that characterized it in the past remain. They have only become more complex as Aboriginal people attempt to implement their own vision of education in a contemporary world. To understand the current issues facing Aboriginal people, we must begin with the history of schooling. Residential schools represent a horrific, yet important, era in Aboriginal education and Canadian history. Designed to assimilate Aboriginal children into mainstream society and remove any traces of their language and culture, these schools failed dismally.

Only in mid-twentieth century did Aboriginal people acquire other educational options, and only in the past two decades have communities taken charge of schooling on reserves. Measures of educational success can be seen in the increasing number of Aboriginal students graduating from both high school and university. But the legacy of residential schooling endures. Its policies and practices have had a devastating effect on individuals, families and communities. For many families, negative attitudes toward schools today are grounded in their own experience or that of parents or grandparents who attended these institutions. Others have suffered more severe consequences. (p. 331)

A multitude of Aboriginal resources are being developed by Aboriginal peoples for use in schools. It is the responsibility of educators to be continually infusing Aboriginal history, culture and language into the curriculum so it permeates into the lives of Aboriginal children. Armed with a strong sense of identity and a quality education in mind, body and spirit, Aboriginal children will succeed in both Aboriginal and non-Aboriginal society.

Curriculum changes alone, however, will not address the disparity in educational achievements between Aboriginal and non-Aboriginal children. How children learn is as important as what they learn. Cultural discontinuity between home and school environments is varied and complex. Educators fail to accommodate different teaching and learning styles, and school boards refuse to legitimize alternative ways of learning and knowing; conflict at home or at school becomes inevitable for Aboriginal children when schools fail to validate traditional forms of knowledge. For example, value is placed on listening and observing in Aboriginal society. Talking for the sake of talking is discouraged, and the power of words is understood. Therefore, Aboriginal children may speak slowly, quietly and deliberately. Their quietness reflects the emphasis on listening, and much of what they learn is achieved by watching others. Yet, school methods of instruction emphasize speaking over listening, posing questions as a means of inquiry. Verbal skills are highly utilized, neglecting the power of observation. Educators employ instructional methods that are incompatible with Aboriginal ways of learning and knowing, hence contributing to the academic failure of Aboriginal children. (pp. 350)

Harris, B. (2006). A First Nations' perspective on social justice in social work education: Are we there yet? (A post-colonial debate). *The Canadian Journal of Native Studies*. 26(2), 229-263.

Abstract: A review of curriculum in social work education, of literature on social work education for First Nations, and of a survey of twenty-three articles on social work with First Nations, as well as analysis of the traditional orientations guiding social work education indicate the failure of social work programs to adequately promote social justice, or to meet the needs of First Nations students. This research adds to existing literature by providing an overview of dominant approaches guiding curriculum in undergraduate social work education; an analysis of the degree to which social work education reflects Aboriginal community's experiences and needs; and, recommendations for changes in curriculum to better meet the needs of First Nations people. Ultimately, social justice in social work education requires a post-colonial foundation, and incorporates decolonization, Aboriginal worldviews, and self-determination. (pp. 229)

Research on Native Americans involved in helping professions led to conclusions that to provide culturally competent services, the following are needed:
a) knowledge: culture, diversity, history and contemporary realities,
b) skills: generic helping skills, containment/listening skills, culture specific skills,
c) values and attitudes: non-judgmental/open, valuing diversity, helper wellness, willingness to learn, social justice and caring (pp.242-243).

These suggestions do encourage a more active engagement in activities aimed at decreasing the cultural divide between workers and clients, but other issues must be considered. Incorporation of Aboriginal epistemology requires a dynamic approach to curriculum, given the diversity of First Nations communities. Each community must provide its own cultural foundation, as Aboriginal epistemology is place-based - the intimate relationship with the land requires that educators be willing to engage in curriculum development that is ever evolving, and transforms itself in relation to the community being served. The inclusion of Elders and tribal knowledge are a largely untapped resource. Restructuring curriculum in this context requires flexibility, open mindedness, and the willingness to suspend judgment/ authority in favor of reciprocal learning/teaching relationships. (pp. 243)

Lastly, research into students' perspectives on the incorporation of Aboriginal epistemology show favorable results. Baskin (2005) sought feedback from both Aboriginal and non-Aboriginal students on the incorporation of Aboriginal worldviews in social work education. Aboriginal students felt that what was beneficial was: (pp. 249)
a) learning more about the worldviews - which were not passed on to them
b) increased interest in their own identities
c) the sense of belonging, and increased motivation
d) the relevance to their lives/future work
e) recognition of the validity of these worldviews
f) exposure to Aboriginal role models/leaders/educators
g) that such learning is necessary in regaining autonomy

Hughes, P. & More, A. J. (1997). Aboriginal ways of learning and learning styles. Retrieved June 21, 2008, from http://www.aare.edu.au/97pap/hughp518.htm

Excerpted from the article:
Aboriginal students have a distinctive cultural heritage whether they come from urban, rural or traditional - oriented families. The National Aboriginal Education Committee (NAEC) emphasised that teachers and schools must: " ... develop an education theory and pedagogy that takes into account Aboriginal epistemology. Only when this occurs will education for our people be a process that builds on Aboriginal and Torres Strait Islander cultures and identity.... To be effective ... skills and learning must be acquired in harmony with our own cultural values, identity and choice of lifestyle, whether we reside in an urban, traditional community or homeland centre" (1985: 4).

The authors of this extensive and comprehensive paper state: "It is our aim to consolidate the information and research results available in one area only, that is, the pedagogy affecting Aboriginal ways of learning in a micro sense on the classroom floor and order this material in a manner that will assist all Australian teachers and communities, Aboriginal and Non-Aboriginal, to understand better this important issue. We contend that the distinctive needs of Aboriginal students demands a consideration of particular pedagogies."

One of the most important concepts in contemporary Aboriginal education is that of "two-way" education. Harris (1990) defined two-way Aboriginal schooling as:

> "a strategy to help make the matter of choice real in both worlds; to provide opportunity for the primary Aboriginal identity to stay strong, though changing, and these continue to be the source of inner strength and security necessary for dealing with the Western world.... Aboriginal people today are increasingly interested both in being empowered in terms of the Western world and in retaining or rebuilding Aboriginal identity as a primary identity (1990: 48)."

Many theories of education have placed value on 'cultural contexts' and the 'place of culture' in pedagogy. These, however, have often been directed at 'elitist' approaches to transmitting a particular cultural heritage, or to the value of 'communal influences' and social relationships on the individual. Debates about 'two-way schooling', 'Aboriginal perspectives across the curriculum' and greater involvement by Aboriginal people in decision making are contributing to a new understanding of the place of culture in education. In our opinion until recently the use of "culture" in educational statements was too loose referring to youth culture, gender aspects of culture, and the place of the arts in the classroom. However, the new perspectives on culture have helped to emphasise the effect of cultural influences, characteristic of particular social groups, on student behaviours and ways of learning, and hence on the pedagogical practices of teachers.

The concept of "learning styles" has held a prominent position in educational pedagogy for at least the past two decades (see Keefe's 1987 report for the National Association of Secondary School Principals). In an investigation of the application of the concept across

cultures, More (1990) concluded that there is a link between culture and learning styles. He also proposed a model for using learning styles in multicultural settings and particularly with First Nations students in North America (1989, 1996).

The section which follows is based primarily on Aboriginal people in traditional communities. *Primary cultural differences* **a. Learning through observation and imitation rather than verbal instruction** One of the consistent findings is that much Aboriginal learning is by observation and imitation, rather than through verbal instruction (Harris, 1980; Hughes, 1992). This finding relates directly to the concrete - global - imaginal learning style dimensions. In terms of our model, observation by the learner provides a concrete, holistic image of the tasks to be performed. That image serves as an anchor or reference point for the learner. **b. Learning through Trial & Feedback** Observation and imitation appear to be towards the Reflective end of the Trial & Feedback Reflective dimension. Most ethnographic accounts of observation and imitation learning in traditional settings suggest that the learner does not attempt to imitate until he or she is fairly certain that the imitation will be done correctly. This is consistent with teacher reports that Aboriginal students tend towards a reflective learning style. **c. The group is more important that the individual** Harris (1984) and Andrews and Hughes (1988) emphasise that the group is more important than the individual. This priority has an effect in two ways. First, the purpose of learning for many traditional Aboriginal people is primarily to benefit the group, not necessarily the individual. Second, learning as a group process seems to be more important than learning as an individual process. This characteristic relates particularly to the cooperation-competition dimension and to the group-individual dimension **d. Holistic (global) learning** According to Hughes (1988), Aboriginal learning is often holistic, that is, the learner concentrates on understanding the overall concept or task before getting down to the details. By contrast, Harris (1984) reported that Non-Aboriginal learners emphasise sequential (or analytic), learning as a result of their verbal learning style. Watson (1991) found that urban Aboriginal students need more discussion, talking and modelling at the beginning of the lesson. The combination of global and imaginal learning styles on the part of many Aboriginal learners forms a very powerful contrast to the analytic, verbal learning styles of many Non-Aboriginal learners. **e. Visual-spatial skills** According to Hughes (1992) many Aboriginal learners build on visual-spatial styles. This is directly related to the visual modality and to imaginal processing. The difference between visual modality and imagery is that the modality relates to the method by which the information is received by the learner, whereas imagery relates to the way in which the information is coded by the learner. **f. Imagery** Concrete imagery has already been discussed above. But abstract imagery is also a learning style for many traditional Aboriginal people. Learning the Aboriginal dreaming is another example of a common, highly-abstract learning process. **g. Contextual learning** Harris (especially 1984) emphasises the degree to which members of Aboriginal cultural groups learn within specific contexts. He also emphasises that learning in a Non-Aboriginal setting, particularly the school, is decontextualised, that is, the learning is not usually done in its 'real life' context. **h. Spontaneous learning** Spontaneous learning is another characteristic distinction between Aboriginal and Non-Aboriginal learning (Andrews & Hughes, 1988). By contrast, structured learning is more frequent in Non-Aboriginal cultures.

Ignas, V. (2004). Opening doors to the future: Applying local knowledge in curriculum development. *Canadian Journal of Native Education.* 28(1/2), 49-60.

Abstract and excerpts from article:
This article discusses and illustrates the underlying pedagogic and inquiry based theoretical frameworks that were used to guide the development of the Forests for the Future science curriculum materials. The rationale for linking local traditional ecological knowledge, local understanding of knowledge construction and science education is highlighted. By establishing a connection between theory and the practice of pedagogy educators and researchers have begun to develop a better appreciation for how students construct durable and robust understandings of their world and their place within the world. This is a strategic position that assists Indigenous students in using the education system as a stepping-stone to further education as opposed to a barrier to further education. (pp. 49)

Understanding our Students for Curriculum Design The content of curricula for Indigenous students should be such that it functions to create an understanding of majority culture motives and the "social, psychological, and historic setting that causes people to think as they do". This is best accomplished with content that both meets the individual student's needs in a culturally relevant and sensitive manner and nurtures individual strengths in such a way as to enable the student to successfully participate in mainstream culture without undermining their participation in their own culture.The quality of all students' lives is enhanced when their talents and skills are nurtured and developed. In turn the quality of life of the students' community is very likely also enhanced. Indigenous students who recognize how the majority culture impacts their nation's culture are in a much better position to deal with social and treaty issues for example. This is because, according to Pfeiffer (1989), "the ultimate goal of all tribal groups is to acquire an economic stability and spiritual tranquility for tribal members' lives". The Indigenous students' heightened concern with justice and equity makes them well placed to "look beyond ethnicity, to plan for resolving critical issues that are of concern to the world population". All students are increasingly challenged to understand the nature of knowledge construction. In particular, Indigenous students need to understand that both mainstream scientific and traditional ecological knowledge, like all knowledge, is created within a cultural setting. The setting influences the nature of the knowledge that is created.(pp. 52)

Concluding Remarks: All of the project curriculum materials are based on Indigenous students learning from their Elders and valuing their people's knowledge and wisdom about nature. These lessons have been developed in a way that should allow students to view their own knowledge and the knowledge and wisdom of their Elders and community as valid and valuable in the context of science, and more generally, all academic work. "The idea of students as researchers who explore their own lives and connect academic information with their own lived experience is alien to many schools". It is vital that Indigenous students realize that their people's understanding of the world, their world view, and their understanding of natural phenomena is as valid as Western modern science. (pp. 58)

Isbister, W. (2002). A piece of the pie: The inclusion of aboriginal pedagogy into the structures of public education. In L.A. Stiffarm (Ed.), *As we see... Aboriginal pedagogy* (pp. 77-85). Saskatoon: University Extension Press.

Introduction by editor Lenore A. Stiffarm:
For many years, Aboriginal Knowledge was invalidated by Western ways of knowing. This unconscious, subconscious, and conscious means of invalidating Aboriginal knowledge served to perpetuate a superior/inferior relationship around knowledge and how this knowledge is passed on. Systemic racism was clearly perpetrated in this way.

In recent times, there has been a plethora of interest and desire to know Aboriginal ways of knowing and being. Many people have found that their ways are not working, nor were their ways fulfilling their lives.

As this collection of works shows, Aboriginal people have had ways of teaching, ways of being and ways of knowing that have sustained us for the last 500 or more years. These ways were passed on just as they had been in the past. In some communities, due to the breakdown as a result of residential schools, reserves and European contact, many of these ways were quietly passed on. In some cases, severe punishment was used so that Aboriginal people would not continue on with ways that worked since time immemorial. Today, we Aboriginal people find ourselves at a place where many of us are ready to take on the challenge of giving voice to the richness that has been so close to us that we often do not consider these ways as special since they are so much of our daily life.....(pp. xi) (repeated for each article from "As We See .....Aboriginal Pedagogy")

Wally Isbister's "A piece of the Pie: The Inclusion of Aboriginal Pedagogy into the Structures of Public Education" provides a paradoxical but comprehensive journey into how Wally Isbister, as a Cree educator, has come to terms with the structures of public education as a foundation for the inclusion of Aboriginal pedagogy. He is passionate about his beliefs as a Cree educator in exploring "A Piece of the Pie". (pp. xiii)

Kinchloe, J. L. (2006). Critical ontology and Indigenous ways of being: Forging a postcolonial curriculum. In Y. Kanu (Ed.), *Curriculum as cultural practice: Postcolonial imaginations* (pp. 181-202). Toronto: University of Toronto Press.

Excerpts from article:
Mainstream teacher education provides little insight into the forces that shape teacher identity and consciousness. Becoming educated, becoming a postcolonial teacher-scholar-researcher necessitates personal transformation based on an understanding and critique of these forces. In this context this chapter develops a notion of critical ontology (ontology is the branch of philosophy that studies what it means to be in the world, to be human) and its relationship to being a teacher in light of indigenous knowledges and ontologies. As teachers from the dominant culture explore issues of indigeneity, they highlight both their differences with cultural others and the social construction of their own subjectivities. In this context they come to understand themselves, the ways they develop curriculum, and their pedagogy in a postcolonial world. Such issues become even more important at a time where new forms of economic, political, and military colonialism are reshaping both colonizing and colonized societies. This chapter makes three basic points:

- Critical ontology is grounded on the epistemological and ontological power of difference.

- The study of indigeneity and indigenous ways of being highlights tacit Western assumptions about the nature and construction of selfhood.

- A notion of critical ontology emerges in these conceptual contexts that helps us push the boundaries of Western selfhood in the twenty-first century as we concurrently gain new respect for the genius of indigenous epistemologies and ontologies.

Excerpts of concluding comments:
Thus, a critical ontology is intimately connected to a relational self (Noddings, 1990; Thayer-Bacon, 2000). Humans are ultimately the constructs of relationships, not fragmented monads or abstract individuals. From Varela's perspective this notion of humans as constructs of relationships corresponds precisely to what he is labeling the virtual self. A larger pattern--in the case of humans, consciousness--arises from the interaction of local elements. This larger pattern seems to be driven by a central controlling mechanism that can never be located. Thus, we discern the origin of traditional psychology's dismissal of consciousness as irrelevant. This not only constituted throwing out the baby with the bath water but discarding the tub, the bathroom fixtures, and the plumbing as well. In this positivistic articulation the process of life and the basis of the cognitive act were deemed unimportant. A critical ontology is always interested in these processes because they open us to a previously occluded insight into the nature of selfhood, of human being. The autopoiesis, the self-making allows humans to perpetually reshape themselves in their new relationships and resulting new patterns of perception and behavior.

Kinchloe, J. L. (2006) excerpts of concluding comments continued:

There is no way to predict the relationships individuals will make and the nature of the self-(re)construction that will ensue. Such uncertainty adds yet another element of complexity to the study of sociology, psychology, and pedagogy, as it simultaneously catalyzes the possibilities of human agency. It causes those enamored with critical ontology yet another reason to study the inadequacies of Cartesian science to account for the intricacies of the human domain. Physical objects don't necessarily change their structures via their interaction with other objects. A critical ontology understands that human beings do change their structures as a result of their interactions. As a result the human mind moves light years beyond the lifeless cognitivist computer model of mind--a psychological way of seeing that reduced mental activity to information processing (Lapani, 1998).

The human self-organization process--while profoundly more complex than the World Wide Web--is analogous to the way the Web arranges itself by random and not-so-random connections. The Web is an autopoietic organism that constructs itself in a hypertextual mode of operation. Unanticipated links create new concepts, ways of perceiving, and even ways of being among those that enter into this domain of epistemological emergence. Such experience reminds one that a new cultural logic has developed that transcends the mechanical dimensions of the machine epistemologies and ontologies of the modernist industrial era. Consider the stunning implications that when numerous simple entities possessing simple characteristics are thrown together--whether it be websites on the Internet or individuals' relationships with aspects of their environments--amazing things occur. From such interactions emerge a larger whole that is not guided by a central controlling mechanism. Self-awareness of this process of creation may lead to unanticipated modes of learning and new concepts of human being.

Students of critical curriculum have no choice; they must deal with these ontological issues. When they are considered within the context of our understanding of the power of difference and the specific benefits of indigeneity, a postcolonial curriculum begins to take shape that is truly global in its scope, its concerns and its influences. Such a curriculum is transformative in ways that other "transformative" curricula have not been in its connection to a plethora of knowledges and ways of being. Employing interconnectedness with difference to push the boundaries of the Western alienated self, this postcolonial curriculum sets off an autopoietic process energized by the interplay of multiple forms of difference--cultural, political, epistemological, cognitive, and, of course, ontological. It will be fascinating to watch where a critical ontology can take us in the coming years.

Kirkness, V. (1999). Aboriginal education in Canada: A retrospective and a prospective. *Journal of American Indian Education.* 39(1), 14-30.

This article is a good overview summary of the historical record of education in Canada, with many references and quotes from formative and primary policy documents and reports. It also has a discussion of two earlier articles written by Kirkness, and she weaves these thoughts and themes together to produce a compact, reflective thought piece on the historical progress and process of Aboriginal education. In her own words:

> Over the years, I have given many talks on Aboriginal education and written a number of papers on the history of Aboriginal education in Canada which include directions for the future. When asked to submit a paper as a retrospective and prospective of Aboriginal education in Canada for this journal, I went to my file and decided to include two of my papers, one written in 1985 entitled "Indian Education: Past, Present and Future" and the other, written in 1998, "Our Peoples' Education: Cut the Shackles, Cut the Crap and Cut the Mustard." A review of these two papers takes us from our earliest experience in education both informal and formal, albeit briefly, to where we are today. It leaves us to speculate whether we are, in fact, making progress, or are we destined to repeat history even at our own hands. (Introduction)

There are many references to pedagogical practices throughout the article, although many are referenced in the negative (as in, what is missing, or what is not being done properly), and much of the thematic importance is implicit in the flow of the article (rather than being explicitly articulated; there is a sense that if the reader is informed and educated in the field of Aboriginal education, then the reader will know what is "between the lines"). The article is somewhat dated, but the author is a widely respected educator, and many of the concerns fore-grounded in this piece remain as critical concerns to students of pedagogy as it relates to Aboriginal learners. Her final words for this article read:

> "As a retrospective, Aboriginal education in Canada, can be described as historically ineffective. While formal education has been available in some form or another for over 300 years, only recently have Aboriginal people themselves been involved in its design and delivery. Since the policy of Indian Control of Indian Education was introduced 27 years ago, there have been definite signs of improvement. However, while these modest changes have resulted in many more students graduating from university, we still have a very serious attrition rate at every level of education. The prospective of Aboriginal education in Canada, as I see it, begins with process rather than content. We must engage not only parents, which is paramount, but we must engage the whole community to take ownership of what is to be in Aboriginal education in the 21st century. Together with teachers, the school authority, they must decide what they want for their children both now and in the future. They must adhere to the philosophy and principles they set in place. Only then can we/they realize the significance of the rhetoric cited in the last paper and begin to see Aboriginal education as a holistic and cultural phenomenon."

Kirkness, V. & Barnhardt, R. (1991). First Nations and higher education: The four r's - respect, relevance, reciprocity, responsibility. *Journal of American Indian Education.* 30(3).

This is a seminal document that is highly regarded as a guiding influence, both as a theoretical framework and as a practice standard. The focus of the article is Aboriginal student engagement with the academy; the relationships and space of contact with the administration and academe. The impact of this article has been wide-reaching, and the underlying principles and message are relevant and important for a much larger target audience than originally intended. It is frequently quoted and provides a basis of common understanding and direction between the Aboriginal and non-Aboriginal communities. The sections are titled: Coming to the university vs. going to the university; Respect of First Nations cultural integrity; Relevance to First Nations perspectives and experience; Reciprocal relationships; Responsibility through participation; and I include with a brief excerpt and the concluding comments.

Excerpts from document:
While universities generally have adopted the political rhetoric of "equal educational opportunity for all," many of the institutional efforts to convert such rhetoric into reality for First Nations people continue to fall short of expectations. Why is this so?
If we are to address this perennial issue in a serious manner, we have to ask ourselves some hard questions:
1) Why do universities continue to perpetuate policies and practices that historically have produced abysmal results for First Nations students, when we have ample research and documentary evidence to indicate the availability of more appropriate and effective alternatives?
2) Why are universities so impervious to the existence of de facto forms of institutionalized discrimination that they are unable to recognize the threat that some of their accustomed practices pose to their own existence?
3) What are some of the obstacles that must be overcome if universities are to improve the levels of participation and completion of First Nations students?

Excerpts from Conclusion:
It is the notion of empowerment that is at the heart of First Nations participation in higher education--not just empowerment as individuals, but empowerment as bands, as tribes, as nations, and as a people. For the institutions to which they must turn to obtain that education, the challenge is clear. What First Nations people are seeking is not a lesser education, and not even an equal education, but rather a better education--an education that respects them for who they are, that is relevant to their view of the world, that offers reciprocity in their relationships with others, and that helps them exercise responsibility over their own lives. It is not enough for universities to focus their attention on "attrition" and "retention" as an excuse to intensify efforts at cultural assimilation. Such approaches in themselves have not made a significant difference, and often have resulted in further alienation. Instead, the very nature and purpose of higher education for First Nations people must be reconsidered, and when we do, we will find that the entire institution, as well as society as a whole, will be strengthened and everyone will benefit.

Lanigan, M. (1998). Aboriginal pedagogy: Storytelling. In L.A. Stiffarm (Ed.), *As we see... Aboriginal pedagogy* (pp. 103-120). Saskatoon: University Extension Press.

Introduction by editor Lenore A. Stiffarm:
For many years, Aboriginal Knowledge was invalidated by Western ways of knowing. This unconscious, subconscious, and conscious means of invalidating Aboriginal knowledge served to perpetuate a superior/inferior relationship around knowledge and how this knowledge is passed on. Systemic racism was clearly perpetrated in this way.

In recent times, there has been a plethora of interest and desire to know Aboriginal ways of knowing and being. Many people have found that their ways are not working, nor were their ways fulfilling their lives.

As this collection of works shows, Aboriginal people have had ways of teaching, ways of being and ways of knowing that have sustained us for the last 500 or more years. These ways were passed on just as they had been in the past. In some communities, due to the breakdown as a result of residential schools, reserves and European contact, many of these ways were quietly passed on. In some cases, severe punishment was used so that Aboriginal people would not continue on with ways that worked since time immemorial. Today, we Aboriginal people find ourselves at a place where many of us are ready to take on the challenge of giving voice to the richness that has been so close to us that we often do not consider these ways as special since they are so much of our daily life.....(pp. xi) (repeated for each article from "As We See .....Aboriginal Pedagogy")

MaryAnne Lanigan's "Aboriginal Pedagogy: Storytelling" explores the importance of storytelling as the "oldest of the arts in every culture." She examines myth and narrative as critical foundations of storytelling, showing how each has an important part of the circle. She provides examples of how effective storytelling can be with all children. She also provides an example of the story of "Wesakaychak and Wetiko". In her summary, she calls for a reintroduction and revalidation of storytelling, since all cultures have stories to share. (pp. xiv)

Leavitt, R. (1995). Language and cultural content in Native education. In M. Battiste & J. Barman (Eds.), *First Nations education in Canada: The circle unfolds* (pp. 124-138). Vancouver. B.C.: UBC Press.

Introduction by Marie Battiste, editor:
Most schools that accept language education and cultural relevance for their students must also take some stand on how teachers will teach and the educational implications of their choices. Robert Leavitt's 'Language and cultural content in Native education' describes a fundamental difference in worldview in the Aboriginal and English languages and its implications for teaching styles and methods for Aboriginal children. Central to the exploration of language is the awareness that Aboriginal languages reflect Aboriginal ways of knowing, ways of interacting and ways of using language. His research underscores the need to understand that Aboriginal education implies the integration of different levels of Native culture and thought in classroom strategies and events with and for Native children, and he offers ways to balance and enrich the knowledge bases and processes. ((pp. xvii)

Excerpts from article:
To make further progress toward appropriate Native education, teachers must choose whether programs will simply include Native culture as content, or whether they will be based on Native culture through the adaptation of traditional educational practices.(pp. 134)

An additional point of view on the differences between European and Native pedagogies is expressed by a teacher from Kahnawake, Quebec, who contrasts the English maxim, "If at first you don't succeed, try, try again" with the Mohawk version, "Watch and listen and do it right, watch and listen and do it right". In the one culture, all attention is on the goal; the assumption is that it will be difficult to attain, but that the obstacles are worth overcoming. In the other culture, eyes and ears attend to what is happening now. This is the desirable strategy, successful in and of itself. These two maxims exemplify the contrast between education as the imparting of skills, knowledge and content which will be useful in future activities, and education as the achievement of significant participation in continuing adult work, where the content is the real-life task at hand. Teachers must distinguish between what is creative and helps students inquire into and build upon their own experience and what is assimilative and consequently destructive. (pp. 135)

Ledoux, J. (2006). Integrating Aboriginal perspectives into curricula: A literature review. *The Canadian Journal of Native Studies*. 26(2), 265-288.

Excerpts from article:

Much has been written about the theory that the poor performance of Aboriginal students is due to the lack of culturally relevant curriculum and to teaching strategies which do not reflect Aboriginal worldview. This paper reviews the literature on integrating Aboriginal perspectives into curricula. It includes an examination of the history of Aboriginal education in Canada followed by an explanation of Indigenous knowledge and pedagogy and of Aboriginal learning styles and ways of learning. Practical suggestions for integrating Aboriginal perspectives into curricula are outlined. Finally, implications of the research are discussed with a view to the future of Aboriginal education.

General Guidelines for Teaching Aboriginal Students

- Learners should be given an opportunity to privately rehearse a skill before demonstrating competency publicly.

- Individual learners should not be spotlighted.

- Warmer, more personal teaching styles are most effective.

- Silences and longer pauses after asking questions are to be expected.

- An overview of the lesson is the best way to begin.

- Desired behaviours should be reinforced indirectly rather than by using direct praise.

- Sensitivity to non-verbal cues is necessary.

- More global, holistic instructional approaches which emphasize the development of self-esteem, confidence, and empowerment are desirable.

Teachers must also have access to suitable curriculum materials. Resources included in units of study must provide an accurate and authentic picture of Aboriginal peoples, in which Aboriginal students see themselves depicted in a way that enhances their self-image (Elliott & Eriandson 2003).

Ledoux, J. (2006) excerpts continued:

Indigenous Knowledge and Pedagogy excerpts:(see full article for omitted references) With few exceptions, the written history of Aboriginal education relates attempts to apply a Eurocentric education and education processes to Aboriginal people and ignores the Indigenous knowledge that was in existence pre-contact. Literature on the topic of Indigenous knowledge and pedagogy does exist, but it is limited in scope and depth. In forcing assimilation and acculturation to Eurocentric knowledge, first in residential schools and later in public schools, governments and educational systems have displaced Indigenous knowledge and in doing so, have failed First Nations children. "What is Indigenous knowledge?" is a question which must be explored as a first step in remedying the failure of the existing educational system.

Prior to the invasion of the Aboriginal settlements in North America and the imposition of the Eurocentric educational system, tribal nations had their own very diverse educational systems. While recognizing that each First Nations society had a unique educational system, there are a number of principles and practices which hold true for many Indigenous peoples. Indigenous pedagogy recognizes the child as a physical, spiritual, emotional, and intellectual being, one who learns best in a circular, holistic, child-centered environment. The traditional Aboriginal method of educating children saw the whole child, therefore all aspects of the child (mental, physical, emotional, and spiritual) were addressed. The First Nations education systems were designed to educate the child informally through observation and interaction with parents, relatives, Elders, and social groups in such a way that skills were developed in order to allow the child to function adequately within the natural environment. The traditional approach to raising children was one of guiding without interfering, allowing opportunities for problem-solving and decision-making independently. Since Indigenous knowledge was passed from one generation to the next through modeling, practice, and animation, not through the written word, but in the oral tradition, Aboriginal languages were a critical link to Indigenous knowledge and to the survival of the culture. Within traditional Aboriginal cultures all people are respected and viewed as having important contributions to make to a community however Elders are shown a special respect. Elders are the archives of the communities, the holders of traditional, and children were taught that respect, wisdom, and knowledge were gained by listening to and observing Elders.

In traditional Aboriginal societies, children were taught to view all of the people with whom they had contact as being related to them. This sense of belonging and kinship was not limited only to people, but also extended to the land as well. Common to all Aboriginal groups is the view that the land is the giver of life and law and must be respected above all else. Land is viewed as sacred and the traditional lifestyle of Aboriginal peoples is rooted in it; Aboriginal peoples live and learn from the environment. Further, Aboriginal peoples have a respect for the relatedness of all things in the natural world. Education of children reflected the interconnectedness of everything in that it was recognized that there were a limitless number of interconnected factors that might affect a child's being. Traditionally, spirituality was central to the Aboriginal way of life, as all parts of creation were believed to have spirit.

Ledoux, J. (2006) excerpts continued:

The summary of teaching strategies listed below may be useful in working with Aboriginal students. In many instances, these suggestions are mentioned in multiple sources.

Storytelling: Long before Europeans came to Canada, Aboriginal people had a strong oral tradition whereby teachings were transmitted by word of mouth from generation to generation. Elders and other community members can be invited to tell stories as a way of illuminating Aboriginal history and worldviews.

Talking Circles: The talking or sharing circle is a traditional Native technique that is used to bring people together in a quiet, respectful manner for the purposes of teaching, listening, learning, and sharing. Participants are encouraged to speak not only from the mind, but also from the heart. Each person in the circle is given the opportunity to speak, but may pass if he/she desires.

Concept Mapping/Webbing: Webbing may begin with a concept presented in the middle of a page. From that concept, a group of students may brainstorm all related concepts that they feel are relevant or that flow from that initial concept. Concepts will multiply as more ideas are generated. Each individual within the group may build upon the concepts of others.

Video: The use of video or film can be particularly effective because it can take students to an experience outside of the four walls of the classroom and allows students to observe. To help students become productive when viewing a video, teachers may employ a number of methods before, during, and after viewing.

Experiential Learning: Traditionally, Aboriginal children learned by doing things. It is recommended that students have opportunities to physically manipulate, see, or hear about concepts they are learning first-hand and preferably in a natural setting. It may be easier for students to make connections between the concepts they are learning and their own life experiences when they are able to experience the concepts in a natural setting. Building strong community links can extend the boundary of the classroom into the community by seeking the assistance and support of local Aboriginal people.

Cooperative Learning: Aboriginal children may perform new skills more willingly when teachers use cooperative learning, while they may disengage or avoid competition when teachers use primarily verbal instruction. It is preferable to focus on tasks that can be performed as joint projects.

Scaffolding Instruction: Scaffolding is the term used for the support and guidance given a learner by a more competent other. As the student masters the task the support is gradually withdrawn. This strategy is in keeping with Indigenous pedagogy where an older person is the teacher of the child.

Ledoux, J. (2006) excerpts continued:

Whole Language Approach: A writing process approach is preferable to focus on the development of grammar-based sub skills. A whole language, integrated approach that emphasizes the experiences of students is more sensitive to Aboriginal learning styles.

Aboriginal Learning Styles and Ways of Learning
The strongest argument in favour of the usefulness of Aboriginal learning styles is that some of the generalizations made reflect aspects of Indigenous knowledge and pedagogy, as seen in the summary below. (see also article by Hughes and More)

Aboriginal students tend to:
- be global learners, those who understand best when the overall concept is presented first and details later (Hilberg & Tharp 2002, Hughes & More 1997, Pewewardy 2002), suggesting a need for more discussion and modeling at the beginning of a lesson.

- be field dependent, therefore less able to separate a part from the whole (Hughes & More 1997, Pewewardy 2002).

- be imaginal learners or learners who learn more easily from images, diagrams, and symbols than from words (Hughes & More 1997).

- be concrete learners who learn best with support from materials that can be seen (Hughes & More 1997, Nichol 2005).

- be reflective, that is, they think through the new learning and may need to rehearse it before using it (Hilberg & Tharp 2002, Nichol 2005, Ogbu 1978, Pewewardy 2002), suggesting that more time might be needed.

- learn best through observation and imitation (Hilberg & Tharp 2002, Pewewardy 2002, Swisher 1991) or what More (1989) refers to as 'watch-then-do.'

- value the group more than the individual (Hilberg & Tharp 2002, Nichol 2005, Pewewardy 2002), implying that a student may hide academic competence to avoid seeming superior to the rest of the group (Swisher 1991)

- prefer spontaneous learning (Hughes & More 1997)

- prefer contextual learning in real-life context (Harris 1990, More 1989, Nichol 2005).

Equally as useful as knowing their students' learning styles is for teachers to know their own learning styles for, according to Hughes and More (1997), one's teaching styles are based largely on one's learning styles. Teaching styles can have a significant effect on whether students learn or fail (Swisher & Deyhle 1989) because as Swisher (1991, p.5) explains, "Teaching style . . . is a critical factor in communicating expectations of school learning styles."

Little Bear, L. (2000). Jagged worldviews colliding. In M. Battiste (Ed.), *Reclaiming Indigenous Voice and Vision* (pp.77-85). Vancouver: UBC Press.

This is a short 9 page book chapter that is packed with implicit and explicit information about the philosophical and epistemological underpinnings of the Aboriginal worldview of pedagogy. It is a rich and descriptive piece that considers the points of conflict and crossover between the Eurocentric and Aboriginal bases of worldview. The paragraphs below are fleshed out in greater detail and with a completeness of nuance in the fullness of the pages. Highly recommended as a basic primer for understanding Aboriginal values.

Excerpt:
"No matter how dominant a worldview is, there are always other ways of interpreting the world. Different ways of interpreting the world are manifest through different cultures, which are often in opposition to one another. One of the problems with colonialism is that it tries to maintain a singular social order by means of force and law, suppressing the diversity of human worldviews. The underlying differences between Aboriginal and Eurocentric worldviews make this a tenuous proposition at best. Typically, this proposition creates oppression and discrimination.

Culture comprises a society's philosophy about the nature of reality, the values that flow from this philosophy, and the social customs that embody these values. Any individual within a culture is going to have his or her own personal interpretation of the collective cultural code; however, the individual's worldview has its roots in the culture - that is, in the society's shared philosophy, values and customs. If we are to understand why Aboriginal and Eurocentric worldviews clash, we need to understand how the philosophy, values, and customs of Aboriginal cultures differ from those of Eurocentric cultures. Understanding the differences in worldviews, in turn, gives us a starting point for understanding the paradoxes that colonialism poses for social control." (pp. 77)

"It is not the intent of this chapter to describe in detail every Aboriginal custom; anthropologists have done enough of that. They have done a fairly decent job of describing the customs themselves, but they have failed miserably in finding and interpreting the meanings behind the customs. The function of Aboriginal values and customs is to maintain the relationships that hold creation together. If creation manifests itself in terms of cyclical patterns and repetitions, then the maintenance and renewal of those patterns is all-important. Values and customs are the participatory part that Aboriginal people play in the maintenance of creation.

How do Aboriginal peoples educate and inculcate the philosophy, values, and customs of their cultures? For the most part, education and socialization are achieved through praise, reward, recognition, and renewal ceremonies and by example, actual experience and storytelling." (pp. 81)

Maina, F. (1997). Culturally relevant pedagogy: First Nations education in Canada. *The Canadian Journal of Native Studies*. 17(2), 293-314.

Excerpts from article:

"Educators of First Nations children in Canada face the tasks of recovering the cultural heritage of First Nations and providing skills for successful participation in a culturally diverse society. Issues which must be addressed by schools to meet these challenges include an understanding of the historical relationships between First Nations cultures and mainstream educational systems; the nature of culture as dynamic and evolving and the identification of those strategies that are most effective in building upon the cultural identities of First Nations children." (pp. 293)

This article is somewhat dated but contains a good review of the historical relationships between mainstream and First Nations in education settings, as well as a discussion about the concept of culture in contemporary terms. The author concludes that a "culturally relevant pedagogy will respect both the historical and contemporary aspects of a child's culture, validate the realities of the world in which the child lives by recognizing its existence and, using educational methods that that build on cultural strengths, demonstrate how those strengths can be used to benefit both First Nations and the larger Canadian society." (pp. 301)

Maina further discusses how "educators of First Nations children need to develop educational strategies that effectively build on the cultural strengths of First Nations children and which include: 1) the use of teaching methods and curricula that are congruent with individual and cultural learning and communication styles, 2) the direct integration of First Nations cultural concepts with curricular areas designed for competence in the larger society, 3) teaching about First Nations achievements and their historical contributions to the overall culture of this country, and 4) inclusion of materials relating to the participation and contributions of First Nations both to their communities and to the larger Canadian society in the contemporary world." (pp. 302)

Each of these categories is further elaborated in the paper, highlighting many pedagogical strategies echoed over generations of scholarly writing, and gives examples of contemporary pedagogical practices that are supported by other current Aboriginal scholars.

Marker, M. (2004). Theories and disciplines as sites of struggle: The reproduction of colonial dominance through the controlling of knowledge in the academy. *Canadian Journal of Native Education*. 28(1/2), 102-110.

Abstract:
This article describes aspects of Indigenous knowledge and research that contrast with university-based approaches to knowledge. Indigenous scholars have asserted the sacred local nature of traditional understandings that place Elders and stories as the centerpiece of learning. Rather than asking Aboriginal students to adapt to university culture, universities should understand First Nations values about local ecological knowledge and sustainable living as a mode by which to revitalize their own institutional environments. Examining the cultural bias in commonplace academic terms such as theory, scientific, and research, this article shows the epistemological tensions First Nations graduate students feel as they make their way through the terrain of the academy. At the same time, the presence of First Nations faculty and students is transforming the university environment while questioning the goals and processes of learning.

Selected excerpts from the article:
"Research and the Self"
Research is a slippery term in this cross-cultural context. The conventional academic use of the word refers to a systematic approach to gaining knowledge; the researcher relentlessly searches for facts or data. Unrelated data or irrelevant data are disregarded, and the emphasis is usually on a narrow kind of questioning, compartmentalizing, and specializing knowledge. Although Indigenous modes of gaining knowledge can also be systematic, they usually involve connecting diverse points of reference that defy disciplinary or methodological boundaries and draw on an individual's relationships to people, animals, the landscape, and an oral tradition framing a time-space arrangement. Dreams and meditative states can factor into knowledge acquisition. This is not to say that Indigenous research is not empirical, only that it is not narrowly empirical toward ends that are isolated from the concerns of community: a community made real by the stories from ancestors who established a sustainable presence on the land. Commonplace approaches to research usually push the inquirer to go relentlessly to get the information and bring it back to the academy where it is processed and made acceptable. This approach resembles an industrial model of resource extraction. An Indigenous approach is opposite to this, with the knowledge-seeker spending time in preparation and rituals that produce a state of humility, sensitivity, and openness. The knowledge in this method seeks the student rather than the other way round. Smith (1999) has outlined some of these themes of Indigenous ways of knowing:

> The arguments of different indigenous peoples based on spiritual relationships to the universe, to the landscape and to stones, rocks insects and other things, seen and unseen, have been difficult arguments for Western systems of knowledge to deal with or accept. These arguments give a partial indication of the different world view and alternative ways of coming to know, and of being, which still endure within the indigenous world. (p. 74)

Marker, M. (2004) excerpts continued:

This emphasis on relationships puts animals, plants, and landscapes in the active role of teacher and therefore results in a more holistic and integrated understanding of phenomena. This kind of holism resists constrictive and contrived taxonomies as well as disciplinary boundaries. It also produces a state of consciousness in the Aboriginal intellectual that makes no separation between scientific and moral understandings. Although feminists, poststructuralists, and critical theorists have illuminated biases in epistemology and moral values, these discussions often omit consideration of the deeper levels of moral conduct that are implicated in performing research. Qualitative researchers might consider themes of collaboration, community, and power differentials in relationships with informants, but an Indigenous methodology must go beyond this and connect the inquirer to an ancient sense of the journey for knowledge. From an Indigenous perspective the knowledge-seeker must go through a period of training that foregrounds his or her own self-reflection as part of many traditional protocols. Once the proper preparations and ceremonies have been observed, the individual can receive knowledge without harming himself or herself or the community. Knowledge is powerful and potentially dangerous if one is not ready to receive it properly; a deep and sublime sense of relationships is required. Basso (1996) has written about how for the Cibecue Apache the pursuit of knowledge is inextricable from the moral relationship to the land:

"Knowledge of places is therefore closely linked to knowledge of self, to grasping one's position in the larger scheme of things, including one's own community and to securing a confident sense of who one is as a person" (p. 34). It is difficult to imagine an Indigenous student successfully bringing this kind of a conversation into a graduate seminar on research. This is not to say that these conversations never happen; in fact they are happening more and more often. It is simply to say that they are still uncommon. Although a group of qualitative methodologists have engaged in a more self-reflective and autoethnographic style, this is without broad acceptance and remains a somewhat marginal approach in the university. For Indigenous scholars implicit, or sometimes explicit, in their traditional modes of knowledge reception are particular kinds of methodology requirements. The oral traditions, ceremonies, and rituals all reinforced not only ways of knowing, but ways of being without separating knowing from being. There have always been prescribed ways of conducting oneself in relation to animals, spirits, or human teachers and Elders. A primary and essential kind of methodological cognizance regards how to conduct oneself in the presence of Elders." (pp. 105)

Marker, M. (1998). Going native in the academy: Choosing the exotic over the critical. *Anthropology & Education Quarterly*, 29(4), 473-480.

Abstract: This article examines some of the problems and contradictions that arise when nonnative instructors attempt to perform aboriginal ceremonies and rituals in classrooms. The rationale for such activity is usually that it creates cross-cultural understanding and helps students discover native knowledge and values. Too often, such practices only promote an indulgence in the exotic; meanwhile, more genuine and critical approaches to the history and reality of native people are overlooked or avoided.

Excerpts from article:

"As the director of a teacher education program at a tribal college, and as a professor who works with First Nations graduate students, I have had an unusual vantage point from which to hear the perspectives of both native students and nonnative faculty. Some faculty have been annoyed by my critiques of their "good intentions," whereas Indian students have confirmed how uneasy they feel when teachers conduct ceremonies in classrooms. It is not in the scope of this reflection essay to illuminate how widespread such problems are. But, although the specifics of my discussion are limited to the Pacific Northwest, I have recently reviewed articles submitted to journals on this topic, and I have heard Indian educators talk informally about related difficulties that reverberate in their own local communities across Canada and the United States.

I have listened to nonnative instructors exult at having conducted a "talking circle," believing it produced harmonious good feelings and cross-cultural communication between natives and nonnatives. In such settings white faculty and students can convince themselves that they are broadening their cultural repertoire and connecting with an Indian "other" at the same time. At the far end of this practice of "bringing Indian culture into the classroom" are the faculty who do their own versions of sacred ceremonies and rituals as a part of their courses. Indian students have told me of their frustration with such scenes. They often do not express their sensibilities to the instructors; they are not able to explain their perspectives to an authority figure on the other side of a cultural barricade. This is a profoundly complex arena of discourse; it reverberates around questions of academic freedom, representation, and cultural authority. Wendy Rose (Hopi) remarks that "the anthropologist of me is always looking for cultural explanations for white shamanism and its emotional impact. Feelings run deep on both sides and people tend to take sides on the issue." (pp. 473)

While developing a critical vocabulary with white students, instructors should also listen carefully and patiently to native university students while making the protocols and expectations of the academy explicit. Hearing elders compare and contrast the educational and political structures of the dominant society with native approaches to life produces more genuine and substantial cross-cultural understanding than attempts to perform aboriginal rituals in classrooms. Moreover, imagining the outside viewpoint on cultural conventions can foster a reflective cultural critique on the part of white students and faculty." (pp. 478)

Marshall, A., Williams, L., & Stewart, S. (2008). Indigenizing education: Principles and practice. In R.W. Heber, (Ed.), *Indigenous education: Asia/Pacific* (pp. 167-177). Saskatchewan: Indigenous Studies Research Centre, First Nations University of Canada.

Abstract:
Indigenous and non-Indigenous community members, educators, scholars and policy makers have all underscored the need for educational practices that are grounded in the values of Indigenous people. Within the Faculty of Education at the University of Victoria in Victoria, British Columbia, Canada, there have been several recent initiatives aimed at creating and delivering courses and programmes that provide culturally grounded education and training to address these needs. Using examples, this paper focuses on our experiences of integrating Indigenous principles and values into post-secondary teaching. We begin with brief statements about ourselves. Next, we describe several principles and practices that guide our work. We then share some specific examples, including undergraduate courses and a graduate counselling program initiative. Our vision keeping process development is described. Lastly, we outline successes and challenges, along with next steps.

Emerging Values and Principles: excerpt from article
The overall programme and individual courses will be conducted based on the following seven guiding values and principles. We deliberately use the term "emerging" to remind us that these are not static; they will be expanded and transformed as the programme unfolds. The principles will be integrated into every course and activity in the programme and each has many specific aspects and examples associated with it.

- Indigenous paradigm is central
- The sacred and the spiritual dimension
- The ancestral dimension
- Stories, ceremony, culture, language and community healing
- The earth and our relatives
- The circle
- The vocation and practice of professional helping

Guided by the principles of Indigenous Standpoint Pedagogy (ISP) referred to earlier, course curricula are being re-designed and created from within Indigenous pedagogy, not from a Western perspective with Indigenous information as an "add-on". We acknowledge the central importance of values and worldviews; how these differ and need to be understood comprise the heart of counseling and healing processes. (Mussell, 2004) In practical terms with respect to course and programme content, this means that we must respect protocols, avoid assumptions, ask permission, listen with heart, mind, body and spirit, use story and narratives, and honour Indigenous values and cultural views. (pp. 173)

McHalsie, A. (2007). We have to take care of everything that belongs to us. In B. G. Miller (Ed.), *Be of Good Mind* (pp. 82-130). Vancouver: UBC Press.

Albert (Sonny) McHalsie is currently the director and cultural advisor of the Sto:lo Research and Resource Management Centre, working on behalf of the Sto:lo Nation and Sto:lo Tribal Council. He is well known and highly respected in the Fraser Valley for his wealth of knowledge of the people and places of the Sto:lo. His significance as a cultural leader and educator underscores the importance of this article, an offering of the most significant and sacred knowledges shared in a traditional, oral, pedagogical manner. The teachings shared here weave the foundational basket of histories and connections of the Sto:lo people, and provide an excellent example of the knowledge and place-based historiographies that are central to Aboriginal educational processes. This is a lengthy and fact-filled piece; a necessity for any professional working with Coast Salish peoples in the Fraser Valley. Written in a narrative style prose, emulating the spoken word in true oracy, McHalsie teaches as a way of remembering, of researching and of respecting tradition. Hidden in this text are many subtle instances of pedagogy in practice; cyclical nature of thought and word, iterative patterns, connections based on relation.

Excerpt from article:
"I remember the story by the late Bertha Peters, Mrs. Dave Peters from Seabird. She's the one who shared the story about Xa:ytem. But she's also the one who shared the story about Xepa:y. She said, "You know that a long time ago there was a very generous man who was always giving and always helping people. And they say that when he passed away he was transformed into the cedar tree. And because he was such a generous man, that's why we get all the different things from the cedar tree." So the trunk of the tree is used for canoes and for pit houses and the longhouses and the paddles. And all kinds of different utensils are made out of the cedar. And the bark is used for clothing and for diapers and to make rope and twine. And then the roots are used for the baskets. - the cedar baskets. And even the cedar boughs themselves are used for spiritual cleansing. In the Interior, they use the sage and the sweetgrass for the smudging - well around here it was the cedar that was used....

We're told that when we go out to use any part of the cedar - and there's certain teachings there as well, as to when you go out and gather the bark, you're allowed to peel bark only on one side of the tree so that the tree continues to live. When you go out and gather the cedar roots, there are four different main roots that come out. There's only one root that we take, and we leave the other three alone. If you take the other ones you're going to kill the cedar tree. There's all those different teachings that are tied into that as well. But at the same time, we're also taught to say a prayer to Xepa:y, the man. So the shxweli of that ancestor is inside each of the trees. So we're not really praying to the tree, we're praying to the shxweli, or the spirit, of that ancestor who was transformed into the tree. So again, the tree is not looked upon as just a resource, it's looked upon as one of our ancestors and we need to pay respect to that ancestor so we have, again, the prayer that is said to Xepa:y, thanking him for all the different things that we get. So whenever we go to gather bark, cedar boughs, roots - that prayer is said. It's the prayer that is said to Xepa:y. So there's that connection, the shxweli."(pp. 104-105)

Pember, M. A. (2008). Diversifying pedagogy. *Diverse: Issues in higher education.*25(5), 18-20.

Excerpts from article:

Indigenous or native ways of knowing, indigenous knowledge, indigenous science, traditional ecological knowledge are terms that have been making their way out of tribal colleges and into mainstream universities in recent years. What exactly do they mean?

According to Dr. Dawn Adrian Adams, Choctaw, founder of Tapestry Institute, these terms refer to two separate, yet intertwined endeavors, epistemology or types of knowledge and pedagogy, methods of teaching and learning. Tapestry Institute is a think tank of elders, artists, scientists and scholars who research and advocate an indigenous worldview. Adams insists that diversity is the power of their groups, and that the institute focuses on studying the natural world and reconnecting people to it.

Indigenous ways of knowing (IWOK), according to Adams, refers to pedagogy. IWOK often uses stories to engage learners and emphasizes the notion of community in the process. Strictly speaking, IWOK is focused on the process of learning rather than the outcome and emphasizes the holistic understanding of a topic or situation. Adams maintains that a science class taught from the mainstream Western perspective would be primarily focused on clear-cut outcomes.

Instructors at tribal colleges found early on that American Indian students did not respond well to traditional Western instruction; rather, they were better able to grasp STEM-related theories when the information was presented in a more hands-on, demonstrative style. For instance, Lambert, who teaches environmental and health sciences, does not rely on lecturing to convey lessons; she often tells stories and makes analogies to culturally meaningful activities in students' lives.

Mainstream schools are already using elements of IWOK without realizing it, according to Adams. Learning in community, authentic learning, learning through inquiry, etc., are all structured like IWOK. Authentic learning, for instance, allows students to explore and discuss concepts in contexts involving real-world problems and projects. All these approaches use a portfolio system to assess what the students have learned for themselves through inquiry.

According to Adams, the main stumbling block to IWOK in the traditional Western academy is assessment. Current standardized tests are in the Western system of education, demanding reductionism. In IWOK, the teacher's responsibility becomes more about helping students than simply ranking them, she says. IWOK encourages students to develop inner authority and helps them to connect the dots and relate to other information. (pp. 18-20)

Smith, G. H. (2003). Indigenous struggle for the transformation of education and schooling. Retrieved June 21, 2008, from http://www.ankn.uaf.edu/Curriculum/Articles/GrahamSmith/

Excerpts from article: "Where indigenous people are in educational crises, indigenous educators and teachers must be trained to be 'change agents', to develop transformation of the undesirable circumstances. They must develop a 'radical pedagogy' (a teaching approach for change). Such pedagogy must also be informed by their own cultural preferences and respond to their own critical circumstance. This paper is concerned to impart this message based on Maori experience in Aotearoa. I believe there is much to inform other indigenous contexts from this situation, in particular, the need to focus on the process of 'transforming', and on the transformative outcomes - What is it? How can it be achieved? Do indigenous people's needs and aspirations require different schooling approaches? Who benefits? Such critical questions, which relate to the task of teachers being change agents, must not only inform our teacher education approaches, they must also ensure the 'buy in' from the communities they are purporting to serve."

Kaupapa Maori Theory – Graham Hingangaroa Smith
This section examines the set of transformative elements that are common to all of these Maori alternative education and schooling initiatives.
The following six principles are considered to be the crucial change factors in Kaupapa Maori praxis. They are variously referred to in the literature as 'Kaupapa Maori' (Maori philosophy, world-view and cultural principles), Kaupapa Maori praxis, Kaupapa Maori Theory. The key elements are summarised here;
1. The principle of Self-determination or Relative Autonomy
The issue here is the need by Maori to have increased 'control over one's own life and cultural well-being'. This factor has made gains within the kaupapa of Maori schools given that these schools have been organised by Maori teachers and decision-makers. Greater autonomy over key decision-making in schooling has been attained for example in regard to administration, curriculum, pedagogy and Maori cultural aspirations. A major point is that because Maori people are in charge of the key decision-making, they are able to make choices and decisions that reflect their cultural, political, economic and social preferences. Furthermore, when Maori make decisions for themselves, the 'buy in' and commitment by Maori participants to making the ideas work is more certain and assured.
2. The principle of validating and legitimating cultural aspirations and identity
In Kura Kaupapa Maori, *'to be Maori'* is taken for granted; there is little need to justify one's identity, as is the case in most other 'mainstream' educational settings. In Kaupapa Maori educational settings, Maori language, knowledge, culture and values are validated and legitimated by themselves - this is a 'given', a 'taken for granted' base in these schools. Maori cultural aspirations are more assured in these settings, particularly in light of the wider societal context of the struggle for Maori language and cultural survival. One of the common faults of previous schooling interventions has been the inadequate attention paid to this aspect of supporting the maintenance of Maori culture and identity.
3. The principle of incorporating culturally preferred pedagogy
That teaching and learning settings and practices are able to closely and effectively 'connect' with the cultural backgrounds and life circumstances (socio-economic) of Maori

communities. These teaching and learning choices are 'selected' as being 'culturally preferred'. Other pedagogy is also utilised including universal schooling methods, and some cross-cultural borrowing, e.g. Japanese pedagogy. - 'Soroban' maths programme; learning of Japanese language. The move towards Pacific/Asian cultures and language is a logical development given the close cultural similarities in some aspects.

4. The principle of mediating socio -economic and home difficulties

The 'Kaupapa' (philosophy) of Kura Kaupapa Maori is such a powerful and all embracing force, through its emotional (ngakau) and spiritual (wairua) elements, that it commits Maori communities to take seriously the potential of schooling as a positive experience despite other social and economic impediments abroad in the wider community. It not only impacts at the ideological level, and is able to assist in mediating a societal context of unequal power relations; it also makes schooling a priority consideration despite debilitating social and economic circumstances.

5. The principle of incorporating cultural structures which emphasise the 'collective' rather than the 'individual' such as the notion of the extended family

The extended family structure supports the ideological support 'won' in the previous category. It does this by providing a collective and shared support structure to alleviate and mediate social and economic difficulties, parenting difficulties, health difficulties and others. Such difficulties are not located in individual homes but in the total whanau (extended family structures and networks); the whanau takes collective responsibility to assist and intervene.

6. The principle of a shared and collective vision / philosophy

The vision provides the guidelines for excellence in Maori, that is, what a good Maori education should entail. It also acknowledges Pakeha culture and skills required by Maori children to participate fully and at every level in modern New Zealand society. Its power is in its ability to articulate and connect with Maori aspirations, politically, socially, economically and culturally. A powerful vision is able to provide impetus and direction to struggle.

This list is not a definitive one in that it only suggests some (six) of the key elements, which contribute to the success of these alternative schooling and educational initiatives in New Zealand. In summary Kaupapa Maori Theory (see Smith, 1997) fulfils the following functions within indigenous Maori struggle for schooling and education.

It promotes the validity and legitimacy of Maori language, knowledge and culture.
It creates the political space to enable the legitimate study and continuance of Maori language, knowledge and culture.
It is positioned as Maori centered, but also speaks cross-culturally in the sense of making space for Maori language, knowledge and culture existence.
It is concerned with economics and structural change.
It attempts to takes account of unequal 'power relations' and dominant / subordinate politics.
It is transformative in its aims. It attempts to challenge existing theory as being culturally and interest laden.
It supports the use of all existing theory (by Maori) providing that it can positively support Maori advancement.

Smith, G. H. (2000). Maori education: Revolution and transformative action. *Canadian Journal of Native Education.* 24(1), 57-72.

Excerpts from article:
Where indigenous people are in educational crisis, indigenous educators and teachers must be trained as change agents to transform these undesirable circumstances. They must develop a radical pedagogy (a teaching approach for change). Such pedagogy must also be informed by their own cultural preferences and respond to their own critical circumstances.

This article discusses the most dramatic changes in the New Zealand education system since it was formally established in the 1860s. Maori people who were prepared to go outside the existing state schooling system developed these revolutionary changes. They were motivated to make drastic educational change because they were concerned about the educational underachievement of their children and the loss of their language, knowledge, and culture. The article highlights the critical intervention elements at the core of the Maori education revolution, which centers on the use of traditional and contemporary notions of whanau (extended family) values, practices, and structures. All these initiatives have been based on Kaupapa Maori as a theory and practice of transformation.

Kaupapa Maori Principles and Intervention Elements - Some of the key intervention elements that have been developed in the Maori context and that have a wider application in an international indigenous context are briefly outlined below.

1. **The principle of self-determination or relative autonomy**. The perceived need by Maori to have increased control over their lives and cultural well-being has made gains in the kaupapa of Maori schools because they have been organized by Maori teachers and decision-makers. Greater autonomy over key decision-making in schooling has been attained, for example, in regard to administration, curriculum, pedagogy, and Maori cultural aspirations. Because Maori people are in charge of the key decision-making, they have made choices and decisions that reflect their cultural, political, economic, and social preferences. Furthermore, when Maori make the decisions for themselves, the buy-in and commitment by Maori participants to making the ideas work is more certain and solid.

2. **The principle of validating and legitimizing cultural aspirations and identity**. In Kura Kaupapa Maori to be Maori is taken for granted; there is little need to justify one's identity as is the case in most other mainstream educational settings. In Kaupapa Maori educational settings Maori language, knowledge, culture, and values are validated and legitimized: this is a given, a taken-for-granted base in these schools. Maori cultural aspirations are more assured in these settings, particularly in the light of the wider societal context of the struggle for Maori language and cultural survival. (see article)

Smith, G. H. (2000) excerpts continued:

3. **The principle of incorporating culturally preferred pedagogy**. Teaching and learning settings and practices are able to connect closely and effectively with the cultural backgrounds and life circumstances (socioeconomic) of Maori communities. These teaching and learning choices are selected as being culturally preferred. Other pedagogy is also used, including general Pakeha schooling methods and some cross-cultural borrowing (see article)

4. **The principle of mediating socioeconomic and home difficulties**. The Kaupapa (philosophy) of Kura Kaupapa Maori is such a powerful and all-embracing force, through its emotional (ngakau) and spiritual (wairua) elements that it commits Maori communities to take seriously the schooling enterprise despite other social and economic impediments; its impact is at the ideological level, and it is able to assist in mediating a societal context of unequal power relations; it makes schooling a priority consideration despite debilitating social and economic circumstances. In the collective cultural structures and practices of whanau (extended family) the effects of debilitating socioeconomic circumstances can be alleviated.

5. **The principle of incorporating cultural structures that emphasize collectivity rather than individuality** such as the notion of the extended family. The extended family structure supports the ideological support won in the above category by providing a collective and shared support structure to alleviate and mediate social and economic difficulties, parenting difficulties, health difficulties, and others. Such difficulties are located not in individual homes, but in the total whanau (extended family structures and networks); the whanau takes collective responsibility to assist and intervene. (see article)

6. **The principle of a shared and collective vision and philosophy**. This vision provides the guidelines for excellence in Maori: what a good Maori education should comprise.

Sterling, S. (2002). Yetko and Sophie: Nlakapamux cultural professors. *Canadian Journal of Native Education*. 26(1), 4-10.

Jo-ann Archibald's editorial piece describing this article, found in the *Canadian Journal of Native Education, Vol. 26,* states that in "Indigenous learning contexts we often seek guidance and look to the wisdom of Elders to gain direction for developing our understandings of things that matter. Shirley Sterling shares the teachings that came from grandmothers Yetko and Sophie of the Nlakapamux people of British Columbia. The power of traditional stories is demonstrated, and one life experience story is used as an educational model to develop criteria for success, especially for contemporary education and for living a good life. The grandmother professors show that by teaching the younger generation the traditional cultural teachings in ways that honor Nlakapamux knowledge and the learner, they continue the powerful intergeneration cycle of learning, caring, and sharing. Shirley is also a grandmother who continues to teach in the tradition of her grandmother cultural professors." (Archibald, 2002)

Abstract:
This article discusses the goals, processes, content, and successes in an Nlakapamux narrative about education for the purpose of identifying criteria for success in contemporary settings. The most important criterion of success is that of the presence of the cultural experts, in this case the grandmothers Yetko and Sophie, two fine educators.

Excerpt from article:
In examining accounts of traditional First Nations education, researchers and education philosophers are interested in identifying those approaches, aspects, and/or components that lead to success. In the spirit of Indian Control of Indian Education (National Indian Brotherhood, 1972) First Nations educators are keen to examine First Nations educational successes for the purpose of establishing First Nations' criteria for success in contemporary educational settings. The story of Yetko, Sophie, and the fishtrap provides a model for examining the goals, processes, content, and outcomes of traditional Nlakapamux education and helps to identify some criteria for success, the most important being the presence of the grandmothers who are cultural professors. (The Nlakapamux, or Thompson Indians, live along the banks of the Thompson and Fraser Rivers and in the Nicola Valley in the interior of British Columbia.) Their teachings go beyond the acquisition of skills to the deeper philosophical transmissions of Nlakapamux values through oral traditions. Through the genre of spilaxam, or personal narrative, the grandmothers demonstrate what it means to live successfully and happily as Nlakapamux people.

The National Indian Brotherhood's (1972) policy paper Indian Control of Indian Education articulated the philosophy, goals, principles, and directions that "must form the foundation of any school program for [First Nations] children" (p. iii). The policy states in "Curriculum and Values":

> Unless a child learns about the forces which shape him: the history of his people, their values and customs, their language, he will never really know

himself or his potential as a human being. Indian culture and values have a unique place in the history of mankind. The Indian child who learns about his heritage will be proud of it. The lessons he learns in school, his whole school experience, should reinforce and contribute to the image he has of himself as an Indian. (p. 9)

The grandmothers are natural teachers because they take care of children. In the narratives they laughed and worked and told stories to little children and rode up into the mountains, were kind, were strict, made twine out of plants, cut willow switches to make the children behave, rocked the babies to sleep. Their creation stories and narratives show the children their unique place in their nation's history and contribute to a positive self image by validating First Nations experiences. Like the grandmothers before us we can create lessons built on experience and storytelling to transmit knowledge and skills, cultural pride, and self confidence.

Processes, Content, and Outcomes of Nlakapamux Education: excerpts from article
The processes of Nlakapamux education as demonstrated in the fishtrap story include storytelling, learning with the family and community, learning from lived experience, learning by example and learning from the land that is the provider of sustenance and resources.

Storytelling provides both method and content. Content includes anything from the natural environment, cultural and technological knowledge, information, values, and history. Method includes storying as a mnemonic device and as a process of transmitting cultural knowledge and values by word of mouth from generation to generation. Yetko took Sophie to the river where she gathered twine from the plants, then made a fishtrap. When she left there, Sophie knew a good location for dogbane, how to gather it and store it, how to build a trap using the twine, how to place the trap, how to hide the trap, and how to transmit the knowledge by demonstration and by storytelling. Telling the story many decades later helped her to remember all the relevant details of the day with Yetko.

Some of the successful outcomes of the building of the fishtrap were the acquisition of knowledge and skills, the transmission of values, cultural knowledge and adaptability, the health, well-being, and survival of the Nlakapamux people. We can see that Yetko was a good teacher. Sophie not only gained the knowledge and skills to be able to build the trap, but she remembered the skill for over 60 years. They did not know at the time that Sophie would grow up to marry a fine fisherman and that their sons, grandsons, and great-grandsons would also be good fishers. Sophie would, therefore, only need to build one more fishtrap in her lifetime, six decades later to help her daughter obtain success in a new educational process, that of completing a university transfer course. Obtaining a university degree in turn provides the potential for employment and self-sufficiency. The current usage of the knowledge points to the adaptability of Nlakapamux knowledge. A traditional activity can transform from a culturally contextualized setting to a contemporary one that meets the same need for self-sufficiency, but in a different way.

Taylor, J. (1995). Non-native teachers teaching in native communities. In M. Battiste & J. Barman (Eds.), *First Nations education in Canada: the circle unfolds* (pp. 224-242). Vancouver: UBC Press.

Editor Marie Battiste's Introduction (excerpts) -

'Indian education', although difficult to define, is a significant process to all Aboriginal parents and communities. It firmly raises the issue of humanity: What does it mean to be an Aboriginal person? It addresses the paramount issue of education in a multicultural state: What should education achieve for Aboriginal peoples? The various answers to these questions form the concept and processes of First Nations education. Purpose is the unifying theme of modern education and has always been the starting place for discovering the 'whys', 'whats', and 'hows' of educational theory.

Community-based education is more widely accepted than the need for self-government. First Nations communities see community-based education as a fundamental responsibility and requirement. Their demand for educational choice has provided an innovative context for reconciling both historical and modern contradictions. It has also provided a context for cultural and cognitive renewal among the First Nations. The concept of 'Indian education' has required continual refurbishing. Even the terms used to express the concept have shed their colonial cognitive trappings and have embraced a more empowering and reflective concept. The initial goals of federal, provincial, and band-operated schools proved restrictive when matched against the broad goals of tribal consciousness and the emerging knowledge of modern educational purpose and process in a multicultural state……..(pp. vii))(repeated for each article from First Nations Education in Canada: The Circle Unfolds)

The writings offered in *First Nations Education in Canada: The Circle Unfolds* continue the quest among both Aboriginal and non-Aboriginal educators to resolve the dilemmas and questions posed elsewhere about First Nations education……The essays have been organized around the concept of the Sacred Circle, to emphasize the unity, continuity and interconnectedness of each issue……As we turn to the Western Door, we encounter autumn, the dying of the grass, and some of the harsher realities. These include those historical complexities that have rendered Aboriginal education incoherent. The result has been areas if dissidence and disappointment, and the frustration of Aboriginal communities' hopes for educational change. These issues move beyond elementary schooling to levels of higher education and teacher development. (pp. xvii)

John Taylor's 'Non-Native Teachers Teaching in Native Communities' is invaluable for non-native teachers who are considering teaching on rural reserves. Many difficulties confront the new non-Aboriginal teacher who is unaware of social and professional expectations in a reserve community. Taylor's personal experience of reserve schools provides newcomers to reserve life with concrete advice on their role in the community and how they might adapt to the new environment to develop positive experiences for themselves and their students. (pp. xviii)

Weenie, A. (1998). Aboriginal pedagogy: The sacred circle concept. In L.A. Stiffarm (Ed.), *As we see... Aboriginal pedagogy* (pp. 59-66). Saskatoon: University Extension Press.

Introduction by editor: Lenore A. Stiffarm:
For many years, Aboriginal Knowledge was invalidated by Western ways of knowing. This unconscious, subconscious, and conscious means of invalidating Aboriginal knowledge served to perpetuate a superior/inferior relationship around knowledge and how this knowledge is passed on. Systemic racism was clearly perpetrated in this way.

In recent times, there has been a plethora of interest and desire to know Aboriginal ways of knowing and being. Many people have found that their ways are not working, nor were their ways fulfilling their lives.

As this collection of works shows, Aboriginal people have had ways of teaching, ways of being and ways of knowing that have sustained us for the last 500 or more years. These ways were passed on just as they had been in the past. In some communities, due to the breakdown as a result of residential schools, reserves and European contact, many of these ways were quietly passed on. In some cases, severe punishment was used so that Aboriginal people would not continue on with ways that worked since time immemorial. Today, we Aboriginal people find ourselves at a place where many of us are ready to take on the challenge of giving voice to the richness that has been so close to us that we often do not consider these ways as special since they are so much of our daily life.....(pp. xi) (repeated for each article from "As We See .....Aboriginal Pedagogy")

Angelina Weenie's "Aboriginal Pedagogy: The Sacred Circle Concept" offers glimpses of the medicine wheel as a foundation for teaching. She explores Indigenous ways of knowing as the foundation for showing interconnectedness, relationships and a holistic way of presenting the art of teaching. (pp. xiii)

Warner, L.S. (2006). Native ways of knowing; Let me count the ways. *Canadian Journal of Native Education*. 29(2), 149-165.

Article Abstract:
This article reviews Native Ways of Knowing and similar terms in academic scholarship. The first section introduces questions to guide a discussion on Native Ways of Knowing. The second section deals with the assumptions or general framework for this discussion and definitions. The third section describes a continuum to analyze the use of the terms Native Ways of Knowing (NWK), Indigenous ways of knowing, and traditional culture in academic venues. The description is helpful as means of placing scholarship on Native Ways of Knowing contextually and temporally in mainstream academic review. The fourth section deals with sample scholarship described using a nonhierarchical typology of process, position, person, and product (results). It draws on 24 pieces of scholarship in the last decade. The fifth section presents a term lattice derived from use of the terms in representative publications and draws conclusions about the use of the terms.

Excerpts from article:
There are over 500 distinct Indigenous communities in North America. Each belongs to a specific language group and recognizes and practices cultural traditions in combinations that distinguish communities from one another, especially their members. Some communities share a language heritage or land base yet remain distinct in other characteristics. Attempts by non-Indigenous social scientists to categorize and subsequently explain certain traditions and practices are confounded by the research lens that attempted to offer explanations rooted in Western, largely male, perspectives, but also by non-Indigenous researchers who for the most part explained all tribes in much the same way. One example of outsider perspectives that failed to acknowledge insider understanding is the inability to distinguish between matriarchal and patriarchal governance systems (Wagner, 1996, Teuton, 2003; Moogk, 2003). This is just one example; however, its origin in historical records has been affected by popular culture through the preponderance of representation in textbooks and the media.

In this article I acknowledge the depth of tribal identity and explore examples of intertribal consensus as it relates to knowing and understanding the world in which one lives. Barnhardt and Kawagley (2005) explain this process as recognizing generalization as indicative but not definitive. The task in this process requires a balance of perspectives. Native Ways of Knowing, in contrast to Western educational practices, are acquired and represented through the context of place, revolving around the needs of a community and the best efforts to actualize a holistic understanding of the community's environment. Native Ways of Knowing use an Indigenous research lens to study and interact in the world. Western educational practices dissect and disconnect knowledge, whereas Native Ways of Knowing presume a holistic context. The primary difference between the two lies in the emphasis of Native Ways of Knowing on knowing as a verb and Western educational practices that emphasize the accumulation of knowledge, a noun.

Warner, L.S. (2006). Native ways of knowing; Let me count the ways (continued)

Excerpts from article:
Native Ways of Knowing can be found in scholarship with examples and comparisons with Western practice in science and mathematics: fields that are research-oriented in a context that denotes field experiments, tables and numbers of observations, and testing hypotheses. Examples of the various insights or perspectives provided by Native Ways of Knowing to mathematics, to weather, to cultivation, or to the study of rivers and oceans can be found in such texts as Cajete (1994), Eglash (1999), and in the body of work produced by the Alaska Rural Systemic Initiative (www.ankn.uaf.edu/arsi.html). These insights rely on data collection and observation, but they also rely on the context or place. Native Ways of Knowing are less frequently explored in literature, linguistics, and governance through a wide variety of venues not described here. In this article I do not explore Native Ways of Knowing outside educational research and pedagogy. Further, I limit myself to scholarship in North America.

This article is in five major sections. The first introduces questions to guide the discussion. The second section deals with the assumptions or general framework for this discussion and definitions. The third section describes a continuum to analyze the use of the terms Native Ways of Knowing (NWK), Indigenous ways of knowing, and traditional culture in academic venues. The description is helpful as a means of placing scholarship on Native Ways of Knowing contextually and temporally in mainstream academic review. The fourth section deals with sample scholarship described using a nonhierarchical typology of process, position, person, and product (results). The fifth section presents a term lattice derived from use of the terms in representative publications and draws conclusions about the use of the terms.

In this article I consider the generalities and commonalities that some Native scholars portray using the term Native Ways of Knowing. I suggest the continuum shown in Figure 1 for further research and rely on the statement that Native Ways of Knowing can be found in levels 3-5.1 also rely on the following assumptions about Native Ways of Knowing to frame this discussion.

* Indigenous pedagogy is valued among North American Indian cultures.

* Native Ways of Knowing are not a debate about the effects of colonization, but actualizing NWK in a curriculum is a political act of self-determination.

* Among 500+ distinguishable Indigenous peoples are distinct similarities and distinct differences in languages, traditions, religions, and governance systems.

* Some examples suggest that mainstream scholarship is moving to the acceptance phase for Native Ways of Knowing.

Williams, L. & Tanaka, M. (2007). Schalay'nung Sxwey'ga: Emerging cross-cultural pedagogy in the academy. *Educational Insights*. 11(3).

Excerpts from the article:

"As teacher educators we, the authors, have difficulty with the continual emphasis in the academy that focuses on the relationship between the colonized and colonizer, a relationship founded on conflict and adversary approaches. This stance leaves little room in the academy for, in this case, the Indigenous world as articulated by the Indigenous people. The challenge for the academy, which is built on Western perspectives of teaching and learning, is to create spaces within these foreign and alienating environments that provide an opening to the Indigenous world.....

A course offered to pre-service teachers and graduate students in the Education Program at the University of Victoria takes a unique and successful move towards this timely and crucial challenge. Entitled "Thunderbird/Whale Protection and Welcoming Pole: Learning and Teaching in an Indigenous World" it was first offered in the fall of 2005, and was pedagogically based in an Indigenous teaching and learning experience—the construction and installation of a Thunderbird/Whale house pole. The course was designed within the Indigenous ways that include the essential elements of inclusivity, community building, and recognition and celebration of individual uniqueness. The course was situated within a typical Canadian teacher education program and most of the students were Western educated student teachers—both Aboriginal and Non-Aboriginal.

The intent of this writing is in keeping with the philosophy of the course which gives people the opportunity to have a lived experience in Indigenous ways of knowledge and learning. In this article, we are attempting to take that lived experience and build new theory around that experience. Hence, we have consciously chosen not to embed our thinking too deeply in existing theory and in this way remain true to the overall philosophy of the project. Academic discourse on cross-cultural work typically has been focused on the colonial and unequal power relationship. To discuss Indigenous knowledge and learning from that perspective leaves out the Indigenous world from the Indigenous perspective.

By telling the story of this course without attaching it too closely with specific theoretical language, we are exploring how to bring this knowledge into the academy by sharing this story. This is consistent with the Indigenous practice of sharing the story and honouring the listener to take from the story what resonates with the listener. By adding this perspective we hope to further the conversation on Indigenous knowledge and learning by making the Indigenous world available to people who will be entering those worlds in practice and research."(pp. 2)

"When looking at the many ways that the remnants of Canada's colonial past continue on in society today, there is obvious and extreme cultural favouritism in how schools and universities are organized and how learning and teaching occurs within them (Marker, 2004; Menzies, Archibald & Smith, 2004). Indigenous ways of knowing are beginning to emerge in mainstream pedagogical dialogues but their significance is yet to be fully

appreciated by the dominant culture (Battiste & Henderson, 2000). To gain a more balanced cross-cultural awareness and create educational programs that reflect that balance, dialogue becomes essential (hooks, 1994; Isaacs, 1999). Westerners rarely have an opportunity to reflect on and appreciate that their way of learning and the content of what they learn is privileged. When an individual is embedded as a member of a dominant culture everything is designed to fit that cultural world. From this position of relative comfort, it is difficult to even notice that there are people who might have a different approach, or a different way of thinking than what is familiarly known and believed. By reflecting and dialoguing on taken for granted daily habits of mind, light can be shed on cultural influences and biases, and the dominant culture's tight grip on facile beliefs begins to unravel." (pp. 4)

Books:

Ah'Nee-Benham, M. (Ed.). (2000). *Indigenous educational models for contemporary practice: In our mother's voice*. Mahwah, N.J.: L. Erlbaum Associates.

Archibald, J. (2008). *Indigenous storywork: Educating the heart, mind, body, and spirit*. Vancouver: UBC Press.

Archibald, J. & Selkirk, S. (Eds.). (1993). *Mokakit: Selected papers from the 1988 and 1990 Mokakit conferences.*. Vancouver: B.C. Mokakit Education Research Association.

Articles in this section from the Mokakit:
Chambers, C. (1993). Learn to listen, listen to learn.

Derrick, J. (1993). The box and the circle- Two systems of life: A model for understanding native/nonnative issues.

Hebert, Y. M. (1993). The transformation of practitioners.

Barman, J. (1987). *Indian education in Canada : The challenge*. Vancouver: UBC Press.

Battiste, M. (2000). *Reclaiming Indigenous voice and vision*. Vancouver: UBC Press.

Battiste, M. & Barman, J. (Eds.). (1995). *First Nations education in Canada: The circle unfolds*. Vancouver: UBC Press.

Bingham, C. W., & Sidorkin, A. M. (Eds.). (2004). *No education without relation*. New York: Peter Lang Publishing.

Cajete, G. (1994). *Look to the mountain : An ecology of Indigenous education*. Skyland, N.C.: Kivaki Press.

Castellano, M. B., Davis, L., & Lahache, L. (Eds.). (2000). *Aboriginal education : Fulfilling the promise*. Vancouver: UBC Press.

Miller, B. G. (Ed.). (2007). *Be of good mind*. Vancouver: UBC Press.

Shields, C. M., Bishop, R., & Mazawi, A. E. (2005). Pathologizing practices: The impact of deficit thinking on education. New York: Peter Lang Publishing.

Stiffarm, L. (Ed.). (1998). *As we see: Aboriginal pedagogy*. Saskatoon: University Extension Press.

Annotated Books

Ah'Nee-Benham, M. (Ed.). (2000). *Indigenous educational models for contemporary practice: In our mother's voice*. Mahwah, N.J.: L. Erlbaum Associates.

This is an interesting book from a pedagogical perspective, as it specifically highlights Native educators' conceptions of traditional educational models. I have included the chapter by Okanagan educator Jeanette Armstrong in the annotated articles section.

Excerpt from the Preface

The purpose of this book is to create a space for the sharing of conversations and for the learning of both truth and wisdom through the ideas of 14 educators from around the globe. Their reflections on Native education are in the chapters that follow. Their reflections on Native education, are contained in the chapters that follow. Here, these remarkable teachers explore ways to enhance and apply a broader , more inclusive body of knowledge that links the "best thinking" (theory and inquiry) on Native education with "best practices" (leadership, teaching, and learning) across diverse Native communities. What we learn from these leaders is that our thinking and our work must be community based and must facilitate the connection of schools, families, and children as we work across cultures to improve Native education. In addition, we learn that we must fashion a comprehensive curriculum that serves the academic, cultural, spiritual and physical needs of Native children and youth. Finally, the learning experiences in this curriculum must be rooted in social action, which seeks to transform our current educational system, one that has for so long silenced Native peoples....

We begin, in Chapter 1, with a description of our gathering and the vision for a language and cultural-based educational model that arose from that meeting. Throughout the text are Transition sections written by the editors that serve to link a cluster of chapters to particular themes....The collective vision and wisdom of the model underscores the need for Native educators to remember our indigenous roots and to cling tenaciously to that which has fed us: our language, culture, land and spiritual past.

Each chapter that follows is written by a Native educational leader and reflects his or her personal model for Native education. Each author has much to teach about locating wisdom that leads to ways of addressing a wide range of social, economic, political, ecological and cultural issues that Native children and youth confront today....The participants chapters are clustered around four larger themes that highlight the importance of Native epistemologies, Native language and culture, a connection to spirit, and the building of community in the creation of a global indigenous educational model.(pp. xix-xx)

Archibald, J. (2008). *Indigenous storywork: Educating the heart, mind, body, and spirit.* Vancouver: UBC Press.

This is undoubtedly the most impactful book that I have read regarding local Indigenous pedagogy and practice. It requires the reader to pause, consider, and re-read to allow the depths of meaning to be revealed. Tradition, culture, protocol, practice, relationships, community - all of this and more are offered in a story, the story of an educator in a world of Indigenous knowledge, worldview and revitalizing praxis.

Introduction by U.B.C. Press:
Indigenous oral narratives are an important source for, and component of, Coast Salish knowledge systems. Stories are not only to be recounted and passed down; they are also intended as tools for teaching.

Jo-ann Archibald worked closely with Elders and storytellers, who shared both traditional and personal life-experience stories, in order to develop ways of bringing storytelling into educational contexts. Indigenous Storywork is the result of this research and it demonstrates how stories have the power to educate and heal the heart, mind, body, and spirit. It builds on the seven principles of respect, responsibility, reciprocity, reverence, holism, interrelatedness, and synergy that form a framework for understanding the characteristics of stories, appreciating the process of storytelling, establishing a receptive learning context, and engaging in holistic meaning-making.

Preface
1. The Journey Begins
2. Coyote Searching for the Bone Needle
3. Learning about Storywork from Sto:lo Elders
4. The Power of Stories for Educating the Heart
5. Storywork in Action
6. Storywork Pedagogy
7. A Give-Away

One reviewer's comments are particularly revealing:

"Archibald's research studies how people, including herself, live with their stories; moreover, how people can live well with their stories. [...] Here, stories are not material for analysis; they are not folklore with its implication of museum culture, and they are certainly not "data." Stories take on their own life and become teachers. [...] In her spiraling, iterative style, Archibald gets as close as any book I have found to a truly narrative pedagogy, as opposed to a pedagogy of narrative. [...] To stay with her writing is to experience how stories work in and on a life."
- Arthur W. Frank, University of Calgary, Canadian Journal of Sociology, 2008, (33)3