

INDIGENOUS EDUCATION SYMPOSIUM - MARCH 26

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## Indigenous Education Symposium

**Back, Hands Forward: Sharing Service Learning Projects for the  
Aboriginal Focus School**  
March 26, 2012, First Nations House of Learning, UBC

**4:30 – 5:00** Opening & Welcome - [Diane Jubinville](#) & [Rupert Richardson](#) – Emcees

Purpose of Symposium - [Jo-ann Archibald](#)

Introduction EDST 591 Blog - [Patty Hambler](#) and [Gloria Lin](#)

### Presentations & Discussion

**5:00 – 6:00** Panel: [Sam Giroux](#), [Lela Walkus](#), [Diane Jubinville](#), [Alana Boileau](#) – 15 minutes  
[Rupert Richardson](#) – [Dorothy Christian](#) – [Rasunah Marsden](#) – 10 minutes each  
Discussion - 15 minutes

**6:00 – 6:20** Refreshments

**6:20 – 7:10** Presentations & Discussion  
[Manjeet Birk](#) – [Marissa Munoz](#), [Heather McGregor](#), [Aurelia Kinslow](#) - 10 mins. each  
Discussion – 10 minutes

Aboriginal Caucus and Steering Committee for the Aboriginal Focus School  
Response - [Lynda Gray](#) and [Valerie Overgaard](#)

**7:10 – 7:30**

Closing - [Jo-ann Archibald](#)



*Seven Principles for a Healthy School*

Gloria Lin and Patty Hambler

In our project, we present seven principles for a healthy school. The principles are based on our review of Indigenous epistemology as it relates to health and well-being. We suggest that considerations for health in the Aboriginal Focus School should be part of all curricula, social and community gatherings, and administrative decision-making. To aid in this goal, we propose the adoption of the following principles:

1. Health is interwoven into all aspects of school life.
2. Health is addressing the needs of the whole person: spiritual, emotional, physical, and intellectual.
3. Health is decolonizing the spirit, heart, body and mind.
4. Health is nurturing The Learning Spirit.
5. Health is creating a safe and welcoming community for everyone.
6. Health is embracing one's relationship and responsibility to nature.
7. Health is building an extended-family community.

For our project, we have created several blog posts which give an overview of each of the seven principles and provide links to additional resources and examples of these principles being enacted in schools and communities.

<http://blogs.ubc.ca/edst591/healthy-schools-intro/>

*Decolonizing Pedagogies Teacher Reference Booklet*

Heather E. McGregor

*Decolonizing Pedagogies Teacher Reference Booklet* presents:

- an overview what “decolonizing pedagogies” means;
- how and why educational scholars and Indigenous educators suggest they be used to support learning in Aboriginal and non-Aboriginal education;
- examples of decolonizing pedagogies (especially in history education); and
- some challenges identified by educators and scholars in implementing decolonizing pedagogies.

The project is based on a literature review using primarily Canadian sources, research that focuses largely on history education, and with reference to broadly/generally conceived notions of educational needs (rather than place- or community-specific). The booklet does not provide fail-safe formulas, but rather pieces of the puzzle that may help teachers, parents and learning-community members see a more comprehensive picture of connections between decolonizing education and making more space for Indigenous knowledge and pedagogy.

Aurelia Kinslow

This project explores ideas for designing a curriculum for the instruction of more than one Indigenous languages, and one or more foreign languages at the Vancouver School Board Aboriginal Focus School. I will advocate for language immersion as a model of instruction. I will describe how that traditional instruction in Aboriginal performative arts - including theatre, music, dance, and oration - can serve as a framework for teaching Indigenous languages.

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***"Becoming Good Relatives – Connecting Land/Spirit/Heart Learning to the Outcomes of Mind Learning Practices"***

**Dorothy Christian**

The foundation for this organizational development plan is the Indigenous concept of All My Relations – the interrelatedness of all things, human and non-human. The historical and contemporary challenges and issues of how to become “a good relative” are outlined and the steps taken to build good relations between Indigenous and non-Indigenous peoples are acknowledged while focusing on Education. In the team building process for the main stakeholders of the Aboriginal Focus School, a series of workshops are proposed for the teachers, principal, administrative staff, School Board, parents and community members. These workshops will incorporate Indigenous epistemology and pedagogy, that is experiential learning of how to connect land, spirit and heart to mind learning outcomes.

***Discussion Paper on Governance for an Aboriginal Focus School***

**Rasunah Marsden**

The discussion paper provides a sampling of literature surveyed for the purposes of identifying attributes of governance applied in successful Aboriginal schools, which may be suitable for an Aboriginal Focus School. Drawn from two major studies and additional literature, this review moves from a description of the current *Milieu* in Aboriginal Education and *Models of Governance* commonly represented in mainstream circles to specific examples of *Governance in Successful Aboriginal schools*, which have worked in conjunction with public school districts. The review concludes with a discussion surrounding *Key Success Factors* found in the Society for Advancement of Education studies of 2004 and 2007 and closes with the view that successful governance is a story about *Good Relationships and What is Educationally Best*. The discussion paper, powerpoint presentation, links and citations will be posted on the EDST 591 course blog.

***Intergenerational Café***

**Manjeet Birk**

This presentation will focus on an “Intergenerational Cafe.” The cafe focuses on notions of intergenerational learning through elder teachings across cultural communities. It is an after school program that includes community members and students. Opportunities for community members to learn about the school as well as being able to share aspects of community building, learning and inter-generational knowledge across communities are included. The program involves inviting one elder from a variety of different communities represented in Vancouver per session to introduce ideas and share topics that are relevant to their communities, this would include historical knowledges, storytelling, recounting of journeys and skill building. Built into this program is a component where students are able to share reciprocally by also sharing knowledge with elders, potentially through the partner organizations. I see this as being an important way for community to negotiate their relationships, critically question histories, and find spaces of commonality and community building across these spaces. Ideally this program would be offered monthly and would offer an opportunity for those involved to share food, announcements and a sense of community within the Aboriginal Focus school. The practical aspect of this project that I would like to offer is a project proposal to be used towards funding the program, potential community partners to consider and a timeline.



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### Marissa Munoz

Conflict is inevitable. Even with best intentions, when a conflict arises within a learning space, many teachers automatically seek to “maintain control” of the situation. For many adults, the experience of a teacher-centered power dynamic is familiar, in which the adult is in control, and students are punished for not complying with expectations. In spite of the familiarity, punishment-oriented management systems undermine the mission of holism and inclusion. This is one example of what school staff may want to “unlearn” in preparation for their interaction with learners.

What communication strategies may serve as a foundation within the school community, functioning to minimize and defuse conflict? The purpose of this project is to support the Indigenous-centered school with an approach to non-violent communication and classroom management that is holistic, inclusive, and culturally-affirming for faculty, staff, and students. Key words include: culturally-responsive, Indigenous, Native American, classroom management, conflict resolution, and school discipline.

### *Cultural Relevance to Foster Belonging*

#### Lela Walkus, Sam Giroux, Alana Boileau, and Diane Jubinville

Developing a sense of belonging in a school, like the Aboriginal Focus School, is a crucial task, but not an easy one. When everyone truly feels they belong, they are able to achieve greatness. It is the responsibility of all educational stakeholders to build a culturally responsive and inclusive environment. This presentation will discuss three areas where belonging can be fostered: the principal’s role in including all stakeholders in curriculum development, the teacher hiring process, and the development of a framework for teaching fine arts. In exploring these areas we hope to show the many doors that can be opened by blending Western and Indigenous concepts.

***"...educating the heart, mind, body, and spirit, which is what we mean by Indigenous education" (Archibald, 2008, p. 160).***

#### Rupert Richardson

The Aboriginal Focus School has a unique opportunity to make a tremendous impact in the lives of Aboriginal students attending the school. Heart, spirit, body and mental learning is important and often negated in mainstream public education, however participation in ceremony and learning through experience is a proven way to develop each of those components. I will briefly touch on the ideas of a communal/school 'code of ethics', a cultural coordinator versus cultural teacher, importance of ceremony in nurturing holistic development of students, and share a few online and literary resources.