

Assignment 1 - Written Supplement to Power Point Slide Presentation for *Hands Back, Hands Forward, Indigenous Epistemology & Curriculum Service Learning Project*

Project Description and Rationale: “Becoming Good Relatives - Connecting Land/Spirit/Heart Learning to the Outcomes of Mind Learning Practices” is the title of my project that has three components: oral, visual and written. The first oral presentation of this project was to my peers in the graduate seminar. The second oral presentation was enhanced by a visual power point, which was delivered to the Vancouver School Board on March 26th, 2012.

This written supplement explains the rationale of the project and provides a detailed explanation of each slide of the power point presentation along with the references from the course readings that substantiate the information. Followed by five annotated bibliographies from the course readings.

The rationale for my project is within the environment of Canada’s current political climate of the 2009 Truth and Reconciliation Commission and the 2008 apology by Stephen Harper to the survivors of residential schools. The theme of “Becoming Good Relatives” is to “build good relations” between the Indigenous and non-Indigenous peoples of Canada from the historical “Unhealthy Canadian Relations” that has occurred. The trajectory of this approach is carried through to the application of Indigenous epistemologies and pedagogy to be utilized at the Vancouver Aboriginal Focus School.

Power Point Description:

“Becoming Good Relatives,” responds directly to the goals and objectives of the Aboriginal Focus School as outlined on page 1 of the 2011 Archibald, Big Head and Rayner Report. They are outlined on Slide 2 as follows:

- strive for excellence in which students are confident, respectful, critical thinkers and engaged learners;
- focus on quality education through Aboriginal worldviews, knowledge, culture, and values;
- maintain high expectations for student learning and success;
- value cultural diversity;
- develop a welcoming, culturally safe, and inclusive school environment; and engage parents and community groups in school planning and decision-making.

In the power point presentation, I visually represent a holistic approach to teaching and learning (Slides 5 and 6) and illustrate what I mean by “Becoming Good Relatives” in the diversity of our environment and the diversity of Canada’s human family (Slides 7 to 11). On Slide 12 I identify some of the challenges that may impede the Aboriginal Focus School from implementing a successful organizational strategic plan. In keeping

with the theme of “Becoming Good Relatives”, I point to some of the historical social, political and spiritual aspects of the Indigenous, non-Indigenous relationship that has given rise to “Unhealthy Canadian Relations” on Slides 13 and 14. The following are located in Canada’s laws, education policies and military actions:

- 1763 Royal Proclamation - international treaties & law
- International Treaties & BC’s unique Unceded Territories
- 1840 to 1996 - State control of education through Residential schools
- 1876 Indian Act legislation that controls every aspect of “status” Indians in Canada;
- 1884 Canada outlaws Indigenous peoples’ spiritual practices; law repealed in 1951;
- 1920’s Section 141 of Indian Act prohibits more than 5 Indians to gather & cannot hire lawyers during 1920’s because of political organizing around land rights;
- 1982 Section 35 of Canada’s constitution & Aboriginal Rights & Title
- 1990 Oka Crisis, armed resistance for land rights;
- 1995 Gustafsen Lake Standoff, armed resistance for land rights; 1995 Ipperwash, unarmed reclamation of land; one man killed

I maintain that these historical socio-political issues need to be acknowledged and discussed by all stakeholders before any real meaningful relationship or any effective education strategies can be developed with integrity.

In the context of Canada’s current climate of the Truth and Reconciliation Commission, which promotes the healing of Indigenous, non-Indigenous relationships, I turn to the “building good relations”. On Slides 15, I identify some of Canada’s national undertakings in the 1990s and 2000s that work towards that end. On Slide 16, I point to some of the policies implemented that work towards “Building Good Relations” in the field of Education. On Slide 17, I suggest two organizational strategies that could be implemented at the Aboriginal Focus School to build a foundation for “Building Good Relations”.

On Slide 18 I put forward Indigenous pedagogical approaches (Teaching Circles) to connect the spirit, heart and mind to the land for the teachers, principal, administrative staff, School Board and School District members to support an Indigenous framework to the Aboriginal Focus School. I conclude on Slide 19 with some suggested teaching and curriculum strategies based in Indigenous epistemologies and pedagogies for the stakeholders at the Aboriginal Focus school that may contribute to the continuance of “Building Good Relations”.

The presentation is based in my Secwepemc-Syilx worldview that is framed on the premise that all things are related and that we are consistently working towards building good relations.

References for the power point presentation

Slide 2: Goals and Objectives

Archibald, J., Big Head, R. & Rayner, A., (2011). *Reporting on the Vancouver School District, January 2011 Aboriginal Education Forums. Community responses to creating a school or model with an Aboriginal focus.* Vancouver: Indigenous Education Institute of Canada, Faculty of Education, University of British Columbia.

Slides 5 to 11: Holistic Approach and Becoming Good Relatives

Archibald, Jo-ann. (2008). *Indigenous Storywork: Educating the Heart, Mind, Body and Spirit.* Vancouver: UBC Press.

Slides 12: Challenges to Aboriginal Focus School

Brayboy, Bryan., & Castagno, Angelina. (2008). Culturally responsive schooling for Indigenous youth: A review of the literature. *Review of Educational Research* 78(4), 941-993. <http://rer.sagepub.com/content/78/4/941.full.pdf+html>

Newhouse, D. (2008). Ganigonhi:Oh: The good mind meets the academy. *Canadian Journal of Native Education*, 31(1), 184-197. Retrieved from <http://search.proquest.com/docview/230303711>

Slides 13 and 14: Unhealthy Canadian Relations

Canada. Royal Commission on Aboriginal Peoples. Volumes 1 and 2. (2007).

http://www.collectionscanada.gc.ca/webarchives/20071115053257/http://www.ainc-inac.gc.ca/ch/rcap/sg/sgmm_e.html - Retrieved February 28-2012.

Anuik, J., Battiste, M., & George, P. (2010). Learning from promising programs and applications in nourishing the learning spirit. *Canadian Journal of Native Education*, 33(1), 63-82,154-155.

Slide 15 and 16: Building Good Relations (Nationally and in Education)

Canada. Royal Commission on Aboriginal Peoples. Volumes 4 and 5. (2007).

http://www.collectionscanada.gc.ca/webarchives/20071115053257/http://www.ainc-inac.gc.ca/ch/rcap/sg/sgmm_e.html - Retrieved February 28-2012.

Slide 17: Organizational Recommendations

Slides 18 and 19: Indigenous Pedagogy/Culturally Responsive Schooling

Anuik, J., Battiste, M., & George, P. (2010). Learning from promising programs and applications in nourishing the learning spirit. *Canadian Journal of Native Education*, 33(1), 63-82,154-155.

Brayboy, Bryan., & Castagno, Angelina. (2008). Culturally responsive schooling for Indigenous youth: A review of the literature. *Review of Educational Research* 78(4), 941-993.

Lee, T. (2007). Connecting academics, Indigenous Knowledge, and commitment to community: High school students' perceptions of a community-based education. *Canadian Journal of Native Education*, 30(2), 196-216.

The following annotated bibliographies are some of the references informing my project.

Annotated Bibliography

Archibald, J., Rayner, A., & Big Head, R. (2011). *Reporting on the Vancouver School District, January 2011 Aboriginal Education Forums. Community responses to creating a school or model with an Aboriginal focus*. Vancouver: Indigenous Education Institute of Canada, Faculty of Education, University of British Columbia.

This document is a 76-page report that begins with an Executive Summary. It outlines the questions discussed at the community consultation forums and provides a textual analysis of the discussions. Some of the primary concerns of the community include the following: what the model of the school should be, the goals of this school, and what an Aboriginal focused school could look like. The effectiveness of Teachers and Principal for this type of school was discussed as well as how to engage the parents and community in the success of the school. The challenging issues were also outlined, i.e. Segregation/racism, academic standards, the scope of the school, systemic barriers and lack of commitment from the education system (school district and Ministry of Education).

In the conclusion, the strongest theme revealed is the desire to “Be bold and take action” (2011:16-19) in establishing the Aboriginal Focus School. The next steps are identified and the authors acknowledge the innovativeness needed to establish the Aboriginal Focus School.

This report is critical reading and very relevant to any individual involved in any aspect of this school because it is research that is directly related to the Aboriginal

Focus School. Most importantly, it contains the voices and the vision of the community who are clearly invested in the education of their children.

All three authors are Indigenous women who are affiliated with the Department of Education Studies. Ramona Big Head and A. Rayner are PhD students at UBC. Jo-ann Archibald is a Professor in the Department of Educational Studies and Associate Dean for Indigenous Education.

Archibald, Jo-ann. (2008). *Indigenous Storywork: Educating the Heart, Mind, Body and Spirit*. Vancouver: UBC Press.

This book was published in 2008, has seven chapters and 176 pages, including references. Linda Tuhiwani Smith, Maori scholar and Pro-Vice-Chancellor at the University of Waikato in New Zealand says, “...It shows how and why indigenous storywork is important as an analytical and theoretical tool for understanding and transforming contemporary educational challenges” (back cover).

In the preface, Archibald outlines seven principles, that is, respect, responsibility, reciprocity, reverence, holism, interrelatedness, and synergy that provide the framework of what she calls “storywork”. She outlines the content of each chapter, as follows: Chapter 1: Introduction/Storywork principles and Coyote as guide, Chapter 2: Story Research Methodology, Chapter 3: Teachings of the Stó:lō (Coqualeetza) Elders, Chapter 4: Learning to become a Storyteller, Chapter 5: Development of storywork through an elementary school curriculum project, Chapter 6: Summary of seven theoretical storywork principles and the implications for education, especially curricula and pedagogy, Chapter 7: Back to Coyote and a story and closing with a giveaway but not before discussing story ownership and the ethical use of stories.

In Chapter 5 Archibald explains “Storywork in Action” and describes a curriculum project for Kindergarten to Grade 7 that the Aboriginal Focus School could use as a model of how to incorporate local storytellers into the classroom activities. Although, this project was focused on the concept of justice, the model could be adapted to develop any conceptual learning such as the interrelatedness and sustainability of all things in the environment, that is the land, the trees, plants, winged beings, four legged beings, and the people (p. 101-110). Given the diversity of Indigenous Nations in the urban centre the decision makers for the Aboriginal Focus School could consider engaging Storytellers who reflect the spectrum of Indigenous urban population.

In the same chapter, another facet of “Storywork in Action” is found under the subheading, “Teaching Through Story: Some Common Approaches” where Archibald outlines how talking circles may be adapted for children into Story circles where the students discuss what they learned from the stories (p. 115-116).

In Chapter 6, “Storywork Pedagogy”, Archibald discusses how “Implementing this type of curriculum presents challenges for the Teachers and the community [...]” (p. 129). The critical role of the Teacher is apparent when Elder Ellen White recommends that the teachers need to do more than just read and memorize the story. “They [should] start to read it, read a page at a time and [come to know] the story and [visualize] it, look between the lines and go into the story themselves” (White in Archibald, p. 134). In this way, the Teacher becomes a co-learner with the students.

Throughout the book, Archibald tells stories she learned from the Elder/Storytellers with a rhythm and pace that embodies the principles of respect, reciprocity, responsibility and reverence while at the same time teaching the reader the interrelatedness and synergistic qualities of the theoretical and pedagogical framework for educational practices. This book is critical to bring understanding of cultural responsive schooling that could be the foundation for the curriculum developed for the Aboriginal Focus School.

Jo-ann Archibald is a Professor in the Department of Educational Studies and Associate Dean for Indigenous Education.

Anuik, J., Battiste, M., & George, P. (2010). Learning from promising programs and applications in nourishing the learning spirit. *Canadian Journal of Native Education*, 33(1), 63-82,154-155. Retrieved from <http://search.proquest.com/docview/864885237>

This 8-page essay addresses the “learning spirit” and the Indigenous approach of life long learning based in Indigenous epistemologies and systems of knowledge. The essay begins with the current demographics of Aboriginal people in Canada (58% under the age of 25) and they refer to the five-volume Royal Commission on Aboriginal Peoples (RCAP) as the “best information” for research where it states, that “education was a high priority for Aboriginal people in Canada” (p. 1).

In the introduction, the role and responsibility of the federal government to the education of Indigenous peoples is explained in terms of international treaty law. However, “The Federal residential schools and assimilative provincials schools have failed to fulfill the educational promises of the treaties” (p. 1) and that decisions based on deficit model statistics assume that the path of learning is linear, rather than holistic (p. 3).

The authors state how “few scholars, practitioners, and administrators understand the worldviews and epistemologies governing [Indigenous] learning” (p. 1). An extensive explanation of how the “spirit” is central to the Indigenous learner whose learning is not restricted to a classroom and is based on his/her being a whole person whose knowledge comes from the land and has a highly developed inner world.

While most Indigenous peoples may easily understand this explanation of a learning approach that is steeped in metaphysical principles, this information may be challenging for mainstream educators and administrators within a secular society - where spirit is not given recognition. This could be a major obstacle to the development of the Aboriginal Focus School.

Three case studies are briefly discussed where Aboriginal specific learning/teaching is provided. One a cultural camp for youth that runs a number of times during the year and supplements classroom learning; second a literacy program for adults and third, a 4-year BSc Integrative Science Program that reconciles Mi'kmaq knowledge with western science.

The case study of the cultural camps is a model that could be used to incorporate Indigenous epistemologies and pedagogical process through experiential learning. This could be beneficial for urban-based youth who do not have the opportunity to learn land-based teachings. However, the Aboriginal Focus School would have to negotiate a partnership with a First Nation who would be willing to have such a camp set up or be willing to share an already established cultural camp. For the students, "... they become aware of the necessity to conserve resources and of the ways that Indigenous knowledge may inform healthier and ethical practices" (p. 3).

The case study of the 4-year BSc Integrative Science program fuses Western and Indigenous systems of knowledge to learn one science and it is designed for university level students; however, it could be used for Kindergarten to 12 comprehension levels because eight out of ten of their criteria could be adapted. They are as follows:

1. Create numerous and diverse out-of-doors learning experiences.
2. Involve community Elders, resource people, organizations, and workshops or other events, as appropriate [...].
3. Employ project-based learning using issues of interest to students, either personally or to their communities.
4. Use the ever-growing literature on traditional ecological knowledge and other published information on the Indigenous sciences.
5. Use Aboriginal learning concepts and pedagogy, as appropriate [...].
6. Teach in an integrated manner the major disciplines of Western natural science, namely cosmology, physics, chemistry, geology, and biology plus, as possible and appropriate, understandings from neuroscience and consciousness studies.
7. Employ an overall integrative framework.
8. Prepare for co-learning with students and community. (2010, p. 4).

All three case studies emphasize a "lifelong learning journey" that helps the learners to identify their gifts given to them by the Creator. "These programs have validated Indigenous epistemologies and worldviews" which is a part of the Goals and Objectives identified in the community consultations and named in the Archibald, Big Head & Rayner Report (2011, p. 1).

They conclude the essay with ten points for the future considerations for policy makers that would work towards transforming the status quo of Indigenous education by “naturalizing Indigenous epistemologies in the pedagogy and in all parts of curricula and practical requirements”. In all ten-policy considerations, the authors focus on the learner’s experience so that they may be successful in the educational system (p. 6).

The three authors are experienced educators who have had success in Indigenous specific curriculum.

This short essay provides important information about the Indigenous approach to learning and will be useful for anyone designing the curriculum content for the Aboriginal Focus School proposed in Vancouver.

Brayboy, Bryan., & Castagno, Angelina. (2008). Culturally responsive schooling for Indigenous youth: A review of the literature. *Review of Educational Research* 78(4), 941-993.

This journal article is 42 pages and was published in 2008. The two authors “argue for a more central and explicit focus on sovereignty and self determination, racism and epistemologies in future work on culturally responsive schooling for Indigenous youth” because they say no substantial change has occurred in the past 40 years (p. 941).

To illustrate the comprehensive approach to reviewing the literature on culturally responsive schooling (CRS) for youths, the authors name the databases and search terms they used for a 27-year period (1980 to 2007). An outline of their study is as follows: 1) historical overview, 2) number of definitions, 3) most common reasons listed for engaging CRS, 4) overview of most frequently discussed topics pedagogy and curriculum, 5) teacher characteristics necessary for engaging in CRS, 6) school and district level issues, and 7) case studies and examples of successful attempts with CRS.

The authors identify the following as areas that are rarely discussed in the literature: Sovereignty and Self-determination, Racism in Schools, and Indigenous Epistemologies. In the following subsection, they discuss the two primary reasons given for CRS which are: 1) Learning Styles of Indigenous Youth and 2) Tribal Cultural Practices and Cultural Differences.

In discussing the “Anticipated Outcomes of CRS” Brayboy and Castagno, say the No Child Left Behind policy in the US is not congruent with CRS because the federal policies are overriding the community’s needs and wants (p. 959). They go on to say that Indigenous knowledge is controversial; however, from their perspective,

Indigenous knowledge is to work “alongside” the academics of Western knowledge; it is not to replace it. It is a “both/and” situation, not an “either/or” dynamic (p. 960).

At the end of the anticipated outcomes discussion, there is an important section on pages 960-961 that discusses how Indigenous students have to know and understand the “rules and codes” of Western knowledge while at the same time negotiating within their own knowledge systems. In other words, Indigenous kids become bi-cultural and operate within two worldviews where they are “code switching” as they navigate on their learning journey.

In the section “Curricular and Pedagogical Strategies for CRS”, subsections “Pedagogy” and “Curriculum” (p. 961 - 969), the authors discuss some “pedagogical techniques and curriculum materials” because these are two areas that have a direct impact on the student. They address some of the basic differences between IK and WK in the approach to education processes and look at how to use IK in the pedagogy of math, science and language arts.

The significance of teachers to the success of CRS is pointed to because their values, attitudes, and ideologies affect how Indigenous students and their communities respond to the school. They address “Teacher knowledge” and say that if the teachers are not aware of Indigenous issues then CRS is likely to fail and because of this call for the revision of teacher training.

Brayboy and Castagno address some of the more difficult issues that Indigenous peoples encounter in the interface with Western knowledge based educational institutions. They identify the cultural standards for educators, school and districts as areas that need to be examined in terms of the success of CRS and they assert that policy makers need to be cognizant of and participatory in CRS, not just the students, teachers, parents and community.

Although this article appears to be research focused in the US, it is critical to the development of the Aboriginal Focus School in Vancouver because the core issues are the same in Canada. The authors discuss the taboo subjects of racism and the dominance of Western knowledge systems in educational institutions while linking them directly to the exclusion of Indigenous epistemologies and how that directly affects Indigenous peoples’ self-determination and sovereignty (Indian control of Indian education).

Angelina E. Castagno teaches at Northern Arizona University and Bryan McKinley Jones Brayboy teaches at Arizona State University.

Canada. Royal Commission on Aboriginal Peoples. (2007).

http://www.collectionscanada.gc.ca/webarchives/20071115053257/http://www.ainc-inac.gc.ca/ch/rcap/sg/sgmm_e.html - Retrieved February 28-2012.

This report is housed online at the Canadian government library/web archives. It was originally published in 1996 and archived by the government in December 2007. The original report has 4000 pages. I have listed the five volumes below along with the subsections of each volume. I have included the whole subsection on Education from Volume 3 to illustrate the comprehensiveness of the discussion on this issue.

- 1) Volume 1: Looking Forward Looking Back
 - a) Part One: The Relationship in Historical Perspective,
 - b) Part Two: False Assumptions and a Failed Relationship, and
 - c) Part Three: Building the Foundations of a Renewed Relationship.
- 2) Volume 2: Restructuring the Relationship
 - (a) Part One: Introduction, Treaties, Governance
 - (b) Part Two: Lands and Resources, Economic Development, Conclusion
- 3) Volume 3: Gathering Strength
- 4) Volume 4: Perspectives and Realities
- 5) Volume 5: Renewal: A Twenty Year Commitment

Education is covered in Volume 3: Gathering Strength - Chapter 5.

http://www.collectionscanada.gc.ca/webarchives/20071124125456/http://www.ainc-inac.gc.ca/ch/rcap/sg/sim5_e.html - Retrieved February 28, 2012.

- 1. Background
 - 1.1 First Nations Reserves
 - 1.2 The Northwest Territories and the Yukon
 - 1.3 Modern Claims Settlement Areas
 - 1.4 The Provinces
 - 1.5 The Need for Fundamental Change
- 2. The Framework: Lifelong, Holistic Education
- 3. The Child
 - 3.1 Early Childhood Education
 - 3.2 The Child in the Formal Education System
- 4. Youth
 - 4.1 Youth Empowerment
 - 4.2 Need for Local High Schools
 - 4.3 High School Re-entry
 - 4.4 Economic Activity and Careers
- 5. Teacher Education Programs
 - 5.1 Quality of Teacher Education Programs
 - 5.2 The Need for More Elementary School Teachers

- 5.3 The Need for More Secondary School Teachers
- 5.4 Community-Based Teacher Education
- 5.5 The Need for Other Educational Professionals
- 5.6 The Education of Non-Aboriginal Teachers
- 6. The Adult
 - 6.1 Getting in the Door
 - 6.2 Inside the Door: Institutions Serving Aboriginal Adults
 - 6.3 Preparing for the Job Market
- 7. Elders
- 8. Aboriginal Institutions
 - 8.1 Aboriginal Peoples' International University
 - 8.2 Information Exchange: An Electronic Clearinghouse
 - 8.3 Statistical Data Bases
 - 8.4 Aboriginal Documentation Centre
- 9. Education for Self-Government
 - 9.1 Planning for Self-Government
 - 9.2 Programs That Work
 - 9.3 Self-Government Personnel Needs
 - 9.4 What Needs to Be Done
- 10. New Partnerships in Aboriginal Education
 - 10.1 A Shift in Authority
 - 10.2 Learning from the Past, Building for the Future
 - 10.3 New Partnerships
- Appendix 5A: Native Education and Training Strategy

The development and setting up of the Aboriginal Focus School requires an understanding of the historical background of how the nation-state of Canada and various denominations of Christian institutions have controlled the education sector of Indigenous peoples since the time of first contact. In Volume 3: Gathering Strength, Chapter 5 of the Royal Commission on Aboriginal Peoples there are ten sub-headings that provide critical information for the decision makers of the Aboriginal Focus School so that they may gain an understanding of the obstacles and frustrations of Indigenous communities.

The chapter begins by saying, “Control over the education of their children has been a pressing priority of Aboriginal peoples for decades.” (p. 1). In 1996, the writers elaborate how Aboriginal people have been “articulating their goals for Aboriginal education” for more than 25 years. In 2012, now 40 years since the 1972 Indian Control of Indian Education Policy (ICIE) was tabled, Indigenous peoples are still calling for an education that is “Consistent with Aboriginal traditions, education must develop the whole child, intellectually, spiritually, emotionally and physically” (p. 2).

A historical background outlines when the governments of the day started using

education as an assimilation and Christianizing tool in the Inuit, Métis, and Indigenous communities. An explanation of how the signed treaties include education as one of the terms of agreement and how federal and provincial governments' jurisdictional disputes are a cause for stagnation in any real progress with educational reform (p. 3-4).

Since the tabling of the 1972 Indian Control of Indian Education white paper, there has been devolution of responsibility of education from the federal/provincial powers to Indigenous communities. There has been some incremental change; however, the funding is limited which directly affects any real change in curriculum development and culturally responsive schooling. One Indigenous group, the Mi'kmaq Education Authority gained some autonomy when they successfully negotiated an agreement in 1994 (p.4-5). However, the rest of the Indigenous communities across Canada continue to negotiate for self-determining the educational path of their children, at all levels.

The remainder of the chapter reviews the demographics of Inuit, Métis and status/non-status North American Indian students in the urban centres and describes the 22 reports on Indian education submitted to government between 1966 and 1992 and how there is still no significant change. The Commissioners call for "The Need for Fundamental Change" and list their recommendations (p. 6-13).

National Indian Brotherhood. (1972). *Indian Control of Indian Education - Policy Paper*. Ottawa.

The National Indian Brotherhood (NIB), the precursor to the Assembly of First Nations (AFN), presented this white paper to the then Minister of Indian Affairs and Northern Development, 40 years ago. George Manuel (Secwepemc) was the President of the organization at that time. The provinces represented were BC, Alberta, Saskatchewan, Manitoba, Quebec, Nova Scotia, New Brunswick, and the Yukon; the two provinces not listed are Ontario and Newfoundland.

This document is 38 pages long and encompasses 8 sections that outline the following: Indian Philosophy of Education, Responsibility, Programs, Teachers, Facilities and Services, Problems of Integration, Summary of Indian Position on Education and a Concluding Statement.

In the Summary of the Indian Position on Education, the documents lists specific concerns in the various areas. Under the Responsibility section, they list, local control, school board representation, transfer of jurisdiction, and Indian Control which are the same issues plaguing the education of Aboriginal peoples today.

Although the policy paper does not speak specifically of Indigenous epistemologies because this terminology was not included in the language of the day; however, it is the opinion of the author that the intent of the language of self-determination embeds the Indigenous ways of doing, knowing, acting, thinking and listening. The policy paper does raise the importance of culture and language in the curriculum issues of Indigenous education. It also addresses the qualifications of non-Indian teachers and counsellors while advocating for training for Native Teachers and counsellors.

Overall, the sub-standard level of education for Indigenous peoples is addressed.

From a historical perspective, this policy paper is invaluable to anyone who will be working on the Aboriginal Focus School if only to illustrate how the issues have not changed significantly since 1972.

Certainly, there have been inroads made to Indigenous education over the 4 decades; however, the core issues of local control of Indigenous education are still at the centre of what needs to be transformed. The decision makers for the Aboriginal Focus School need to understand how this 1972 Policy Paper, Indian Control of Indian Education was a catalyst for change 40 years ago which is still manifesting today in the call for self-determination and sovereignty in educational reform, at all levels.

Newhouse, D. (2008). Ganigonhi:Oh: The good mind meets the academy. *Canadian Journal of Native Education*, 31(1), 184-197.

This 11-page journal article documents and examines a 30-year history of the Department of Indigenous Studies at Trent University where Indigenous knowledge has been integrated into the “intellectual life of the university”. Newhouse, a Mohawk professor outlines in the first paragraph the purpose of the article, that is, “bringing Indigenous peoples into the academy” (a straight forward project) and “the start of a new intellectual project in Canada: the creation of Indigenous universities and the creation of Indigenous spaces in Canadian universities” (p. 1).

Newhouse begins with traditional “words of thanksgiving: the words that come before all others” thus putting forward his Mohawk worldview which he explains as, “protocol requires a formal acknowledgement of the other, a ceremony “at the woods edge,” (p. 1). The author integrates his Iroquois knowledge throughout the article.

Professor Newhouse explains the ongoing challenges and incremental steps of integrating Indigenous systems of knowledge(s) (IK) into Trent University, a Eurocentric institution. He is not recommending the exclusion of Western (Eurocentric) systems of knowledge; in fact, he is suggesting quite the opposite. Newhouse says,

One of the central aspects of modern Indigenous societies is the desire to use IK as a key-informing basis of contemporary life. This is not to say that the knowledge of others is not useful or helpful. It is, however, to place IK at the center in a position of centrality or primacy. To ignore other knowledges would be inconsistent with traditional teachings about what it means to be an educated person. In fact many Indigenous elders insist that we learn and engage with the knowledge of others (2008:4).

This article is important to the setting up of the Aboriginal Focus School because it explains the time required to achieve long term success. Clearly, it is a step-by-step incremental process that requires patience, open-mindedness, innovative thinking and institutional and funding support.

Newhouse's recounting of some of the history of Trent University's Indigenous program provides an excellent example that illustrates some of the positive impacts as well as the challenges encountered in utilizing Indigenous knowledge(s) and Elders in a mainstream university.

Since the 1970s, Trent has "been teaching about Indigenous cultures at the undergraduate level in a variety of ways: formal course-based teaching involved readings and discussions of Elders' teachings, experiential placements, summer camps, annual Elders' gatherings, and more recently weekly traditional teachings workshops" (p. 6). Trent taught what was described as "cultural knowledge"; then in 1999 the university offered a doctoral program in Indigenous Studies, where "Indigenous knowledge" is central and Newhouse says, "By this time the discourse of IK was firmly established in the intellectual discourse" (p. 6).

In bringing IK into the university, Newhouse (and others) were concerned with what aspects of IK they would bring into the academy, "who would teach it, how they would teach it, and who could learn it". An important conclusion was "that the teachers of IK should be Elders" (p. 6). Elders Fred Wheatley (Anishnaabe) and Chief Jake Swamp (Mohawk) were appointed to Trent's faculty in 1975 "without the usual academic credentials, but on the basis of their cultural knowledge and Indigenous credentials" (p. 6). Then criteria were developed for "Indigenous scholarship" which was approved by "The university-wide decision-making processes involving chairs' and deaconal committees and the Board of Governors" (p. 6).

Another important decision was made to counter the pan-Indigenous approach by “separating Anishnaabe IK from Hadenosaunee IK” thus acknowledging the uniqueness of each Nations body of knowledge. And, “Indigenous approaches to learning” that includes a “hands-on experiential approach” were incorporated into their programs (p. 6).

Some challenges were encountered in the university setting because of cultural value differences; for instance, in a university setting students expect they can interrogate a professor’s thinking or approach to a subject, whereas in Indigenous cultures individuals rarely question their Elder teachers because it is considered disrespectful. Learning from Elders meant learning how to question differently (p. 7).

Another challenge within the academy is that professors are required to research in areas that provide opportunities to publish and attract funding bodies for “net new knowledge” to be delivered. When confronted by his Dean, Newhouse questioned “What net new knowledge has European philosophy and philosophers contributed to humanity over the last few hundred years?” (p. 7). In adapting IK to the “language of the academy”, Newhouse and his colleagues have “conceptualized and described the work of Elder faculty as research. Attending and participating in medicine camps became fieldwork and plant research”. Further innovative thinking is demonstrated when Newhouse says:

Giving interviews to other academics for publication became published papers. Participation in ceremonies has become workshop participation; leading ceremonies has become keynote addresses. We began a conversation about oral texts, Indigenous research methods, Indigenous epistemologies, and cosmologies that was intended to help us and others understand better how to think of academics as knowledge creators in addition to their role as knowledge-transmitters. The purpose of these conversations was to make some of the rules of knowledge creation visible and subject to review as they are in other disciplinary areas (p. 8).

An ongoing challenge that the Trent University Indigenous Studies Department faces is that whenever the administration changes, they have to educate a new group of deans, vice-presidents academic and presidents. However, they have advisory councils, that is, Elders’ Council, the Aboriginal Education Council, and Indigenous Studies PhD Council to provide them with guidance and advice. Clearly, the Indigenous community stakeholders, students and faculty are integrated into, and are invested in the continuing success of their Indigenous curriculum and pedagogy at Trent University.

Although this article is focused on a university setting, the cultural interface of Indigenous and Western systems of knowledge(s) is the same at every level of education; therefore, this information is valuable to the decision-makers of the Aboriginal Focus School in Vancouver to bring an understanding of the breadth and depth of the issues to be grappled with in setting up culturally responsive schooling.

Lee, T. (2007). Connecting academics, Indigenous Knowledge, and commitment to community: High school students' perceptions of a community-based education. *Canadian Journal of Native Education*, 30(2), 196-216.

This 21-page article looks at the perceptions of Indigenous high school students of one community-based education model (CBEM) located in the southwestern United States that partnered with four local Pueblos communities. The researcher argues for community-based education as a “means for achieving self-determination in education for Native communities and for returning to traditionally indigenous educational approaches” (p. 1).

Lee begins with the history of Indian education in the US, which is parallel to Canada's history. In the US they passed the Indian Education Act in 1972 and in Canada, George Manuel of the National Indian Brotherhood published the Indian Control of Indian Education Policy paper in 1972 (National Indian Brotherhood, 1972), (p. 2). She discusses how one of the challenges of Indigenous education is the fact that many Indigenous peoples are moving to the cities. She states, “For example, the 2000 census indicates that over 50% of the Native American population in the US lives in urban areas (US Census Bureau, 2000)” (p. 3). Again, this is similar to the statistics in Canada where the government website of Aboriginal Affairs & Northern Development states, that “more than half” of individuals who identify as Aboriginal are living in urban centres (<http://www.aadnc-aandc.gc.ca/eng/1100100014298/1100100014302>, retrieved March 20, 2012). These statistics are important because how is cultural learning and cultural knowledge to be maintained when people are disconnected from their land bases?

Lee states the purpose of this study “is to demonstrate the effect of one community-based program on students' academic knowledge and the connections it fostered for the students to their current realities and home communities”. She states the purpose of the culturally based education model (CBEM) “is to motivate and improve achievement for students in math and science while also teaching them about tribal government and communications skills” (p2).

An important factor the researcher talks about is the partnership of the local communities and the school. Although, Mountain Indian High School where the study is conducted is a “federal grant school”, the “19 pueblos of New Mexico” govern it (p. 3). It is important to note that the overall education system is still a cause for angst for Indigenous students and their parents because they are grappling with how to reconcile what they want to keep from the larger society they live within and still respect the knowledge of their ancestors (p. 3).

Lee explains the “Relevance of Community-Based education for Indigenous Education” and the “methodologies” used at Mountain Indian High School (p. 4-5) and she describes the intent of the underlying philosophy “was to affect learning in a meaningful way that responded not only to students’ educational achievement and experiences, but also to the partnering Pueblo communities’ needs and interests” (5-6). The “Students who enrolled to participate in CBEM primarily did so to fulfill their science and language arts requirement” and the program attracted those who liked the idea of field trips and the use of technology (p. 6). Their community work was integrated into their classroom work, which were four courses in environmental science, tribal government, math modeling and communications (p. 6). The program is described as follows:

The core of the program was the community visits the students took each week with one of the four Pueblos that participated in the program and worked with CBEM students and staff throughout the year. Once a week a group of students visited their assigned Pueblo and worked directly with the environmental departments there. The department administrators along with the Pueblo leadership identified themes of study related to their own work and concerns in the Pueblo for the students to learn about. The teachers then designed curriculum around these themes (p. 6).

A valuable tool used in the researcher’s methodology for collecting data was the journals kept by the students “on their thoughts about their field and classroom experiences” (p. 7). However, there were also complexities in the data collection because the students were writing for three teachers, two were Indigenous (one of the two is a Navajo woman who was the researcher in the study) and one was non-Indigenous. Each teacher developed a unique relationship with the students.

The most compelling reading of this journal article is the students’ reflections on their experiences in CBEM of learning (p. 8-15). “The students demonstrated through their journal entries (a) the academic content that they learned, and (b) more important, the relevance and meaning of what they learned to their communities” (p. 8).

It was inspiring to read of the students' experiences because it was so obvious they were completely engaged in their own learning process because they could relate it to something that mattered to them and they could see where in the community they were making a difference.

Although this research study is based in the United States, it contains important information for the Aboriginal Focus School in Vancouver because it illustrates how Indigenous epistemologies (ways of learning, seeing, doing and acting) and culturally responsive curriculum can be effective in engaging students in their own learning. It also illustrates how to involve community in the education plan; in particular how to develop partnerships with the surrounding communities. The Aboriginal Focus School could look at this model in Vancouver because it could be utilized with the Tseil-wutulth, the Squamish and the Musqueam communities.

Closing Words:

In keeping with my theme of “Becoming Good Relatives: Connecting Land/Spirit/Heart Learning to the Outcomes of Mind Learning Practices”, this study in the above annotated bibliography exemplifies the intent of “building good relations” between the students, the teachers, the school and the community while engaging the learning spirits of the students by utilizing Indigenous epistemologies and curriculum. In this project, they have integrated western and Indigenous systems of knowledge in the classroom and utilized experiential learning on the land so that students could see the practical applications in their day-to-day lives, as well as the benefits to their communities.

Two of the case studies, discussed in the Anuik, Battiste and George 2010 article are both good examples of connecting the land, spirit, and heart to the intellectual capabilities of the student.

The first is the Anishnawbe Seven Generations Education Institute: Cultural Camps which supplement the classroom instruction that takes the elementary and secondary school students out on the land “to learn traditional teachings that stress connection to one’s environment and to Indigenous principles of hunting and trapping game” (p. 3). The cultural camps occur several times a year.

The second case study is the Toqwa’tu’ki Kjjitawnn/Integrative Science Program and Mi’kmaq Studies at Cape Breton University. This program “reconciles Mi’kmaq knowledge frameworks with modern science in a four-year Bachelor of Science in Community Studies degree”. The translation of, “Toqwa’tu’ki Kjjitawnn” is “bringing

knowledges together” (Bartlett cited in Battiste, George and Anuik, 2009) (2010, p. 4).

“Dr. Cheryl Bartlett shares a number of promising practices that enable students to fuse two worldviews into one practice of science”, some of them include outdoor learning experiences, keeping the community Elders and others involved through workshops or other appropriate means, being sure that the learning projects are focused on issues of interest to the students or their community, keeping up-to-date on current publications on traditional ecological knowledge and Indigenous sciences, utilize Aboriginal learning concepts and pedagogy (e.g. Circle of Learning and Journey of Life), employ an overall ‘integrative framework’ including in the teaching, prepare for co-learning with students and community (p. 4).

These three case studies are only three examples of connecting the land, the heart and the spirit to mind learning outcomes that the Vancouver Aboriginal Focus School may draw upon. However, there are numerous examples in the research if there is the political will of the decision-makers of the Aboriginal Focus School to ensure its success by employing Indigenous epistemologies and pedagogies to enhance the life long learning journey of the students.

Weyt, Lim Limt for reading my words.

Submitted With Respect,

Dorothy Christian,

Secwepemc/Syilx Nations