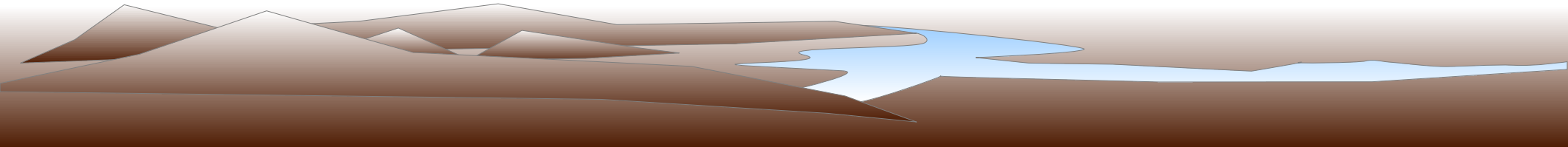


Way of the Tireless Runner: An Aboriginal Pedagogical Guide

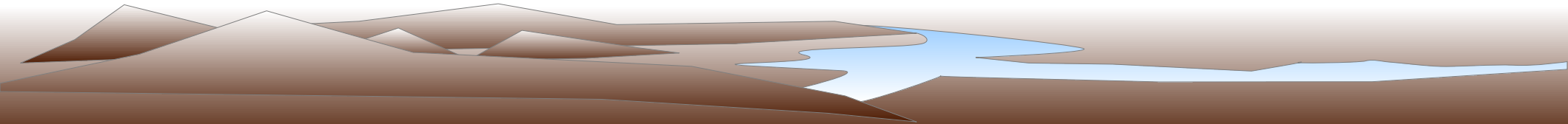
- June Kaminski, RN MSN
PhD Student, Curriculum Studies, UBC
Kwantlen BSN Nursing Faculty





Kwantlen

- The name Kwantlen is derived from an aboriginal word meaning “tireless runner” or “tireless hunter” and refers to the Sto:lo Nation, now called the Kwantlen First Nation, living along the historic Fraser River.
- The Kwantlen were the largest group on the lower Fraser, with a traditional territory extending from Mud Bay in Tsawwassen, through the Serpentine and Salmon Rivers and along the Fraser River, east past Mission.




Local First Nations Reserves

- ☉ Kwantlen First Nation (Fort Langley, McMillan I)
- ☉ Tsawwassen First Nation (Tsawwassen)
- ☉ Semiahmoo First Nation (White Rock)
- ☉ Matsqui First Nation (Langley)
- ☉ Katzie First Nation (Barnston Island)
- ☉ Many aboriginal people live off-reserve in the local areas served by Kwantlen (Surrey, Delta, Langley, Cloverdale, White Rock, Richmond)



Aboriginal Population in Kwantlen Catchment Area

 Surrey experienced the largest influx of First Nations people in the GVRD area since 1996 (1,830 people from 1996 - 2001), representing 32% of region's aboriginal popn growth, while Surrey, Delta, Langley, Burnaby together accounted for 68.2% of the growth across GVRD.



RESEARCH STEPS

- ☉ Gather statistics on Kwantlen aboriginal students
 - Survey for faculty re knowledge in meeting Aboriginal learning needs, pedagogy
 - Survey for aboriginal students re experiences in courses in mainstream environment
- ☉ Community assessment – Bands, off-reserve
- ☉ Literature Review on First Nations pedagogy
- ☉ Plan and develop printed Guide
- ☉ Design web site

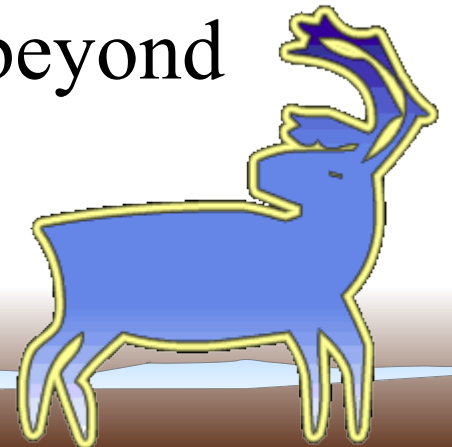


Appreciative Inquiry Design




APPRECIATIVE INQUIRY

- **DISCOVERS** what gives life to the organization, what is happening when it is at it's best
- **DREAMS** about what might be, what the world is calling the organization to be
- **DESIGNS** ways to create the ideal as articulated by the whole organization
- **DELIVERS** through an on-going, dynamic process of change to achieve ideal and beyond



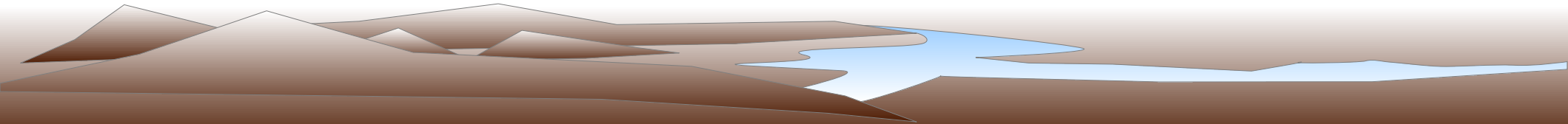
First Nations Pedagogy

 The pedagogical activities include teaching in a way that learning includes respectful relations, building on experiential learning, listening well, allowing space, story-telling and story-making, supporting quaternity, dialogue, positionality, relevance, reciprocity, reflectivity, and utilizing a strong Elders - informed, ecologically situated, creative, visual-auditory learning space within a self-governance philosophy and natural world context.



FIRST NATIONS PEDAGOGY

- Traditional educational approaches are profoundly different from those of the mainstream educational system. Holistic (physical, mental, spiritual, emotional) growth and development of the person, experiential learning, oral tradition, and student-centeredness are key elements of the traditional approach.
- Further, and of vital importance, is the fact that it is grounded in spirituality.



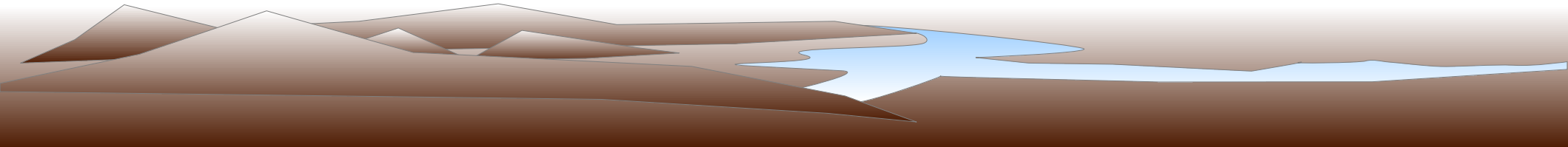
STORY TELLING & MAKING

- Stories are used to illustrate, to learn, to highlight, to share traditional nuances, to bring new knowledge, and to understand the world and contexts in which we live.
- Teachers need to begin to tell and make stories



STORY TELLING

- **ACTIVITY: Story-telling as a Way of Teaching and Learning**
- “Story-telling plays a major role in the oral transmission of knowledge, skills and values needed to live. Stories speak of the origins of life, proper relationships to various forms of life and life experiences. Also, the sharing of one's life story and experiences is a well-established method of teaching. Stories act as mirrors wherein the learner is allowed to view him/herself and thus gain insights and understandings to help him/her along the road of life.” (Pitawanakwat, 2001).
- Write a brief 2 - 3 paragraph story to illustrate some aspect of traditional First Nations politics and/or education. Feel free to use your imagination to choose your main character(s), situation, and lesson. Post your story on this module's Forum.



ELDERS & FORMAL EDUCATION

- Elders are the carriers and emblems of communally generated and mediated knowledge. In the western paradigm, such relations and processes of knowledge transmission is "informal". Yet, these same processes are at the heart and soul of what is 'formal' to Indigenous knowledge.
- Elders are first and foremost teachers and role models. Elders possess formal knowledge and expertise. Through orality, the Elders provide lessons on how to go about living the right life.



ELDERS & SOCIAL LEARNING

- Learning is always socially situated, socially constructed, socially produced and socially validated within social settings which exist as contextual settings.
- Elders teach others about culture, tradition and about the vision of life that is contained in First Nations philosophies and handed down in ceremonies and traditional teaching.



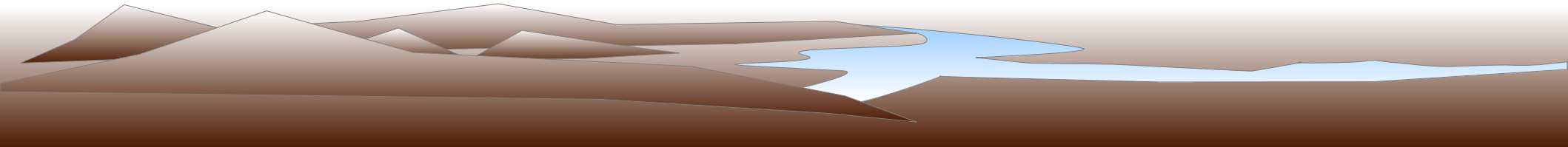
RESPECT

- Respect stems from the belief that every individual is responsible for themselves, and it is the responsibility of others to teach respect.
- In the past, before European influences, First Nations people had their own social systems which addressed issues such as discipline and respect.
- Respected **personal space**.
- **Code of silence** is taught from an early age.

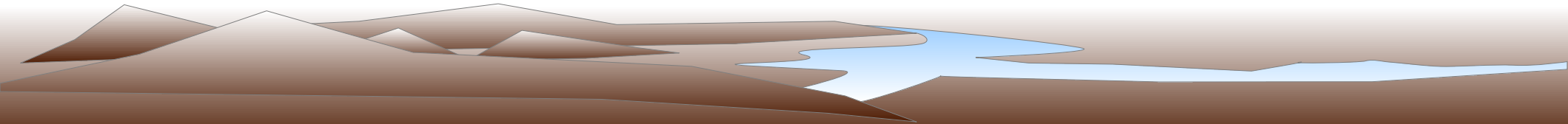
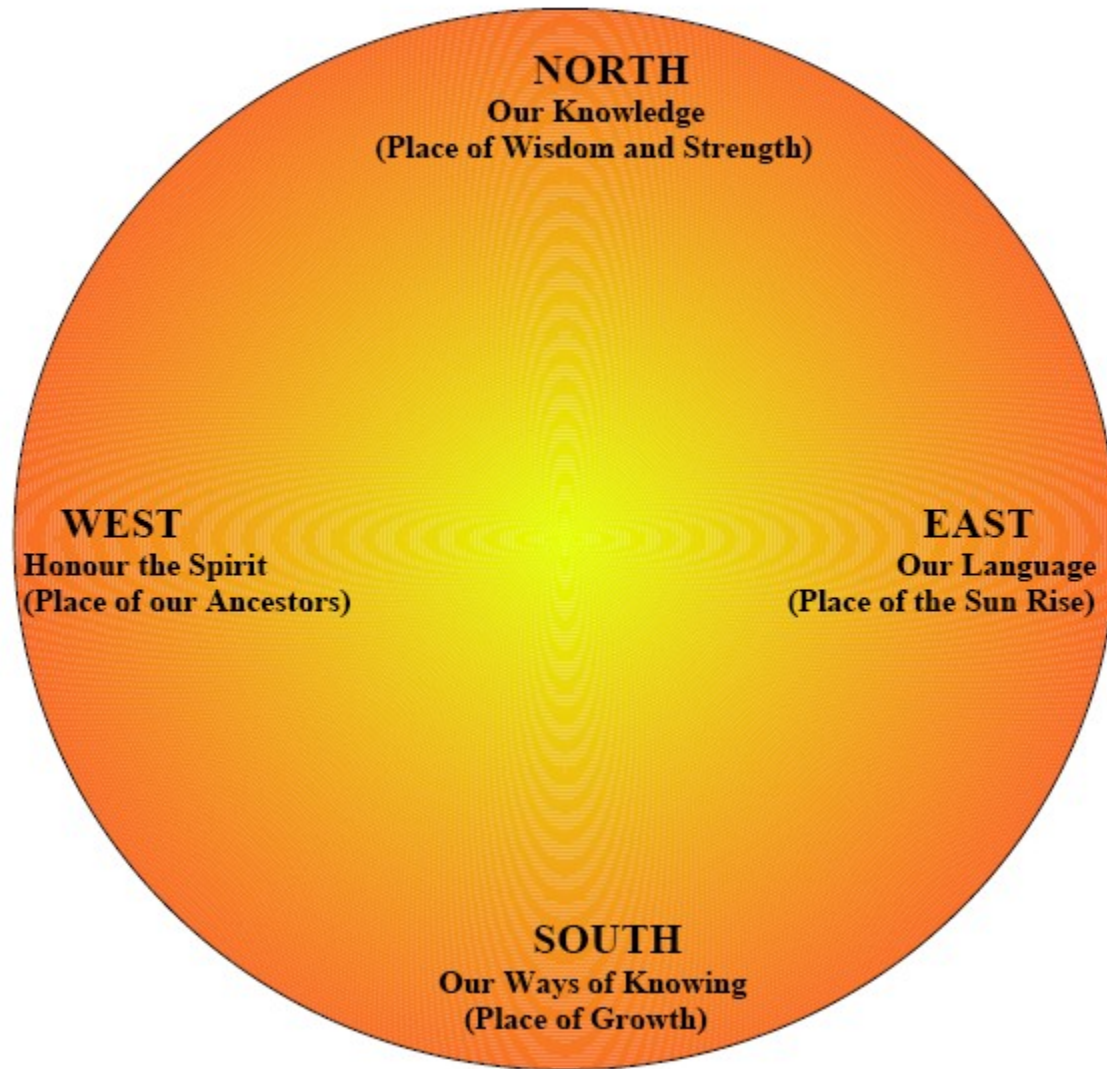


RESPECTFUL RELATIONS

- Accept and live with other's differentness
- Resolve conflicts
- Compassion, empathy, understanding
- Listening well
- Allowing space
- Respecting self
- Respecting others
- Respecting nature



TEACHINGS OF THE FOUR DIRECTIONS
for First Nations Educational Planning



INHERENT ABORIGINAL VALUES

- Rights and freedoms of the individual
- Rights and freedoms of the group
- Respect for elders
- Respect for land and Community
- Respect for self
- Sacredness of life
- Spirituality
- Wisdom
- Honour and Fortitude
- Generosity
- Extended family
- Peace, Harmony
- Acceptance
- Quietness, Patience, Dignity
- Connectedness of all living things




CIRCLE TALKS

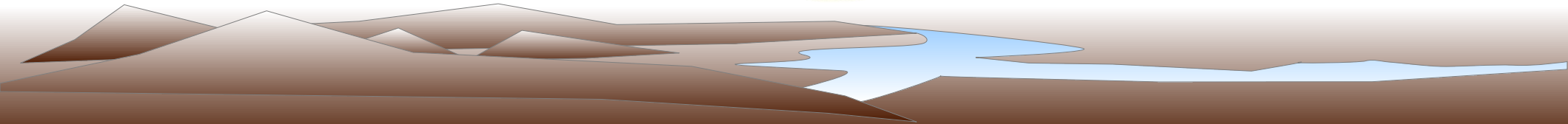
In its simplest form a circle talk:

- is done in a complete circle
- only the person holding the stick talks, all the rest listen
- the stick is passed around in a clockwise direction
- a person talks until they are finished, being respectful of time
- the circle talk is complete when everyone has had the opportunity to speak
- a person may pass the stick without speaking, if they so wish
- if desired, the stick may be passed around again
- what is said in the circle stays in the circle
- a circle is used to discuss issues of importance
- is extremely respectful of everyone as individuals and what they have to say.



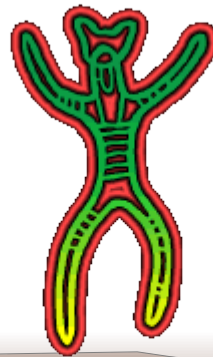
QUATERNITY

 Cyclically organized, repetitive, and centre-focused discursive pattern of writing that is intrinsic to First Nations discourse: does not conform to the classic trinity of introductory, body, and conclusion which is European, that tends to be uni-dimensional, monologic, definite, linear, text-bound



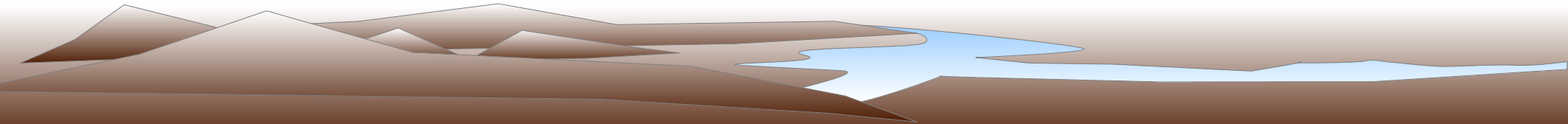
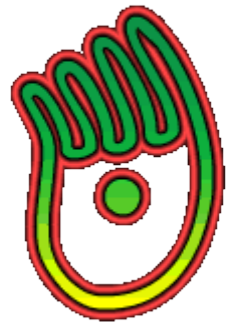
POSITIONALITY

- the notion of **one's frame of reference** or positionality is one that is highly supported and advocated by various Elders who challenge the limited vision of modern Canadian education. **Our Elders tell us that we each must know who we are and how we engage and interconnect with our surroundings.**







FIRST NATIONS KNOWLEDGE

- is a living process to be absorbed and understood, not a commodity to possess
- preference for experiential knowledge
- values ability to learn independently by observing, listening, and participating
- preference for multiple intelligences approach
- values introspection, reflection, meditation, prayer, self directed learning
- is structured by language and symbolic, verbal, and unconscious order
- is both empirical (based on experience) and normative (based on social values)



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