

WESTERN AND NORTHERN CANADIAN PROTOCOL (WNCP)

Our Way Is a Valid Way

Personal Educator Reflections



A WNCP Professional Development Resource for Educators



Cover Blanket Graphic

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History and culture roll across the provinces and territories in colourful unity, blending in spiritual and creative energy that accentuates the beauty of the First people. Diversity as well as Unity become the celebration as we join forces to share the wealth of learning and living. This work, based on the cultural blankets that represent the provinces and territories features, was created by Natalie Rostad Desjarlais of Winnipeg, Manitoba.

Our Way Is a Valid Way

Personal Educator Reflections

A WNCB Professional Development Resource for Teachers



Western and Northern Canadian Protocol for
Collaboration in Basic Education



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This resource is available on the Western and Northern Canadian Protocol for Collaboration in Education website: www.wncp.ca.

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Note: All website addresses were confirmed as accurate at the time of publication but are subject to change.

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Introduction

This Personal Educator Reflections resource is intended to compliment the Professional Educator Resource. Educators are encouraged to work through the activities and record understandings for future reference. As part of an educator's personal growth and development process, this resource serves as a reminder of new cultural understandings and insights that a teacher can refer to and reflect upon.

Purpose

The purpose of the Personal Educator Reflections resource is to facilitate cultural knowledge and understandings as an integral part of professional development for educators. Educators have the opportunity to complete this resource independently or as part of a group professional development process.



The Process

Quality professional development is essential to improve educators' knowledge, skills, and attributes. This resource includes five facets of reflection that build an educator's understanding from a level of comprehension to applying new learning into professional practice. Educators also have the opportunity to evaluate their current practices and to create shifts that facilitate new understandings.

A. Quick Fact Questions

These questions are a means of processing the resource material. The responses are the entry way into engaging teacher interest in FNMI ways of knowing and being. By completing these responses, educators have a written record of the base level of knowledge which can inform educators' curricular and cultural programming.

B. Personal Inquiry

Educators are asked to take on the role of a 'cultural broker' and to help students to understand the cultures from which they come. Before taking on this role, educators need to be mindful and have an awareness of their own personal worldview and personal standpoints. The personal inquiry questions posed in the professional development learning plan help educators to articulate deeply held personal views and to connect insights to personal knowledge.

C. Promoting Connections and Protocols for Collaboration

Educators need to reach out to the FNMI community to consult and collaborate on FNMI worldviews. Key to the process of promoting connections and following protocols for collaboration includes having FNMI people in the school serving as a resource to building community and student success. Traditional Elders and the FNMI school community have prominent roles in teaching children and it is important that they have a presence on educational boards, school councils, parent focus groups, and inservice and professional development activities.

D. Professional Reflection and Promising Practices

Educators have the responsibility to reflect the worldviews of the FNMI community in the classroom. Expressing a promising practice enacts a commitment from the educator to enhance their educational practice. Through problem solving, consultation with the FNMI community, and collaboration with other colleagues, educators will articulate goals they will carry out for the purpose of improving student engagement and success. Promising practices need to be brought to FNMI cultural advisors to ensure that proper protocols are honoured and respected. It is important that there is validation of voice, validation of shared understanding, and validation of the story; that intellectual property is honoured; and that protocols for gaining knowledge are respected.

E. Performance Projects

When school communities and FNMI communities come together to create cultural and educational displays, there is an authentic opportunity for peace education to flourish. The performance projects extend beyond the school to become a repository of community knowledge, which serves as a testament of community strength and vitality. The use of technology can bridge old and new ways of knowing and make gathering the community input necessary to complete the performance projects more readily available. Technology is a tool that can help ensure an ongoing and continuous relationship with the purpose of constructive educational planning. Collaborating and working on the performance projects gives school authorities the opportunity to literally open their doors to create a space for learning, for sharing, and for building community-centred schools.

Note: Performance projects can be found in Appendix A of the Professional Educators Resource.





LAND AND PEOPLE

LAND AND PEOPLE

A. Quick Fact Questions

1. Define *First Nations*, *Métis*, and *Inuit*.
2. What was living on the land prior to European contact like for First Nations and Inuit peoples?
3. What makes First Nations, Métis, and Inuit peoples distinct?
4. Treaties: How do control and consensus conflict with each other? How do they relate?
5. Land Issues: How does where you live affect how you live?
6. Indian Act: How is what you do a reflection of who you are? How and why has the balance of power changed over time?
7. Disease: How does disease/illness impact an individual? How does it impact a community?
8. Poverty: What are the most significant impacts of poverty mentally, physically, spiritually, and emotionally?
9. Residential Schools: How does the education system influence a child?
10. 1960s Scoop: How does where you live affect who you are?





LAND AND PEOPLE

B. Personal Inquiry Question

**Consider a time when you were subjected to the misuse of power and control.
What are some of the long-term consequences of this situation?**

Reflect on this answer and record your response on a separate sheet of paper. Continue for 10 minutes of uninterrupted writing without censoring or restricting your response. After 10 minutes, review your writing and tie your experience to the historical facts. Given what you know, how could the government have done things differently to protect First Nations, Métis, and Inuit human rights? Record your answer below.

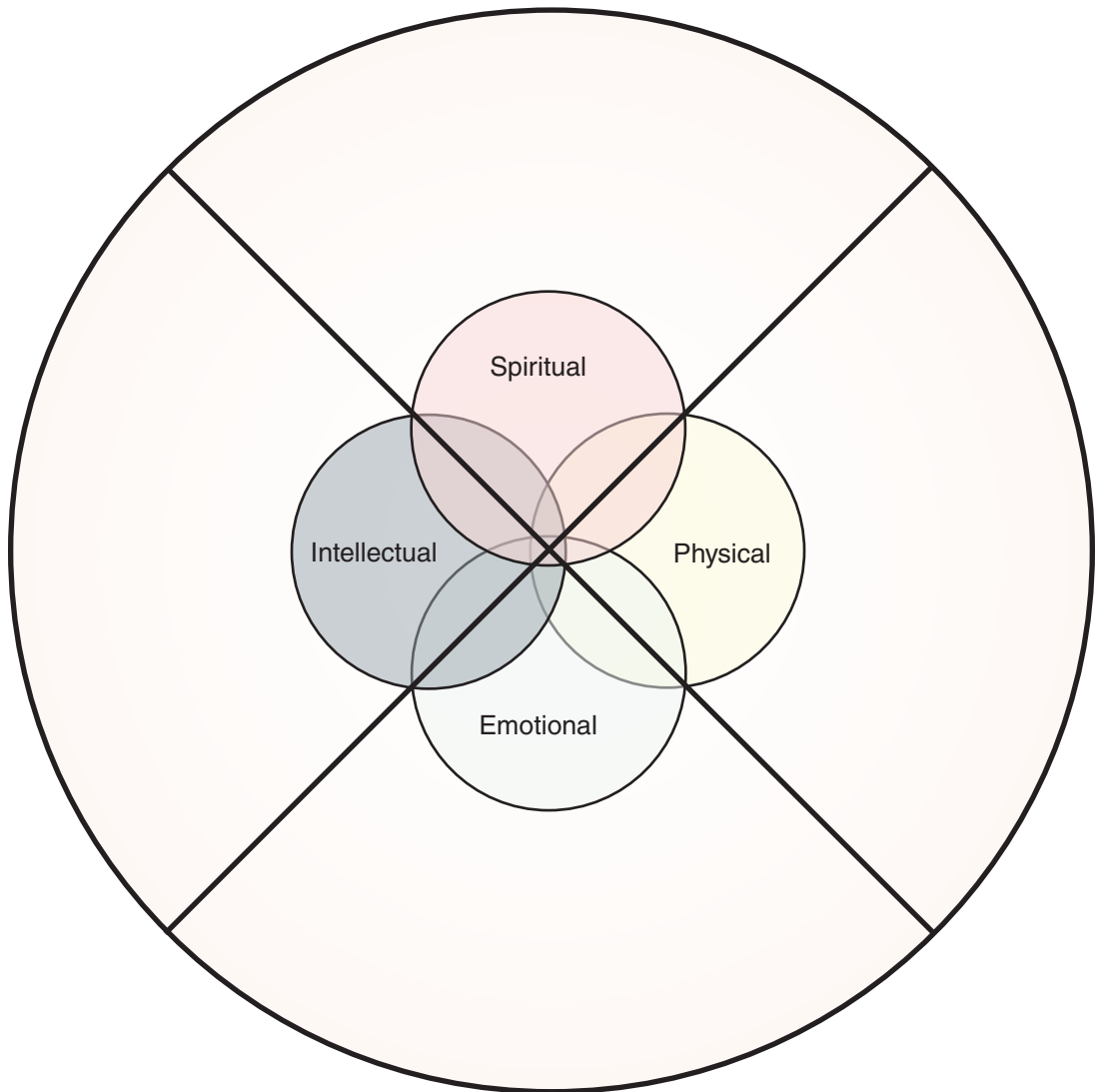


**LAND AND
PEOPLE**

LAND AND PEOPLE

C. Promoting Connections and Protocols for Collaboration

Who do I consult within the FNMI community for feedback and support?





LAND AND PEOPLE

D. Professional Reflection and Promising Practices

What are some examples from your community where assimilation policies have impacted the land and the people?

The significant historical events may have occurred in the past; however, their impact continues to affect our communities today. In your response, critically evaluate your class, your school, and your community and consider how the significant historical events continue to resonate.



**LAND AND
PEOPLE**

LAND AND PEOPLE

D. Professional Reflection and Promising Practices (cont.)

How am I going to use FNMI educational resources to showcase the strength and resilience of FNMI people? How can I use these resources within the context of my instructional strategies?







TRADITIONAL WAYS OF KNOWING

A. Quick Fact Questions

1. Define worldview.
2. How does valuing different worldviews impact FNMI students?
3. Define traditional ways of knowing.
4. Although each Aboriginal group is unique and distinct, what are some of the common threads of Aboriginal worldviews?
5. Seven Sacred Teachings: What are the seven teachings based on?
6. Tipi Teachings: How does language relate to the Tipi Teachings?
7. All My Relations: What do the teachings of All My Relations encourage us to do?
8. Seven Generations: What are the defining characteristics of the teachings of the Seven Generations?
9. Medicine Wheel Teachings: Explain the symbolism in the Medicine Wheel.
10. Circle of Life Teachings: What is the circle a universal symbol of?





TRADITIONAL WAYS OF KNOWING

B. Personal Inquiry Question

What do you know for certain to be true?

Reflect on this answer and record your response on a separate sheet of paper. Continue for 10 minutes of uninterrupted writing without censoring or restricting your response. After 10 minutes, review your writing and record the key points below.

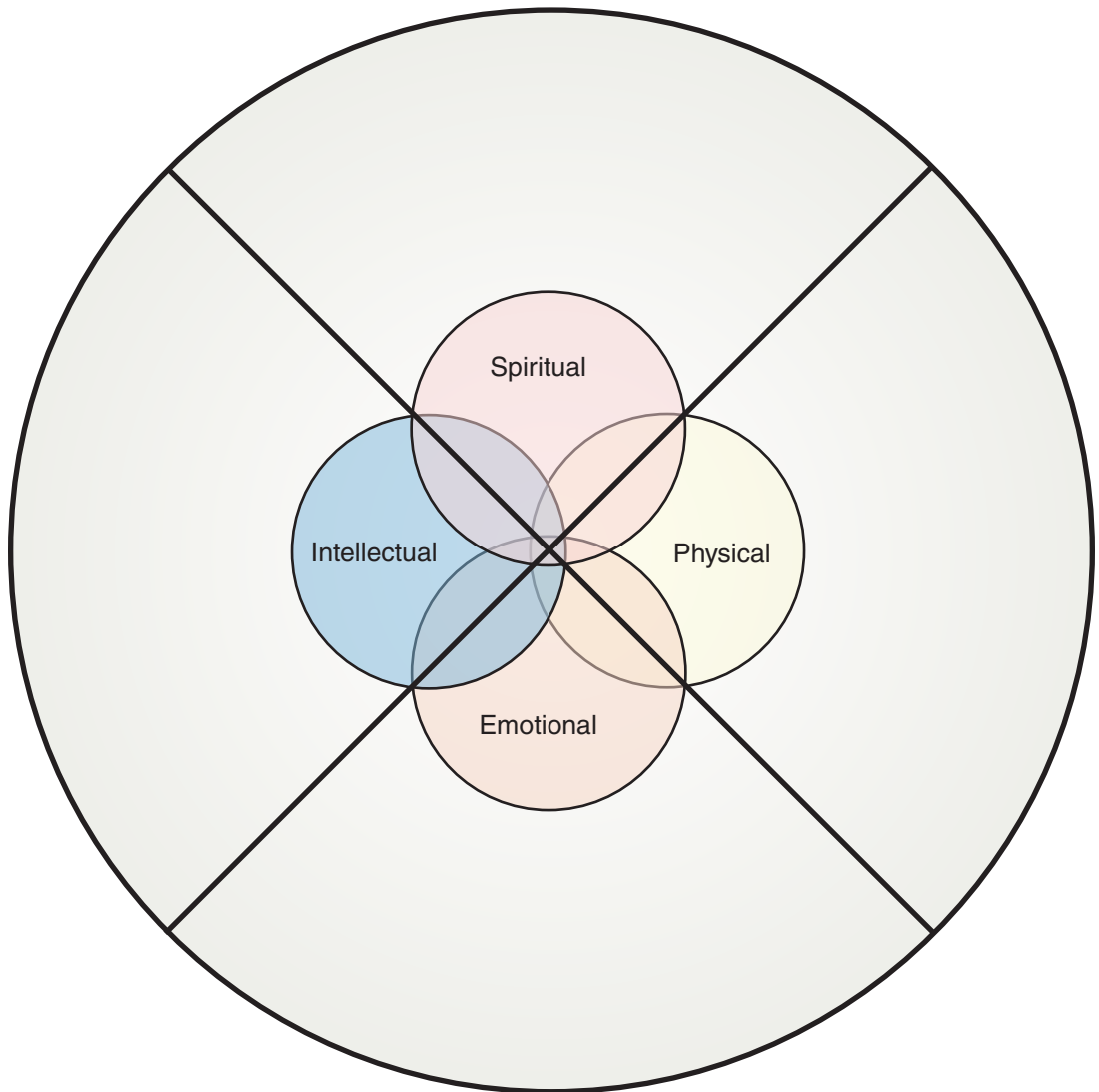


**TRADITIONAL
WAYS OF
KNOWING**

TRADITIONAL WAYS OF KNOWING

C. Promoting Connections and Protocols for Collaboration

Who do I consult within the FNMI community for feedback and support?



TRADITIONAL WAYS OF KNOWING

D. Professional Reflection and Promising Practices

How is your worldview reflected in the physical make-up of your classroom and in the content of the subject matter you teach?

What you consider to be true provides indicators of your worldview. It is important to be aware of your own personal worldview as you explore other standpoints and perspectives.

KNOWING

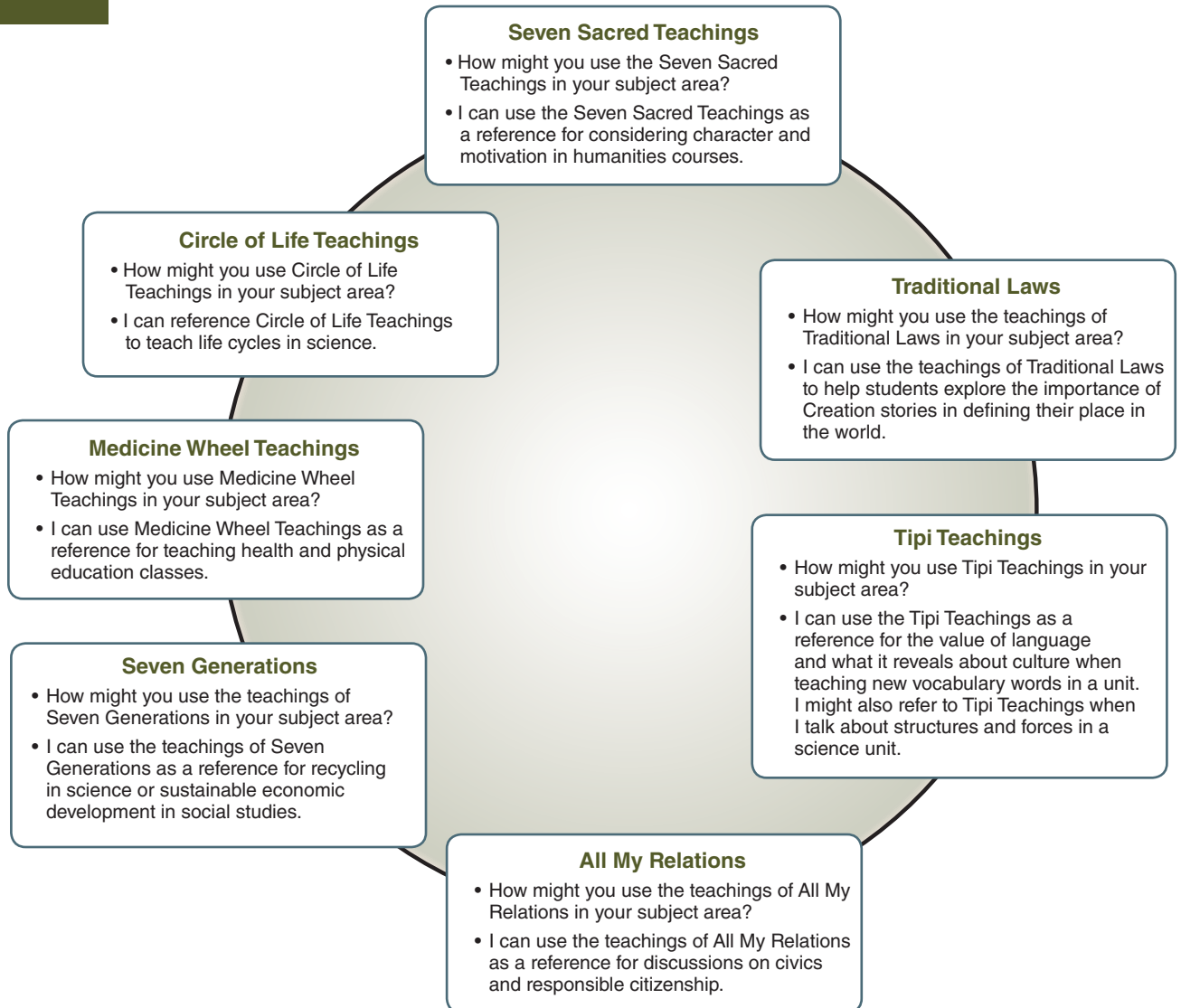


TRADITIONAL WAYS OF KNOWING

D. Professional Reflection and Promising Practices (cont.)

How do I weave representations of FNMI worldviews into my practice?

Using the examples of traditional ways of knowing as a reference, brainstorm how you could incorporate these teachings into your existing lessons. An example for each has been provided.





ORAL TRADITIONS, STORYTELLING

A. Quick Fact Questions

1. What are stories an expression of?
2. How does the way a story is told contribute to the message?
3. What is the role of the listener?
4. What role does Aboriginal storytelling play?
5. What are some common characteristics of Aboriginal stories?
6. What are some of the benefits of personal storytelling in the classroom?
7. What skills does storytelling allow students to develop?





ORAL TRADITIONS, STORYTELLING

B. Personal Inquiry Question

Think of a time when your perspective, your voice, wasn't heard. How did this experience impact you?

Reflect on this answer and record your response on a separate sheet of paper. Continue for 10 minutes of uninterrupted writing without censoring or restricting your response. After 10 minutes, review your writing and tie your experience to the ways that using Aboriginal storytelling in the classroom is a culturally responsive way to give FNMI students a voice.

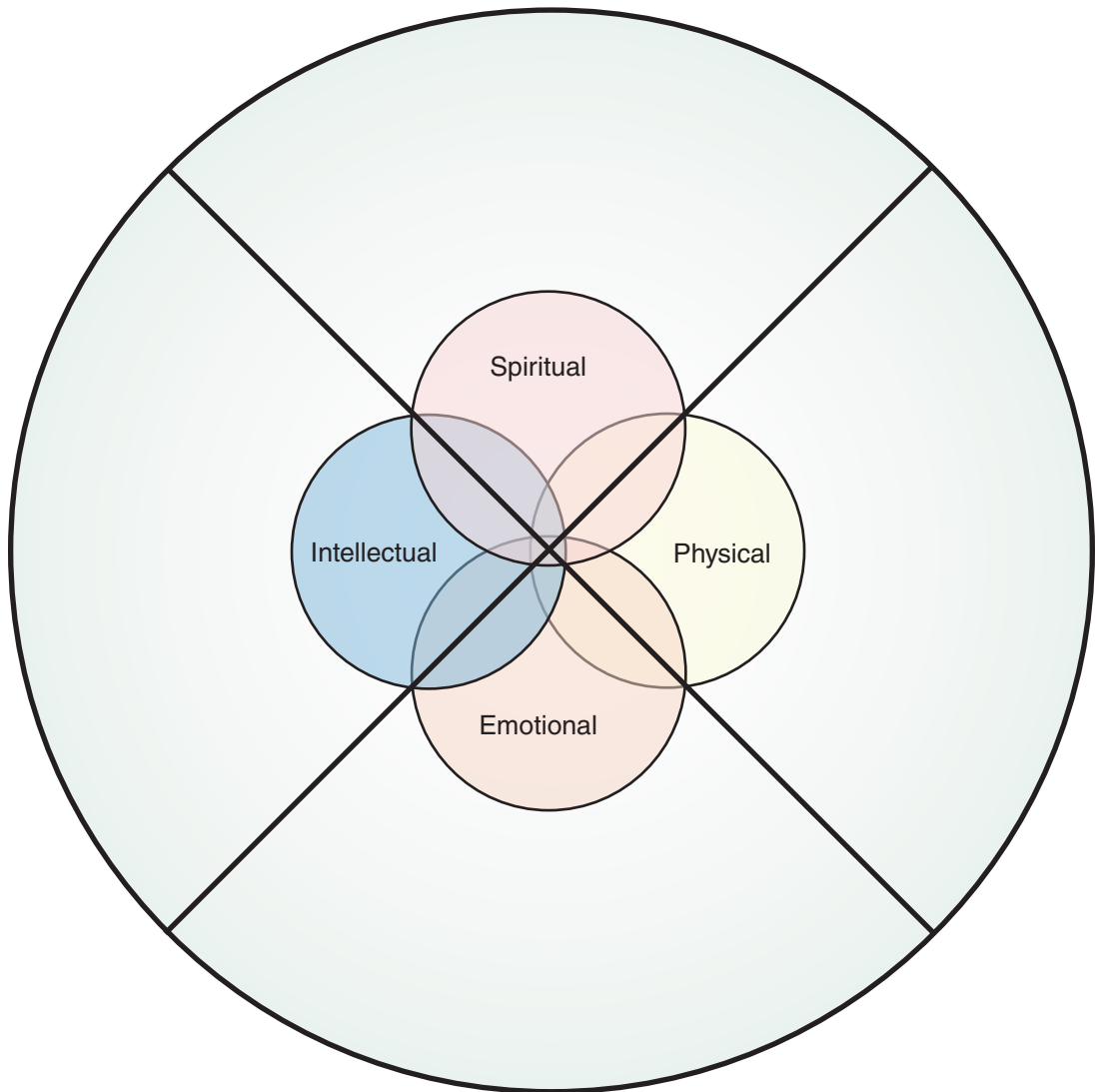


**ORAL
TRADITIONS
STORYTELLING**

ORAL TRADITIONS, STORYTELLING

C. Promoting Connections and Protocols for Collaboration

Who do I consult within the FNMI community for feedback and support?





ORAL TRADITIONS, STORYTELLING

D. Professional Reflection and Promising Practices

Consider an incident when a story has had a profound impact on you. How did the story apply to you and what did you learn?



ORAL
TRADITIONS
STORYTELLING

ORAL TRADITIONS, STORYTELLING

D. Professional Reflection and Promising Practices (cont.)

How would connecting with a Traditional Elder and using storytelling in the classroom benefit your students and student learning?



ORAL
TRADITIONS
STORYTELLING





RESIDENTIAL SCHOOLS

A. Quick Fact Questions

1. What are the roles of learning and education from the perspective of Aboriginal worldviews?
2. How did FNMI peoples transmit the wealth of their knowledge to their children?
3. What was the purpose of treaties, reserves, and settlements?
4. What was the purpose of residential schools?
5. What year did it become mandatory by law for FNMI parents to send their children to residential schools?
6. Only half of a school day was designated to classroom instruction, how did this impact the role education played in a student's life?
7. What were some of the negative impacts on students who attended residential school?





RESIDENTIAL SCHOOLS

B. Personal Inquiry Question

Consider a moment when you were denied an opportunity that would have made an impact on your life. What is the significance of being denied opportunities?



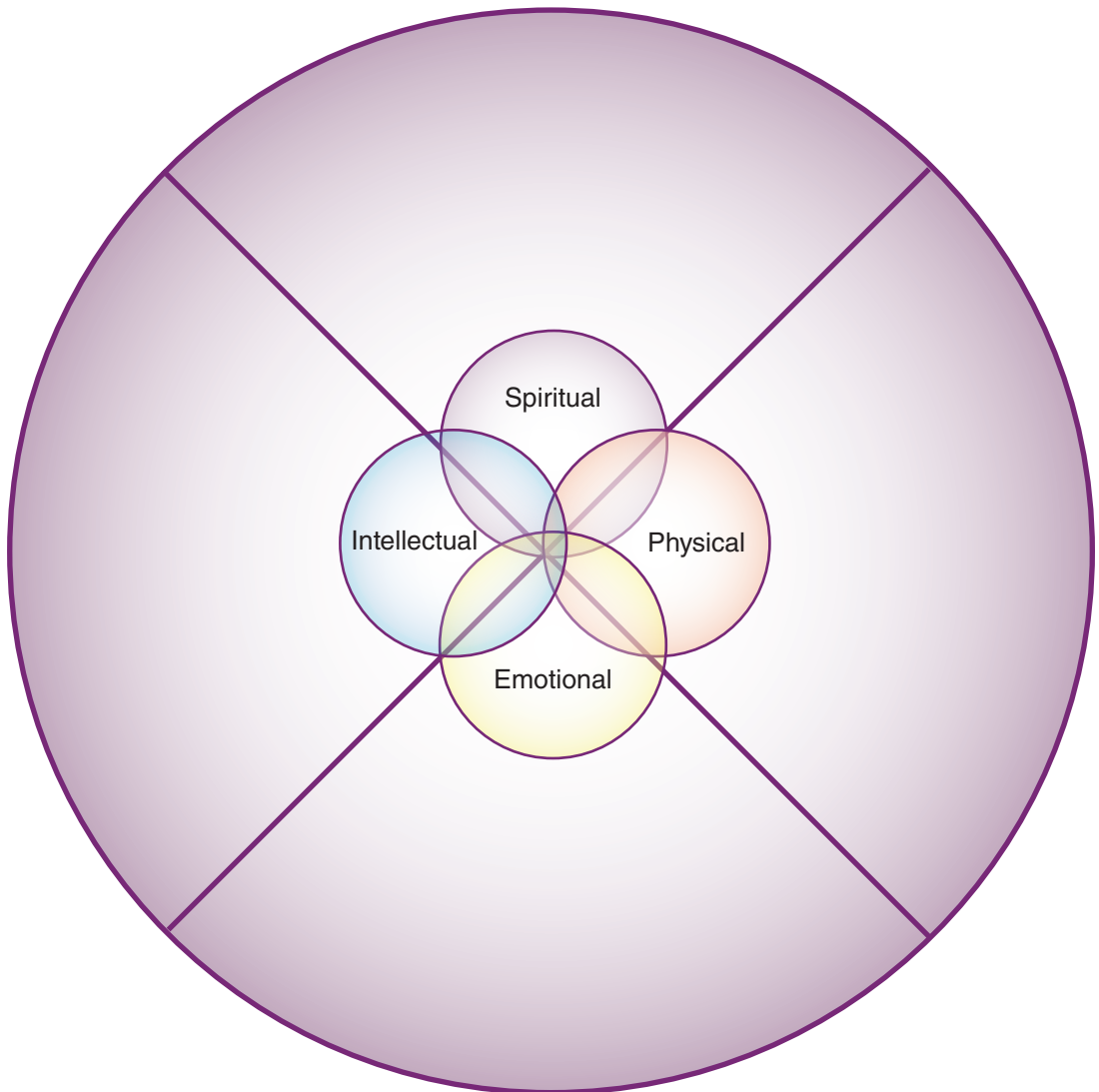
RESIDENTIAL
SCHOOLS

RESIDENTIAL SCHOOLS

C. Promoting Connections and Protocols for Collaboration

Who do I consult within the FNMI community for feedback and support?

RESIDENTIAL
SCHOOLS





RESIDENTIAL SCHOOLS

D. Professional Reflection and Promising Practices

How do you address the educational needs of a student who struggles intellectually with an aspect of a curricular lesson? How can you extend these supports to also include the physical, emotional, and spiritual needs of the student?



RESIDENTIAL
SCHOOLS

RESIDENTIAL SCHOOLS

D. Professional Reflection and Promising Practices (cont.)

Consider the inter-generational effects of residential schools. How can you create an optimal educational environment to support FNMI students, their families, and their communities?







ANTI-RACIST AND ANTI-OPPRESSIVE EDUCATION

A. Quick Fact Questions

1. Define racism, discrimination, and prejudice.
2. What are some different ways FNMI students might experience racism?
3. How has the history of colonialism in Canada contributed to oppression in schools for FNMI students?
4. What is the hidden curriculum and how does it impact FNMI students?
5. Explain how stereotypes can influence and contribute to negative classroom environments for FNMI students.





ANTI-RACIST AND ANTI-OPPRESSIVE EDUCATION

B. Personal Inquiry Question

How has racism or oppression impacted your decisions?



ANTI-RACIST AND
ANTI-OPPRESSIVE
EDUCATION

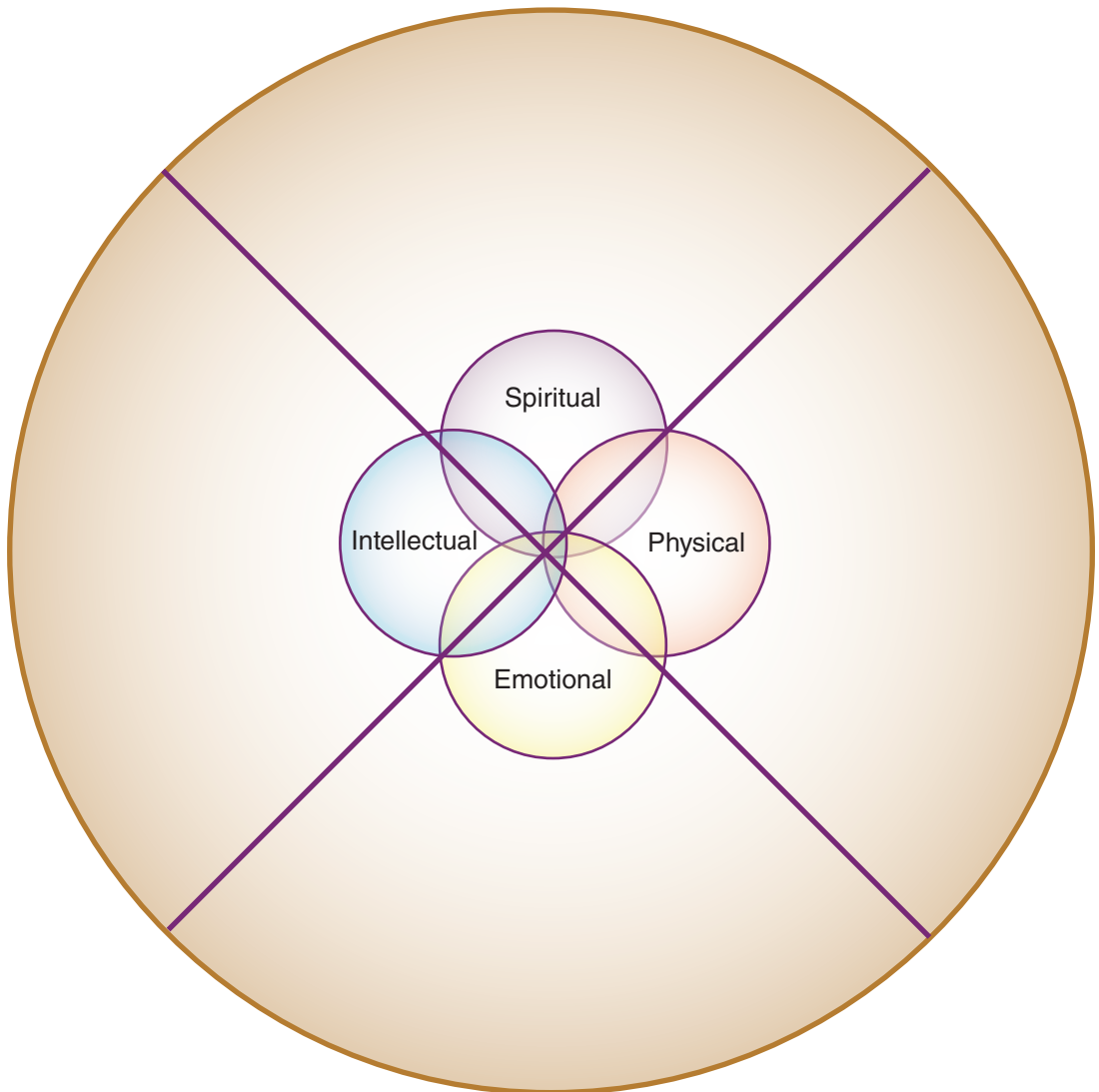
ANTI-RACIST AND ANTI-OPPRESSIVE EDUCATION

C. Promoting Connections and Protocols for Collaboration

Who do I consult within the FNMI community for feedback and support?



ANTI-RACIST AND
ANTI-OPPRESSIVE
EDUCATION





ANTI-RACIST AND ANTI-OPPRESSIVE EDUCATION

D. Professional Reflection and Promising Practices

Consider your home and work environment, how are your values and beliefs reflected in the physical design of your work space? What images, artefacts, resources, and materials mirror your worldview?



ANTI-RACIST AND
ANTI-OPPRESSIVE
EDUCATION

ANTI-RACIST AND ANTI-OPPRESSIVE EDUCATION

D. Professional Reflection and Promising Practices (cont.)

How will you include images, artefacts, resources, and materials that reflect FNMI worldviews into your classroom? What are the most significant impacts of creating an inclusive and positive classroom environment?



