

The Day of Suwewtwecw

April 6, 2018

**Honouring the Role of Indigenous Knowledge:
Reconciliation Through Recognition**

Teacher Resource



**Illustration by Morgan Wasp-Collin
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Day of Sucwentwecw

April 6, 2018

April 6, 2018 will mark the 5th Annual Day of Sucwentwecw (Acknowledging one Another) in School District No. 73. An initiative that recognizes and celebrates the Secwepemc People (Secwepemcul'ecw) and other Aboriginal People residing within the Secwepemc Territory.

The theme for this year is “Honouring the Role of Indigenous Knowledge: Reconciliation Through Recognition,” which is based on the First People’s Principles of Learning and the Truth and Reconciliation Commissions Calls to Action.

The First People’s Principles of Learning is now incorporated into the content of the new BC Curriculum and so is the Truth and Reconciliation Calls to Action which calls to “integrate Indigenous knowledge and teaching methods into classrooms.”

Once again, the day will be marked by the hosting of assemblies and gatherings in all district schools. Each school has the opportunity to have an Elder or representative from the Aboriginal communities within our district to be part of the assemblies. Schools in Kamloops will recognize and acknowledge the territories of the Secwepemc People.

In addition to recognizing and honouring Secwepemcul'ecw and the People whose territories we live and work, the theme of “Honouring the Role of Indigenous Knowledge – Reconciliation through Recognition” will provide an opportunity for all schools to begin integrating the First People’s Principles of Learning into their pedagogy as well as addressing the Calls to Action as outlined in the Truth and Reconciliation Commission.

Helpful Tips

Useful Links and Pronunciation:

Sucwentwecw: Sue-cwhen-twecw

Secwepemc: Shec-whep-emc

weyt-k: waytk (hello)

kukwstemc: cooks-jam (thank you)

For audio links and other words go to:

<http://www.firstvoices.com/en/secwepemc>

More great resources on the Secwepemc at:

<https://www.weebly.com/editor/main.php#/>

<http://www.secwepemc.org/>

Videos:

<https://www.youtube.com/watch?v=VUPxbeHviDo>

<http://www.secwepemc.com/videos.html>

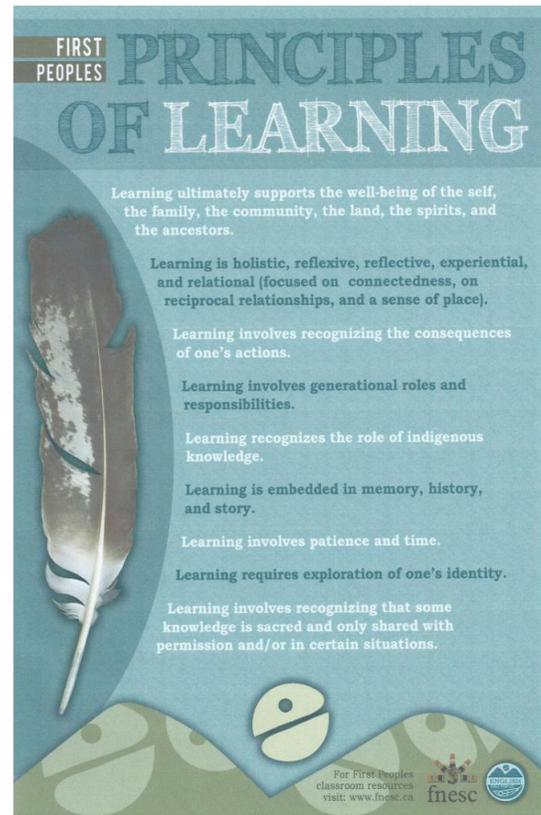
<http://www.secwepemc.com/song---dance-videos.html>

<http://www.secwepemc.com/reference-videos.html>

Metis Resources:

<https://www.metiscommission.com/images/pdf/mtis%20book%20list.pdf>

First People's Principles of Learning



Video explaining some of the First People's Principles of Learning
<https://www.youtube.com/watch?v=JY168904pcE>

Link to pdf version of the posters:
<https://www.weebly.com/editor/main.php#/>

Honouring the Role of Indigenous Knowledge

In addition to Métis and Inuit peoples, BC is the home for 203 First Nations bands whose languages represent 17 distinct linguistic groups (Terbasket & Greenwood, 2007). This diversity means that there traditionally has not been one homogenized expression of educational principles as there might be in a single group of Indigenous peoples; however, there are still strong similarities in the ways of knowing and learning, and commonalities in cultural constructs and worldviews among Aboriginal peoples that could serve to enhance the public education system for all students, and these are found in the First Peoples Principles of Learning (FPPL).

What is Indigenous Knowledge (IK)?

IK can be broadly defined as the complex knowledge systems that have developed over time by a particular people in a particular area and that has been transmitted from generation to generation. It includes ecological and scientific knowledge. It also encompasses both the traditional and the contemporary as Indigenous knowledge continues to expand and develop. Because Indigenous knowledge has often been referred to as “traditional knowledge,” some people view it as unchanging knowledge based only in the past. Instead it is “an adaptable, dynamic system based on skills, abilities, and problem-solving techniques that change over time depending on environmental conditions” (Battiste, 2005). The body of IK can no more be summed up than the body of knowledge of any other society. It is vast and based on context, often connected to specific geographical areas.

Inclusion of non-appropriated Indigenous knowledge (in the form of curriculum, resources, pedagogy etc.) in schools serves multiple purposes. It honours the fact that Indigenous peoples do have a robust and deep knowledge base that has been previously either ignored or denigrated; it makes room in our schools for Aboriginal learners to see elements of who they are reflected around them (an often necessary condition for the success of almost all learners), and it helps non-Indigenous learners develop understandings to bridge some of the divide between indigenous and non-indigenous peoples in Canada. Integrating the traditional Indigenous perspectives of teaching and learning can also be immensely valuable in creating a more responsive education system for all students.

Credits to Jo-Ann L. Chrona (2014)

<https://firstpeoplesprinciplesoflearning.wordpress.com/>

What is ‘Authentic Resources’ and what is ‘Appropriation’?

Authentic Resources

We are increasingly having critical dialogues about what knowledge and stories are shared, and importantly who is sharing them, and we are asking about the authenticity of what is represented as Aboriginal. In BC, in an effort to help educators choose stories or resources for their students that authentically reflect First Peoples, the First Nations Education Steering Committee (FNESC) and First Nations Schools Association (FNSEA) created a definition to help K-12 teachers make more informed judgments about which materials to use. In many of the teacher resource guides they created, the following definition is included:

Authentic First Peoples texts are historical or contemporary texts that

- present authentic First Peoples voices (i.e., are created by First Peoples or through the substantial contributions of First Peoples);
- depict themes and issues that are important within First Peoples cultures (e.g., loss of identity and affirmation of identity, tradition, healing, role of family, importance of Elders, connection to the land, the nature and place of spirituality as an aspect of wisdom, the relationships between individual and community, the importance of oral tradition, the experience of colonization and decolonization)
- incorporate First Peoples story-telling techniques and features as applicable (e.g., circular structure, repetition, weaving in of spirituality, humour).

BC First Peoples Learning Resources: Books for Use in K-7 Classrooms, 2011

It is important to understand that some resources that may be considered appropriate for one context, but not appropriate for other contexts. For example, specific teachings that are based on Anishinaabe perspectives in Eastern Canada might not be completely applicable in BC contexts, and vice-versa. Similarly, within BC there are teachings that vary between First Nations, and protocols can differ from Nation to Nation. It is important to think critically about the contexts in order to not perpetuate a “pan-Indian” approach to First Peoples’ world-views.

Also, there are some resources that are never considered appropriate such as resources that promote a simplistic or stereotypical view of Indigenous peoples, or contain appropriated or mis-represented content.

Appropriation

While educators are encouraged to integrate Indigenous knowledge into schools and classrooms, it is important to also caution against appropriation. Appropriation occurs when non-Indigenous people take elements of Indigenous knowledge as their own. Much Indigenous knowledge is context specific, and as a result when taken out of its context can be misinterpreted, mis-represented or mis-used. This is a form of cultural exploitation.

Jo-Ann L. Chrona (2014)

<https://firstpeoplesprinciplesoflearning.wordpress.com/>

First Peoples’ Principles of Learning – Curriculum Connections

First Peoples Principle:

Learning ultimately supports the well-being of the self, the family, the community, the land, the spirits, and the ancestors.

This principle refers to the understanding that ultimately, the primary purpose of learning is for well-being. Teaching that does not support the well-being of the self, the family, the community, the land, the spirits, and the ancestors, is not desirable.

Implications for Classroom and School Include

- Critically examining what is/has been considered important to teach and learn and why it is/has been considered important (i.e. asking what agenda it serves).
- Critically examining what is being learned in terms of how it affects self, family, community and the land.
- Connecting learning to the broader community. The classroom should extend beyond the walls of the classroom and school.
- Ensuring that there are multiple access points for students to learn.
- Ensuring that learners have various ways to represent what they learn.
- Making explicit connections to the social responsibility aspect of learning.
- Connect learning to broader community. Bringing in community members reinforces the links between school and the rest of the learners' lives.
- Beginning with looking at local contexts when examining concepts, topics or subject material, and then move outward.
- Engaging as much as possible with parents and extended family.

Relevant Core Competencies

Social Awareness and Responsibility

The ability and predisposition to cooperate and collaborate with others, display community-mindedness and stewardship, empathize with and appreciate the perspective of others, and create and maintain healthy relationships within one's family, community, society, and environment.

Learning is holistic, reflexive, reflective, experiential, and relational (focused on connectedness, on reciprocal relationships, and a sense of place)

This principle reflects the indigenous perspective that everything is interconnected and that education 1) is not separate from the rest of life, and 2) relationships are vital.

Implications for Classroom and School Include:

- Developing a healthful relationship between teacher and learner. Relationship between teacher and learner is often considered one of the primary indicators of student success for many students.
- Integrating family (including extended family) and community members into the learning experiences.
- Helping learners develop relationships with the surrounding community (both people and land).
- Developing cross-curricular learning experiences for learners.
- Including as much experiential learning as possible.
- Ensuring learners see relevancy in what they are learning.
- Providing choice and flexibility in activities so that different aspects of the whole self can be attended to.
- Using humour.
- Helping learners develop the skills they need for effective self-reflection.
- Respectfully incorporating the use of the circle for group discussion.
- Creating collaborative and cooperative learning opportunities.
- Providing apprenticeship options for learning.
- Providing opportunities for learners to mentor other students, or be mentored by others
- Providing multiple access points for all learners in learning activities so that everyone can access opportunities for learning.

- Providing multiple ways for learners to represent their learning.

Relevant Core Competencies

Positive Personal and Cultural Identity

- The awareness, understanding, and appreciation of all the facets that contribute to a healthy sense of oneself. It includes awareness and understanding of one's family background, heritage(s), language(s), beliefs, and perspective, and sense of place.

Social Awareness and Responsibility

- The ability and predisposition to cooperate and collaborate with others, display community-mindedness and stewardship, empathize with and appreciate the perspective of others, and create and maintain healthy relationships within one's family, community, society, and environment.

Communication

- The set of abilities that students use to acquire, impart, and exchange information, experiences and ideas; to connect, engage, and collaborate with others; and to recount and reflect on their experiences and learning.

First Peoples Principle:

Learning involves recognizing the consequences of one's actions.

This principle highlights the understanding that each person must take responsibility for his or her actions, and that all actions have consequences. It is understood that actions may have consequences for the individual as well as for others. Given the awareness that we are all related, it is important to think about how one's actions may affect others (such as family, community, and/or the land). This principle also highlights the need for authentic learning situations, and the need for learner autonomy, as recognizing the consequences of one's own actions can only genuinely occur when the learner has made autonomous choices.

Implications for the Classroom and School Include:

- Providing learners with appropriate levels of autonomy and choice in their learning. This might include some choice in what they learn, in how they learn, and in how they represent what they have learned. How this looks will depend on the age and skill sets of the learner.
- Helping learners become aware of the natural consequences (to themselves and others) of their actions. This might include letting learners make mistakes and then helping them to learn from those mistakes (as long as those mistakes do not cause harm to themselves or others).

Relevant Core Competencies

Personal Awareness and Responsibility

- Involves all aspects of personal well-being; making ethical decisions and taking responsibility for one's actions and how they impact self and others; and self-regulation.

Social Awareness and Responsibility

- The ability and predisposition to cooperate and collaborate with others, display community-mindedness and stewardship, empathize with and appreciate the perspective of others, and create and maintain healthy relationships within one's family, community, society, and environment.

First Peoples Principle:

Learning involves generational roles and responsibilities.

This principle reflects the understanding that teaching and learning is the responsibility of all members of a community. The responsibility for teaching *belongs to everyone* in the community. As people develop their skills and knowledge in particular areas it is expected that they will in turn teach others. This is seen as a responsibility that ultimately strengthens communities. Conversely, the responsibility for learning also lies with the learner. It is the responsibility of the learner to determine what he or she is supposed to learn from any given situation. For example, a learner may be told a story that is intended to help the learner learn something. Rather than being explicitly told what the lesson is, the learner must figure that out for him or herself. This process allows learners to develop understandings that are applicable to them personally, and that they see as relevant for a specific time and place. It also promotes personal responsibility for learning.

A common understanding of this principle is that Elders in communities are a significant teachers for learners. Rather than age alone dictating the designation of "Elder", it is understood that an Elder is a knowledgeable person who understands things that need to be learned by younger generations. Importantly, the elder/teacher is also a model for learners. In First Peoples' cultures respect for elders (teachers) is embedded in peoples' consciousness. The elders/teachers actions and words serve as models for learners.

Implications for Classroom and School Include:

- Providing learning opportunities for students to teach and learn from students in different ages/grades.
- Providing leadership opportunities in a range of contexts.
- Connecting the classroom and school to other members of family and community.
- Inviting Elders into the school and classroom to share their knowledge.
- Bringing learners into the community to learn from people in other contexts.
- Providing opportunities for learners to mentor younger students, or be mentored by older learners or adults.
- Explicitly modelling learning processes for students.
- Providing necessary scaffolding and gradual release as the learner develops mastery.

Relevant Core Competencies

Personal Awareness and Responsibility

- Involves all aspects of personal well-being; making ethical decisions and taking responsibility for one's actions and how they impact self and others; and self-regulation.

Social Awareness and Responsibility

- The ability and predisposition to cooperate and collaborate with others, display community-mindedness and stewardship, empathize with and appreciate the perspective of others, and

create and maintain healthy relationships within one's family, community, society, and environment.

First Peoples Principle:
Learning recognizes the role of Indigenous knowledge.

This principle reflects the understanding that Indigenous peoples hold an extensive wealth of knowledge, even if this knowledge has not always been recognized by post-industrial Euro-centric cultures (Battiste, 2005). It also recognizes that Indigenous knowledge contributes to the non-Indigenous understandings in the world. As one example, educators are now growing in their understanding that the First Peoples Principles of Learning represent a highly effective approach to education that, among other things, supports deep learning, inclusivity, and responding to learners' needs.

Implications for Classroom and School Include:

- **The willingness of educators to see themselves as learners, and seek to develop their own understandings first.**
- Understanding that education systems are not value neutral. Instead what is taught, and how it is taught reflects cultural values. Helping learners understand this may help them navigate through differing cultural beliefs.
- Ensuring meaningful inclusion of Indigenous content and/or perspectives in all curricular areas (without appropriation).
- Recognizing that Indigenous knowledge is connected to specific contexts. There is a great diversity in First Peoples across not only Canada, but also within BC. Because of this, it is important to understand that teaching resources that might be appropriate and relevant in one community might not be appropriate for another community or school district.
- Starting local. When deciding upon content that will be incorporated into the school or classroom, begin by checking with any local First Nations communities or Aboriginal organizations. Some may be able to help provide resources that are appropriate.
- Recognizing that local Aboriginal people can also be effective resources. This can be facilitated by developing relationships with the local community or Aboriginal organization(s).

Implications for Specific Curricular Areas

While each of the following areas is described separately (and briefly), it is recognized that multi-disciplinary educational experiences may better reflect the holistic emphasis of the FPPL. In general, the explicit inclusion of Indigenous knowledge and perspective in the curriculum is based on the understanding that First Peoples' perspectives and knowledge are a part of the historical and contemporary foundation of BC and Canada. Practical applications of Indigenous knowledge are balanced with deeply respectful spiritual practices leading to informed decision-making that is in the best interest of self, others and the world around us" (Michell et al, 2008).

For Sciences

It is important to understand that there are additional perspectives of science that are not reflected in Western science (Aikenhead, 2006a). Incorporating Aboriginal perspectives and knowledge in school science can "broaden all people's worldview and understanding of our interconnected relationship with the earth and environment. Hence, incorporating Aboriginal perspectives in school science has the potential to resolve social, cultural, and environmental crises that impact all humanity" (Michell et al. 2008).

In “[Education Indigenous to Place](#)“, Barnhardt and Kawagley share the richness of Indigenous knowledge in the context of Alaskan First Peoples. In BC, the First Nations Education Steering Committee (FNESC) and the First Nations Schools Association (FNSEA) have developed a *Science First Peoples 5-9 Teacher Resource Guide* to help educators understand how to integrate local Indigenous knowledge into classrooms.

For English Language Arts

It is important to understand that the word “story” in First Peoples’ contexts has a different meaning than it does in post-industrial Euro-centric contexts. Stories are narratives (traditionally oral, but now also written) that are used to teach skills, transmit cultural values and mores, convey news, record family and community histories, and explain our natural world. In First Peoples contexts, stories do not equate with the construct of “short story” as is often taught in BC classrooms. They do not necessarily follow what is often taught as the “conventional” story structure (i.e. follow the “story arc”), and can often have complex circular or cyclical structures. The story is an evolving form in Indigenous cultures, as is evidenced by the powerful work of many contemporary story tellers who create story through spoken word, song, writing, and music. The explicit inclusion of Indigenous literature (in its various forms) in BC schools and classrooms is based on the understanding that this is the land from which that literature originates. In BC, provincial courses such as [English First Peoples 10, 11, and 12](#) are rich curricular resources that can be used in any BC secondary school.

For Social Studies

It is important to re frame some of the conversation around the history of Canada. There is increased awareness of the need to “teach social studies from the perspective of peoples who have been traditionally marginalized in, or excluded from, national narratives told in schools. This shift in outlook reflects a move away from engaging students with any singular conception of a national past, integrating multiple perspectives in the telling of Canada’s stories of origin, its histories, and the movements of its People” (Scott, 2013). This shift includes an age-appropriate examination of the effects of colonization and the contemporary legacies of governmental policies though-out the history of Canada, including [Indian Residential Schools policies](#) , that have a significant effect on our society today. An inclusion of First Peoples perspectives in Social Studies classes requires a critical examination of what is considered important to teach and learn

For Math

As with other curricular areas, there is growing recognition that education should be culturally responsive, and Math is no exception. Recent work on curricular resources in Math, such as Thuuwaay, ‘Waadlu x an’: Mathematical Adventures (Nicola & Jovanovich, 2011) demonstrates that the learning of Math can be approached through a culturally relevant lens. FNESC/FNSA have also developed a *Math First Peoples Teacher Resource Guide for grades 8/9* to help educators integrate First Peoples knowledge into Math. In addition to these resources, exploring Math through an Indigenous lens is a part of the [UBC Aboriginal Mathematics K-12 Network](#).

For Health and Physical Education

The emphasis on the need for balance integration of all aspects of being, and the interconnections of a person’s physical, mental, spiritual and emotional aspects are of particular significance to the teaching and learning in Health curricula. In addition, as has been noted, the health of human being is linked to the health of the land and environment.

Implications for the Classroom and School Include:

- Integrating indigenous knowledge and perspectives in all curricular areas as an integral part of all learning (and not as an “add-on”). This often requires educators to see themselves as learners and seek to develop their own understandings first.

Relevant Core Competencies

Critical Thinking

- Involves making judgments based on reasoning: students consider options; analyze these using specific criteria; and draw conclusions and make judgments. Critical thinking competency encompasses a set of abilities that students use to examine their own thinking, and that of others, about information that they receive through observation, experience, and various forms of communication (2015, BC Ministry of Education).

First Peoples Principle:

Learning is embedded in memory, history, and story.

In First Peoples’ cultures, knowledge was traditionally kept in an oral tradition. The oral tradition, still highly valued, includes oral narratives (or stories) that are used to teach skills, transmit cultural values and mores, convey news, record family and community histories, and explain our natural world ([EFP 12 Teacher Resource Guide](#)). In addition to expressing spiritual and emotional truth (e.g., via symbol and metaphor), story provides a record of literal truth (e.g., regarding events and/or situations). This tradition (both content and process) helps to create the learners’ concept of the world. The emphasis on history and story help learners to organize new concepts that develop from their learning.

“For countless centuries, First Nations knowledge, traditions, and cultures have been passed down from one generation to another in stories, and narratives, as well as through songs, dances and ceremonial artifacts. Before Europeans arrived in BC, First Nations had oral cultures: their languages had no written form. The oral tradition was integrated into every facet of life and was the basis of the education system. The education system in an oral tradition is very precise and procedural: the information is taught to the next generation exactly as it was taught to the one before. Stories are used because they are easier to remember: you learn by listening closely and remembering. The oral tradition passed on the spiritual beliefs of the people and the lineage of families. It recorded ownership of property and territory, political issues, legal proceedings and survival skills. The oral tradition also mapped the geography of an area, and it recorded history.”

[BC First Nations Studies Textbook](#)

First Peoples’ knowledge is also developed in a historical and cultural context; that is why there is an emphasis in First Peoples’ cultures to keep the oral tradition alive, so that as each individual grows, he or she is aware of what has come before and how it influences both what is now, and how each person came to be (often shared in explanations of lineage and/or affiliation – a common First Peoples’ method of introduction – which also emphasize the importance of relationship).

Implications for Classroom and School Include:

- Using story and narrative to teach across curricular areas.
- Providing learners with opportunities to share their stories, and their voices.
- Understanding the oral tradition, as well as its value and legal implications in Canada.
- Providing learners with the opportunities to listen to and connect with the stories of others.

- Understanding that all education systems are constructs based on specific sets of cultural values; what is considered important to learn is based on sets of the cultural values in a particular context, including the place (land) where the learning occurs.
- Thinking critically about what we consider important for students to learn and about how we choose to structure their learning experiences.

Relevant Core Competencies

Communication

- Encompasses the set of abilities that students use to impart and exchange information, experiences and ideas, to explore the world around them, and to understand and effectively engage in the use of digital media (2014, BC Ministry of Education).

Critical Thinking

- Involves making judgments based on reasoning: students consider options; analyze these using specific criteria; and draw conclusions and make judgments. Critical thinking competency encompasses a set of abilities that students use to examine their own thinking, and that of others, about information that they receive through observation, experience, and various forms of communication (2015 BC Ministry of Education).

Positive Personal and Cultural Identity

- Involves the awareness, understanding, and appreciation of all the facets that contribute to a healthy sense of oneself. It includes awareness and understanding of one's family background, heritage(s), language(s), beliefs, and perspectives in a pluralistic society (2014, BC Ministry of Education).

First Peoples Principle: Learning involves patience and time.

This principle directly supports the idea that learning is an individualistic process that cannot be rushed or arrived at according to a pre-determined schedule (including specific age). This refers to the understanding that learning happens when a person is ready for it, and that learning is most effective when it occurs in a setting where the learning can be applied in an authentic context. The need for patience and time is also a requirement to develop thorough understandings of concepts, rather than surface level familiarity. In order to develop understanding, information needs to be examined/explored from multiple perspectives, in different contexts, and over time.

In First Peoples' contexts this understanding of learning is also the result of the cultural value of collaboration and developing consensus. Collaboration requires that all people in a group contribute according to their specific skill sets, or "gifts". Through collaboration group members also learn from each other.

Traditionally, many group decisions were made through consensus rather than by voting, and this requires the time needed for everyone to have a say and be heard. It requires skilled negotiation, a process that also requires patience and time, and encourages people to listen to and understand differing perspectives. And while the process takes longer than a "majority wins" process, decisions that result from the consensus process tend to build stronger communities.

Implications for Classroom and School Include:

- Ensuring that learning is about understanding concepts, and the application of knowledge, rather than only memorization of information.
- Revisiting concepts multiple times, providing learners with opportunities to deepen their knowledge by layering their understanding (recursivity).
- Providing for flexible scheduling in schools and in classrooms so that learners can take more or less time to learn what they need to know and understand.
- Providing opportunities for multiple opportunities to access learning in different ways.

Relevant Core Competencies

Critical Thinking

- Involves making judgments based on reasoning: students consider options; analyze these using specific criteria; and draw conclusions and make judgments. Critical thinking competency encompasses a set of abilities that students use to examine their own thinking, and that of others, about information that they receive through observation, experience, and various forms of communication (2015, BC Ministry of Education).

Personal Awareness and Responsibility

- Includes the skills, strategies, and dispositions that help students to stay healthy and active, set goals, monitor progress, regulate emotions, respect their own rights and the rights of others, manage stress, and persevere in difficult situations. Students who demonstrate personal awareness and responsibility demonstrate self-respect and express a sense of personal well-being (2015, BC Ministry of Education).

First Peoples Principle:

Learning requires exploration of one's identity.

This principle reflects the importance of identity in relation to learning. Identity is what connects people to each other, to communities, and to the land. The exploration of one's identity includes developing an understanding of one's place in the world in addition to being able to identify all the factors that contribute to how people see themselves. These factors include people's strengths and their challenges, their innate abilities (gifts) and capacity to learn. In addition to using this understanding to help one grow in life, knowing one's own strengths and challenges is a part of the responsibility a person has to his or her family and community, as a people are considered to have a duty to use them to contribute to others (family, community and land).

In First Peoples' communities, the emphasis on identity is overtly reflected in the practice of people traditionally situating themselves in relation to their family, community, and the land.

Implications for Classroom and School Include

- Understanding that how educators identify themselves impacts their pedagogical choices.
- Understanding that one's identity (both teacher and learner) impacts what is determined as relevant to teach and learn.
- Recognizing that "culture" is a complex construct and that learners usually identify with many cultural contexts (including, but not being limited to, heritage).

- Recognizing that learners may feel that they have multiple identities based on significant differences between what is valued at home, in their communities, and in their schools and classrooms.
- Avoiding generalizing about learners based on cultural stereotypes (i.e. all Indigenous learners don't make eye contact, are shy, follow traditional ways).
- Recognizing that the development of positive personal and cultural identity in many Indigenous learners is made more complex because of the perceptions of First Peoples held by many people in the larger society as well as the [legacy of colonial laws in Canada](#) that sought to destroy First Peoples' languages and cultures.
- Creating safe opportunities for learners to articulate and express their developing identities.

Relevant Core Competencies

Positive Personal and Cultural Identity

- The positive personal and cultural identity competency involves the awareness, understanding, and appreciation of all the facets that contribute to a healthy sense of oneself. It includes awareness and understanding of one's family background, heritage(s), language(s), beliefs, and perspectives in a pluralistic society (2014, BC Ministry of Education).

Personal Awareness and Responsibility

- Includes the skills, strategies, and dispositions that help students to stay healthy and active, set goals, monitor progress, regulate emotions, respect their own rights and the rights of others, manage stress, and persevere in difficult situations. Students who demonstrate personal awareness and responsibility demonstrate self-respect and express a sense of personal well-being (2015, BC Ministry of Education).

First Peoples Principle:

Learning involves recognizing that some knowledge is sacred and only shared with permission and/or in certain situations.

Whether or not knowledge is shared depends on the type of knowledge, who holds that knowledge, and the context. Some knowledge is freely shared, while other knowledge is not. Some knowledge is held by specific people, families, clans or communities, and permission must be gained from the holder(s) before it is shared. An example of this are some narratives or "stories" that cannot be retold unless permission is given by the person, family, clan, or nation to whom the story belongs. Being told a story is not implicit permission to retell it, such as reading a story from another culture does not mean one can rewrite it as one's own.

There is knowledge within various First Peoples communities that is not intended to be shared with people who are not members of the community. These may include specific ceremonial practices that incorporate songs and dances that belong to specific people or families. Many First Nations have long house teachings that happen in traditional ways and these teachings are honoured by not sharing them with people who are not a part of the process.

Implications for Classroom and School Include:

- Ensuring that First Peoples knowledge can be shared before using it. This can mean double checking the source of material (ensuring that that a story was not written down by a non-Indigenous person and published without permission).
- Asking about what protocols might be attached to specific knowledge or process.
- Being comfortable with asking respectful questions.
- Not assuming that Indigenous learners will share all aspects of their home and community lives in the school or classroom.

Relevant Core Competencies

Personal Awareness and Responsibility

- Includes the skills, strategies, and dispositions that help students to stay healthy and active, set goals, monitor progress, regulate emotions, respect their own rights and the rights of others, manage stress, and persevere in difficult situations. Students who demonstrate personal awareness and responsibility demonstrate self-respect and express a sense of personal well-being (2015, BC Ministry of Education).

Social Responsibility

- The ability and disposition to consider the interdependence of people with each other and the natural environment; to contribute positively to one's family, community, society, and the environment; to resolve problems peacefully; to empathize with others and appreciate their perspectives; and to create and maintain healthy relationships (2015, BC Ministry of Education).

Credits to Jo-Ann L. Chrona (2014)

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