



Shaping Influences of 'A Capable Person'

LAND-BASED LEARNING SYMPOSIUM

Edmonton, AB

November 5, 2018

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Welcome and Opening Honouring Ceremony



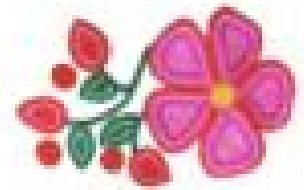
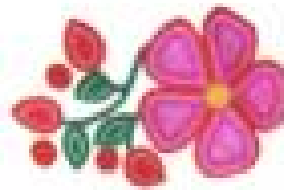
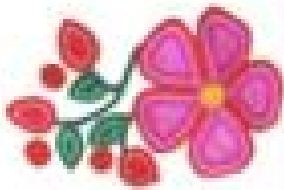
- Knowledge base from Northwest Territories – Land of the Midnight Sun and Mystical Aurora Borealis
- Honouring Creator, Ancestors and Elders
- Honouring the Alberta Land
- Honouring the NWT Land
- Grounding activity



Situating Myself Personally



- Manitoba Métis
- Married into a NWT Chipewyan Dene family
- Three children (one's a son-in-law)
- Twin grandsons
- Indigenous storytellers
- Indigenous culture camp family
- Ejerk'adurelddër
- 40 sled dogs
- Dog sled rides and sharing our culture and traditions in education
- Living 'the good life'



Shaping Influences of 'A Capable Person'

- Simon Fraser University's Doctoral Program: Transformational Change Program
- Cohort based – 2011 to 2013
- Oral Comps – April 2013
- Dissertation research and writing – 2014 to 2016
- Dissertation defence – July 29, 2016



'A Capable Person'

Notes on Terminology

- Central phenomenon of this study: 'a capable person'
- First documented in the NWT's foundational documents: Dene Kede (1993) and Inuqatigiit (1996)
- Teachings and learning from the Dene and Inuit perspective of the NWT
- Narrative Research based on NWT Indigenous Elders' stories of raising children to be capable
- Celebrated the Indigenous Education that focused on Land-Based Learning



The NWT Land

Travelled to 7 NWT Communities: Fort Smith, Fort Resolution, Hay River, Jean Marie River, Behchoko, Ndilo, and Fort McPherson

Approximately 25,000 kilometres

On roads, ferries, bridges, and airways

Stories from 12 NWT Elders

On three different data collection visits: 2013, 2014 then 2015

Relational accountability with the Elders, the Land, the Culture, and Spirituality

Inspired 4 shaping influences of 'a capable person'





Shaping Influences of 'A Capable Person'

Celebrates Land-
Based Learning and
Leadership that
shares teachings:

- Enjoy the Land
- Become capable on the Land
- Understand the Land
- Appreciate and respect the Land
- Be familiar with the history of the Land

(Dene Kede, 1993)



Shaping Influences of 'A Capable Person'



1. The circle shows the grounding influences
 2. The tripod raises the relational influences
 3. The spirals reveal the recursive influences
 4. The 'canvas' illustrates the outside influences
- ✓ Land-based learning is an integral part of the 'a capable person' growth and development

Grounding Influences

Holism

- Circle of self: growth and development of the body, mind, heart and spirit
- Circle methodology outlining the approaches, protocols – Medicine Wheel philosophy
- Interconnectedness of physical, cognitive, emotional and spiritual aspects of learning
- Once development of self and identity, learners understand the importance of a close relationship with the Land



Relational Influences

All Our Relations

- Tripod of relationships
- Relationality – time, people and place
- Time: history; past, present and future; and the seasons
- People: family, community, school, Elders, traditions and culture
- Place: the Land, the Bush, the Environment – an extension of spiritual beliefs



Recurring Influences

Spiral Learning

- Ancient, cultural and spiritual teachings
- In the middle of the narrative space
- Create an understanding of spiral learning
- I began to call the Elders' teachings: spiral guides that move onto all aspects of topics
- Over time and with much analysis, I identified ten major spiral guides from the Elders' stories



Recurring Influences – SPIRAL GUIDES

All connecting to Land-Based Learning

1. Belonging, nurturing, trust
2. Sharing, helping, kindness
3. Laughter, fun, play
4. Responsibility and hard work
5. Respect and honesty
6. Language and culture
6. Passing on knowledge
7. Storytelling
8. Foods and medicines
9. Prayer and ceremony



Outside Influences

Experiential Learning

- The 'canvas' surrounding the learners
- From the centre of learning looking outward ...
- A wide variety of outside influences that differ according to learning styles, circumstances, context
- Negative and positive



Negative and Positive influences

- Negative influences: racism, residential schooling, intergenerational trauma, drugs and alcohol, communication gap, passive parenting, lack of traditional knowledge, loss of values and beliefs, overuse of electronics
- Positive influences: including parents in education, parental responsibilities, change starts at home, significance of sobriety, spirituality of the heart, local stories and resources, culture based education, technology as a tool for learning



Knowledge Transfer, Educational Approaches, and Building Partnerships

- Indigenizing approaches embedded into schools, classrooms, community, and the workplace
- Children, Family, School, Community, Elders – Intergenerational Learning
- Research theories translated into development of policy, curriculum and legislation
- Respect for the Land is Respect for the Future



Land-Based Indigenizing Practices

- Prayer and protocols
- Ceremonies and feasts
- Elders and community
- Reciprocity and gifting
- Key cultural activities (Dene Kede, 1993)
- Cultural catalyst activities (Kovach, 2006)



Land-Based Ways to Indigenizing the School



- Warm, welcoming, kind
- Each and every student knows and feels that he belongs, she matters, he is important!!
- Cultural displays, photos, artifacts, traditional arts
- Land-based programming is integrated into the whole school
- Land becomes the classroom, and classroom celebrates the Land



Indigenous Educators on the Land

- Students need to see themselves reflected in the school staff (workplace)
- Mentor / master apprenticeship
- Community as teachers
- Elders in schools



Indigenist Educators



- Indigenist teachers reflect “an Indigenous view of reality, knowledge and the gaining of wisdom to share the future of our communities”(Wilson, 2013)
- Non-Indigenous teachers as allies in Indigenizing education (i.e.] men as feminists)
- Indigenist educator learn their role to teach and learn about Land-based learning



Land-Based Indigenizing of the Curriculum

- Mandated AB curricula
- NWT Curricula integrates the Dene, Métis and Inuvialuit perspectives
- A series of planned events / experiences intended to nurture and extend learning (Eisner, 2002)
- Project based learning
- On the land learning: pre, during and post learning - embedded curriculum



Land-Based Indigenizing of the Pedagogy



- Learning styles: observation, visual, hands-on, kinesthetic
- Pace of learning, “permission” to take the time to learn
- Differentiated instruction – abilities, interests, talents
- Teaching students to their potential
- Classroom learning along with on-the-Land learning / key cultural activities





Thank you everyone for paying attention, expanding your Indigenous education knowledge base, and for your awareness and wakefulness (Clandinin, 2013) as we expand our understanding of Land-Based Learning

