

# TRANSFORMING EDUCATION AND EDUCATORS: VALIDATING INDIGENOUS KNOWLEDGE IN PRINCIPLE AND PRACTICE

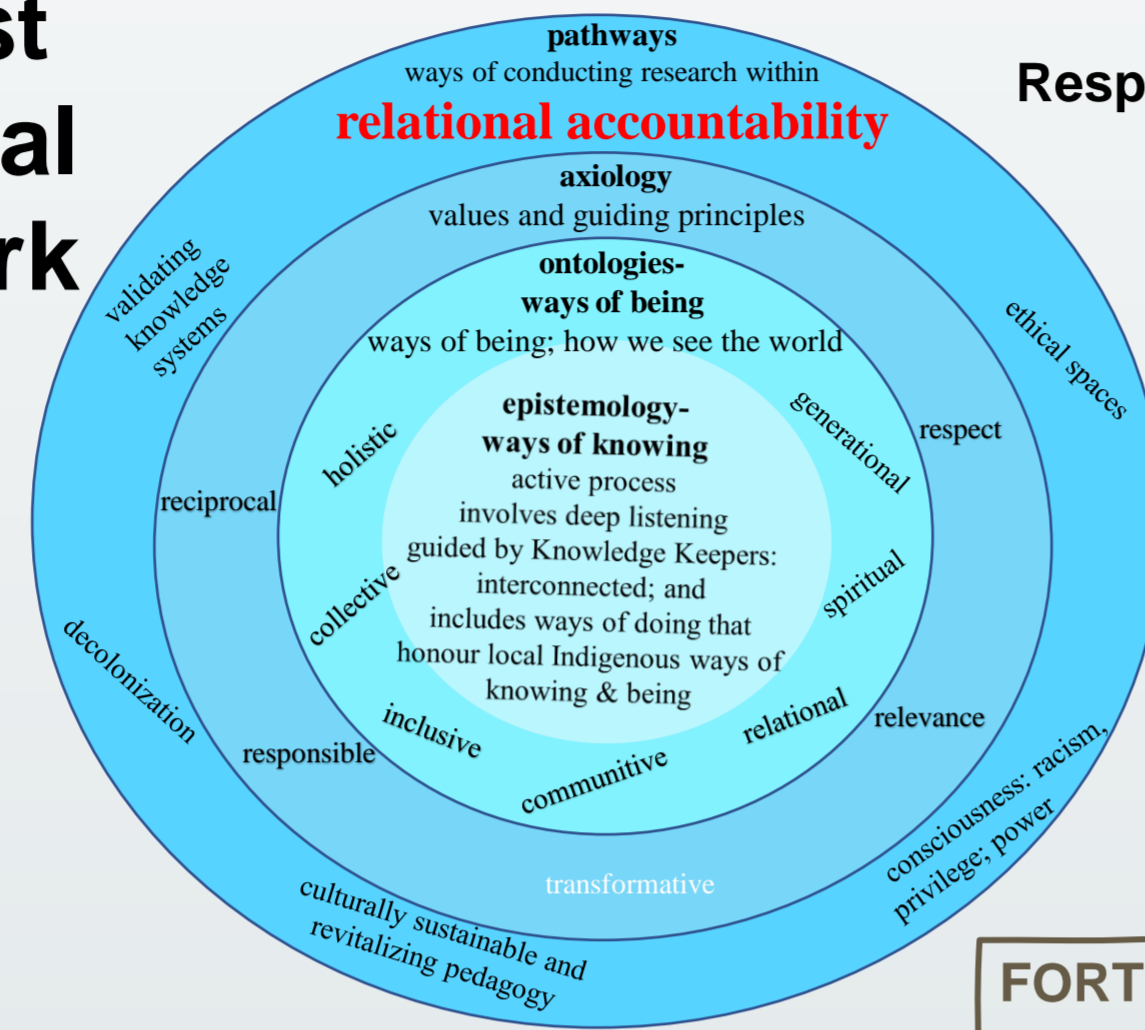


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## Territory Recognition

This research process took place on the unceded and occupied Lands of the Secwépemc People.

## Indigenist Theoretical Framework



Respect

Responsibility

Relevance

Reciprocity

## Methodology and Methods



relational, collaborative, reflexive, and purposeful (Kovach, 2010)

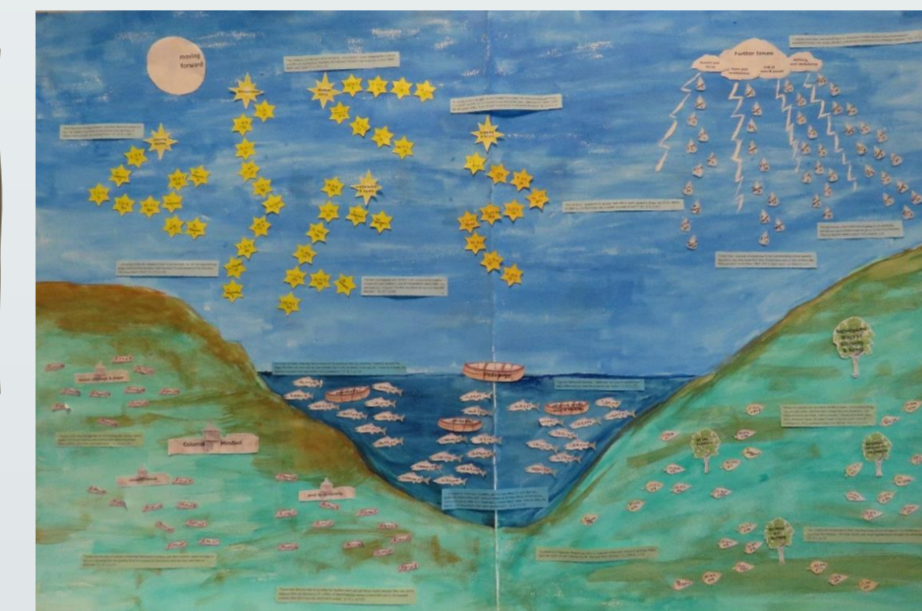


**Purpose:** transformation of mainstream education system

## Rationale:

- continuation of Eurocentric knowledge as dominant or universal (Lowman & Barker, 2015)
- need for educators to examine their bias, power, and privilege (Gay, 2018; Kirkness & Barnhardt, 1991).
- Indigenous Knowledges (IK) and cultures are often added to Eurocentric curriculum and then recolonized (Battiste, 2013; Styres, 2019).
- IK is often trivialized- food, music, dance, and crafts (St Denis, 2009)
- racism continues to create inequities (McLean, 2019).

## Meaning Making



### FORTS- colonial mindset

- racism, power & privilege
- push to conformity
- sameness
- competitiveness

### CLOUDS- further issues

- boxes and circles: diverse perspectives
- fears and hesitations
- lack of Indigenous Voice and empowerment
- defining and revitalizing Secwépemc Culture

### TREES- Secwépemc Ways of Knowing and Being

- teaching and learning
- all the relations
- language, community, and reciprocity

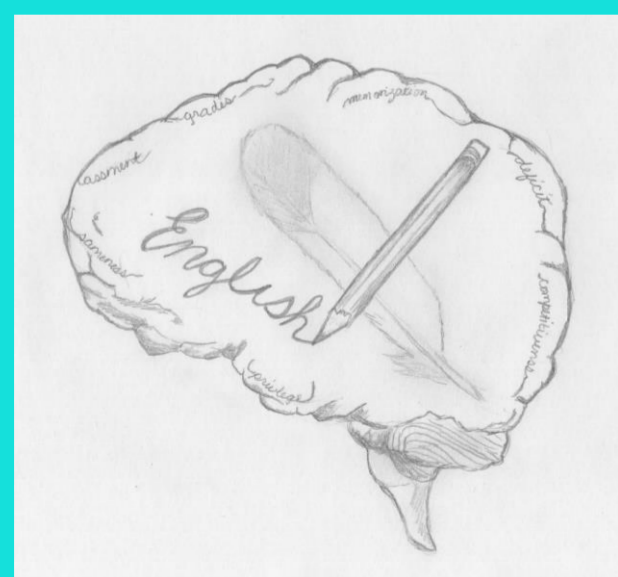
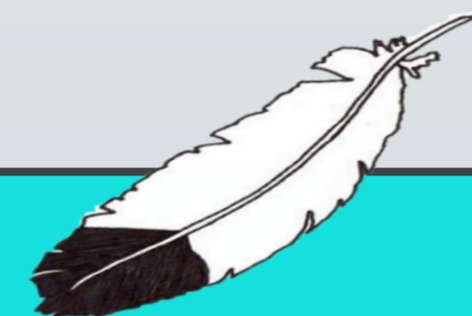
### CANOES- pedagogy

- recognizing the individual learner
- relationship and belonging
- further pedagogical practices including modelling and reflecting

### STARS- moving forward

- student voice
- diverse perspectives
- sharing our stories
- working towards revitalization and equity
- an ongoing process

## Understandings



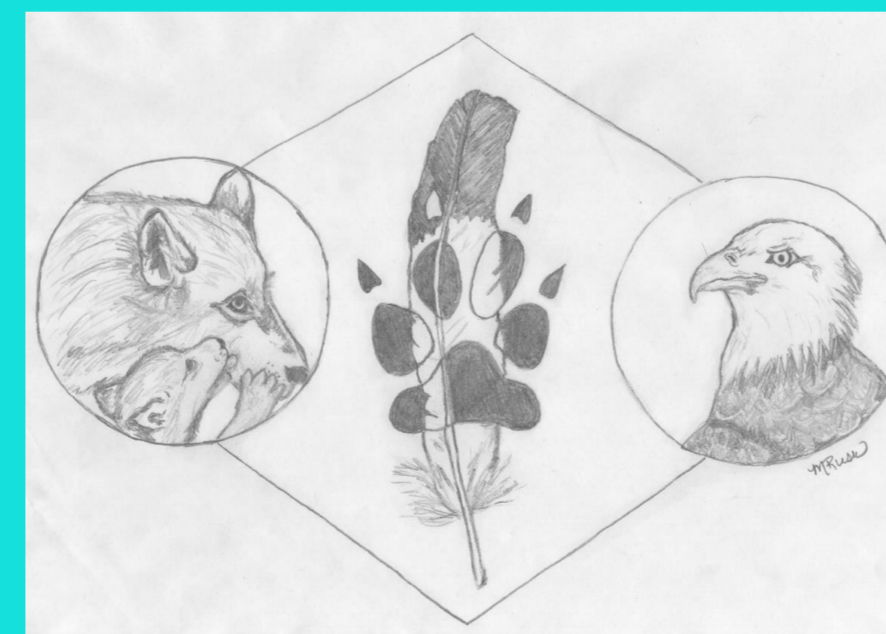
### privileging western ways of knowing and being

- racism
- deficit thinking
- competitive model
- fears and hesitations



### understanding diverse knowledges systems

- "boxed system" as norm with standardized outcomes
- validating IK: within a holistic circle- relational, generational, and connected to place
- conflicting cultures: maintain distinct nature of Indigenous ways of knowing, being, and doing
- walking in two worlds
- meaningful Indigenous Voice



### sustaining and revitalizing pedagogy and anti-racism education

- finding students' gifts
- building relationships
- modelling, reflecting, indirect learning
- Land-based (Secwépemúl'ecw)
- a just system where IK is validated



### validating IK

- spaces for perspectives
- time
- effort
- everyone working together (a "we" thing)

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