First Peoples Principles of Learning (FPPL)

This document is designed to help explore the FPPL which were articulated by a group of Indigenous educators, scholars and knowledge-keepers from BC in 2006. This following information is taken from www.firstpeoplesprinciplesoflearning.wordpress.com.

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.

- Learning ultimately supports the well-being of the self.

As with all other learners, there are diverse learning styles among all learners, including Indigenous learners. The uniqueness of each learner is valued and appreciated. Each person is perceived as coming into the world with specific gifts that can be nurtured as he or she grows, and it is the responsibility of the adults in the child's life to acknowledge those strengths so those gifts can flourish. It is also recognized that as each person is unique, there are many different ways learning occurs. This view encourages having options for learners so that they can access ideas and develop understanding through their strengths (as opposed to a deficit model).

- Learning ultimately supports the well-being … of the family … [and] of the community.

This element of the principle reflects the understanding that there is always a need to balance individual achievement against responsibilities to, and for, the family and community. Because of this belief, what is learned by individual needs to also be a benefit to his or her family and community. This idea can stand in opposition to an individualistic perspective where the individual is more important than the community. This understanding is also based on the premise that "we are all related", a view of the world deeply held by most Aboriginal peoples in North America (Cajete, 1994; Greenwood & de Ledeeuw, 2007; Kirkness, 1998). Imbedded in this concept is the belief that as human beings, we all share commonality and what affects one person affects all others.

- Learning ultimately supports … the well-bring of the land.

The relationship to land and place is deeply rooted in First Peoples' cultural perspectives; living and learning is inextricably tied to sense of place, and connection to the land. Traditionally, in addition to the learner's family and community, the place in which he or she lives provides the context and source for teaching and learning. The community and natural environment are regarded as the "classroom".

In contrast with a perception that people "own" land, is the understanding that people "belong to the land" (Hampton, 1995, p. 39). Education is tied to place; the two cannot be separated. This element of First Peoples' worldview also includes the understanding that the health of human beings is tied to the health of the land they inhabit. Therefore, what is learned needs to not jeopardize health of the land the

person lives on. Place is a way of knowing, experiencing, and relating with the world, and that the understanding of this anchors Indigenous peoples (Coulthard, 2010).

- Learning ultimately supports … the well-being of the spirits, and the ancestors.

That last section of this principle honours the understanding that people owe their lives to those who have come before, and learning should respect what has been learned from those ancestors.

Relation to Other Educational Theory

The emphasis on relationship and connectedness in First Peoples' world-views parallels the stress on collaboration in constructivist learning. It supports the constructivist concept that learning is socially constructed and the social constructivist theory learning occurs as a result of the individual's interaction within a group or community (Vygotsky, 1978). The collaborative nature of group learning reflects Vygotsky's understanding that social interaction is the necessary and primary cause of ontological development of knowledge in an individual (Glassman, 1994).

Scardamalia and Bereiter (1994) also suggest that knowledge building is supported by intentional social interaction where participants provide constructive response to each other's work, and the positive effect of collaborative learning is supported by Rogers and Ellis in their explanation of collaboration within the framework of distributed cognition (Rogers & Ellis, 1994) whereby knowledge is shared throughout networks of people.

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 topics or subject material, and then move outward.
- Engaging as much as possible with parents and extended family.

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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.

- Learning is holistic…

Effective learning environments pay attention to the whole child, including the physical, mental, social/emotional, and spiritual aspects of the learner. The holistic nature of life and education are central and critical to the discussion about Indigenous views of education because they underpin first Peoples' understandings of human development and learning.

The holistic nature of life and education reveals itself in multiple ways. The first of these is that there is not a natural separation between the concept of education and the rest of a person's experience. Learning is not viewed as an action separate from any other part of life. In a contemporary context, a person's experiences in school needs to be an authentic part of students' life experiences rather than be designed or experienced as a preparation for a life to be lived later. This emphasizes an understanding of education as contextual and integrated into all aspects of daily life. Where possible they should be a part of real-life situations, but where that is not possible, they should reflect real-life situations so that the knowledge learned is directly transferable to the learner's life. In this way the learning also helps to create and support community.

The holistic and integrative nature of life and education also manifests itself in the concept of the four aspects of a whole and healthy being. Some Indigenous peoples use the concept of the Medicine Wheel to identify four aspects of being: mental, physical, spiritual, and emotional (Brown, 2004; Cajete, 1994; Calliou, 1995; Regnier, 1995; Weenie, 1998). It is important to note that these aspects do not exist in isolation from each other; they are viewed as equal and integrated parts of the whole, and each must be attended to simultaneously in the development of the whole person.

Of particular relevance to a discussion of Indigenous worldviews with respect to education is the understanding that each of these four aspects carries equal value and weight. The development and attention to the spiritual and emotional domains of a person is as important as the consideration given to the mental and physical. A complete integration of the four aspects of the person can be seen as running contrary to a post-industrial Euro-centric worldview which some might argue, compartmentalizes these aspects of people's existence, with only some being contained within the domain of education or schooling. Ermine (1995) writes that "[w]estern science has habitually fragmented and measured the external space in an attempt to understand it in all its complexity (p.103). He contends that this paradigm for understanding our existence hinders the ability to fully appreciate the holistic nature of life.

It is important to understand that "spiritual" in First Peoples' contexts does not equate with religious beliefs. It is not a discussion about worship. It is embedded in the understanding how the world works, and is core of First Nations cultures. Doige (2003) indicates that "[o]ne's spirituality is the inner resource that facilitates knowing oneself, one's surroundings, and finding meaning for one's self in connection and relation to those surroundings" (p. 146-7). Katz and St. Denise (1991) also indicate that in Aboriginal ways of being in the world, both "the spirit and the heart are essential ways of knowing" (p. 31). The importance of nourishing the spirit is an integral part of learning.

The other aspect of the person that cannot be separated from the mental and physical aspects of the person is the emotional or "affective" capacity of a person. In fact, Brown (2004) posits that not only are the heart and mind connected, but that the heart is the root of the mind. Thus the development of the affective capacity is essential to the development of the cognitive capacity" (p.19). This attention to the emotional nature of life moves the concept of learning beyond mental capabilities and processes. To further support this idea, Brown (2004) asserts that because the heart and mind are connected, "educating the mind alone is absurd" (p.10). Adding to this concept is the fact that in some first Nations languages, the word for mind and heart is the same word.

- Learning is … reflexive

Learning is reflexive. It builds upon itself, exponentially increasing as learners develop new knowledge and deeper understandings of how everything is ultimately connected.

- Learning is … reflective

Learning does not happen without reflection. Reflective thinking is a key process in coming to understand new concepts and determining the relevancy of information and ideas. It helps to makes sense of new experiences and use them to learn by connecting them to what is already known.

The emphasis on reflection is evident in a process of teaching and learning common to many First Peoples. In many of the stories shared by elders, there is an intention to help the listener learn what he or she needs to learn without explicitly saying what the lesson is. Often this story is repeated several times in a life time and each time the listener is expected to decide for him or herself what needs to be learned from the story.

- Learning is … experiential

Meaning is made from direct experience. Learning is achieved by doing and thinking, through engaging in a hands (and minds on) approach. It "provides a tactile and tangible connection between knowledge and life" (Battiste, 2002). The experiential aspect of making meaning from learning also reinforces the need for meaningful reflection.

- Learning is … relational (focused on connectedness, on reciprocal relationships, and a sense of place).

First Peoples Principles of Learning (FPPL)

A recurring theme that surfaces in an examination of First Peoples' perspectives of education is the importance of relationship. The concept of “we are all related” is understood by most First Peoples in British Columbia. It is a phrase echoed in many documents and uttered by many peoples. Imbedded in this concept is the belief that as human beings, we all share commonality and what affects one person affects others as well. Treating all people as related (or as kin) requires and reinforces a way of being in the world that helps shape our actions. The concept of relationship also encompasses relationship to self, relationship to others (current and past) and relationship to place.

The concept of relationship also encompasses “community”, and it is through the context of knowing one’s community that one can understand him or herself. It is also asserted that “…context is essential in education and determines the meaning and application (added emphasis) of teaching and learning” (Cajete, 1994, p.165). Context can be understood to relate not only to the people, community, and place that one is a part of, but also to the purpose of learning.

In all discussions of relationship in indigenous contexts, there is both a sense of belonging to and relating to others. This is tied to the idea of collective identity and responsibility (Cajete, 1994; Dene Kede, 1993; Greenwood & de Ledeeuw, 2007; Kirkness, 1998). Learning is a highly social process that nurtures relationships within the family and the community. In this context, the meaningful incorporation of First Peoples’ world views, with their associated knowledge bases, values, beliefs and preferred pedagogical practices, into the education system, would benefit both Indigenous and non-Indigenous learners.

This principle also emphasizes the relationship to the land. In First Peoples’ cultural constructs, living and learning is inextricably tied to sense of place and connection to the land. The community and natural environment are regarded as the “classroom”, and “land was regarded as the mother of all people” (Kirkness, 1998, p. 10).

Relation to Other Educational Theory

The importance of reciprocal relationships in learning is also echoed by Scardamalia and Bereiter (1994), who also suggest that knowledge building is supported by intentional social interaction where participants provide constructive response to each other’s work. In addition, the positive effect of collaborative learning is supported by Rogers and Ellis in their explanation of collaboration within the framework of distributed cognition (Rogers & Ellis, 1994) whereby knowledge is shared throughout networks of people.

The emphasis on the experiential nature of learning supports the constructivist approach to learning which emphasizes “knowledge and competence as products of the individual’s conceptual organization of the individual’s experience” (von Glasersfeld, 2008, p. 48). Learners actively engage in experiences that allow them to develop new understandings based on the interaction of their prior experience and perceptions and the new experience. They construct knowledge through their learning experiences. The emphasis on experiential learning is also supported by Brown, Collins and Duguid (1989) in their emphasis on using authentic activity for learning.

Moon (2001) refers to the use of reflection as a significant learning tool in the processes of making meaning, working with meaning, and transformative learning - a continuum of "deep learning" processes where ideas are linked to each other, and integrated together before being restructured into new understandings.

A link to sense of place is also echoed in situated learning, another concept in constructivist pedagogy. Brown, Collins and Duguid (1989) emphasize that in order for learning to take place, activity and enculturation are paramount. They argue that knowledge is "situated, being in part product of activity, context and culture in which it is developed and used" (Brown, Collins & Duguid, 1989, p. 32). Knowledge is a tool to be developed and used in the appropriate, authentic context to become meaningful and learned effectively. While they emphasize the link between the learning and the activity, one can argue that the space or place of the learning also influences what is learned. In a similar vein, constructivist theorists view learning as highly contextualized; knowledge does not exist independent of the culture and history of people and place (John-Steiner & Mahn, 1996).

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.

First Peoples Principles of Learning (FPPL)

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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.

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 have been transmitted from generation to generation. It includes ecological, scientific, and agricultural knowledge in addition to processes of teaching and learning. 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 (often as a part of colonial policies); 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 learner 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.

Relation to Other Education Theory

Constructivism supports the belief that there is not one objective reality to which all learners aspire to know and understand. Instead, the learner makes sense of the world based on his or her experiences in it (von Glasersfeld, 2008). In this light, one can appreciate that there are different types of knowledge. While most societies tend to value some types of knowledge over others, one can also presume that there can be value found in knowledge systems of various cultures (Jegede, 1995).

Rather than criticize the learners' perspectives if they seem to contradict the paradigms being promoted in the classroom environment, an effective educational experience helps articulate learners' pre-existing conceptual understandings and uses these to help to create bridges to new understandings (Aikenhead & Jegede, n.d.). Jegede (1995) proposes that the cultural knowledge held by the learner, even when it may seem to come into conflict with other concepts being taught, needs to be recognized, and can in many cases be used to help learners understand concepts stemming from other cultural world-views. However, it is important to not view what has been traditionally taught in formal education as the pinnacle of learning. Providing opportunities for multiple ways of understanding the world can lead to a deeper understanding of the complexities of knowledge.

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 how science has been taught in schools (which is not always in accord with how science is practiced outside of schools, what many refer to as contemporary science). Increasingly, both Canadian and international research has been "discovering" truths that have already long been known and shared by First Peoples. Incorporating First Peoples' 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 First Peoples' 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" (2007) 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 (FNSA) 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 have rich teacher resource guides that can help educators navigate through potential resources to help teach these courses.

For Social Studies - It is important to reframe 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 legacies of governmental policies over the history of Canada, including Residential School 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 interconnectedness 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.

Relation to Other Educational Theory

The concepts of culturally relevant and culturally responsive curricula support the need to integrate indigenous knowledge in all curricular areas. This process has come to be termed by many researchers as "culturally relevant" or "culturally responsive" teaching, and it has been identified as a necessary element of student success (Allen&Labbo, 2001; Gay, 2002; Ladson-Billings, 1995; Young, 2010). However, the inclusion of First Peoples' knowledge and perspectives into classrooms for all students is necessary for more than culturally relevant or responsive education. The knowledge and languages of First Peoples in BC are connected to the land in this province. BC First Peoples' languages and knowledge are not taught and learned anywhere else in the world; they are a part of the collective history and contemporary knowledge of BC and Canada.

I**mplications 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.

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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.

Relation to Other Educational Theory

This principle touches upon two components of constructivism. Vygotsky proposed that social interaction plays a fundamental role in the development of knowledge and that social learning comes before development (Vygotsky, 1978). The role of social interaction is paramount, and a significant part of that role is the understanding of who one is within his or her social contexts, as an individual's self-concept is often embedded in his or her social contexts (Ladson-Billings, 2000).

Constructivist theory proposes that the learner must make sense of his or her experiences into order to develop knowledge (von Glasersfeld, 2008). If knowledge is created by the individual, knowing one's self can help the learner develop deeper awareness of the process of his or her own knowledge construction. It can be argued that in order to facilitate this process the learner needs to also come to know who he or she is, and develop some awareness of the concepts he or she knows or understands.

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 may 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.

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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.

Relation to Other Education Theory

Jonassen (1999) refers to behavior modelling and cognitive modelling as methods of supporting a constructivist learning environment. These two terms precisely describe the traditional modelling done by elders/teachers in First Peoples' communities.

This principle supports the concept that learning is a socially constructed activity (Jonassen, 1999). The reference to generational roles refers to both the learner and the teacher. Traditionally, all elders of a community taught learners, and in a contemporary society this role is also be fulfilled by the classroom teacher and more capable peers. One of the roles of the teacher is to ensure that learners are ready to learn. In constructivism this would be reflected by the concept of scaffolding - providing initial supports that are gradually reduced until the learner is able to master the new learning (Hmelo-Silver, Duncan and Chinn, 2007). The roles and responsibilities also extend to the learners' peers who, in group learning situations, also have responsibilities to interact and support each other in the learning.

The concept of generational roles and responsibilities being integral to learning in a First Peoples' context also refers to the traditional style of teaching and learning where learners would work side by side with more knowledgeable experts (elders) to learn a new skill or craft (along with its attendant theory) in an authentic setting. Brown, Collins and Duguid (1989) refer to this apprenticeship model as

learning through cognitive apprenticeship and it reflects a constructivist approach to teaching and learning.

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.

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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.

Relation to Other Education Theory

It is recognized that learning in a constructivist environment usually requires more time than might be needed in a more didactic, knowledge as transmission teaching environment (Perkins, 1999, as cited in Wing-Mui So, 2002). The increased time and patience is also reflected in collaborative learning environments which require members of a group to make connections and organize their knowledge. In addition, the need for time and patience indicated in this principle is also needed to encourage learners to reflect on their performance in order to further their own learning. Jonassen (1999) indicates that in a constructivist learning environment, a good coach encourages and supports learners to reflect on their own learning.

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.

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This document is designed to help explore the FPPL which were articulated by a group of Indigenous educators, scholars and knowledge-keepers from BC in 2006. This following information is taken from www.firstpeoplesprinciplesoflearning.wordpress.com.

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.

Relation to Other Education Theory

Chickering and Gamson (1987) point out that an effective learning environment respects and supports diverse talents and learning styles; the way in which one person learns may not be effective for another. Providing learners with autonomy over their learning not only motivates them but also provides them with avenues to pursue knowledge in the form that best suits them. This leads to greater knowledge acquisition, motivation and most importantly, supports and fosters a learner's talents and strengths

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).

First Peoples Principles of Learning (FPPL)

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Learning is embedded in memory, history, and story.

In First Peoples' cultures, knowledge was traditionally kept in oral tradition. The oral tradition, still highly valued today, includes oral narratives (or stories) that are used to teach skills, transmit cultural values, convey news, record family and community histories, and explain the natural world. In addition to expressing spiritual and emotional truths (through symbol and metaphor), specific stories also provides a record of literal truths (regarding events and/or situations) as narratives were passed unchanged from generation to generation.

This tradition (both content and process), and the process of learning through story 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 12 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 affiliation – a common First Peoples' method of introduction – which also emphasize the importance of relationship).

Relation to Other Educational Theory

Constructivism posits that knowledge is created by individuals in a historical and cultural context (von Glasersfeld, 2008).

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.

First Peoples Principles of Learning (FPPL)

- 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.

First Peoples Principles of Learning (FPPL)

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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.

Relation to Other Educational Theory

Ownership of knowledge is the same is intellectual property. It can be loosely compared to the concept of copyright.

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