



**15,000 years of well-being
education!**

People for Education Conference

November 2018

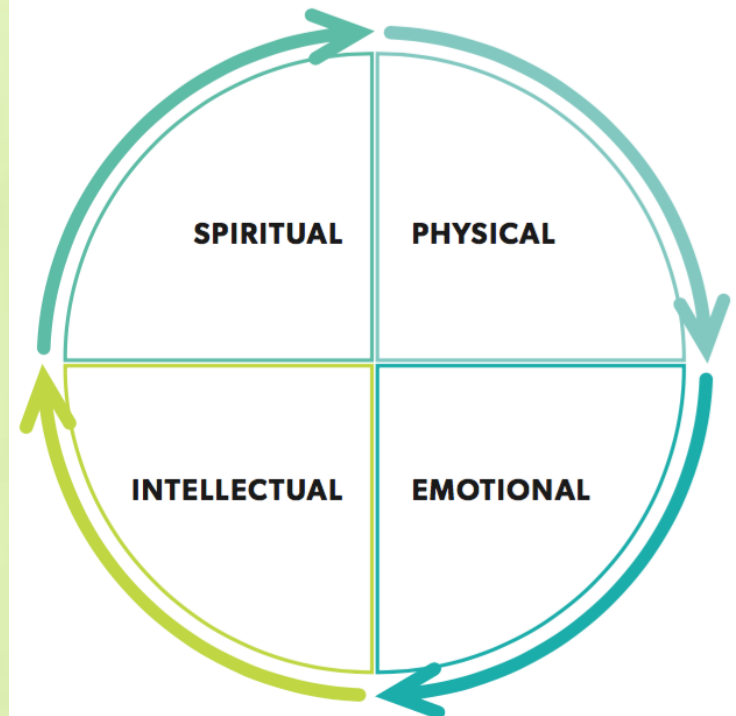
Dr. Pamela Rose Toulouse

Time Immemorial - Education and Well-Being - Bimaadziwin

- What matters to Indigenous peoples in education is that children, youth, adults and Elders have the opportunity to develop their gifts in a respectful space.
- It means that all community members are able to contribute to society (Indigenous and non-Indigenous) and are physically, emotionally, intellectually and spiritually balanced (Iseke, 2010; Marule, 2012).

FIGURE 1.0

Holistic Model of Balance in Living a Good Life

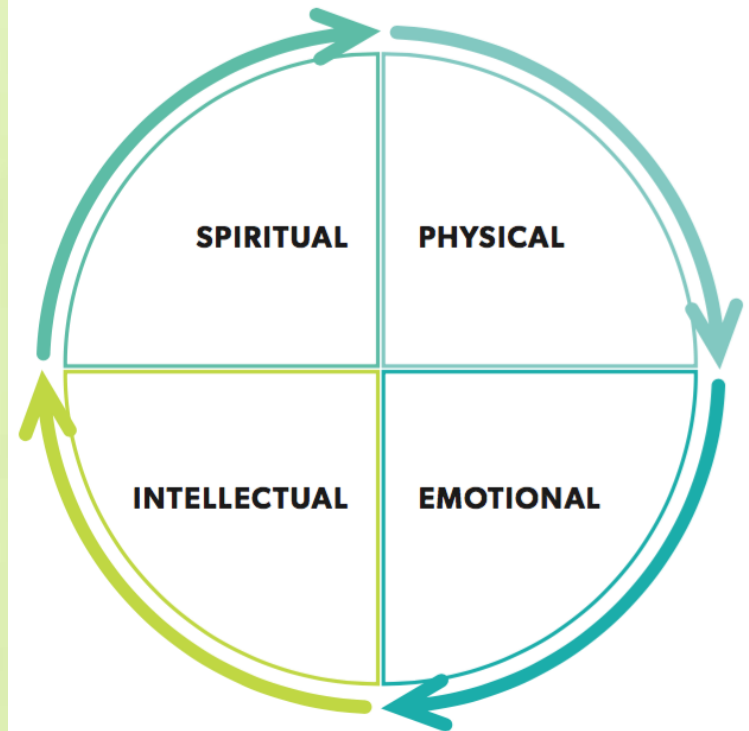


Note: This model is an example of the Indigenous concepts that matter and extend beyond current student success measures in education.

It is about fostering identity, facilitating well-being, connecting to land, honouring language, infusing with teachings and recognizing the inherent right to self-determination (Lee, 2015).

- Living a good life is what matters, and these thoughts are reflected in Figure 1.0. The physical refers to the body and comprehensive health of a being. The emotional is concerned with relationships to self, others (including non-humans) and the earth. The intellectual is based in natural curiosity and love for learning. The spiritual is the lived conscientiousness and footprint that a being leaves in this world.

FIGURE 1.0
Holistic Model of Balance in Living a Good Life

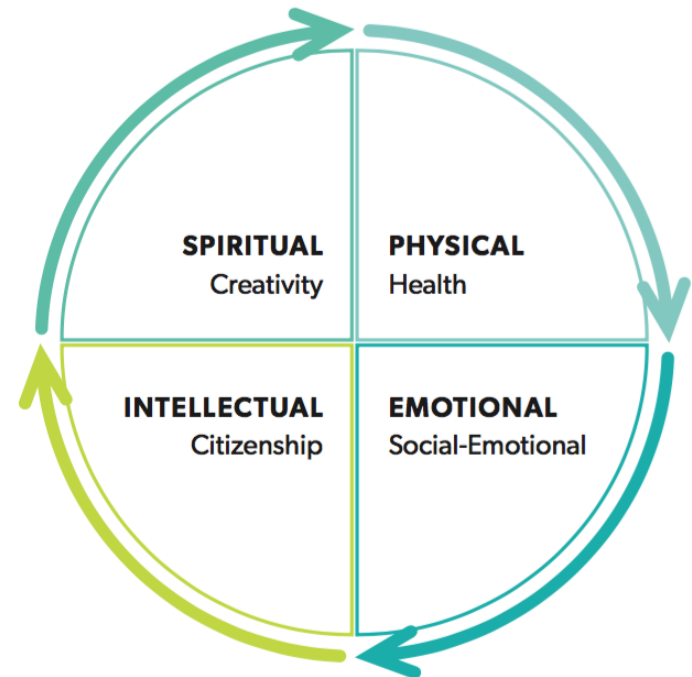


Note: This model is an example of the Indigenous concepts that matter and extend beyond current student success measures in education.

Measuring What Matters...

- Goes beyond what is traditionally viewed as “mattering”...
- Health?
- Social-emotional?
- Citizenship?
- Creativity?
- Each resonates with a particular aspect of the sacred circle.

FIGURE 2.0
Holistic Model of Domains Found in
Quality Learning Environments

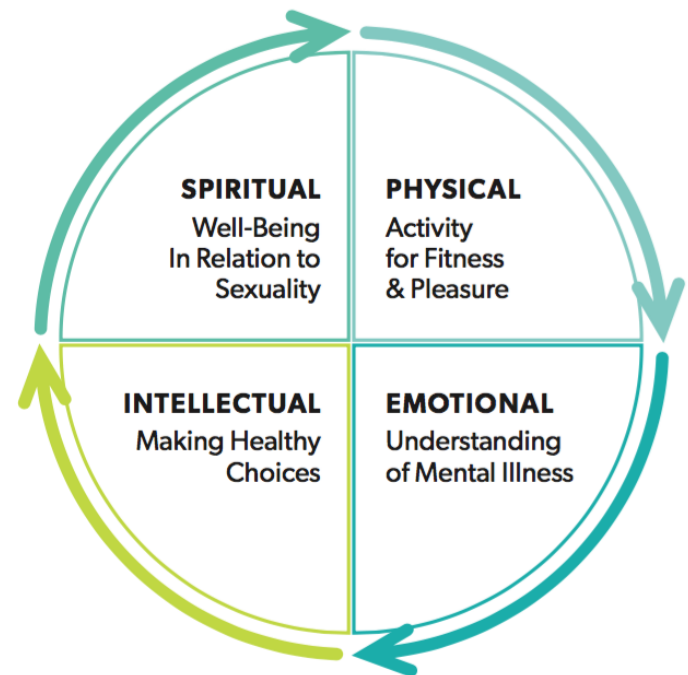


Note: This model incorporates the four domains (health, social/emotional, citizenship, creativity) from the *Measuring What Matters* papers into a broader Indigenous worldview.

The Physical Domain - Health Competencies/Skills

- The Physical - Activity For Fitness And Pleasure: Students develop physical fitness and movement skills needed to participate in diverse activities; fully understanding that the body is a sacred entity.
- The Emotional – Understanding of Mental Illness: Students are informed and understand that mental health issues are a collective concern and that cultural knowledge is a critical support.
- The Intellectual – Making Healthy Choices: Students have a sense of personal responsibility for their own wellness (activity, eating, sleeping, assessing risks) and humbly share these strategies with others.
- The Spiritual – Well-Being in Relation to Sexuality: Students develop and appreciate their own and others sexual identities; knowing that sexuality is a healthy part of being a human and is to be expressed respectfully.

FIGURE 2.1: The Physical Aspect and Health Competencies/Skills

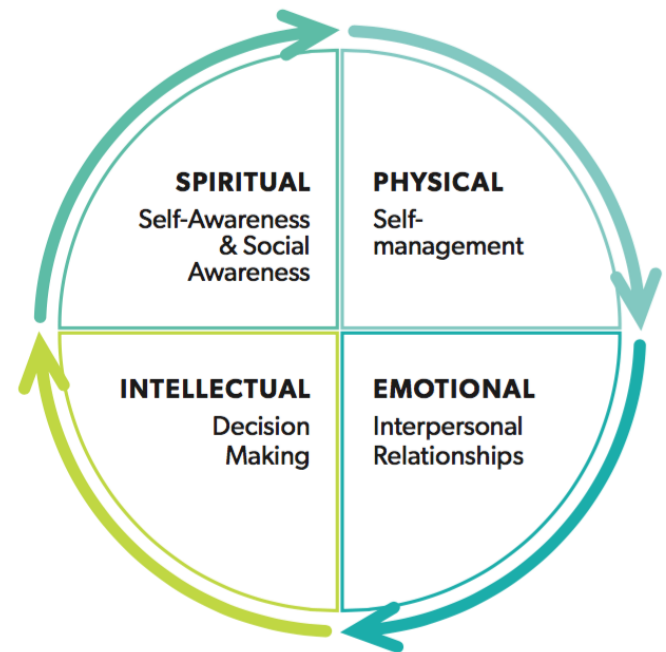


Note: This model has been adapted from the content in the *Measuring What Matters* Health domain (competencies/skills) into a broader Indigenous worldview.

The Emotional Domain - Social-Emotional Competencies/Skills

- The Physical – Self-Management: Students develop skills for managing their own learning, emotions and behaviours; firmly rooted in the understanding that their actions affect their growth and others.
- The Emotional – Interpersonal Relationships: Students cultivate and maintain healthy relationships with the self, others and the earth; acknowledging the sacredness of all these beings that surround them.
- The Intellectual – Decision Making: Students internalize and implement appropriate strategies to solve a multitude of issues/problems, with personal humility and collective integrity at the heart of it.
- The Spiritual – Self-Awareness & Social Awareness: Students grow in their cultural/personal identities and their ability to reflect on their communities' teachings as critical to being a respectful member of the world.

FIGURE 2.2: The Emotional Aspect and Social-Emotional Competencies/Skills

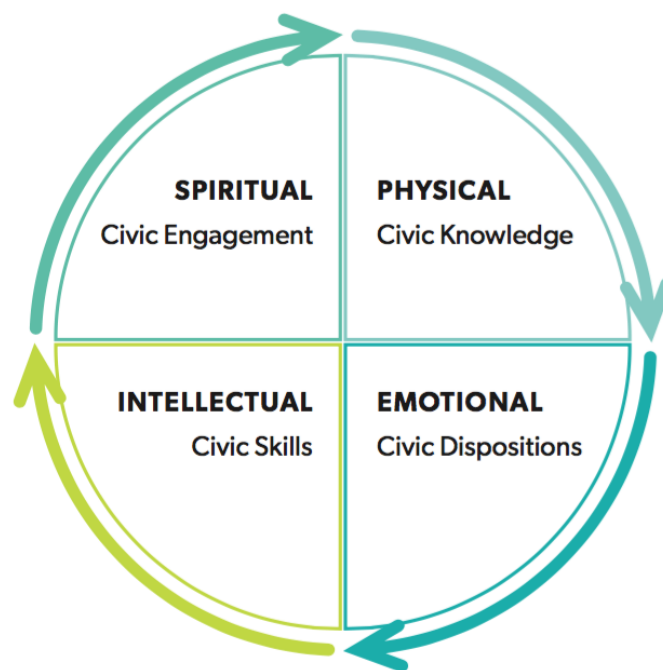


Note: This model has been adapted from the content in the *Measuring What Matters* Social-Emotional domain (competencies/skills) into a broader Indigenous worldview.

The Intellectual - Citizenship Competencies/Skills

- The Physical – Civic Knowledge: Students learn about their own traditional forms of government and further understand settler governments and their associative rights/responsibilities.
- The Emotional – Civic Dispositions: Students exemplify the values of their respective Nations and utilize these to become effective citizens in two worlds (Indigenous and non-Indigenous).
- The Intellectual – Civic Skills: Students acquire culturally-based mediation and problem solving skills as a means to appreciate diverse points of view; knowing when to act (and when not to act).
- The Spiritual – Civic Engagement: Students engage in human rights and social justice movements that reflect the integrity of all beings and are consistent with their distinct cultural beliefs.

FIGURE 2.3: The Intellectual Aspect and Citizenship Competencies/Skills

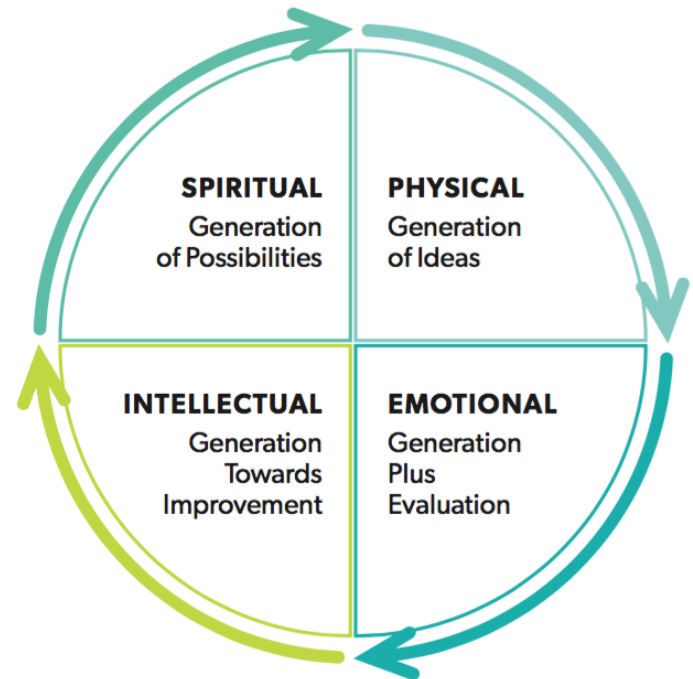


Note: This model has been adapted from the content in the *Measuring What Matters* Citizenship domain (competencies/skills) into a broader Indigenous worldview.

The Spiritual – Creativity Competencies/Skills

- The Physical – Generation of Ideas: Students welcome and discover thoughts, impressions and information from a multitude of senses and teachers (the secular, the sacred, the formal, the informal).
- The Emotional – Generation plus Evaluation: Students explore their natural curiosity about the world and universe through the selective integration of this knowledge into their life journeys.
- The Intellectual – Generation towards Improvement: Students assess their cultural gifts, creative ideas, artistic work and relative interactions/outputs with a focus on growth and potential change.
- The Spiritual – Generation of Possibilities: Students engage in many opportunities to dream and visualize with the intent of realizing and actualizing what is in their mind, heart and spirit.

FIGURE 2.4: The Spiritual Aspect and Creativity Competencies/Skills

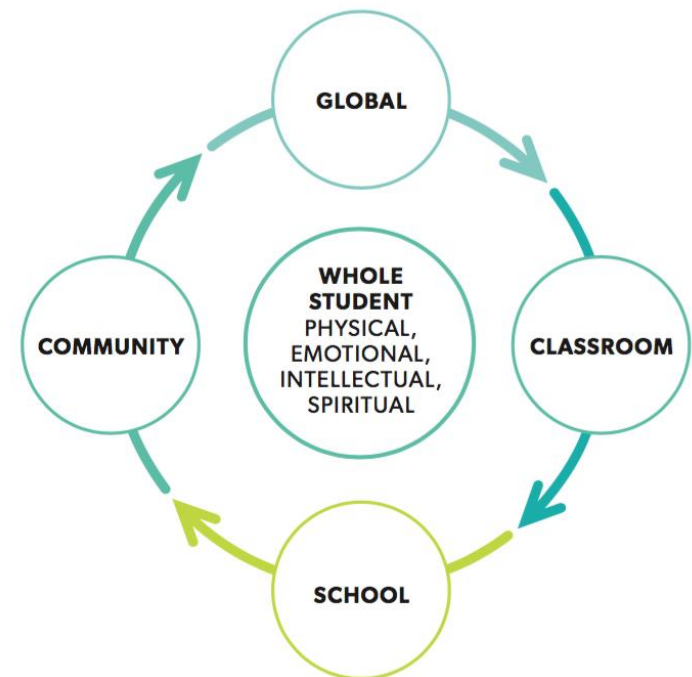


Note: This model has been adapted from the content in the *Measuring What Matters* Creativity domain (competencies/skills) into a broader Indigenous worldview.

Quality Learning Environments

- **THE CLASSROOM:** What is a classroom? It is the space where an exchange of knowledge takes place. It can happen inside a building. It can happen outside of a building. It has students and teachers that are involved in a variety of learning relationships. It is also a place where the curriculum (mandated and hidden) provides a structure (flexible and inflexible at the same time). It is also where pedagogy can empower or disempower students (Malott, 2007). The classroom is a microcosm of society that has real outcomes (positive and negative) for multiple groups of people (King, 2002).
- **THE SCHOOL:** There are approximately 15,500 schools in Canada; of which 10,100 are elementary, 3400 are secondary and 2000 are mixed (Council of Ministers of Education Canada, 2015). In Ontario, there are 3974 elementary schools and 919 secondary (Ontario Ministry of Education, 2015). Every school board in Ontario has at least some Indigenous students attending Kindergarten to Grade 12 (People for Education, 2013).

FIGURE 3.0: Holistic Model of an Indigenous Quality Learning Environment

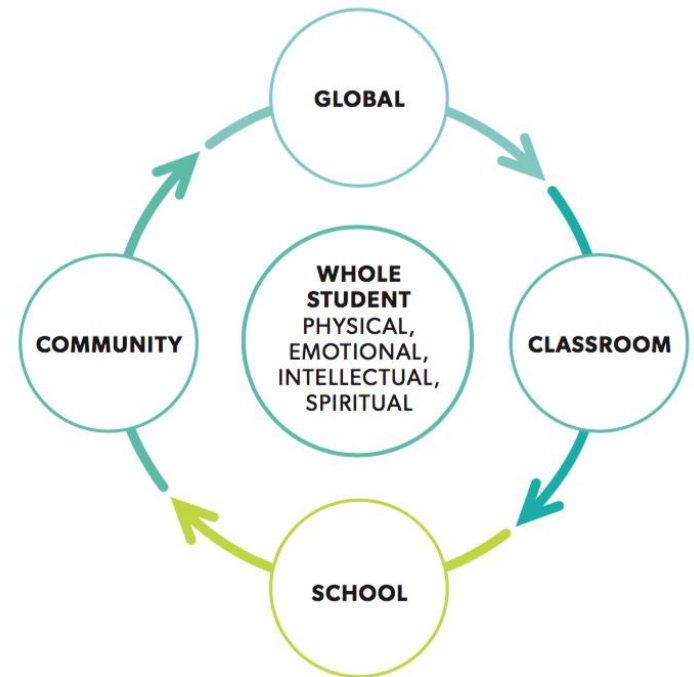


Note: This model is an example of the considerations that promote balanced conditions in student learning.

Quality Learning Environments

- **THE COMMUNITY:** Standardized definitions of community relegate this term to being a noun and describe it as “people living in one particular area because of their common interests, social group or nationality” (Cambridge English Dictionary Online, 2015). Indigenous definitions of community identify particular participants/ conditions, and these are often verb-based (Carriere, 2010). These descriptions take on a more holistic approach, and are inclusive of all beings (humans, plants, animals, seen, unseen) and the interconnections that exist amongst them. The latter definition is more relevant for a cross-cultural understanding of the community factors affecting expanded notions of student achievement.
- **THE GLOBE:** Global education with a decolonization focus is best described as, “asking new and difficult questions concerning the erasures, negations, and omissions of histories, identities, representations, cultures, and practices [in schools]” (Sefa Dei, 2014, p. 10). This definition aligns with aspects of Indigenous conceptions of global education; however, the addition of recognizing and living with the earth as our mother will be added here (Overmars, 2010).

FIGURE 3.0: Holistic Model of an Indigenous Quality Learning Environment



Note: This model is an example of the considerations that promote balanced conditions in student learning.