

**INDIGENOUS WAYS OF KNOWING, LEARNING, AND DOING IN
SOCIAL EMOTIONAL CURRICULUM**

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**INDIGENOUS WAYS OF KNOWING, LEARNING, AND DOING IN
SOCIAL EMOTIONAL CURRICULUM**

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Acknowledgement

I acknowledge that I am privileged to live, learn, and play on the unceded traditional Swiya (land) of the shíshálh and Sk̓w̓x̓w̓ó7mesh nations. I am a grateful guest who has lived on these lands most of my life. I have spent my time in the mountains, the forest, and in the beautiful waters of Sinkwu (the Salish Sea). It is from this place that I have learned the importance of family, culture, and the healing power of nature. It is here that I am taking this learning journey so that I can learn from the past and work with children to build a better future.



Sinkwu (the Salish Sea) at xwilkway (HalfmoonBay)

Abstract

This paper examines how school counsellors can best meet the needs of Indigenous students when implementing Social Emotional Learning curriculum. Indigenous students require an approach that is culturally and trauma responsive. It is the responsibility of educators to become informed in these areas. The literature review looks at research that supports the importance and benefits of Social Emotional Learning programs that are well-designed and implemented appropriately. By examining research, it becomes clear that quality Social Emotional Learning contributes to the overall mental health and well-being of children. The literature review also examines Indigenous worldviews compared to the western worldview, Two-Eyed Seeing as a theoretical framework, and the First Peoples Principles of learning as a guide for educators. By exploring these Indigenous concepts and belief systems, an overview of what Indigenous students might need to make learning culturally appropriate, trauma responsive and meaningful is proposed. Finally, there is an outline for educators and counsellors recommending how Social Emotional Learning can be approached with an Indigenous lens including a discussion of self-reflective practice, trauma-informed work, resources, and pedagogy.

Keywords: social emotional learning, Indigenous, counselling, worldviews, curriculum

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INDIGENOUS WAYS OF KNOWING, LEARNING, AND DOING IN SOCIAL EMOTIONAL CURRICULUM

Chapter 1: Introduction

Introduction

Social Emotional Learning (SEL) is a fundamental part of a child's school experience. Evidence shows that children benefit from Social Emotional Learning and these skills can improve a child's social and academic success: "an education that promotes Social Emotional Learning has a positive impact on a wide range of outcomes, including academic performance, healthy relationships, mental wellness, and more" (CASEL, 2022, para. 3). Classroom teachers, education assistants, administrators, and school counsellors are all part of a child's social and emotional development while in the school system. Social Emotional Learning (SEL) comes in a variety of forms including day-to-day interactions, explicit teaching of programs, and within small group and individual settings. It is important to consider how as school counsellors and teachers we can ensure that the Social Emotional Learning programs we offer reach all students in a meaningful, culturally sensitive way.

Specifically, Indigenous students benefit from culturally responsive teaching that "recognizes the rich and varied cultural wealth, knowledge, and skills of diverse learners" (Ragoonaden & Mueller, 2017, p. 23). Children need to be able to see themselves in their learning. By respecting a child's culture, we are meeting their social-emotional needs and supporting academic achievement (Ragoonaden & Mueller, 2017). Meeting the needs of Indigenous children is a complex issue. It is not only a matter of cultural sensitivity, but also work that needs to be done with a trauma-informed lens. The impact of colonization and the systemic and intentional oppression of Indigenous people, especially by the education system,

has led to intergenerational trauma. The work we do needs to be both culturally and trauma responsive. Educators and counsellors need to examine their own worldviews, bias, and pedagogical practices. Indigenous worldviews and approaches to learning include components that differ from the Eurocentric system such as community, land, and culture-based education (Brayboy et al., 2009). In order to effectively support the social emotional growth of the Indigenous students with whom we work, we need to understand how to best meet their needs in culturally sensitive and trauma informed ways.

Background Information

The Government of BC publishes completion rates for the province and for individual districts. There continues to be a gap between completion rates of Indigenous and non-Indigenous students in School District 46 the district where I work, and within BC as a whole (Government of BC, 2023). When exploring these rates, we must consider the system that Indigenous students are a part of, and the programs they are expected to successfully ‘complete’. Historically, Western education systems view Indigenous culture, traditions, and knowledge as inferior to the more Eurocentric system. Many indigenous students may find the curriculum culturally irrelevant, and may not feel their culture is represented in the system. Other obstacles include language barriers, disconnect with the Indigenous community, lack of Indigenous educators and funding shortages (Ugwuegbula, 2021). All these factors can have adverse effects on Indigenous students: “Inequity in education for Indigenous learners remains pervasive despite an emerging recognition of oppression in Canadian society...that has come to light as a result of the Truth and Reconciliation Commission (TRC) and other truth-telling.” (Louie & Prince, 2023, p. 3). In British Columbia, the Ministry of Education has implemented a new K-12 curriculum that requires “the voice of Indigenous people be heard in all aspects of the education system”

(BC's Curriculum, 2023, Indigenous perspectives and knowledge, para. 1). Louie & Prince (2023) also state that "Canadian education has entered an era that emphasizes meaningful incorporation of Indigenous voices and knowledges to a system that has historically aligned solely with Western aims and values" (p. 3). These changes are an encouraging start.

As educators, we are encouraged to include Indigenous perspectives and knowledge in our teaching "to ensure that all learners have opportunities to understand and respect their own cultural heritage as well as that of others" (BC's Curriculum, 2023, Indigenous perspectives and knowledge, para. 2). Various curricular competencies provide examples and suggestions for including Indigenous perspectives.

School counsellors delivering Social Emotional Learning programs must also include Indigenous perspectives and knowledge in their practice. It is important to consider whether current Social Emotional Learning programs, resources, and implementation methods, meet the needs of our Indigenous students. Culture needs to be considered as an integral part of Social Emotional Learning curriculum. By ignoring culture, we run the risk of promoting the dominant worldview and missing opportunities to understand the unique learning needs of students that are based on their culture's social history.

How can school counsellors best support the social-emotional needs of Indigenous students in our schools? Mahfouz and Anthony-Stevens (2020) propose that when implementing Social Emotional Learning programs, "the historical legacy of racism and exclusion in our public education system must be acknowledged. An equity lens must be applied to our collective work; we must question our fundamental assumptions about educational practices" (p. 66). This statement is one that many educators may struggle with. The fundamental assumptions referred to may be so deeply ingrained in our own experiences as students, in the history we were taught,

and the information that has been perpetuated in curriculum for years. We need to be ready to face these assumptions and be willing to look at the past with a different lens for things to change.

Steps are being taken, BC's curriculum for example, to include Indigenous perspectives in our current education system, however, there is much work to be done. Darling Hammond (2002) suggests that to connect with new knowledge and the experiences of others, teachers and learners first need to recognize and understand their own experiences. Recognizing the diverse experiences of others can "create new associations that help us ultimately to build the common ground upon which a more inclusive and powerful learning community can rest" (p. 3). By taking the time to examine our own beliefs and bias we can begin to work toward an inclusive learning community in which all students can thrive.

Statement of the Problem

According to Humphrey et al. (2020) school staff are supporting an increasing number of students who have challenges with dysregulation and display externalized behaviours within school settings. Externalized behaviours, such as hyperactivity, tantrums, impulsivity, defiance and aggression can be difficult to manage with the added challenge of high levels of distraction inherent in the school environment. Although some of these externalized behaviours may be viewed differently in other cultures, they are typically behaviours that will interfere with a child's ability to function in a school setting and thus, gain the attention of school staff. Students who experience such difficulties need effective, evidence-based interventions. Research shows the many benefits that Social Emotional Learning (SEL) integration can have on a student's development of self-awareness and social skills (Domitrovich et al., 2017). Research also points to a need for effective Social Emotional Learning programs and instruction in schools.

As a school counsellor, I want to ensure that the Social Emotional Learning programming and instruction I offer is meeting the needs of all my students, particularly the Indigenous students in my district. Approaching Social Emotional Learning instruction while being trauma-aware, finding appropriate resources, understanding Indigenous worldviews, as well as Indigenous ways of knowing, learning, and doing is a challenging task. My goal is to explore how Social Emotional Learning curriculum and Indigenous worldviews can be woven together to best support the social and emotional well-being of all students.

Purpose of the Paper

In this capstone, I am deepening my learning and understanding of Indigenous education while strengthening my commitment to the importance of Social Emotional Learning. I explore how counsellors can best meet the social and emotional needs of the Indigenous children with whom we work. I want to highlight the importance of Social Emotional Learning in schools, based on research and my own experience. I will explore the need for culturally and trauma-sensitive Social Emotional Learning programs. I endeavour to deepen my understanding and appreciation for Indigenous worldviews and Indigenous ways of knowing, so that I can approach my practice with what best meets the needs of Indigenous learners. I hope to determine best practice to implement Social Emotional Learning in my school so that it includes Indigenous ways of knowing, learning, and doing. This capstone may offer a starting point for counsellors who want to explore Social Emotional curriculum that is culturally responsive, trauma-informed, and respectful of student's needs. As I enter a career in school counselling, this learning will become my base. It will be the beginning of a professional journey that encourages me to collaborate with colleagues and I endeavour to spread the learning into other school settings.

Research Question

How can Indigenous ways of knowing, learning, and doing be integrated into Social Emotional Learning (SEL) in a school setting to best meet the needs of Indigenous students?

Positionality

I write this paper as a white, English-speaking, middle-aged woman who has been educated in a traditional Western system. I am also a guest on the traditional lands and waters of the shíshálh and Sk̓wx̓wú7mesh Úxwumixw people. I grew up and now teach in a rural community that is closely connected to the West Coast landscape economically, historically, and recreationally. I am grateful to have lived on these lands and waters my whole life and respect the Indigenous people who are sharing these lands and waters with me. I am on a learning journey and recognize that my learning here is not complete nor are the topics I write about representative of all Indigenous experiences. From my privileged perspective, I am attempting to gain an understanding of ways that as a school counsellor, I can learn from Indigenous students and families with deepest respect for their history and culture. As I take on this new role in my district, I hope that this paper will support my continued learning, open dialogue and conversation with colleagues, students, and families in my community.

Theoretical Framework

The well-being of children is the foundation of the work we do in schools; for a school counsellor, facilitating strong relationships that benefit the students is a priority. Over the past 25 years, my experience as both a classroom teacher and an Inclusion Support Teacher has repeatedly highlighted the importance of connection and authenticity in my relationship with students. Without meaningful connection, it is very difficult to meet the social, emotional, and

academic needs of students. I have learned to prioritize student relationships and the creation of a safe classroom environment to help students grow and develop.

In my career, I have always worked from the theoretical perspective of Person-Centered Theory. Person-Centred Theory is focussed on building rapport, cultivating a safe environment for students, and demonstrating unconditional positive regard. Furthermore, this theory provides a framework for understanding different cultures, views, and it addresses diversity. The fundamental premises of empathy and unconditional positive regard in Person-Centred Theory (PCT) resonate with what I have learned and put into practice as an educator. Barrett-Lennard (2012) discusses how in Person-Centred Theory, the therapists are allowed to show “real feelings of warmth, interest and caring on T[therapist]'s part toward C[client] as a person in order to build a therapeutic relationship” (p. 100). In my experience warmth, genuine interest, and caring are essential in a student-educator relationship, and that also appears to be central to Person-Centred Theory. This theory provides the framework for my practice. Person-Centered Theory promotes the concept that humans are motivated to change and grow “the change process hinges on the communicated unconditional positive regard of an empathically understanding significant other” (Barrett-Lennard, 2012 p. 78). The importance of an authentic relationship where the client feels seen and heard is central to this theory. Historically, Indigenous students have not always been seen and heard in the western system.

Decolonization of therapeutic practices is a complex issue. In their discussion of the decolonization of counselling Singh et al. (2020) propose that as counsellors we “begin to decolonize our practice by unabashedly integrating social justice theories alongside traditional counselling theories” (p. 264). This means that in my practice I will need to act as an advocate for students to ensure that their voices are heard, and cultures are respected. I can model a

culturally responsive approach in my school so that the needs of students are met. The authors use the example of Relational-Cultural Theory (RCT) highlighting ways Relational-Cultural Theory supports the decolonization of therapy. Interestingly, many goals of Relational-Cultural Theory are similar to those of Person-Centered Theory. Relational-Cultural Theory includes:

- (a) working with relational connections and disconnections, including counsellor commitment to working through disruptions in the therapeutic relationship;
- (b) focusing on the development of mutual empathy, including self-empathy;
- (c) working through and restructuring negative relational images;
- (d) therapist responsiveness, authenticity, and willingness to be impacted by the client;
- (e) fostering relationship resilience; and
- (f) validating and incorporating clients' cultural and social contexts (p. 264)

Considering these two theories together, emphases and overlaps stand out, such as the following: relationships, empathy, therapist response, and authenticity. Relational-Cultural Theory includes social and cultural considerations which serve as a reminder that as counsellors, our approach to any counselling theory needs to have a Social Justice lens. Person Centred Theory includes many decolonization considerations; however, it remains the responsibility of the educator or therapist to integrate social and cultural considerations into our work with Indigenous students. This, of course, applies to the teaching of social-emotional skills and programs.

Through my literature review for this capstone, I have come to learn about the concept of Two-Eyed Seeing. This theory has become the framework for this paper; Social Emotional Learning and Indigenous worldviews together. I believe that in order to move forward, we need to be able to work with both Indigenous and western views without one being dominant over the

other. Children can benefit greatly from an environment that acknowledges a variety of perspectives and accepts differences as valuable. Two-Eyed Seeing is how this work can be done; we can see two viewpoints and learn from both.

We must strive to build relationships, recognize cultural beliefs, acknowledge the land we practice on, integrate Indigenous knowledge, seek input and support from Indigenous healers, ask questions, and learn from the students. It is from these theoretical frameworks that I have built my career as a teacher and will continue as a counsellor as I strive to meet the needs of students and clients with a culturally sensitive lens and the ability to see with both eyes.

Significance of the Study

Research confirms the importance of Social Emotional Learning programs in schools and how this learning benefits our students. Many school counsellors and teachers understand the value of teaching social-emotional curriculum. With this as our starting point, we need to consider how we can use these programs to reach all learners in a culturally sensitive way. It is important to recognize Indigenous worldviews and ways of knowing as we determine whether Social Emotional Learning programs and lessons are having a positive impact on Indigenous learners. The focus then becomes whether there are ways that we can integrate Indigenous ways of knowing, learning, and doing into our Social Emotional Learning practices to make this learning more meaningful. Can the learning become more meaningful for not only Indigenous students but for all students? With the variety of Social Emotional Learning programs available in the education system, school counsellors must choose programs and help to implement the Social Emotional Learning curriculum while including Indigenous ways of knowing, learning, and doing. School counsellors can model culturally sensitive practice, build capacity in school staff, and encourage teaching with an Indigenous lens. The goal of this paper is to highlight that:

Teaching SEL in combination with indigenous culture allows students to connect their learning of important social and emotional skills with who they are and their cultural context. Because SEL skills are developed “in a complex system of contexts, interactions and relationships” (Jones, S., & Kahn, J., 2017), blending culture and SEL skills creates a meaningful experience for indigenous youth, allowing for the significant benefits of improved mental health and academic achievement. (Mackey, 2023, para.10)

As an educator and counsellor, it is my responsibility to acknowledge my privilege and biases, the limitations of the system in which we work, be open about my own learning journey, and recognize different viewpoints, so that I can do my best to meet the needs of the Indigenous students in my care.

Outline of the Remainder of the Paper

In the literature review, I examine Indigenous ways of Knowing, Learning and Doing by exploring the concepts of Two-Eyed Seeing, Indigenous worldviews, and the First People’s Principles of Learning. I then look at research that explores ways to meet the social, emotional, and learning needs of Indigenous students while considering best practice for culturally sensitive and trauma responsive teaching and counselling. I continue the literature review by defining Social Emotional Learning and looking at why it is important that Social Emotional Learning is taught, practiced, and modelled in schools. I complete the literature review by exploring the connection between current Social Emotional Learning programming and the needs of Indigenous students . In chapter three, I propose how school counsellors can help build capacity in a school by modelling an indigenized approach to teaching Social Emotional Learning programs. I also discuss trauma-informed and self-reflective practice, curricular and pedagogical

approaches, and provide examples of resources and ideas on how programs or lessons can be reframed to include Indigenous ways of knowing, learning, and doing.

Definition of Terms

CASEL Collaborative for Academic, Social, and Emotional Learning: Founded in 1994 with the mission of helping to make evidence-based SOCIAL EMOTIONAL LEARNING an essential part of preschool to high school education through advancing rigorous science, beneficial practice, and sound policy. (Mahoney et al., 2021)

Decolonization: Decolonization is about “cultural, psychological, and economic freedom” for Indigenous people with the goal of achieving Indigenous sovereignty - the right and ability of Indigenous people to practice Social Emotional Learning-determination over their land, cultures, and political and economic systems. (Haverford, 2023, *What is Decolonization?*, para. 1)

First People’s Principles of Learning: A set of learning principles specific to First Peoples. The First Peoples Principles of Learning were articulated by Indigenous Elders, scholars, and knowledge keepers to guide the development of the curriculum and teaching of the English First Peoples course created by the BC Ministry of Education and First Nations Education Steering Committee in 2006/2007. (FNESC, 2022, *First People’s Principles of Learning*)

Indigenizing: The process by which Indigenous ways of knowing, being, doing and relating are incorporated into educational, organizational, cultural, and social structures of an institution. (Camosun, 2022, *Indigenization*)

Indigenous: The term ‘Indigenous Peoples’ includes First Nations, Inuit and Métis people in Canada. Although used as a synonym to Aboriginal, Indigenous is the preferred term.

Individuals are more likely to identify with their Nation than the term Indigenous (Government of BC, 2023, *Terminology of Indigenous Content*, para. 5)

Social Emotional Learning (SEL): Social Emotional Learning is the process through which all young people and adults acquire and apply knowledge, skills, and attitudes to develop healthy identities, manage emotions and achieve personal and collective goals, feel, and show empathy for others, establish, and maintain supportive relationships, and make responsible and caring decisions. (CASEL, 2022)

Two-Eyed Seeing: refers to learning to see from one eye with the strengths of Indigenous ways of knowing and from the other eye with the strengths of Western ways of knowing and then using both of these eyes together (Bartlett, Marshall, & Marshall, 2012, p. 335).

Universal Design for Learning UDL: Universal Design for Learning (UDL) is a framework to improve and optimize teaching and learning for all people based on scientific insights into how humans learn. It includes guidelines: Engagement, Representation, Action & Expression. These guidelines offer a set of concrete suggestions that can be applied to any discipline or domain to ensure that all learners can access and participate in meaningful, challenging learning opportunities. (CAST, 2023)

Chapter 2 Literature Review

Introduction

This literature review focuses on two main themes. It starts with an exploration of Indigenous beliefs, worldviews, and practices. This helps to create a picture of an approach to counselling and teaching that best supports Indigenous students. Secondly, the review examines Social Emotional Learning which is considered a key factor in a child's ability to manage their emotions, maintain healthy relationships, and develop empathy. The literature review concludes with a section focused on best practices for Indigenous students in the area of Social Emotional Learning. The goal of examining literature and research in these areas is to show how an understanding and appreciation of Indigenous ways of knowing, learning, and doing can support educators and counsellors as they strive to meet the Social Emotional Learning needs of Indigenous students.

Review of Research Literature

Indigenous Ways of Knowing, Learning and Doing

Indigenous Ways of Knowing, Learning and Doing is a way to describe the different kinds of knowledge and ways of learning in Indigenous cultures. Exploring Indigenous worldviews and the concept of Two-Eyed Seeing will lead to a better understanding of what Indigenous students need for their learning to be meaningful and reflective of Indigenous ways of knowing, learning, and doing. It is important to recognize how diverse and complex Indigenous learning can be, and the wide variety of knowledge across different Indigenous communities. These Indigenous ways also pay respect to the Indigenous belief that learning is not just from human-to-human interaction, but all of nature is involved, plants animals and even inanimate objects are part of learning (Queens, 2023).

The concepts associated with Indigenous ways of knowing, learning, and doing alongside an understanding of Indigenous worldviews can support an educator in implementing Culturally Sensitive Pedagogy. This student-centred approach to teaching and learning where individual cultural strengths are supported, blends well with Universal Design for Learning (UDL). Our goal as counsellors and educators, is to provide opportunities that meet the diverse needs of all students and the UDL framework supports this. Often, when adaptations and changes are made to meet a unique need, it is beneficial to all students. Universal Design for Learning helps educators ensure that all needs are being met, and that different perspectives are considered. When educators incorporate Indigenous ways of knowing, learning, and doing; it will benefit both Indigenous and non-Indigenous students. Different perspectives make learning more meaningful, rich, applicable, and culturally appropriate.

Two-Eyed Seeing

Etuaptmumk is a Mi'kmaw word which means Two-Eyed seeing. Mi'kmaw Elder Albert Marshall describes *Etuaptmumk* as the gift of multiple perspectives of great importance to many Indigenous people. In Marshall's words *Etuaptmumk* "refers to learning to see from one eye with the strengths of Indigenous ways of knowing and from the other eye with the strengths of Western ways of knowing and to using both of these eyes together" (Bartlett, Marshall, & Marshall, 2012, p. 335). This concept of seeing the strengths of both worldviews at the same time is such a powerful message to consider. Allowing children from a young age, the option of viewing two different perspectives at the same time without ranking or ordering their importance could deeply impact their worldview, their relationships, and their sense of self. Multiple worldviews can be considered without one being viewed as better or more valid than others "giving equal consideration to diverse Indigenous and non-Indigenous worldviews such that one

worldview does not dominate or undermine the contributions of others” (Martin, 2012, p. 21). Etuaptmunk values that there are different perspectives, and that rather than trying to blend and integrate them, it is better to accept contradiction and embrace the differences in the way we view our world (Martin, 2012). Embracing difference and contradiction is not always a comfortable position for many people, especially people who are deeply immersed in the western worldview.

The concept of Two-Eyed seeing is now being integrated into many different scientific studies and articles. It is being used as a research method in the fields of conservation and ecology, applied to ocean stewardship, and the health fields, to engage different knowledge systems and have a more complete picture and path forward. These areas of study use the concept of Two-Eyed seeing as a holistic and future-focused approach to understanding complex problems and acknowledging the benefits of Indigenous knowledge in today’s world (Martin, 2012). For example, in *Two-Eyed Seeing: a Framework for Understanding Indigenous and Non-Indigenous Approaches to Indigenous Health Research*, Martin (2012) states that the Two-Eyed Seeing framework is being used because “Indigenous health researchers and communities are calling for health research that is participatory, community-based, and action-oriented... (and) that reflect the needs, issues, and concerns of community members themselves” (p. 23). Many Canadian universities have incorporated Two-Eyed seeing into pedagogy and course content. It is also increasingly at the forefront of the current K-12 education system. For example, BC Hydro has a Powersmart for Schools program called *Two-Eyed Seeing: Find the best ideas from Indigenous and Western science* (BC Hydro, 2023). A Cape Breton University instructor has created an outreach program for K-12 students called *Let’s Talk Science* which includes science lessons using Indigenous and Western Knowledge Systems (CBU Cape Breton

University, 2023), and the BCTF has a resource called Peoplehood, Two-Eyed Seeing & Reconciliation available to teachers (BCTF BC Teachers Federation, 2023). This framework is accessible, timely, and can be incorporated into our schools and curriculum. It is a framework that will give children the gift of seeing both sides of an issue, and embracing multiple perspectives as they make sense of their worlds.

With deep respect for the importance of oral storytelling in Indigenous culture, I include the words of Mi'kmaw poet and Cultural Educator Rebecca Thomas from her Ted Talk titled Etuaptmunk: Two-Eyed Seeing. These written words do not fully capture the power and impact of her voice and storytelling as she discusses Two-Eyed Seeing, but her message is important to consider:

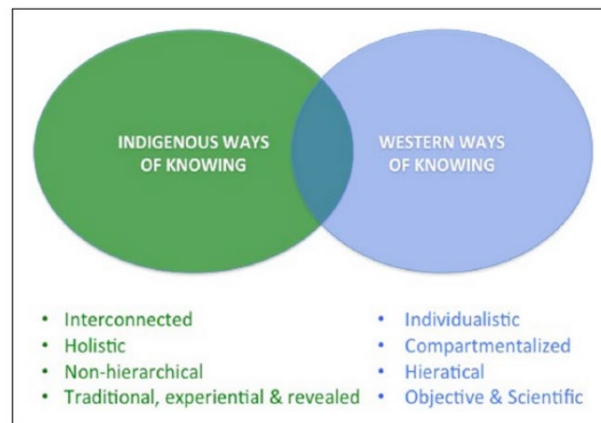
it has been shown, it has been proven, that when institutions implement Indigenous pedagogy and learning styles students across the board benefit, native and non-native because we recognize the multiple contexts and paradigms that learners learn through our ways of teaching have traditionally more universal and more inclusive. (TEDx Talks, 2016)

Thomas' views on the universal benefits of Indigenous pedagogy and learning styles adds to the argument that incorporating Indigenous views will benefit both Indigenous and non-Indigenous students; it brings us back to Universal Design for Learning.

For educators and counsellors, the concept of Two-Eyed seeing can be fundamental in building relationships with our students and inviting them to embrace different perspectives. Bartlett, Marshall, and Marshall (2007) state that "Two-Eyed Seeing intentionally and respectfully brings together our different ways of knowing, to motivate people to use all our gifts so we leave the world a better place and do not compromise the opportunities for our youth"

(Bartlett, Marshall, & Marshall, 2007 p. 14). This idea of using all our ‘gifts’ to create a better future is hopeful, inspiring, and encouraging for counsellors and educators as they consider shifting their practice to include multiple worldviews. The following diagram (Figure 1) summarizes Indigenous and Western world views in the framework of Two-Eyed Seeing:

Figure 3
2-Eyed Seeing

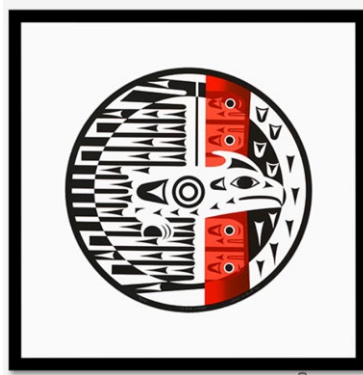


Note. Adapted from Bartlett and Marshall (2010)

The overlap in this diagram is the place where Two-Eyed Seeing exists. Seeing both of these worldviews and considering different viewpoints in a balanced non-hierarchical way can help to reshape how we see, teach, learn, and work with one another. The concept of Two-Eyed Seeing can help bridge worldviews and support all of our students.

Indigenous World Views

Figure 1
“In Both Worlds”



Note. Susan Point Musqueam Nation artist <https://coastalpeoples.com/shop/in-both-worlds-framed/> This is a depiction of the mythical Thunderbird as he crosses from the supernatural world to our world.

Susan Point's piece "In Both Worlds" is a representation of a being crossing from one world to another, it is a visual reminder that we can see and experience both worlds together.

The term worldview is "formally defined as the way you and your client interpret humanity" (Ivey et al. 2018, p.13). A worldview provides a framework for how people think and behave, and how a community makes sense of the world around them. Worldviews can shape values in a culture, and in individuals. Although we cannot assume that individual groups of Indigenous people share the same worldview, most are "inclusive of spirit, blood memory, respect, interconnectedness, storytelling, feelings, experiences and guidance" (Baskin, 2016, p. 90). Many of the core values, beliefs and practices that make up these worldviews have "survived and are beginning to be recognized as having an adaptive integrity that is as valid for today's generation as it was for generations past" (Kelly, 2010, p. 1). The holistic nature of Indigenous worldviews can inform the western world in areas such as environmental stewardship, health care, and education as we navigate current challenges in these areas.

An overarching theme identified by Indigenous scholars is that of relatedness and that all things are animate (Baskin, 2016, p. 90). People are connected to the land, to each other, and the needs of the group or community come before the needs of the individual. Indigenous worldviews have much to offer as we strive to seek "sustainable, peaceful ways to live" (Madjidi & Restoule p. 155). Indigenous worldviews have a lot to offer the western world in the way we view the earth, and in the way we approach education.

There are important differences between Indigenous worldviews and western worldviews. Indigenous perspectives emphasize the interconnectedness between humans and the natural world. In contrast, western worldviews typically place humans at the ‘top’ of the hierarchy where nature serves to meet the needs of humans. Indigenous worldviews often consider the long view, or the impact on generations to come. In comparison, the western worldview typically considers a more immediate future (Martin, 2012). Mead & Saul created the following list comparing Indigenous worldviews with traditional Western views:

Table 1

Eight differences between Indigenous and western worldviews

Indigenous worldviews	Western worldview
Spiritually orientated society. System based on belief and spiritual world	Scientific, skeptical. Requiring proof as basis of belief
There can be many truths; truths are dependent upon individual experience	There is only one truth, based on science or Western style law.
Society operates in a state of relatedness. Everything and everyone are related. There is real belief that people, objects, and the environment are ALL connected. Law, kinship, and spirituality reinforce connectedness. Identity comes from connections.	Compartmentalized society, becoming more so.

The land is sacred and usually given by a creator or supreme being.	The land and its resources should be available for development and extraction for the benefit of humans.
Time is non-linear, and cyclical in nature. Time is measured in cyclical events. The seasons are central to this cyclical concept.	Time is usually linearly structured and future orientated. The framework of months, years, days etc. reinforces the linear structure.
Feeling comfortable is measured by the quality of your relationships with people.	Feeling comfortable is related to how successful you feel you have been in achieving your goals.
Human beings are not the most important in the world.	Human beings are the most important in the world.
Amassing wealth is important for the good of the community.	Amassing wealth is for personal gain.

Note. Adapted from <https://www.ictinc.ca/blog/indigenous-worldviews-vs-western-worldviews>

When looking at these perspectives side by side, there are some that stand out as being in conflict in our current education system. The Indigenous view that there can be many truths is not one that is widely accepted in traditional western systems. Typically, education relies on a binary structure where there are right and wrong answers. Also, spirituality and the belief in a spiritual world, are not topics that are usually discussed or encouraged in many educational settings. Schools tend to be secular settings that avoid overt displays of faith and spirituality. Finally, where Indigenous worldviews see cyclical patterns in nature and time, education is set on a very linear structure with rigid schedules, timelines, and deadlines. It is clear that our system is structured from the western worldview.

Some of the Indigenous views above are integral to the discussion of worldviews in Social Emotional Learning. For example, the worldview that society is based on relatedness and interconnection reflects the Social Emotional Learning premise that relationships and connection are part of a healthy life and promote personal well-being. The Indigenous view that time is cyclical ties to the concept that learning is also cyclical and that individuals will grow and develop their identity in a non-linear way. Social Emotional Learning can be viewed as a way to support an individual's personal growth, which is not a straight line from one goal to the next. Indigenous worldviews that emphasize the importance of community over the individual are reflected in Social Emotional Learning's focus on responsible decision making, and social awareness.

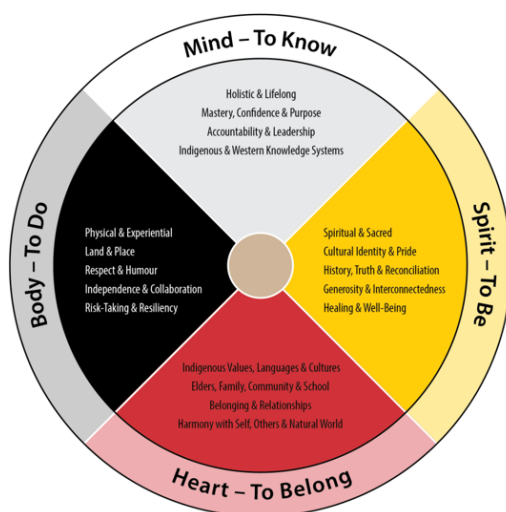
When considering Indigenous worldviews in relation to education and therapy, the holistic concept that our well-being is dependent on our physical, emotional, intellectual, and spiritual health creates a direct connection to the work of counsellors and educators. Indigenous worldviews also extend that connection to the world around us so that family, community, and the natural world are also included in the holistic view (Wilson, 2018). As counsellors, it is important for us to consider that "All aspects of a person-spiritual, physical, emotional and psychological are connected and cannot be viewed in isolation" (Baskin, 2016, p. 90). When Indigenous worldviews are considered, counsellors and educators working with Indigenous and non-Indigenous students can move toward educational and therapeutic practice that focus on social-emotional well-being and intellectual challenge. Ideally, we strive to create a system that respects the philosophical and cultural foundations of Indigenous worldviews. In the book *Reclaiming Youth at Risk*, Brendtro et al. (2019) explain that "Native philosophies represent what is perhaps the most effective holistic system of positive youth development ever

envisioned. These approaches emerged from cultures where children were sacred, and the central purpose in life was to meet their needs” (p. 15). The beauty and power of the belief that children are sacred, and that it is our purpose to meet their needs, speaks to how Indigenous ways of knowing, doing, and learning are so important for the well-being of children. This sentiment is supported in Katz and Lamoureux’s (2018) work, *Ensouling Our Schools*, where they propose an educational framework for mental health, well-being, and reconciliation. They discuss an Indigenous value that wellness be focused on the *whole* person. According to the authors, Indigenous Elders articulate a developmental view that involves four stages in life and four elements: mental, physical, emotional, and spiritual. They state that “being intellectually healthy, but not spiritually healthy, means an individual is not *walking in a good way*” (p. 25). The challenge here is that we are operating in a school system designed around the western worldview. Katz and Lamoureux are proposing that as educators, we need to shift our practice inside of the current system in order to affect change. Our goal as educators and counsellors should be to help our students ‘walk in a good way’ through our approaches to curriculum, relationship building, community connection, and the creation of schools that are safe places for all learners.

The Medicine Wheel is a representation of four stages in life as well as the four components of well-being: heart, mind, spirit, and body. These are key components of a holistic approach. The following Medicine Wheel comes from the Indigenous Education Holistic Lifelong Learning Framework, and it provides a visual of these ideas:

Figure 2

Indigenous Education Holistic Lifelong Learning Visual with Key Attributes



Note. From the Indigenous Education Lifelong Learning Framework. Calgary School Board

The Medicine wheel is a recognizable part of Indigenous culture, the circular shape, overlap and interconnection of themes and ideas speak to the holistic beliefs in Indigenous culture. Circles are a recurring theme in this discussion, for example, the CASEL framework, Bronfenbrenner’s model, Indigenous art work, talking circles and the medicine wheel.

First People’s Principles

The First Peoples Principles of Learning (Appendix A) were developed by Indigenous Elders, scholars, and knowledge keepers. The First Nations Education Steering Committee (FNESC) had the mandate to embed Indigenous perspectives into the BC education curriculum. FNESC created the First People’s Principles to highlight common elements of learning and teaching in Indigenous cultures, and to develop course curriculum. The Principles were developed in 2006 and 2007, when the English 12 First Peoples course was added to the BC curriculum. The First Peoples Principles of Learning are an attempt to focus on Indigenous values, experiences, and beliefs to help guide teaching practice.

These Principles of Learning are intended to highlight common elements among different Indigenous societies and to be used as part of FNEESC's mandate to support First Nations students and education in BC. While the BC Ministry of Education were in the development stage of the new curriculum, they made a statement that the First People's Principles of learning were to be respected in all the different curricular areas (British Columbia Ministry of Education, 2012).

The principles are intended to be used by educators as guidelines to reflect on their practice and build opportunities to engage in authentic Indigenous learning. The Principles were originally created to support Indigenous learners, but have since been integrated into the BC curriculum as part of the movement toward Reconciliation. They are currently understood to be supportive and beneficial for the learning of all learners; not just Indigenous students. The First Peoples Principles of Learning emphasize the Indigenous beliefs that education is about the 'whole' person; this is echoed in BC's Core Competencies which support life-long learning in the areas of communication, creative and critical thinking, as well as personal and social development (British Columbia Ministry of Education, 2023).

In her book, *Wayi Wah! Indigenous Pedagogies*, author Jo Chrona explores each of the First Peoples Principles in detail. As Chrona was one of the members of FNEESC who developed the principles, she speaks to each principle, highlighting how they reflect Indigenous knowledge, are culturally responsive, provide an effective framework for teaching and learning for ALL learners, and honour diversity in learners (Chrona, 2022). Chrona also discusses how the First Peoples Principles of Learning have become more prominent with the development of the new curriculum in British Columbia where they are reflected in all curricular areas (Chrona, 2022). She goes further to suggest that the emphasis on "personalization and the recognition of the need

to support the whole learner may be a new concept in non-Indigenous education contexts” (Chrona, 2022, p. 175), but that this is not new to Indigenous people.

Several of the First Peoples Principles have language that is directly connected to social-emotional development. For example, the first principle listed states that learning supports well-being of the self, the family, and the community. This principle is reflected in the relationship skills competency in Social Emotional Learning which emphasizes relationships, working on communication and engaging with others. Other principles speak to responsibilities and recognizing consequences of one’s actions. In Social Emotional Learning, responsible decision-making, including self-reflection and ethics, are part of the core competencies. Lastly, the self-awareness competency in Social Emotional Learning includes self-perception, recognizing strengths, and self-confidence. These competencies are reflected in the First Peoples Principle that exploring one’s identity is part of the learning journey. Considering the connections between the First Peoples Principles and Social Emotional Learning leads to investigating more closely how counsellors and educators can best support Indigenous students in their social, emotional, and academic needs using these Indigenous principles.

Meeting the needs of Indigenous students.

When carefully considering Indigenous worldviews, The First Peoples Principles of Learning and Two-Eyed seeing, we can start to weave together a clearer picture of what Indigenous students need. As classroom educators and counsellors, it is essential that we remember and consider that:

Academic curricula have primarily been developed in ways that privilege the dominant, Euro-Western culture through the content, approaches to teaching and learning, and

values about knowledge. The experiences, worldviews, and histories of Indigenous Peoples have been excluded in education systems, because they were seen as less valuable or relevant. (Antoine, et al.,2018, p.9)

The exclusion of Indigenous culture in education is finally being recognized and attempts are being made to include Indigenous worldviews, and ways of knowing and learning. The Truth and Reconciliation Commission has several important educational calls to action, including a call to the government to “Provide the necessary funding to post-secondary institutions to educate teachers on how to integrate Indigenous knowledge and teaching methods into classrooms” (TRC Calls to Action, p. 7). This statement reflects the direction education will take in the future.

The integration of Indigenous ways of knowing, learning, and doing is the path forward. In their book *Ensouling Our Schools*, Katz and Lamoureux (2018) write that “reconciliation in schools means educating for change, equity in education and reclaiming identity for Indigenous students” (p. 50). As counsellors and educators, we should also consider the work of Andrathesa Fitzgerald (2020). In her book *Antiracism and UDL*, her views on Universal Design for Learning and Culturally Responsive teaching remind us that all of our students will benefit from an Indigenous approach:

What is best for culturally and linguistically diverse students is encompassed in what is best for all students who are at risk of being marginalized and excluded by the curriculum. UDL and Culturally Responsive teaching are both based on brain research that invites all learners to the table with tools and strategies that encourage empowerment through choice and agency. (p. 55)

Fitzgerald invites us to consider how curriculum and teaching practice can be used to help empower learners. Social-emotional education provides an avenue for school counsellors to

support this idea of empowering learners through choice and agency. Social Emotional Learning incorporates skills and attitudes that help children develop their identity, practice emotional regulation, and feel empathy. It also supports children as they learn how to make responsible decisions while considering themselves, and their community. These tools can lead to positive choices and a well-developed sense of self.

So, what does this look like for Indigenous students? Culturally Responsive teaching provides a framework to support this discussion. Chrona (2022) emphasizes that Culturally Responsive teaching is necessary for student success, and that part of this is ensuring that students see themselves reflected in their learning community, and in the curriculum. Choosing Indigenous resources and including input from the Indigenous community can enhance our practice and support this need for students. Another important component in culturally responsive teaching is the building of relationship and trust. The phrase ‘all my relations’ is a beautiful reminder of the importance of relationships in Indigenous culture. Goulet and Goulet (2014) explain that first and foremost, educators need to develop trust, respect, and relationships with students and families. In *Ensouling our Schools* (2018) Katz and Lamoureux go further to say that “students need to see Indigenous and non-Indigenous teachers model sensitivity, respect and healthy relations” (p. 165). Relationship is fundamental in the work that counsellors do. Building trust with students and their families is critical in their work with Indigenous students. In order to engage in a reciprocal learning relationship where educators learn from and with their students, they need a solid base of trust and genuine care. The introduction to *Ensouling our Schools*, outlines the guiding belief that “We must bring back the heart and spirit of education; the love of learning and achievement, the sense of belonging, community, and connection. It is time to ensoul our schools” (Katz & Lamoureux, 2028, p. 3). The importance of relationship,

community, and support are part the interconnectedness in Indigenous culture. This interconnectedness is how people are related to everything, earth, family, community, and other people (Ugwuegbula, 2023). With Culturally Responsive Teaching in mind, we can begin to create space and opportunity for Indigenous learners to thrive through a variety of approaches.

Place-based learning is a key component of Indigenous pedagogy. Indigenous worldviews support the idea that the land is sacred. When practicing Culturally Responsive teaching we must also remember the context, the place, the land where we are working with students (Goulet & Goulet, 2014). Connection to the land is integral to Indigenous worldviews and the First Peoples Principles of learning. In *Comparative Indigenous Ways of Knowing and Learning*, Majidi and Restoule (2008) discuss where people learn:

Indigenous peoples, knowledge is firmly grounded in a particular sense of place. Little Bear writes, “The Earth cannot be separated from the actual being of Indians” (Little Bear, 2000, p. 78). This relationship with the earth as Mother, and with a traditional territory as the basis for and source of life, is central to all processes of learning and knowing for Indigenous peoples. (pp. 161-162)

Acknowledging the traditional territories that Leroy Little Bear describes in this quote, is a basis for respectful, land-based learning. Also allowing Indigenous students the opportunity to learn from and with the land honours the deep connections to place that is part of Indigenous culture. In Indigenous culture; the connection between land and learning is place-based and allows learners to understand their own local context and then branch out to a more global view (Munroe et al., 2013). School counsellors who incorporate land-based learning demonstrate respect for Indigenous views and provide students the opportunity to learn and grow in multiple environments.

Closely connected to place-based learning is experiential learning which is also named in The First Peoples Principles of learning. Indigenous learners may benefit from more experiential learning that is in context with the local environment and community (Majidi and Restoule, 2008). Learning by doing, observing, modelling and apprenticeship may support this context, place-based type of learning. Many learners benefit from hands on, experiential opportunities where “Learning is dynamic, experiential, and grounded in the place where one lives” (Majidi & Restoule, 2008, p. 164). Experiential learning allows Indigenous and non-Indigenous students to let their interests guide them, apply the knowledge and skills they already have, engage in active problem-solving, and practice their communication skills. Meaningful, hands-on learning where students feel connected to their place reflect important Indigenous values and beliefs.

Figure 5
“Communication”



Note. Maynard Johnny Jr - Coast Salish Artist “the Frog is the communicator amongst all creatures and here the Frog is with the Thunderbird” <https://www.facebook.com/salishman>

I see this colourful, cyclical, piece of art as a beautiful representation of language and communication. I imagine that the colours represent different stories, opinions and languages. The shape reminds me of the importance of talking circles, and the intertwined animals make me think of different cultures existing together.

Language is another consideration when attempting to meet the needs of Indigenous students. Language is a critical component of Indigenous beliefs and worldviews (Battiste & Henderson, 2009). Language is a cornerstone of a culture's identity, beliefs, and stories, it "embodies the way a society thinks" (Little Bear, 2000, p. 78). Recognizing and encouraging Indigenous language in the school setting is one way to validate and honour the culture of Indigenous students. Indigenous language is occurring more frequently in schools; Indigenous literature often includes language, place names on road signs are seen in communities, and in some schools, language classes are offered to Indigenous students. This exposure to, and teaching of Indigenous language can help to preserve culture and connect a child to their cultural identity. The First Peoples' Cultural Council publication titled *Language for Life*, summarizes the importance of language in Indigenous culture:

Indigenous languages are tightly woven with culture and identity. Language is more than just words and grammar; it is a community, and a way of life. Language is also connected to the land, ancestors, and spirituality. A language expresses a group's beliefs and worldviews, and when children learn a language, they also learn the worldviews of the speakers. When a language is not spoken, cultural knowledge may be lost. (p. 11)

Language needs to be included, encouraged, and explored with Indigenous students in our schools as part of a holistic, culturally aware approach to education.

Indigenous students also benefit from an education that includes ceremony and spirituality. Many Indigenous cultures believe that their traditions and ceremonies are part of the learning process, and that students need to connect their spirituality in their learning (Battiste & Henderson, 2009). Spirituality and ceremony are part of the holistic view of learning and growth shared by many Indigenous belief systems. Munroe et al. (2013) write that "Indigenous views on

learning characterize them as sacred, holistic, and a lifelong responsibility... ceremonies, traditions and daily observations are all understood as essential to learning in Indigenous cultures” (p. 321). These holistic, spiritual views are often represented in an Indigenous culture’s Medicine Wheel. Madjidi and Restoule (2008) write about the Medicine Wheel noting that “sacred cultural practices embody ways for knowing and learning that often fall under the “spiritual education” quadrant of the medicine wheel... Ceremonies help create the conditions necessary for the inward journey toward metaphysical knowledge” (p. 166). The idea of spirituality and ceremony in public schools can be a controversial topic. Educators may need to consider the lens of Two-Eyed Seeing when contemplating this approach. One view is not right or better than another; is there a way that both can exist? Counsellors, rather than classroom teachers, may have more opportunity to explore spirituality and ceremony in their practice with Indigenous students. When working with individuals or small groups a counsellor may be able to accommodate this need. Learning from students may be the best choice in this area; asking students what they need, or how they want to honour their beliefs is good starting point. The themes of inward journeys, personal reflection, emotional growth, and finding meaning are fundamental parts of learning in many Indigenous cultures and are also echoed in Social Emotional Learning. These beliefs need to be recognized, acknowledged, and supported when working with Indigenous students. Allowing space for ceremony and tradition in our practice and schools will support Indigenous students in their personal growth and positive cultural identity.

Oral storytelling is a vital part of Indigenous culture, and therefore, something that often resonates with Indigenous students. Oral language and storytelling are also common practice in many school settings which creates an opening for educators to allow for both worldviews to exist. Storytelling is also about connection and relationship. Through stories and the sharing of

personal experiences, individuals develop wisdom that is passed down to subsequent generations Martin (2012). In her Ted Talk, Rebecca Thomas discusses Albert Marshall and his beliefs on the importance of stories in Indigenous culture, “with regards to education and relationship building, according to Albert Marshall, the foundational basis of any relationship is an exchange of stories” (TEDx Talks, 2016). This concept of an exchange of stories could be woven into a counselling practice. In group work, a counsellor often encourages students to share their ideas, stories, and thoughts with the group as a way to build connection and relationship. In her book *Wahi Wah! Jo Chrona* looks at each of the First Peoples Principles of Learning in detail. In her description of the role of Indigenous Knowledge she writes about the power of story for teaching and learning:

Story is understood as a fundamental through which people can learn in all aspects of life. Stories can also help learners to organize new concepts that develop from their learning...Stories are narratives...that are used to teach skills, transmit cultural values and mores, convey news, record family and community histories, and explain the natural world. (pp. 154-155)

Children are naturally drawn to story and storytelling. For educators, integrating story into our practice is a common practice. Choosing literature carefully and including Indigenous voice and themes in the literature (Appendix B), can be a powerful teaching and learning method across all curricular and social-emotional areas.

Lastly, the community is integral to Indigenous learning. Indigenous worldviews often share the common belief that the needs of the community come before the needs of the individual. An individual strives to better themselves in order to serve their community. According to Battiste & Henderson (2009) “Indigenous peoples' communities are relational

structures of kinship that are core to learning through life for they integrate the foundations of respect, reciprocity, and responsibility that all community members are taught to achieve” (p. 8). Indigenous education places more emphasis on valuing a student’s ability to discover their identity and find meaning and purpose in life through their relationships to the community, the natural world, and to spiritual values. Martin (2012) writes that “more value is placed on the traditions, laws, customs, and philosophy of the group than on the successes and achievements of individuals” (p.34). Supporting family connections to the school may be a way to begin building trust with students and their community. It also allows for the exchange of knowledge and ideas so that educators can learn from families how to support their children and be culturally aware. One of the Truth and Reconciliation Calls to Action includes the statement that the Federal Government draft new Aboriginal Education Legislation that would allow parents to fully participate in the education of their children (TRC Calls to Action, p. 2). Including parents in this work is often very helpful. Working together, schools have a better chance to support a child and make a difference. Schools are a community of their own, surrounded by a larger community. Interaction between the two deepens connection, creates meaning and ultimately greatly benefits members of both communities.

Social Emotional Learning (SEL)

“Educating the mind without educating the heart is no education at all” — Aristotle

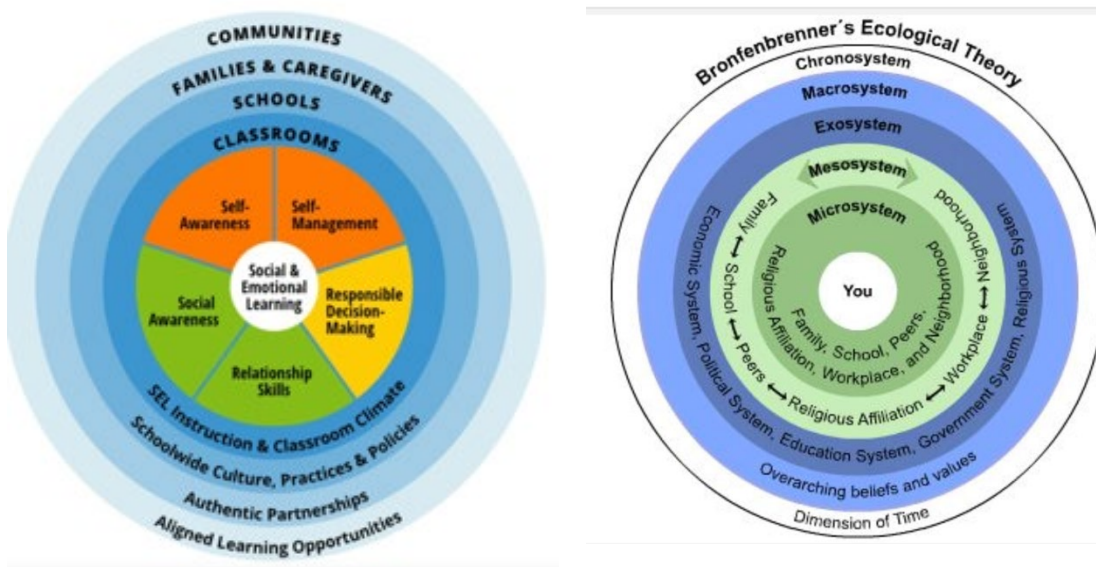
Elements of Social Emotional Learning

Social Emotional Learning (SEL) has connections to a variety of theories of human development, social learning, cognitive learning, and behaviour. The Collaborative for Academic, Social, and Emotional Learning (CASEL) defines Social Emotional Learning as:

an integral part of education and human development. Social Emotional Learning is the process through which all young people and adults acquire and apply the knowledge, skills, and attitudes to develop healthy identities, manage emotions and achieve personal and collective goals, feel, and show empathy for others, establish, and maintain supportive relationships, and make responsible and caring decisions. (CASEL, 2022, para.1)

Social Emotional Learning programs cannot be taught in isolation from a child's circle of influence, school, family, or community. Complex systems such as schools operate and influence student outcomes. Effective Social Emotional Learning is a systems change of both individual and group functioning (Brackett et al., 2015). CASEL has a circular model for their Social Emotional Learning framework that places the learner at the centre, surrounded by various Social Emotional Learning skills, the outer rings of the wheel include classroom, school, family, and community. This circular model is similar to Bronfenbrenner's ecological systems model which places the child in the centre, their family, school, community, and society in the outer rings. Bronfenbrenner's Ecological Systems model is based on the premise that children grow and develop not in isolation, but rather within various systems. Family, school, community, and the society around us shape development. Human development occurs within social systems and interactions between the child and their environment (Trach et al., 2018).

Figure 6
CASEL model and Bronfenbrenner's Ecological Model



Note. CASEL Framework
 (CASEL, 2023)

Bronfenbrenner's Ecological Systems
 (Bronfenbrenner Project, 2013)

The CASEL framework has Social Emotional Learning in the centre with the five core competencies (self-awareness, self-management, social awareness, relationship skills, responsible decision making) surrounding it. From there, the outer rings describe the settings where social-emotional learning occurs, classroom, school, families, and communities. This framework is similar to Bronfenbrenner's Ecological model in that the individual is in the centre, and the outer rings describe the different systems that impact the individual, starting with systems close to the individual like family and school, and then expanding out to society in general. These circular models are helpful for educators to develop a scope and sequence of social-emotional skills and to consider the interplay between an individual in the context of their school, family, and community. It is helpful to keep Bronfenbrenner's systems model in mind as a reminder of the different influences that factor into the growth and development of an individual.

A wide variety of Social Emotional Learning programs are available to teachers and counsellors. These include programs that address anxiety, mindfulness, self-regulation, communication, decision-making, and friendship. In the BC new curriculum, the Core Competencies (Communication, Critical Thinking, Creative Thinking, Personal & Social) and the Physical and Health Education curriculum also cover many Social Emotional Learning concepts and skills. With all of these choices and resources available, it is often up to the school, teacher, or counsellor to choose and implement Social Emotional Learning programs that best meet the needs of their students.

Social Emotional Learning programs are delivered in many ways. Often the curriculum is delivered through a combination of teaching and modeling by the classroom teacher and supplemental work is done by the school counsellor in classrooms or small group settings. The social interactions, instruction, feedback, and support that are part of Social Emotional Learning programs are designed to help students learn new behaviours and develop pro-social skills. Classrooms and schools can become ideal places for children to learn, and practice, the skills, attitudes, and beliefs that the Social Emotional Learning programs offer. Students benefit from daily opportunities to learn and receive feedback and support in this area from caring and skilled adults who model social skills and positive social behaviours. Good Social Emotional Learning curriculum will include “culturally-appropriate lessons that incorporate scenarios, language, and activities that match the cognitive, social, and emotional levels of children” (Brackett et al., 2015, p.25). Certain skills, attitudes and ways of thinking should be introduced and taught at appropriate developmental stages. Considering the developmental level of our students ensures that the content and skills being introduced will have the greatest impact (Denham, 2018). This

takes us back to the circular CASEL framework and Bronfenbrenner's systems model; we need to consider the developmental level and context in which our students exist.

The Importance of Social Emotional Learning

Bandura's social learning and cognitive theories propose that learning occurs through modelling, imitation and observation (Brackett et al., 2015). The theories recognize the relationship between the individual, the environment, and behaviour (Grueses, 1992). Bandura's models influence how Social Emotional Learning programs are delivered; again, adults model skills and positive social behaviours. The social interactions, instruction, feedback, and support key to most of Social Emotional Learning programs are intended to help students learn new behaviour. With Social Learning and Cognitive Theories in mind, classrooms and schools become an ideal place for children to learn, practice and adopt the skills, attitudes, and beliefs that the Social Emotional Learning programs offer. Our students can be given multiple opportunities every day to learn and receive feedback and support in this area from caring and skilled adults.

There is a large body of research to show that Social Emotional Learning curriculum improves students' social-emotional skills over the long term when it is evidence-based and effectively implemented (Mahoney et al., 2021). Studies have also shown that Social Emotional Learning skills and attitudes improve and conduct and emotional problems decrease. These benefits also extend to school performance and greater mental well-being. There is also research that suggests that the education system is responsible for educating students to be proficient in academics, able to embrace diversity, responsible, respectful, and socially-emotionally able to practice healthy behaviours (Durlak et al., 2011). British Columbia's curriculum's foundation is based on Core Competencies, which provide further evidence of the benefits and importance of Social Emotional Learning. The Core Competencies focus on areas such as Critical and Creative

Thinking, Communication, and the Personal/Social Competencies. These competencies are considered to be lifelong learning goals and the majority of them are components of Social Emotional Learning. The Personal/Social competencies include topics such as problem-solving, social responsibility, building relationships, valuing diversity, well-being, self-regulation, and personal identity.

Well-designed and implemented Social Emotional Learning programs can help students learn and apply knowledge, skills, and attitudes to deal effectively with daily tasks and challenges achieving success in school, work, and life (Mahoney et al., 2021). This research confirms what most classroom teachers understand from experience working day to day with children. These skills are foundational, and so important for a child's well-being. In my experience, in order for children to learn, they need to feel safe, grounded, and emotionally regulated. Many children, for a variety of reasons, need extra support from the school to build that foundation. From a school counsellor's perspective, teaching Social Emotional Learning programs in classrooms, is an effective way to reach more students within the school population. Teaching these programs alongside classroom teachers is an effective way to model Social Emotional Learning and build capacity. Working in small groups or one-on-one with students on Social Emotional Skills can provide intensive intervention that might be needed. Evidence supports the need for this learning. The question is, do these programs meet the needs of Indigenous students?

Social Emotional Learning and Indigenous students

When considering Social Emotional Learning and Indigenous students we need to be mindful that most Social Emotional Learning programs are designed within the western education system. According to CASEL's website, their organization's history stems from work

in the 1980s and 1990s in Yale and New Haven, USA (CASEL, 2023). The western system rarely uses a holistic approach to education that “offers Indigenous students the opportunity to reconnect with their culture, land, and identities” (Ugwuegbula, 2021, para. 5). Counsellors and educators need to consider that Social Emotional curriculum cannot be understood and practiced without “attending to context and cultural ways of knowing, particularly in communities that have been minoritized and marginalized by Eurocentric educational and welfare policies” (Mahfouz & Anthony-Stevens, 2020, p.59). The growth and development of a child’s identity occur in the context of their life experiences and culture, and the development and expression of social-emotional skills are affected by the social and historic context, including the nature of knowledge and power (Bang & Medin, 2010). Ideally, Social Emotional Learning curriculum would be less reliant on western views when working with Indigenous students.

What is best practice for meeting the needs of Indigenous students in the classroom and the counselling office; specifically, around Social Emotional Learning? Universal Design for Learning (UDL) and Culturally Responsive Pedagogy provide the backdrop for this discussion. Exploring a variety of approaches, and the lens from which we work, may benefit both Indigenous and non-Indigenous students. Mahfouz and Anthony Stevens (2020) explain that “many researchers have begun to draw attention to the importance of integrating a culturally relevant paradigm to Social Emotional Learning programs and grounding Social Emotional Learning in a focus on equity” (p.63). Further to this, CASEL has started to release reports that apply an equity lens to Social Emotional Learning. Quality Social Emotional Learning must occur in an equitable environment where all students feel respected and valued, not only for their individual strengths and interests, but also for their cultural identities.

An Indigenous viewpoint in the teaching Social Emotional Learning allows for students to be recognized as having diverse needs and be in an environment that allows each student to learn and develop a sense of belonging (Katz & Porath, p. 29). When we develop and implement Social Emotional curriculum, cultural differences should be considered. If culture is not considered as a learning framework it “likely perpetuates inequity. Social Emotional Learning programs need to call attention to how complex social-historical landscapes influence learning and Social Emotional Learning implementation” (Mahfouz & Anthony-Stevens, 2020, p.60). This reference to complex social history, reminds us that when considering what is best for Indigenous students, we need to consider culture, but we cannot forget the added layer of a trauma history for many Indigenous students. Including a trauma-informed approach to our work will compliment Culturally Responsive Pedagogy. Wigglesworth et al. (2016) write that Social Emotional Learning interventions have the largest impact when they are designed with a specific context or culture in mind. Culture and context are critical to provide equitable, and meaningful learning opportunities for students and clients.

As practicing counsellors and educators, this research affirms the need to adopt an approach to teaching and implementing Social Emotional Learning programs that is culturally responsive, trauma informed, and includes Indigenous ways of knowing, learning, and doing. Chapter 3 explores starting points for educators to consider if they want to shift their practice and approach Social Emotional Learning in this way.

Summary

The purpose of this Literature Review was to explore the question of how a school counsellor can infuse Indigenous ways of knowing, learning, and doing in the implementation of Social Emotional Learning curriculum. How can we do the important work of helping children

develop their social and emotional skills while being respectful and aware of what works best for Indigenous students?

The research literature clearly outlines the benefits of Social Emotional Learning in schools. My experience in the classroom and school system in general, have also made the importance of Social Emotional Learning evident to me. Children benefit from clear, evidence-based instruction of social skills. They require opportunities to practice social interactions, and experience modelling of pro-social behaviours from the adults around them. They also need to learn about emotions, self-regulation, and empathy. Supporting the development of these core competencies in children is a fundamental part of the work we do in education and counselling. Students will benefit from this curriculum both inside and outside of the school setting and as part of their personal life-long learning.

Children who are proficient in core Social Emotional Learning competencies are able to integrate feeling, thinking, and behaving to master important tasks in school and life (Zins et al., 2004). All of these skills help to develop good decision making, goal setting and healthy relationships. Developmentally appropriate Social Emotional Learning can greatly increase a student's well-being and success in school. These findings are not new and not surprising.

Luckily, there are the beginnings of a shift in our system, especially in British Columbia where the current curriculum has an emphasis on including Indigenous voice, beliefs, and knowledge into the curriculum (Louie & Prince, 2023). To make Social Emotional Learning meaningful for all students, we must consider how a school counsellor can deliver programs, model for students, and incorporate Social Emotional Learning into daily school life; while meeting the needs of Indigenous students.

As educators, we need to develop an understanding of Indigenous ways of knowing, learning, and doing, to facilitate social-emotional learning with a culturally sensitive lens. Understanding the First People's Principles of Learning, examining Indigenous worldviews and exploring concepts such as Two-Eyed Seeing, can help us approach our practice with an open heart and mind. Ideally, we strive to create a culturally, trauma responsive, holistic approach that will promote emotional, spiritual, and mental well-being for students (Mackey, 2022). We need to be willing to learn from our students and our community as we explore different ways to offer curriculum and varied learning opportunities. In *Wayi Wah!*, (2022) Jo Chrona encourages educators to start, to try, and to be willing to make mistakes. This is a particularly powerful message for settler educators, like myself, who are beginning this learning journey and in no way want to impose my own beliefs or speak on behalf of Indigenous peoples. Chrona encourages us to not let our fear of doing something wrong, prevent us from trying and exploring different ways. It can be a daunting task, and educators may feel anxious about causing harm, offending people, or reinforcing preconceived ideas and stereotypes. We must be willing to take the first steps toward change.

When examining Indigenous ways of Knowing, Learning and Doing it becomes evident that Indigenous students benefit from a variety of pedagogical approaches that are not part of the traditional western system. Language, culture, spirituality, place-based learning, and community involvement to name a few of these approaches. The next steps are to look at specific practices, approaches, activities, and resources to begin our journey; the journey that requires us to see two views at the same time in order to move forward.

Chapter 3: Summary, Recommendations and Conclusions

Summary

“Thoughts become ideas
Ideas become actions
Actions become movements
Movements become change”

Leona Prince and Gabrielle Prince, *Be a Good Ancestor*

With a better understanding of what Indigenous students need, a school counsellor can look at ways to implement Social Emotional Learning curriculum in a culturally sensitive way that benefits all students. Teaching Social Emotional Learning in combination with Indigenous culture allows students to connect their learning of important social and emotional skills with who they are, and their cultural context. Blending culture and Social Emotional Learning makes the learning experience more meaningful for indigenous students. The goal is for improved mental health and academic achievement (Mackey, 2022). If counsellors model a shift in practice in schools, while providing colleagues with information and resources; they will build capacity within school staff further benefitting students. There are self-reflective practices, trauma-informed work, pedagogical shifts, and resources that can be explored and offered to students as educators work to meet their needs. Involving the students, families, and communities is another path forward on this learning journey. It is helpful to revisit the theoretical framework of Two-Eyed Seeing as we attempt this shift in practice:

a diversity of perspectives and opinions is valued, since it is believed that no one perspective is right or wrong; all views are seen to contribute something unique and important; diversity is also respected in that individuals often need to know a little bit about a great number of things. (Martin, 2012, p. 34)

Approaching Social Emotional Learning from different viewpoints can provide opportunities for Indigenous students to see themselves in their learning, to feel seen and respected, and become engaged in a holistic approach to development and well-being.

Recommendations

Counsellor Self-Reflection

It is important for counsellors to be self-aware in their practice. In order to work with a culturally sensitive lens we must practice self-reflection. A counsellor needs to consider their bias and understand the implications that this might have on how they interact with others. Self-awareness is required so that educators can “understand and act productively on how their cultural beliefs and biases impact content, pedagogy and discipline practices” (Mahoney et al., 2021, p.1133). Counsellors also need to consider their position of privilege and examine how that impacts clients. What assumptions they may make and the reactions they have in different situations need to be identified. If counsellors choose not to address privilege, they run the risk of damaging the therapeutic process in their relationships with clients. Examining privilege can help to avoid stereotypes and microaggressions. Counsellors can choose to view problems from a systems perspective and attempt to learn and gain knowledge and understanding from students. Educators need to continually reflect on their experiences and interactions in order to be self-aware in their practice. Mahfouz (2020), goes further to explain that “educators need pre-service and in-service spaces to identify, reflect and unpack their own stereotypes, biases, microaggressions etc. and where these ideas come from” (p.64). To provide a culturally sensitive program, counsellors need to make self-reflection a regular component of their practice.

Trauma Informed Practice

Counsellors and educators need to consider a trauma informed lens in Social Emotional Learning. The impacts of colonization and intergenerational trauma cannot be underestimated and it is our responsibility to work in a trauma responsive way.

Integrating Social Emotional Learning with a trauma-informed approach offers a comprehensive pathway to promote students' social and emotional well-being and resiliency. Integrating Social Emotional Learning with a trauma-informed approach is synergistic in that both can work to offer students safe, caring, environments that mitigate the impacts of trauma. (Lawlor et al., 2023). Approaching Social Emotional Learning with an awareness of the impacts of trauma offers counsellors the opportunity to respond with greater compassion and understanding for students.

School counsellors need to be aware of how trauma symptoms may present in the students they work with. The typical signs of trauma differ among younger children and adolescents. Being aware of the trauma responses that young children or adolescents present will help the school counsellor monitor their students and choose approaches that will best support them. There are some general markers in each age grouping that can be helpful as a counsellor begins to explore the idea that they may be seeing a traumatic response in their student. Preschool children may develop separation anxiety, cry excessively, have poor eating habits and experience nightmares. Elementary school-aged children may exhibit anxiety, lack the ability to concentrate, have sleep problems and experience feelings of shame or guilt. Adolescents may suffer from depression, develop eating disorders, practice self-harm, begin abusing substances and take part in risky sexual behaviour. (SAMHSA, April 2022).

Being aware of possible trauma symptoms and taking steps to approach our work with a trauma-informed lens incorporates many of the beliefs and practices mentioned in my discussion

of Person-Centred Theory and ways to support Indigenous learners. Self-reflection and self-awareness on the part of the educator, as mentioned above, are also key components of trauma-informed practice. We must continually check our biases, triggers, and reactions in order to practice self-care and access support when needed. Also, trauma-informed work emphasizes building relationships and trust with students. The idea of authenticity and creating a safe space for students is a core tenant of trauma-informed practice that aligns with my theoretical viewpoint and the Indigenous worldviews of relatedness and connection. Counsellors can also work to communicate respect, and foster relationships with caregivers to demonstrate an appreciation for the student's culture and learn from the student's family and community. Again, this is a trauma-informed and responsive way to discover how to best support the child. Trauma-informed work also emphasizes the importance of children learning about their emotions and self-regulation strategies; Social Emotional Learning curriculum is in this way inherently beneficial. Lastly, the trauma-informed practices of giving choice, having flexible learning opportunities, and providing a range of teaching and learning methods is aligned with Indigenous ways of knowing, learning, and doing.

Integrating trauma-informed and responsive practices in the conversation of how to best support Indigenous students brings me back to the concept of Universal Design for Learning. It has become clear that there are multiple layers of overlap between Person-Centered, and Relational-Cultural Theory, Indigenous worldviews, Two-Eyed Seeing and trauma-informed work. The blend of these theories and practices will be beneficial to all learners.

Circles

The circle is a symbol that appears in many Indigenous cultures. The Medicine Wheel, the sun, the moon, and the whorl pattern found in Indigenous art are a few examples. Circles are considered a sacred part of family, gatherings, spirituality, and ceremony (Pewewardy, 1995).

The talking circle is a practice that has been integrated into many schools and classrooms. In my district over the past 10 years, we have been offered training in conducting circles, and there are educators and community members who run circles for restitution, and restorative justice. Many students I work with are familiar with the practice of a talking circle.

Circles offer educators and counsellors a chance to recognize and acknowledge an important Indigenous cultural practice and provide students an opportunity to participate. “Talking Circles or Circle Talks are a foundational approach to First Nations pedagogy-in-action since they provide a model for an educational activity that encourages dialogue, respect, the co-creation of learning content, and social discourse” (First Nations Pedagogy, 2023, Talking Circles, para 1). They can be used by a counsellor in small group sessions and with whole class lessons. To avoid cultural appropriation and honour the Indigenous tradition of circles, it is imperative that educators are transparent about the practice and use it as an opportunity to teach the history of using circles and acknowledge the Indigenous roots of this practice.

In the book *Circle Forward Building A Restorative School Community*, (2015) Boyes-Watson and Pranis, outline the theoretical foundations for circles in schools including a trauma-sensitive learning environment, relationship building and mindfulness practice. Once again, these themes connect back to Indigenous worldviews and Person-Centred Theory. Circles provide another opportunity for us to incorporate Indigenous ways into our work. In her Foreword to *Circle Forward*, Nancy Riestenberg states that:

To belong, one has to be seen. To be significant, one has to contribute. In its profound simplicity and deep complexity, the Circle process provides the means for everyone to belong and to be significant under any circumstance...(Boyes-Watson & Pranis, 2015, p.xix)

With Talking Circles, Indigenous and non-Indigenous students can be given an opportunity to participate in a practice that encourages respectful communication where everyone is seen and heard.

Nature Based Therapy

Place and land-based education is integral to Indigenous worldviews. Connection to land and place is part of the concepts of relatedness; everything is connected. Counsellors and other educators can honour these important beliefs by integrating the outdoors and nature into our practice. Offering an alternative therapy method that does not occur indoors, such as in an office, and is not reliant on verbal activity, can be a way to reduce barriers and make therapy more meaningful for students. Research across a variety of fields confirms “the necessity of connection to nature for our health and wellness” (Harper et al., 2019, p.57). Further to this, there have been many nature-based therapeutic practices that have been developed because of the link between human wellness and develop with nature (Naor & Mayess, 2021).

In their book *Nature-Based Therapy* (2019) authors Harper, Rose and Segal outline an approach that identifies nature as an “ideal place, partner and guide in therapeutic practices” (p. 5). They write about the healing power of nature and the belief that combining counselling practice with nature-based therapies can provide many benefits for clients. The authors of *Nature-Based Therapy* (2019), explain that nature should be considered a co-therapist, not just

the backdrop for regular therapy. They include discussions that echo Indigenous worldviews about how we are connected to nature and how partnering with nature can promote healing.

In a school setting, a counsellor may choose to integrate nature-based practices to implement Social Emotional Learning curriculum and offer Indigenous students the opportunity to connect to the land and benefit from being outside. For example, the Flow Learning Model is explained as being beneficial for children aged 8-12 as a way to help them learn to be in the present moment and be less focused on distractions. The Flow Learning Model has different stages that progress from awakening enthusiasm, the focus of attention, direct experience and sharing inspiration (Harper et al., 2019). Being present is a key component of mindfulness. This model encourages students to practice becoming attuned to what they notice around them, to be aware of their senses and experience the present moment. Mindfulness is an important component of many Social Emotional Learning programs focussed on self-regulation. Other Nature-Based therapies may incorporate nature with creativity, art, and story-telling which are integral parts of most Indigenous cultures and easily integrated into Social Emotional Learning curriculum. The emphasis is to offer students a variety of opportunities like art, story, silence, and movement to express themselves and be heard and seen (Harper et al., 2019).

Lastly, there are many benefits of practicing Nature-Based therapy in group settings to nurture well-being. Group work in school counselling is a common model to help connect students with similar needs. Group work with elementary students can be particularly effective when working on self-regulation and social skills. For example, playing nature games that include rules and boundaries provides children with the opportunity to practice self-regulation, flexibility, and conflict resolution (Harper et al., 2019).

Overall, taking children outdoors offers them a chance to learn, move, notice, and express themselves in different ways. Spending time in nature, can be beneficial to many students and it acknowledges the importance of place and connectedness that is integral to Indigenous world views.

Indigenous Literature

When teaching Social Emotional Learning programs at the elementary level, many counsellors and teachers rely on literature to support lessons and discussions. Children's literature is a powerful tool to increase cultural understanding. Books are used to teach moral lessons and to develop a child's capacity to understand the world around them. Most Social Emotional Learning programs include suggested resources such as picture books to accompany the lessons. Books about emotions, families, kindness, and relationships are often suggested. Books by Indigenous authors and with authentic Indigenous themes and language, can be one way to help Indigenous students feel represented in their learning and support the development of cultural understanding. These books often include Indigenous language and artwork which can support positive cultural development.

Indigenous children's literature supports Indigenous children's families' and communities' rights to "revitalize, use, develop and transmit to future generations their histories, languages, oral traditions, philosophies, writing systems and literatures" as detailed in the United Nations Declaration on the Rights of Indigenous Peoples Article 13 [5]. (Peterson & Robinson, 2020, p.1)

Literature with Indigenous themes is easy to find as there are many options available (Appendix B). By choosing these resources, educators have the opportunity to "awaken cultural consciousness, leading to respectful relationships amongst all peoples. In the process, the

literature contributes to the development of positive Indigenous identities and healing” (Peterson & Robinson, 2020, p.12) This aligns with Two-Eyed Seeing, the First People’s Principles of Learning and incorporating Indigenous Worldviews.

Community

In many Indigenous cultures, community needs come before the needs of an individual. The goal of personal development is to better yourself in order to serve and contribute to your community. When reflecting back on the CASEL Framework and Bronfenbrenner’s Ecological models (Figure 3), we see that both include the individual and their interactions with the community around them. Building community is common practice in classrooms and schools and is part of Social Emotional Learning. The goals of many programs include character development, restorative practice, communication, and relationship skills; which all contribute to a thriving community. Social Emotional Learning goals can incorporate Indigenous worldviews about community to meet the needs of Indigenous students. Indigenous teachings on how to behave, live and honour one’s own culture has to be fully understood and lived by the whole community (Toulouse, 2016). For character education to be effective, the whole community needs to be involved: students, parents, staff, and community members.

For a school counsellor, building community also involves collaboration with parents, community agencies, and school district staff. These connections are rooted in trust and the establishment of positive, respectful relationships. When working with Indigenous students, a counsellor needs to initiate and invite a school-family connection and then work to build the relationship based on the family’s wishes. There may also be supports and contacts available from the local nation that the school counsellor will be responsible for accessing and maintaining. Counsellors will often interact with support providers from the Indigenous

community; for example, therapists and support workers that are provided by the Nation who come to team meetings and provide therapy for students outside of school time.

Overall, the discussion of community in relation to Social Emotional education and Indigenous students, needs to be built on relationship. This is in line with trauma-responsive practice and Person-Centred Theory. Connection, and being open to learn *from* community and families is a powerful way to honour Indigenous voices in the work we do with children. In my experience, personal connections and trusting relationships with families and the community are the most powerful and meaningful work we do as we move toward reconciliation.

Conclusions

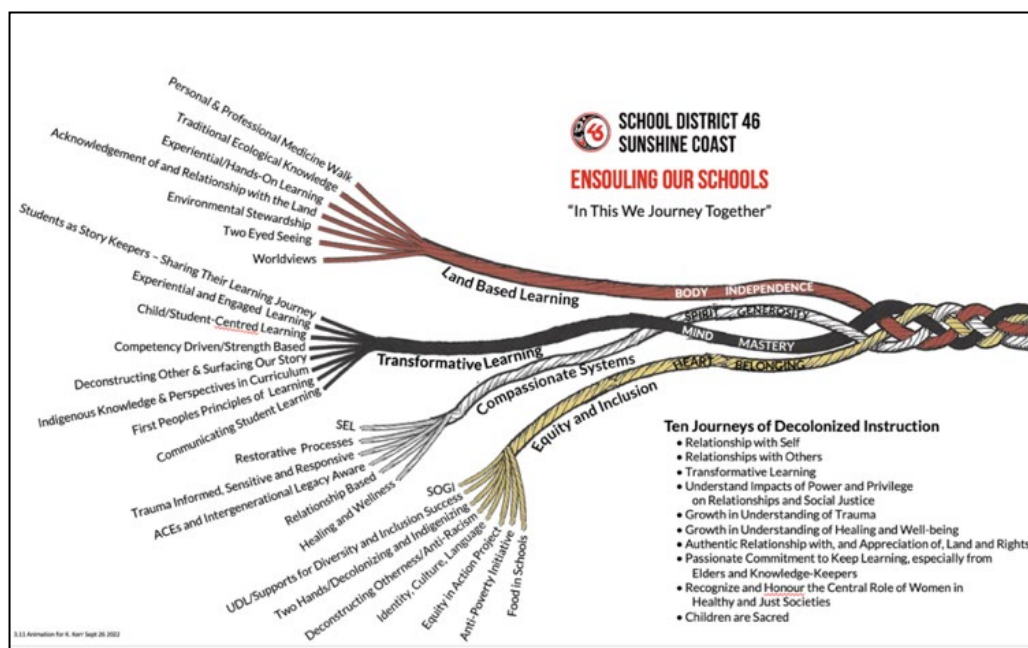
The ideas and suggestions provided here are not an exhaustive list, they are intended to be a starting point for counsellors and educators who want to incorporate Indigenous ways into their practice. Every individual has their own approach, their own strengths, and their own unique areas of expertise. Every school, district, and counselling department, has its own set of protocols, practices and guidelines as well. The intention of this chapter is to stimulate discussion, encourage self-reflection and hopefully initiate further learning.

As I wrote Chapter 3 of this capstone, the image of weaving threads together was constantly in my mind. When I consider how I will incorporate Indigenous ways of knowing, learning, and doing in my counselling practice, I see many threads from my personal and professional beliefs that will come together and create opportunities for growth in myself and my students.

School District #46, where I work, has chosen the book *Ensouling Our Schools* as a cornerstone for our district's philosophy and growth plan moving forward. We have participated in professional development and learning opportunities around the themes in the book. For one

activity we were given 4 threads to weave together, one red, one white, one black and one yellow. Our district created a visual with the 4 coloured threads to represent our learning journey. It is a comprehensive vision of the work we need to do.

Figure 7
Ensouling Our Schools: SD#46



Note. From Kerry Mahlman SD#46 (see note in Appendix C)

<https://sd46.bc.ca/district-information/ensouling-our-schools/>

For this capstone I have attempted to weave together Indigenous Worldviews, Two-Eyed Seeing, First Peoples Principles of Learning, Social Emotional Learning, and Person-Centered Theory. I have seen similarities and connections between all of these threads. I recognize that bringing a variety of ideas together, thinking from multiple viewpoints, valuing relationships, embracing diversity, and prioritizing learning together will be the foundation of how I choose to work with Indigenous and non-Indigenous students in my counselling practice.

The connections and interplay between the concepts I included in my Literature Review were not obvious to me as I began this project; now I cannot see them separate from each other.

Social Emotional Learning was the driving force behind this capstone; I have always valued Social Emotional Learning in my career as an educator. Building relationships with students has consistently been my priority and starting point to help children learn about themselves and the world around them. Now, I feel like I cannot move forward with Social Emotional Learning work without considering Indigenous worldviews. Two-Eyed Seeing will be my guide as I consider the concepts in Social Emotional Learning alongside Indigenous ways. With this new lens, I know that I am open to continuing this learning journey, beginning conversations with colleagues and families, and most importantly embracing the opportunities to learn from and with my students.

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Appendix A: First Peoples Principles of Learning

First Peoples Principles of Learning developed by First Nations Education Steering Committee (fnesc)



FIRST PEOPLES PRINCIPLES OF LEARNING

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

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

Learning involves recognizing the consequences of one's actions.

Learning involves generational roles and responsibilities.

Learning recognizes the role of indigenous knowledge.

Learning is embedded in memory, history, and story.

Learning involves patience and time.

Learning requires exploration of one's identity.

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

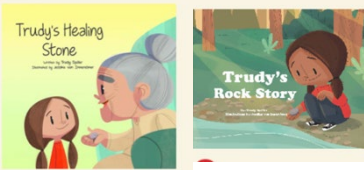
For First Peoples classroom resources visit: www.fnesc.ca


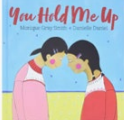




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ENGLISH TERRITORIES

Note. Retrieved from <https://www.fnesc.ca/wp/wpcontent/uploads/2015/09/PUB-LFP-POSTER-Principles-of-Learning-First-Peoples-poster-11x17.pdf>

Appendix B: Children’s Literature for Social Emotional Learning

	<p>The Sharing Circle By: Theresa “Corky” Larsen-Jonasson</p>	<p>When two red foxes have an argument, which breaks apart their community, a gentle buffalo decides to take a braid of sweetgrass to a local elder and asks her to help with a sharing circle for all the animals</p>
	<p>Walking Together By: Elder Albert D. Marshall and Louise Zimanyi</p>	<p>Grounded in Etuaptmumk, also known as Two-Eyed Seeing, the Gift of Multiple Perspectives, and the Mi’kmaq concept of Netukulimk, meaning to protect Mother Earth for the Ancestors, present, and future generations, 'Walking Together' nurtures respectful, reciprocal, responsible relationships with the Land and Water, Plant-life, Animals and Other-Than-Human Beings for the benefit of all. This innovative picture book introduces readers to the concept of Etuaptmumk—or Two-Eyed Seeing in the Mi’kmaq language—as we follow a group of young children connecting to nature as their Teacher.</p>
	<p>The Sharing Circle By: Theresa Meuse</p>	<p>Sharing Circle includes seven children's stories about First Nations culture and spirituality practices. All seven stories, The Eagle Feather, The Dream Catcher, The Sacred Herbs, The Talking Circle, The Medicine Wheel, The Drum, and The Medicine Pouch explore First Nations cultural practices and teach children about Mi’kmaq beliefs and heritage.</p>
	<p>Sometimes I Feel Like a Fox and Sometimes I feel Like a River By: Danielle Daniel</p>	<p>Children's love for animals and disguise come together in this introduction to the Anishinaabe tradition of totem animals. Young children explain why they identify with different creatures such as a deer, beaver or moose. Danielle Daniel explains the importance of totem animals in Anishinaabe culture and how they can also act as animal guides for young children seeking to understand themselves and others. In each of twelve short poems, a child tells us how or why they feel like the sun, a river, a mountain, a cloud, the rain, a forest and more. A mindfulness activity-A Mindful Walk or Roll-invites young readers to use their senses to experience their surroundings to the fullest. Includes a brief author’s note that highlights our connections to the natural world.</p>
	<p>Feelings with Tuktu and Friends By: Nadia Sammurtok</p>	<p>In this interactive book, children follow along as the animal characters experience different emotions, such as sad, happy, scared, and excited. As they go through the book, children are encouraged to talk about the feelings and practise making faces that express them. Bilingual Inuktitut/English</p>
	<p>Trudy’ Healing Stone and Trudy’s Rock Story By: Trudy Spiller</p>	<p>Everyone gets sad, angry, frustrated, and disappointed. Difficult emotions are a natural part of life. In Trudy's Healing Stone, Trudy Spiller shares a special teaching about a practice that anyone can use to help them process their feelings with the help of Mother Earth. A timeless story that will help students and children connect with Nature. When a young girl from the Gitksan Nation argues with her brother, she remembers the teachings of her grandmother and goes in search of a stone to share her feelings with. This engaging Indigenous story teaches children that it is okay to have feelings and shows them how to process and release negative thoughts.</p>
	<p>How Am I Feeling- Nunavummi Reading Series By: Inhabit Education</p>	<p>This illustrated book teaches simple words that describe emotions using animal characters from the Nunavummi Emotional Literacy series. The series is a Nunavut- developed series that supports literacy learning while teaching readers about the people, traditions, and environment of the Canadian Arctic.</p>

	<p>When We Are Kind</p> <p>By: Monique Gray Smith</p>	<p>When We Are Kind celebrates simple acts of everyday kindness and encourages children to explore how they feel when they initiate and receive acts of kindness in their lives. Celebrated author Monique Gray Smith has written many books on the topics of resilience and reconciliation and communicates an important message through carefully chosen words for readers of all ages.</p>
	<p>You Hold Me Up</p> <p>By: Monique Gray Smith</p>	<p>An evocative picture book intended to foster reconciliation among children and encourage them to show each other love and support.</p>
	<p>Beautiful You, Beautiful Me</p> <p>By: Tasha Spillet-Sumner</p>	<p>A child who looks different from her mother finds beauty and belonging. A story about a multi-racial child navigating identity and belonging. Written from the author's own experiences as an Afro-Indigenous girl.</p>
	<p>Be A Good Ancestor</p> <p>By: Leona Prince, Gabrielle Prince</p>	<p>Be a good Ancestor with your thoughts. Thoughts become ideas. Ideas become actions. Actions become movements. Movements become change. Rooted in Indigenous teachings, this stunning picture book encourages readers of all ages to consider the ways in which they live in connection to the world around them and to think deeply about their behaviors. Addressing environmental issues, animal welfare, self-esteem and self-respect, and the importance of community, the authors deliver a poignant and universal message in an accessible way: Be a good ancestor to the world around you.</p>
	<p>Sometimes I Feel</p> <p>Tundra Series</p> <p>By: Amiel Sandland</p>	<p>Nunavummi Early Learning and Child Care (ELCC) Emotional Literacy Series. These books feature thoughtful, engaging stories that teach preschool-aged children to identify and regulate their emotions in healthy ways</p>
	<p>A Big Mistake?</p> <p>By: Richelle Lovegrove</p>	<p>A Big Mistake? is a picture book by Richelle Lovegrove for Manitoba First Nation Education Resource Centre. With illustrations by Amber Green the book explores friendship, gifts, and generosity.</p>

Websites for Literature: <https://www.strongnations.com/> <https://goodminds.com/>

<https://www.ourspiritssoar.com/children-s-literature>

<https://www.moniquegraysmith.com/>

Appendix C: Resources for Educators

Circle Forward: Building A Restorative School Community by Carolyn Boyes-Watson and Kay Pranis <https://livingjusticepress.directfrompublisher.com/catalog/book/circle-forward-revised-october-2020>

Circle Forward is a resource guide designed to help teachers, administrators, students, and parents incorporate the practice of a Circle in the everyday life of the school community. The book includes topics, examples and guides that are easily accessible.

Wayi Wah! Indigenous Pedagogies An Act for Reconciliation and Anti-Racist Education by Jo Chrona <https://www.portageandmainpress.com/Books/W/Wayi-Wah!-Indigenous-Pedagogies>

Jo Chrona encourages readers to acknowledge and challenge assumptions, reflect on their own experiences and envision a more equitable education system for all. Each chapter includes: Reflection questions, suggestions for taking action, recommended resources, personal reflections and voices of non-Indigenous educators sharing their experiences.

Ensouling Our Schools A Universally Designed Framework for Mental Health, Well-Being, and Reconciliation by Jennifer Katz and Kevin Lamoureux <https://www.portageandmainpress.com/Books/E/Ensouling-Our-Schools>

A universally designed framework for creating schools that promote mental, spiritual, and emotional health while developing intellectual thought and critical analysis. Chapters 7 & 8 have multiple activities and lessons that support Social Emotional Learning curriculum. The Appendices include resources, and information on the brain and mental health.

Note: Kerry Mahlman District Principal, Indigenous Learning SD#46 Sunshine Coast.

Explanation of Figure 10 *Ensouling Our Schools*:

I created the visual to help visualize the Ensouling Our Schools work in the district. The four colour (four directions of the Medicine Wheel) braid is of course based on the graphics used in the Ensouling Our Souls book – the strength is in the braiding together of all we do. I unraveled the four strands of the braid to help illustrate what the braid is made of - and then named each strand for both Martin Brokenleg’s Circle of Courage directions (Independence, Generosity, Mastery and Belonging) as well as the more common Medicine Wheel directions (Body, Spirit, Mind, Heart). Further along the strand are four major concepts that represent the big ideas our district is putting focus on (professional and student learning environment) : Land Based Learning, Transformative Learning, Compassionate Systems and Equity and Inclusion. I then unwound each strand into threads – to symbolize that each of our big ideas is made up of smaller threads of professional and student learning. One one version of the graphic, I left a thread unnamed on each strand – to represent the other work that teachers are doing to create learning environments in their classrooms and schools. The Ten Journeys of Decolonized Instruction are from one of Kevin Lamoureux’ Pro-D presentations to SD46.

All of this graphic work was done at the request of and with the support of the Ensouling Our Schools working group – who dialogue about and plan the professional development contributions to that concept (Lamoureux, Katz, Gray Smith, and Chrona – so far).