

EDCI 371: PRESENTATION

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Presentation Ideas:

1. Author and article introduction
 - a. Have any of you heard of her?
 - b. What can you tell me about her
2. Jigsaw dichotomy: Covering the entire project
 - a. Cut the class into 5 groups: Each group covers one section of the article. In a jigsaw arrangement, students work as a group to discover information, investigate points of view or develop possible solutions to a problem from a specific point of view. They then each explain the outcome of their work to a different set of students. This strategy effectively allows students to become expert in one aspect of an issue and then exposes them to the views of several other expert groups.
 - b. The group then formulates a question about their discussion, and shares it with the class.
3. Discussion questions
 - a. “Cognitive Imperialism is a form of cognitive manipulation used to discredit other knowledge bases and values and seeks to validate one source of knowledge and empower it through public education. It has been the means by which the rich diversity of peoples have been denied inclusion in public education while only a privileged group have defined themselves as inclusive, normative and ideal” (Battiste, 1998, 10-11). Battiste injects Freire’s pedagogical notion of oppression directly into the classrooms of our public schools. Related to this article, yet in your own words, describe cognitive imperialism.

WOLF TEACHES US:

- Wolf is a great teacher and is here to help you adapt to change as she adapts to her environment, embracing the coming seasons and the availability of food
- She accepts reality as she sees it and teaches us to see truth through her eyes
- From birth wolf is forever transforming as she meets the experiences of her world, embracing the changes and the lessons they bring. She shows us the value in transformation
- Intuition and to trust our decisions
- To accept the dark side of ourselves
- Aligned with the moon energies she teaches us to honour the feminine qualities within ourselves

- b. “‘Postcolonial’ is not a time after colonialism, but rather for me it represents more an aspiration, a hope, not yet achieved” (Battiste, 1998, 1). Why does Battiste believe that we our society is still in a state of colonialism, and how does that reflect in our education system?
- c. “Without a doubt, many educators are seeking the means of effecting positive change to these questions. From New Zealand have come some international examples of inspiration where the Maori have transformed education, through directly effecting the active politicization of the parents in the education of their children. This created the Ko Hungeo Reo language nests and later the Kura Kaupapa Maori schools. Without taking the comparison too far, however, it is important to note that the comparative example of the education of the Maori and the context of education in Canada is different from the boarding schools in New Zealand which used Maori language and educated them in the British model” (Battiste, 1998, 9). Referring to this quote, what is Battiste saying about our education system? Why is this section in the article included?
- d. “New and on-going allies to this work have provided important work in antiracist, anti-oppressive emancipatory education. This journey cannot be achieved by Indigenous peoples alone but has to be collective collaborative work as SSHRC (Social Sciences and Humanities Research Council) has come to understand in their more recent initiatives. These collaborations should also draw from the rich but neglected knowledge that is already available. This transformation does not come easily, as many Indigenous people recognize the damage that many researchers have inflicted on them and resist research that is appropriative and not beneficial to them” (Battiste, 1998, 9). What is the “neglected knowledge” that Battiste is referring to?
- e. “However, educators have not kept pace with First Nations, with the Federal Government, with the Courts, and with International law. As a result, very little of these developments has entered into the educational enterprise, but remains stagnant at providing cultural knowledge, a diet of ‘bannock, beads and feathers’ that do little to educate or empower First Nations children, much less educate the general public of the laws that regulate relations with the First Peoples of Canada” (Battiste, 1998, 14). What can educators do to empower Aboriginal ways of Knowing?

4. Go through the 5 group questions.

5. Pose a question to the class: "What are the fallacies and shortcomings of this article?"
Discuss.

a. “Cognitive Imperialism is a form of cognitive manipulation used to discredit other knowledge bases and values and seeks to validate one source of knowledge and empower it through public education. It has been the means by which the rich diversity of peoples have been denied inclusion in public education while only a privileged group have defined themselves as inclusive, normative and ideal” (Battiste, 1998, 10-11).

In your own words AND related to this article, **describe cognitive imperialism**, and specifically, **how do you or Battiste see it used in the educational system?**

- ❖ Oppression
- ❖ Very objective and non-personal – looks objects and things rather than at the people and how THEY define themselves
- ❖ Museum effect – observing a culture but not engaging with it (either dead, in the past, or “unavailable)
- ❖ Teaching *about* Aboriginal ways of life and knowledge rather than being *absorbed into* Aboriginal ways of life and *then* teaching

b. “‘Postcolonial’ is not a time after colonialism, but rather for me it represents more an aspiration, a hope, not yet achieved” (Battiste, 1998, 1).

Why does Battiste believe that our society is still in a state of colonialism, and how does that reflect in our education system?

- ❖ We still have a very paternal role in “guiding and helping” them
- ❖ Eurocentric texts / curriculum
- ❖ Not incorporated into all aspects – only a single subject
- ❖ Need to look back *before* colonial time period – the Aboriginals do not define themselves within this period
- ❖ We still teach *about* – we don’t *include* Aboriginal ways and value *into* our teaching

c. “Without a doubt, many educators are seeking the means of effecting positive change to these questions. From New Zealand have come some international examples of inspiration where the Maori have transformed education, through directly effecting the active politicization of the parents in the education of their children. This created the Ko Hungeo Reo language nests and later the Kura Kaupapa Maori schools. Without taking the comparison too far, however, it is important to note that the comparative example of the education of the Maori and the context of education in Canada is different from the boarding schools in New Zealand which used Maori language and educated them in the British model” (Battiste, 1998, 9).

Referring to this quote, **what is Battiste saying about our education system? Why is this section in the article included?**

- ❖ Our system has not included the voices of the Aboriginals for far too long
- ❖ The voice of change needs to be unpaternalistic – it needs to come from the Aboriginal people directing change
- ❖ Often, “research” that we have comes from a Eurocentric worldview – this is inadequate to create appropriate change or to determine what is important to Aboriginal culture

d. “New and on-going allies to this work have provided important work in antiracist, anti-oppressive emancipatory education. This journey cannot be achieved by Indigenous peoples alone but has to be collective collaborative work as SSHRC (Social Sciences and Humanities Research Council) has come to understand in their more recent initiatives. These collaborations should also draw from the rich but neglected knowledge that is already available. This transformation does not come easily, as many Indigenous people recognize the damage that many researchers have inflicted on them and resist research that is appropriative and not beneficial to them” (Battiste, 1998, 9).

What is the “neglected knowledge” that Battiste is referring to? How can it be used?

- ❖ It’s about what defines them as people – it’s not about what has been done to them
- ❖ Culture, traditions, ways of raising children
- ❖ Positive ways of learning and teaching about them (non-colonialization times and forward)

e. “However, educators have not kept pace with First Nations, with the Federal Government, with the Courts, and with International law. As a result, very little of these developments has entered into the educational enterprise, but remains stagnant at providing cultural knowledge, a diet of ‘bannock, beads and feathers’ that do little to educate or empower First Nations children, much less educate the general public of the laws that regulate relations with the First Peoples of Canada” (Battiste, 1998, 14).

What can educators do to empower Aboriginal ways of Knowing?

- ❖ Individual education and thoughtfulness – incorporating Aboriginal ways of life and knowledge into our own schema
- ❖ Moving beyond tokenism – finding out what is important and believing it is – then incorporating it into our own lives
- ❖ Not teaching about, but teaching *through*