BRINGING TRADITION HOME:
Aboriginal Parenting in Today’s World
- Facilitator’s Guide
The BC Aboriginal Child Care Society, a provincial Aboriginal non-profit organisation, is dedicated to supporting Aboriginal early childhood development and care (ECDC) programs and services in British Columbia. Our services are provided to Aboriginal children, families and communities in rural, remote and urban/off-reserve communities. Our work includes advocacy, partnerships, annual professional development conference, research, the development and sharing of culture reinforcing early childhood development and care tools and management of two urban Aboriginal Head Start Programs.
Our Contributors / Giving Thanks

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About the cover:
“This painting is about our grandparents, parents, and the people who teach us about life. They are the ones who hold the traditions of our people. They will bring it back to us.” Jerry Whitehead

Public Health Agency of Canada  Agence de la santé publique du Canada

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INTRODUCTION

“Grandson, children are the purpose of life. We were once children and someone took care of us, and now it is our time to care.”

— Eddie Belevue, Cree Elder

Parenting Between Two Worlds

When Elders talk about understanding Aboriginal culture, they always tell us it is most important to learn about values, beliefs, ceremonies and the language of our people. We need to understand where we came from, who we are now, what we need to be in the future. This helps us to achieve the balance necessary to have a good life.

Traditional Aboriginal parenting refers to ways of raising children that have changed little over time. Traditional parenting practices emerge from the culture of a group of people who share history, blood lines, knowledge of territory and values, and who want to pass these values on to their children.

Children have always been at the centre of the circle of life, the centre of the circle of caring among Aboriginal people across Canada. Children do not belong to parents; each child is a unique gift from the creator to be cherished, protected and nurtured into beings respectful of all living things.

The aim of Bringing Tradition Home is to present traditional values and cultural practices to help parents, grandparents and other family caregivers to raise healthy children in today's urban Canadian context. We believe that healthy children with involved parents lead to healthy communities. While there are many differences among Nations, there are some universal values, beliefs and practices that the program builds upon, such as story-telling, the spiritual connection to child-rearing, and the involvement of the extended family.

The concept of living in two worlds is a thread that runs throughout the program as this is the reality of urban Aboriginal parents. Their challenge is to balance two different world views:

- an Aboriginal world view that stresses reverence for the spiritual, physical, emotional and mental connections with ancestors, future generations, nature and the interconnectedness of all things


2. In this guide, the term Aboriginal refers to First Nations, Inuit and Métis.
Introduction

- a Western view that emphasizes individuality, reliance on experts, a future orientation, and the nuclear family

It is important to note that there is no “right way” to look at the world and the goal of this program is not to value one view over another. Both are real and therefore need to be acknowledged and recognized for the benefits inherent in each.

“When you have that gift of balance, you know you can walk in the White man’s world and you can succeed but you also have your foundation; you have your values, your traditions, your beliefs, and your customs.”

Quinton Crowshoe

Learning Outcomes for the Program
Through the 9 gatherings of Bringing Tradition Home, it is expected that participants will be able to:

- Demonstrate increased knowledge of traditional Aboriginal parenting practices
- Demonstrate awareness of healthy child development stages
- Use positive parenting practices confidently
- Experience a stronger connection to their culture and heritage
- Parent in ways that support the well-being of their children and their families
- Build positive relationships with other people in the community

Requirements of the Program
Bringing Tradition Home requires the following ‘basics’ to be in place:

- A facilitator with a strong background in early childhood development, parenting, and Aboriginal culture
- If possible, an assistant to help in facilitating, note-taking, organizing, greeting knowledge keepers, etc. It is possible to run the program without an assistant, but much more difficult.
- A child care worker to care for the children
- A space with a room large enough to contain a circle of participants and at least one table; kitchen and dining facilities; child care space
- Knowledge keepers in your community who are willing to share their wisdom. These may be different each time, or may be one or two people who alternate
- A budget to cover expenses of food (snacks and lunch, graduating feast) and salaries or honoraria for the people listed above. Also, assistance with transportation (bus tickets, bus and driver) might be required

Overview of Gatherings in Bringing Tradition Home
The program has been developed based on the traditional values from the Seven Sacred Teachings of the Ojibway and the work of Brendtro, Brokenleg and Van Bockern (Reclaiming Youth at Risk, The Circle of Courage). Each of the nine gatherings focuses on a value and related parenting issues. A knowledge keeper from the community plays an integral role in sharing local knowledge and cultural traditions on the topic of raising of children. The program can be supplemented by audio visual materials and children’s literature, many of which are suggested in the resources section of this guide. Each gathering consists of approximately three hours of instruction and allows time for breaks and a meal. Child minding and transportation are important supports to encourage parent attendance.

### Overview of Gatherings in Bringing Tradition Home

<table>
<thead>
<tr>
<th>Gathering 1</th>
<th>Gathering 2</th>
<th>Gathering 3</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Respect</strong></td>
<td><strong>Belonging</strong></td>
<td><strong>Love</strong></td>
</tr>
<tr>
<td><em>a feeling or attitude of admiration and deference toward somebody or something</em></td>
<td><em>the state of being accepted and comfortable in a place or group</em></td>
<td><em>tender affection, a passionate feeling of desire or something that elicits deep interest and enthusiasm</em></td>
</tr>
</tbody>
</table>

We consider the importance of Aboriginal values as a basis for parenting. We practice respect for each other (developing a group agreement) and for our children, as we look, listen, and learn from them.

We explore the concept of “All My Relations”, and examine how our children experience belonging when they are connected to their culture through tradition, Elder teachings and voices of Aboriginal parents.

We examine attachment and bonding, gender and social roles, parenting styles, and keeping children safe physically, emotionally, spiritually and mentally.

### Learning Objectives – Participants are able to:

- Explain the importance of Aboriginal values as a foundation for parenting
- Describe the tradition of respect in Aboriginal child rearing
- Describe the role of respect in their own child rearing practices
- Describe the concept of interconnectedness through “All My Relations”
- Explain the importance of cultural connectedness in helping Aboriginal children feel a secure sense of belonging
- Explain the importance of child attachment
- List important child safety issues and explain their importance
- Describe different parenting styles and identify their own

### Knowledge Keeper Topics

The knowledge keeper will speak about respecting ourselves, our children, in our relationships with other adults, our Elders and teachers, other parents, our communities, our traditions and our land.

The knowledge keeper will introduce participants to traditional parenting values—for example, communal and shared adult responsibility for children; the importance of tone of voice; the meaning of ‘All my relations.’

The knowledge keeper will speak about the importance of attachment from a traditional point of view. Traditionally an Aboriginal child developed attachment to many adults. We teach our children what we believe in because we love them and want the best for them.
## Overview of Gatherings in *Bringing Tradition Home*

<table>
<thead>
<tr>
<th>Gathering 4</th>
<th>Gathering 5</th>
<th>Gathering 6</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Honouring</strong></td>
<td><strong>Humility</strong></td>
<td><strong>Courage</strong></td>
</tr>
<tr>
<td>understanding and valuing the stages our children go through as they develop</td>
<td>acknowledging that we have much to learn from mother earth, each other and our children, and that leaders are servants of the community</td>
<td>the quality of mind or spirit that enables a person to face difficulty, danger, pain, etc., in spite of fear</td>
</tr>
<tr>
<td>We examine the stages of child development including how their brains develop. We explore ways of communicating effectively with our children.</td>
<td>We explore the traditional ways that children learn to self-regulate, and the importance of play.</td>
<td>We examine the impact of colonialism on parenting skills among Aboriginal people, and the importance of caring for ourselves.</td>
</tr>
</tbody>
</table>

### Learning Objectives – Participants are able to:

- Describe some Aboriginal ways to mark the milestones of a child’s development
- Demonstrate an understanding of healthy child development
- Explain the use of verbal and non-verbal messages in their interactions with children
- Describe the traditional use of discipline and its role in developing self-regulation
- Demonstrate an increased awareness of themselves as role models to their children
- Explain the importance of play in child development
- Explain the continuing impact of colonial history on Aboriginal communities
- Describe methods of anger-management
- Define personal boundaries and describe their importance
- List ways of taking care of themselves

### Knowledge Keeper Topics

- The knowledge keeper will speak about children as gifts from the Creator, and about the importance of traditional birth and childhood rituals in marking different milestones in a child’s life. He or she may speak about the Medicine Wheel.
- The knowledge keeper will discuss traditional ways of teaching children: storytelling, demonstrating skills, praise, learning responsibility through play.
- The knowledge keeper may speak about personal experience of colonialism and its impacts if this fits. Other topics may include: traditional ways of coping with loss; how family and community support helps young parents learn new parenting skills; the importance of ceremony and protocols for connecting with one’s culture and traditions.
### Overview of Gatherings in *Bringing Tradition Home*

<table>
<thead>
<tr>
<th>Gathering 7</th>
<th>Gathering 8</th>
<th>Gathering 9</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Wisdom</strong></td>
<td><strong>Generosity</strong></td>
<td><strong>Celebration</strong></td>
</tr>
<tr>
<td>The ability to discern or judge what is true, right, or lasting</td>
<td>Liberality in giving or willingness to give</td>
<td>We share a feast and celebrate who we are and what we have accomplished.</td>
</tr>
<tr>
<td>We analyze the role of resiliency in the health of our people, communities, and our children, and explore the role of parents in advocating for the rights of their children.</td>
<td>We learn about nutrition and traditional foods, and plan our final graduation feast.</td>
<td></td>
</tr>
</tbody>
</table>

### Learning Objectives – Participants are able to:

<table>
<thead>
<tr>
<th>Gathering 7</th>
<th>Gathering 8</th>
</tr>
</thead>
<tbody>
<tr>
<td>• List the protective factors that lead to increased resiliency</td>
<td>• Explain the importance of generosity in Aboriginal culture</td>
</tr>
<tr>
<td>• Explain the connection between strong cultural attachment and resiliency</td>
<td>• Demonstrate an understanding of healthy nutrition</td>
</tr>
<tr>
<td>• Explain the role of advocacy in protecting the rights of children</td>
<td>• Organize an event</td>
</tr>
</tbody>
</table>

### Knowledge Keeper Topics

<table>
<thead>
<tr>
<th>Gathering 7</th>
<th>Gathering 8</th>
</tr>
</thead>
<tbody>
<tr>
<td>The knowledge keeper will speak about cultural resiliency: how we have maintained our cultural ways and languages despite colonization, using cultural practices to build and strengthen our families. He or she may also talk about loss and how mistrust of government has led us to return to our culture and develop our own resources.</td>
<td>The knowledge keeper will speak about generosity—a key value for Aboriginal people. Other discussion will include traditional foods of the community and some rituals that went with hunting, fishing (e.g. honouring the first salmon), gathering and preserving foods and medicines. He or she will discuss the protocol of feasts.</td>
</tr>
</tbody>
</table>
Elders and Knowledge Keepers

The strength of the Bringing Tradition Home program depends upon sharing information from the local cultural knowledge and traditions. It is very important for the facilitator(s) to find healthy Elders or knowledge keepers who will assist in the teaching of traditional values by speaking with the parents and providing role models.

Knowledge keepers are people of any age who are very familiar with their culture and traditions and are able to share their information with others in a good way. For example, they may know about traditional foods and medicines, ceremonies, drumming and singing, or other activities important to the community. The following information from the Aboriginal Healing Foundation may help with selection:

An Elder is described as: “someone who is considered exceptionally wise in the ways of their culture and the teachings of the Great Spirit. They are recognized for their wisdom, their stability, their humour and their ability to know what is appropriate in a particular situation. The community looks to them for guidance and sound judgment. They are known to share the fruits of their labours and experience with others in the community” (Aboriginal Healing Foundation, 2001, p.4).

An Elder or Knowledge Keeper will have many of the following qualities:

1. is a positive role model for Aboriginal people and is physically, emotionally, mentally and spiritually healthy;
2. able to bring traditional values and teachings into contemporary urban life and living in a practical way;
3. walks his or her talk, i.e., lives a healthy lifestyle and treats his or her family, spouse, children, parents, Elders and other traditional healers in a respectful and caring manner;
4. provides help when asked;
5. and, is committed to a lifetime of learning.

These qualities show us that an Elder or Knowledge Keeper is a special person who has worked very hard to learn a lot about themselves and how to develop caring relationships with others; is knowledgeable about their people’s beliefs and traditions; and is passionate about the future of their people.

Ways to involve Knowledge Keepers

Each of the first 8 gatherings has a scheduled time for a presentation by a knowledge keeper. It’s important to orient the knowledge keeper, in advance of the gathering, to the topic of the gathering, and to what you hope they will discuss in their presentation. Make a copy of the Overview of Gatherings in Bringing Tradition Home, in Appendix A, for each of your invited knowledge keepers, and spend some time discussing their topic with them, so that they feel comfortable that they understand the focus of the gathering.

The knowledge keeper might be willing to be involved in other ways that will enrich the gathering. Are they able to stay for the rest of the gathering and be involved in the discussions? Can they say a closing prayer, or sing a closing song? Some knowledge keepers may have drums they could bring to play at various times throughout the gathering, and to send participants off. Check out the possibilities as you discuss with your knowledge keepers how they would like to be involved.

Note: Special Guest for Gathering 8 – Gathering 8 requires a dietician or nutritionist, with knowledge of traditional foods, to speak about the traditional foods that might be prepared for the graduation feast. Plan to invite this speaker well ahead.

Being a Facilitator

To be an effective facilitator of this program, you need to be a combination guide, role model, reflective listener, teacher and leader. Participants arrive with a variety of skills and experience and an expectation that they will receive something of value to them – skills, knowledge, insight, and tools. They also arrive with (often unconscious) fears that they will be bored, embarrassed or exposed in some way. It is your job to create a comfortable learning environment that is welcoming, positive and engaging, and to help them learn from the material, from the traditional knowledge presented by the Elder, and from the experience, knowledge and wisdom that each of them brings as a parent. Self-reflection plays an important role in this program, and it’s important for you to give parents – who come with a variety of experiences, both positive and negative – support for their strengths, and help in examining themselves and their parenting styles.

Qualities of an effective facilitator

• Accepting – non-judgmental
• Active listener – speaker feels heard and listened to
• Approachable – people want to talk or listen to you
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• Clear communicator – adjusts language to speak to her audience
• Enthusiastic for subject – conveys passion for information
• Flexible – able to accommodate changes as needed
• Engaging presenter – easy to listen to
• Knowledgeable – knows about community services and about the topics being presented
• Life-long learner – demonstrates that facilitators learn from participants as well as the other way around
• Organized – uses allocated time and materials to best advantage
• Positive – helps participants become aware of their strengths
• Problem-solving – seeks creative solutions
• Reflective – encourages parents to reflect on their experience
• Has a sense of humour

Responsibilities and Tasks

• Invest time and effort to learn and practice the workshop content
• Thoroughly prepare to deliver the workshops
• Make sure that participants’ needs for food, transportation, and childcare are met
• Summarize participant feedback and profile based on registration and completes the evaluation according to AHS program procedures.

The challenge and the reward to you, the facilitator, is knowing that you have enhanced the knowledge and brought out the confidence of parents to be the best parents they can be.

Planning Ahead

A key component to delivering a successful program is planning well ahead to make sure that you have all the resources that you need. Make sure you have all the key areas covered:

✓ Dates and times - firm up
✓ Location – you need a room large enough for your circle of participants, a child care facility, a kitchen and dining room
✓ Equipment – flipchart, TV, DVD player, laptop computer, projector, screen, comfortable char for Elder/Knowledge Keeper, 3-hole punch
✓ Resources – children’s books to go with each gathering (look at the ‘Preparation’ section for each gathering); pow-wow or other music to play during the lunch break; audio-visual resources:
Introduction

- **Messages from the Heart** – This has been sent to you with this Facilitator’s package.
- **Fatherhood: Indigenous Men’s Journeys** – Available for loan through BCACCS if you are a member ([www.ace-society.bc.ca](http://www.ace-society.bc.ca)). Available to buy through ECDIP ([www.ecdip.org](http://www.ecdip.org))

- **Materials** – binders and supply of looseleaf paper for each participant, nametags, scissors, flipchart paper, masking tape, lots of markers, felt pens, construction paper, blank certificate forms. In addition, a few of the gatherings require special supplies, such as natural materials, sections of wood or card, etc. Check your instructions for each gathering well ahead.

- **Invitations/Orientation** – Invite: Elders/Knowledge Keepers for each gathering, Gathering 8 nutrition speaker. Make sure you spend time well ahead orienting them on what you would like them to do and to speak about. Make copies of the Overview of Gatherings in Appendix A to give them.

- **Participant Logistics** – transportation (e.g., bus pick-up, transit tickets, car-pooling), food arrangements (lunches and snacks), child care arrangements

- **Registration** – form, process for accepting registrations

- **Promotion** – flyer, local media resources, networking with other community organizations

- **Budget** – making sure your budget is worked out (see ‘Budget Form’ in Appendix E.)

**Using this Guide**

The *Bringing Tradition Home* Facilitator’s Guide is a tool to support you to reach parents, grandparents or other caregivers raising Aboriginal children under 6 years old. This guide is designed to be used with other Aboriginal Head Start resources, such as:

- *Building Partnerships with Parents and Families in Head Start Programs*, by E. Loring-Kuhanga, 2005

The program allows for the involvement of children with the parents during the meal time. We encourage facilitators to support the participant families to practice what they are learning in the program and to use the traditional way of teaching children by looking (observing), listening, and learning from their children.

Each gathering ends with a take-home task to reflect on a teaching from the day. The following gathering begins with a return to this reflection, which also acts as a review of a part of the previous workshop.
Each of the 8 content-gatherings is organized in the following sections:

- **Agenda** with suggested times – personalize by putting in your own start-times
- **Want to learn more?** – list of related websites (listed behind the Agenda)
- **Learning Objectives** – what participants are expected to learn
- **Materials** – what you will need during the gathering
- **Preparation** – what you need to do to get ready. This section includes a list of children’s literature that supports the theme of the gathering
- **Process** – a step-by-step way of presenting the material, with some suggested alternatives. We suggest you use the wide margin to personalize this.
- **Parent Handouts** – information they can put in their binders
- **Facilitator readings** – additional background information for the facilitator. You may decide to make copies and share some of these with participants, if it seems appropriate.

In addition, you will find in the Appendices at the back a number of useful resources:

- Overview of Gatherings
- Glossary
- Resources List
- Evaluation Form
- Budget Form

**Adapting the Program to the Needs of Your Community**

The workshops are meant to be adapted where needed to be inclusive of the diverse Aboriginal communities from coast to coast. They can be delivered in half-day single workshops in the morning or afternoon depending on your community of parents. Facilitators are also encouraged to adapt the material to their region. Feel free to substitute an activity that you think would be more relevant to your community than the one written up in the guide. The guide is intended to be just that – a guide – to help you effectively explore Aboriginal parenting with your group of parents and caregivers.

**Facilitation Tips**

Here are a few tips to help you present workshops that are engaging, effective, reflective and fun.

- **Prepare!** - The more familiar you are with the technical equipment, the workshop content and the learning objectives; the easier and more pleasant the experience. Always check that you have all materials and test the equipment at least ½ hour prior to the start of the workshop. If you are uncomfortable operating a laptop, projector or DVD...
player ask a colleague to be available to assist if difficulties arise. Finally, try to delegate tasks when preparing and during the workshop – this gives others an opportunity to learn and reduces the stress on you, the facilitator.

- **Use what you know** – Aboriginal Head Start staff are often child educators and can bring this experience to working with adults. There are many aspects of effective learning for adults that are similar to that of children, i.e. creating a supportive learning environment; using diverse approaches to appeal to individual learning styles.

- **Start where people are** – Your participants arrive with a whole basketful of experiences of parenting and being parented. Before you start presenting, make sure you allow some time for them to share what they already know. Brainstorming and group discussion are good ways to promote this kind of sharing. And when we use stories to teach, the listener is able to relate thoughts, feelings or memories to the image or feeling conjured by the story. Don't be afraid to share your own stories; this will give participants enough confidence to share theirs.

- **Use a range of activities** – Different people have different learning styles (make sure you read the ‘Aboriginal Learning Styles’ section below). The gatherings are designed to include brainstorming, discussion, audio-visual presentations, hands-on activities. Once you get to know your group and their learning styles, you may think of other activities, too.

- **Encourage reflection** – One of the most important goals for the facilitator is to help parents be aware of themselves, recognize feelings of sadness, loss and anger and to develop an image of the parent they want to be. **Knowing yourself is the best parenting skill.** Whenever possible, encourage participants to connect what they have just learned to their own parenting practice. Questions are a useful technique to encourage both participation and activation of thought about the teachings.

When preparing for your workshop write questions in your notes related to the topic that you could use to reinforce the teaching. For example, asking what they want their children to know about the value of respect, will move the thought process beyond brainstorming to something more meaningful for participants.

- **Encourage equal time** – What do you do if you have a ‘dominator’ in your group, who takes up 90% of the talking time? Some good techniques to try:
  - Use a talking stick, stone or feather. Only the person talking may speak. If necessary, use a time limit.
  - Do a round – Go around the circle, inviting each person to speak if they wish
(don’t pressure anyone who doesn’t want to speak).

º Ask the dominator to take notes on the board.
º If all else fails, talk privately to the dominator, explaining that you need to provide time for the shyer members of the group, and asking for their help.

• **Keep the energy up** – You will find that after the group has sat for an hour, energy starts to wane, and you need to get everyone up and moving to get the energy level up. Be observant; notice when participants start to fade, and use a quick energizer activity to get them going again. This can be anything from “Alright, everyone stand up, stretch, and touch your toes 5 times,” to something more elaborate. Here are 2 websites packed with good energizer ideas:
  - Washington Activity Coordinators Association: [www.wacaonline.org/resources_energizers.html](http://www.wacaonline.org/resources_energizers.html)

### Aboriginal Learning Styles

One of the traditional teachings of Aboriginal people is that the person is made up of four parts: the spirit, the heart (or emotion), the mind, and the body. These four parts help the person to see, feel, know, and do. In a holistic learning process, the person is encouraged to develop him/herself as a whole person, which means working on all four parts of the self and maintaining a balance so that one or two parts are not over- or under-developed. To begin the process, the person needs to work first within herself, and then her work on her relationships and interactions with others in the circle of her life will follow more naturally.

In a holistic learning process an adult must understand the concept of life-long learning: Our learning doesn’t stop when we leave school; we continue to learn new things for the rest of our lives.

The Aboriginal cycle of learning often begins in the spiritual quadrant where one becomes aware of one’s needs in relation to self, family, communities, and finally one’s place in the greater universe. The second part of the cycle is within the emotional quadrant where the awareness of needs may cause a person to struggle with feelings and emotions. This struggle happens when there are contradictions to assumptions, beliefs, and attitudes that were learned earlier in life. As the person works toward a resolution of the contradictions, she moves into the third stage. This is the mind stage in which she is able to build upon her newly-acquired
knowledge to construct new patterns and gain more positive views of living. As the person integrates new knowledge and beliefs into her life she finds a new sense of self. She is then able to maintain the more positive patterns she has learned through the process. Humans follow this learning process throughout their lifespan. A person who has become self-aware, and has grown in understanding is able to teach others by sharing their knowledge. This is the responsibility that Elders have worked towards.

For a curriculum to be effective in training First Nations, Métis, Inuit and other Indigenous people, research indicates that it must ensure cultural relevance for the people who are involved. There may be many parenting programs available but it is important for Aboriginal parents to have resources that fit their specific cultural needs, and that take into consideration that they may have different learning styles.

Unfortunately, Euro-Western education often perpetuates colonialism and assimilation. When mainstream programs try to introduce some cultural content, they are often unsuccessful in engaging the Aboriginal students because the curriculum is based on a culture or cultures that the students are unfamiliar with; there is a failure to recognize that there are over 600 separate First Nations, Métis, and Inuit cultural groups, and each has their own traditional culture, language, and needs.

The most successful programs have started with an assumption that useful knowledge is already found within the community and that cultural values, beliefs, and attitudes take a central place within program planning. One of the keys to creating programming that fulfills the needs of the community, has been to listen to and apply the expertise of the community Elders, who are the ones who have learned to hold on to their culture and pass it on to the next generation. Many Elders are able to teach through role modeling.

Research indicates that Aboriginal individuals may prefer to learn in some unique ways. Aboriginal learners seem to have more visual/spatial than verbal learning patterns so it is important to include learning activities that support this. Researchers have defined Aboriginal learners as being holistic, observational and experiential learners who prefer to work together in groups. To be most effective, teachers and facilitators can use a holistic teaching approach that includes visual aids with verbal lessons.

The four learning styles discussed in Diane Hill’s work are: Mental, Relational, Physical and Intuitive:

1. People who learn predominately in the mental quadrant usually have a strong value system that they base their learning on. They may see things better visually and may think of the big picture. As they often prefer to learn alone, they may need encouragement to form relationships in their learning experiences. They like to direct and organize events such as field trips, film making, and speak about their expertise.

2. People who learn from a relational viewpoint may enjoy dialogue and they are more likely to be aware of their own and other’s feelings. They may be creative organizers and are often good at storytelling, joking, getting others involved, and being empathetic.

3. Physical learners learn by observation and doing. They may be more practical and not need a lot of words to understand a process. They may be good listeners and enjoy learning through watching videos, doing hands-on projects, small-group discussion and possibly role playing.

4. Intuitive learners integrate their prior knowledge and find the gaps where they need more knowledge. They often have a strong inner process that reflects upon new information to develop it according to their needs. Sometimes they need to be encouraged to connect with others to understand others’ thoughts and feelings. They often prefer to do work alone and usually enjoy detail. They are interested in self-awareness and experience sharing discussion.

**Group Agreement**

One of the first tasks of the group is to develop a group agreement on how the Opening Circle for each gathering will take place. Some of the basic rules for the Circle may consist of respecting others’ time, voice, values, and confidentiality. Members will want to try to be non-judgmental while listening and learning from guests and knowledge keepers. It is important for the facilitator to encourage the participants to be respectful of their own learning; the knowledge they bring with them and the challenges they encounter while learning. The facilitator should model the concept that everyone learns from each other.

**Bringing Tradition Home – A Work in Progress**

Through the feedback we get from facilitators, we are able to keep updating and improving this guide. You can be a part of this process. Please make sure you complete the Facilitator’s Evaluation Form which can be completed online at www.acc-society.bc.ca.

Please also continue to check into our website for updates and changes to the guide, by going to our website: www.acc-society.bc.ca.

Thank you once more for being part of Bringing Tradition Home.

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