Douglas College BSN Program Indigenization Guide

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ANDREA GRETCHEV

Contents

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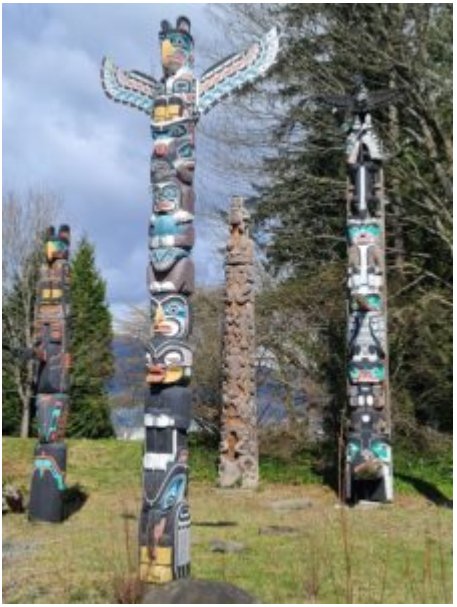

Introduction

The Douglas College BSN Program Indigenization Guide is an amalgamation of sections of the Professional Learning Series *Pulling together: A Guide for Indigenization of Post-Secondary Institutions*. These works were developed by a BC Campus steering committee as part of a Ministry of Advanced Education, Skills and Training initiative to create open educational resources to support Indigenization at post-secondary institutions in British Columbia. They are licensed a Creative Commons Attribution Non-Commercial 4.0 International License. As such, these guides are available to access, share, or adapt the materials as needed. The Douglas College BSN program has combined excerpts from three of the guides: Foundations, Curriculum Developers, Teachers and Instructors. Nothing has been changed from the original content. This singular resource is intended to be used by BSN faculty for professional development workshops related to Indigenizing the Curriculum. Please refer to the original guides for additional essential information on the subject.

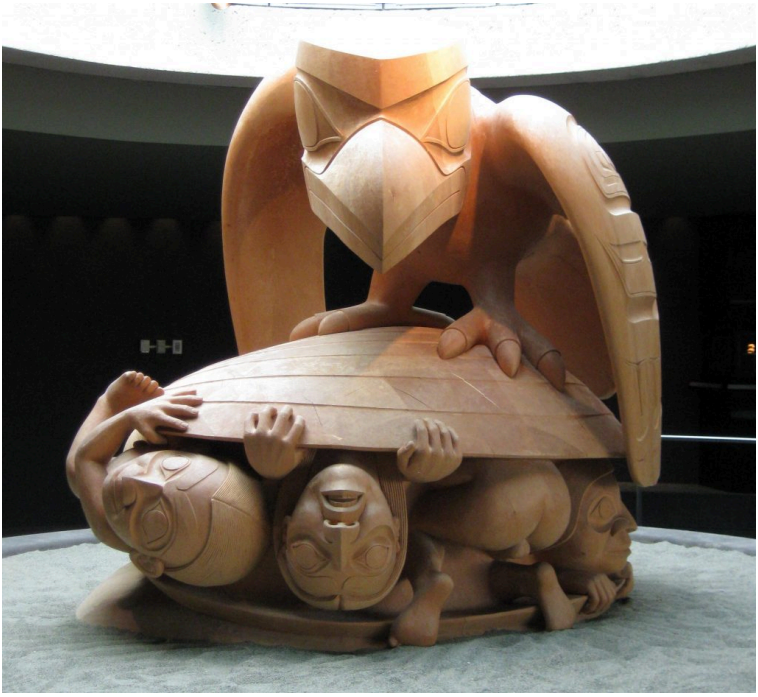

Fig 1.1 "Raven and the First Men" by Bill Reid, Museum of Anthropology, UBC, Vancouver, British Columbia

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PART I

MAIN BODY

1. Indigenization

For too long, Canadian society has been rooted in colonial approaches and Euro-centrism, creating negative impacts on Indigenous[1] Peoples and all Canadians – and the post-secondary education system is by no means an exception. Indigenization aims to address this legacy through the integration of Indigenous perspectives in curriculum and other educational contexts.

Indigenization is a process in which all members of educational institutions, regardless of their personal or professional background or subject-matter area, should be engaged. As a curriculum developer and instructor, you have an important role to play in the process of Indigenization. As you design, develop, review, adapt, and teach curriculum, you will have opportunities to weave in Indigenous content, perspectives, and educational approaches. This is a critical responsibility, which this guide is intended to help prepare you for.

The journey to Indigenize curriculum fosters self-development. Whether you are an Indigenous or non-Indigenous person, through this journey you will gain insight into your own culture and background, privileges, or oppressions that have affected your life, and you will identify biases or gaps in your knowledge. You will question the pervasive dominance of Western epistemologies, pedagogies, and resources within curriculum, and make space for including Indigenous ways of being that can benefit all learners. You will engage in the emotional work of confronting the trauma of colonization and building stronger relationships with Indigenous people and communities, and actively participate in the hands-on work of revising your curriculum and pedagogical approaches. And finally, you will reflect upon your own agency in regards to Indigenization, and take action toward systemic change in your institution.

Notes

1. Throughout this guide, the term “Indigenous” is being used as the preferred collective noun for First Nations, Inuit, and Métis. “Indigenous” comes from the Latin word indigena, which means “sprung from the land; native.” And “Indigenous Peoples” recognizes that, rather than a single group of people there are many – separate and unique Nations.

Indigenization, Decolonization, and Reconciliation

If we want to contribute to systemic change, we need to understand the concepts Indigenization, decolonization, and reconciliation. These terms are sometimes used interchangeably, but according to Indigenous scholars and activists (see Alfred, 2009; Alfred & Corntassel, 2005; Pete, 2015), they are separate but interrelated processes.

Indigenization

Indigenization is a process of naturalizing Indigenous knowledge systems and making them evident to transform spaces, places, and hearts. In the context of post-secondary education, this involves bringing Indigenous knowledge and approaches together with Western knowledge systems. This benefits not only Indigenous students but all students, teachers, and community members involved or impacted by Indigenization.

Indigenous knowledge systems are embedded in relationship to specific lands, culture, and community. Because they are diverse and complex, Indigenization will be a unique process for every post-secondary institution.

It is important to note that Indigenization does not mean changing something Western into something Indigenous. The goal is not to replace Western knowledge with Indigenous knowledge, and the goal is not to merge the two into one. Rather, Indigenization can be understood as weaving or braiding together two distinct

knowledge systems so that learners can come to understand and appreciate both. Therefore, we recommend that you use the word Indigenization cautiously and take care not to use it when Indigenous content is simply added to a course or when something Western is replaced with something Indigenous. Rather, it refers to a deliberate coming together of these two ways of knowing.

Decolonization

Decolonization refers to the process of deconstructing colonial ideologies of the superiority and privilege of Western thought and approaches. On the one hand, decolonization involves dismantling structures that perpetuate the status quo, problematizing dominant discourses, and addressing unbalanced power dynamics. On the other hand, decolonization involves valuing and revitalizing Indigenous knowledge and approaches and weeding out settler biases or assumptions that have impacted Indigenous ways of being. Decolonization necessitates shifting our frames of reference with regard to the knowledge we hold; examining how we have arrived at such knowledge; and considering what we need to do to change misconceptions, prejudice, and assumptions about Indigenous Peoples. For individuals of settler identity, decolonization is the process of examining your beliefs about Indigenous Peoples and culture by learning about yourself in relationship to the communities where you live and the people with whom you interact.

Reconciliation

Reconciliation is about addressing past wrongs done to Indigenous Peoples, making amends, and improving relationships between

Indigenous and non-Indigenous people to create a better future for all. Chief Justice Murray Sinclair, chair of the Truth and Reconciliation Commission, has stated, "Reconciliation is not an Aboriginal problem – it involves all of us."

You can think about reconciliation as work to ameliorate a damaged relationship. Imagine that there was an individual who had been abused, lied to, and exploited for years – that person would have a lot of fear, mistrust, and trauma. The abuser would also have negative feelings: shame, guilt, self-blame, and possibly anger toward the victim. The abuser may even blame the victim. Repairing this relationship would mean apologizing, rebuilding trust, hearing each other's stories, getting to know each other to appreciate each other's humanity, and taking concrete action to show that the relationship will be different from now on.

With reconciliation between Indigenous and non-Indigenous people, we are not only talking about a relationship between two individuals, but we are also talking about a relationship between multiple groups of people and between many generations over hundreds of years. Clearly, the onus for this action is on the party that perpetrated the harm, which in this case is settler society. You can see from this example that reconciliation necessarily involves intensive emotional work for all parties. For Indigenous people it means revisiting experiences of trauma and becoming open to forgiveness, and for settlers it involves gaining in-depth understanding of one's own relation to Indigenous Peoples and the impacts of colonization, including recognizing settler privilege and challenging the dominance of Western views and approaches.

Interrelationships between Indigenization, decolonization, and reconciliation

Decolonization is a component of Indigenization, because it means challenging the dominance of Western thought and bringing

Indigenous thought to the forefront. Indigenization is part of reconciliation, because it involves creating a new relationship between Indigenous and non-Indigenous people. But these processes have important distinctions. Most notably, reconciliation is primarily a settler responsibility, and decolonization must be led by Indigenous people. In addition, the emotional work of reconciliation is different from that of Indigenization and decolonization, which have less of a focus on making amends for past traumas, and a greater focus on mainstreaming Indigenous thought.Willie Ermine (2007) writes about the ways in which these processes are related, explaining that reconciling Indigenous andWestern worldviews: "…is the fundamental problem of cultural encounters. Shifting our perspectives to recognize that the Indigenous-West encounter is about thought worlds may also remind us that frameworks or paradigms are required to reconcile these solitudes" (p. 201).

Additional Reading

McGibbon, E., Mulaudzi, E. M., Didham, P., Barton, S., & Sochan, A. (2014). Toward decolonizing nursing: the colonization of nursing and strategies for increasing the counter-narrative. *Nursing Inquiry*, 3, 179-191. doi: 10.1111/nin.12042

Moffitt, P. (2016). Mobilizing decolonized nursing education at Aurora College: Historical and current considerations. The Northern Review, 43, 67-81. Retrieved from https://thenorthernreview.ca/index.php/nr/article/view/593/625

The Need to Indigenize

Exclusion and misrepresentation of Indigenous Peoples

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. Perceptions of Indigenous Peoples were often misrepresentative and perpetuated stereotypes. This exclusion and misrepresentation was one of the most damaging impacts of colonialism and one of the strongest tools of assimilation. As Linda Tuhiwai Smith (2012) writes, "Imperialism has been perpetuated through the ways in which knowledge about indigenous peoples was collected, classified and then represented in various ways back to the West, and then, through the eyes of the West, back to those who have been colonized" (p. 1).

Indigenization is not multiculturalism

When talking about Indigenization, it is important to keep in mind that this process and approach to working in post-secondary institutions is different from approaches that place multiculturalism at the centre. While multiculturalism approaches are also necessary and relevant, they differ from Indigenization at a philosophical, political, and systemic level. A question we often hear when trying to include Indigenous perspectives into the curriculum is: "Why are we not including other ethnic groups if Canada is a culturally

diverse country?" In response to this question, it is important to remember the following:

- Indigenization does not require abandoning multiculturalism; both can be practiced side-by-side.
- While multiculturalism as a law and as policy also recognizes Indigenous Peoples, it does not address the social injustices and racist policies to which Indigenous Peoples have been subjected. The history and current situation of Indigenous Peoples in Canada differs in significant ways from immigrants and minority settlers. These differences must be acknowledged to form respectful relationships.
- We all live on Indigenous lands, many of which were never ceded but were stolen by settler governments. Those of us who are settlers are considered to be visitors in the lands of Indigenous Peoples. Out of respect, we must come to know, understand, and value Indigenous culture. This means learning about local cultures, languages, and protocols.

Unfortunately, there is sometimes greater cultural acceptance for multiculturalism than Indigenization, and we still have a long way to go when it comes to respecting and valuing Indigenous worldviews. Jim Silver (2006) illustrates this point: "Canada takes pride for example, in being the destination for many runaway African-American slaves who were fleeing their captors by taking the 'underground railway' in search of freedom. Yet Canada's police force relentlessly hunted down Aboriginal children who had escaped captivity in a residential school" (p. 24).

While multiculturalism presents a valuable approach to honoring diversity, Indigenization is a distinct process that needs to be practiced in its own right, and the two should not be merged together in policy or practice.

The benefits of Indigenization

Indigenization is not an "Indigenous issue," and it is not undertaken solely to benefit Indigenous students. Indigenization benefits everyone; we all gain a richer understanding of the world and of our specific location in the world through awareness of Indigenous knowledge and perspectives. Indigenization also contributes to a more just world, creating a shared understanding that opens the way toward reconciliation between Indigenous and non-Indigenous people. It also counters the impacts of colonization by upending a system of thinking that has typically discounted Indigenous knowledge and history.

Summary

Indigenization reflects a commitment to valuing and respecting diverse ways of knowing and being in the world within systems and structures where the processes of knowledge production, legitimization, and dissemination need to be revised. Indigenization is therefore interlinked with decolonization and reconciliation. Through these three powerful processes, we are compelled to re-evaluate the histories and the uncomfortable stories of our country, and once we do this we cannot look back, and we cannot escape them. Through this transformational learning process, we will be in a better position to understand, acknowledge, and appreciate Indigenous worldviews and Indigenous ways of being in the world.

2. Knowing Yourself in Relation to Indigenous Peoples

Working through unlearning and relearning the collective histories of Canada is an emotional journey. Non-Indigenous teachers and instructors often feel anger, guilt, and shame for not having known about the atrocities levelled against a population in this country. As well, teachers exploring ways to include Indigenous content have to explore and identify their own perceptions of Indigenous identity, along with their personal biases and prejudices. Susan Dion, a Lenapte and Potawatami educational scholar from York University, spent time with non-Indigenous teachers to explore ways to weave Indigenous and Western knowledge systems in a participatory, transformative way (the Braiding Histories project). During her research, Susan realized that teachers' personal biases and prejudices were hindering the way they used or referred to Indigenous pedagogies, such as storytelling:

> When teachers take up the task of teaching about Aboriginal people, they are enacting historically structured social forms that organize, regulate, and legitimate specific ways of thinking and communicating. The discourse of the romantic, mythical Other is enacted through the teachers. How and what teachers communicate about Aboriginal people is based not on an arbitrary decision but is established on

> a long history of how Aboriginal people have been positioned in relationship to non-Aboriginal people. Aware that the discourse of the romanticized, mythical Other is embedded in a teacher's understanding of what it means to teach First Nations subject materials but simultaneously holding a somewhat contradictory faith in the transformative power of education, I realize that accomplishing change calls for a project that will interrupt the dominant discourse and offer teacher and students alternative ways of knowing. (2009, p. 64)

The teacher's understanding therefore positions the Indigenous person as the "perfect stranger," and generates a hands-off relationship with Indigenous Peoples, where Indigenous content is used in a contributive or additive approach (Goulet & Goulet, 2014, p. 20). This understanding perpetuates a dominant view of Indigenous Peoples and disables the ability to respectfully engage and acknowledge Indigenous worldviews in transformational learning. It is not only historical omissions that non-Indigenous teachers have to understand, but also how they hold themselves in relationships and interactions with Indigenous Peoples, knowledge systems, and perspectives. Susan Dion explains:

> The fear of offending, the fear of introducing controversial subject material, the fear of introducing content that challenges students'

> understanding of the dominant stories of Canadian history all support the claim for the position of perfect stranger. Dominant stories that position Aboriginal people as, for example, romanticized, mythical, victimized, or militant Other, enable non-Aboriginal people to position themselves as respectful admirer, moral helper, protector of law and order. (2007, p. 331)

Indigenization can become misguided if educators and instructors are unaware of the ways in which values and beliefs can perpetuate the "perfect stranger" and thus affect meaningful engagement with Indigenous knowledge systems and perspectives in content and practice.

Navigating the Levels of Indigenization

If you are at a point of Indigenizing your practice, you may still have to face fears and concerns. When developing the framework for the Indigenization project, the project steering committee considered the statements and instances where systemic change is not supported. The committee members then situated them in "levels of Indigenization." These levels progress from fears to control and then rejection of Indigenization processes. They are not progressive levels, but they show that there are various levels of resistance and barriers to Indigenizing practice, field of study, and institutions.

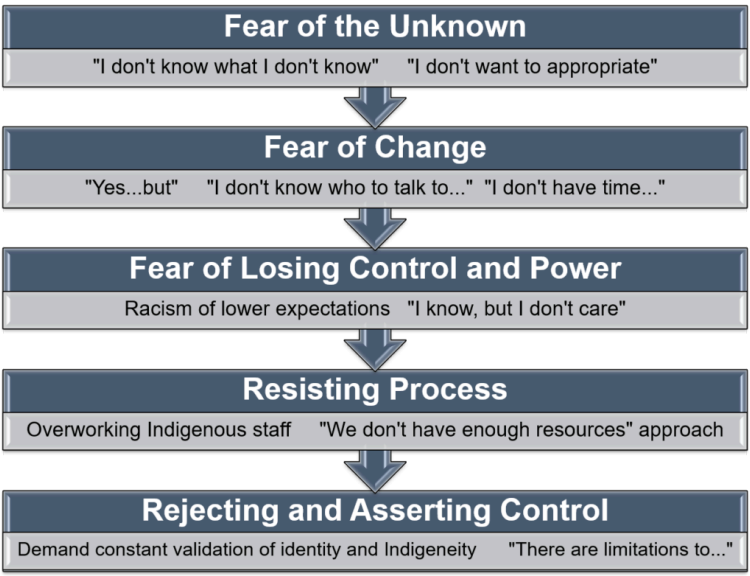

Fig 4.2: Levels of Indigenization.

Here are some strategies to keep in mind to help you overcome these challenges and barriers:

"I'm afraid to make a mistake"

- Do the emotional labour instead of being politically correct.
- Listen deeply.
- Trust that there are Indigenous people who have the skills to share with you and that you are willing to learn.
- Prepare yourself to conduct the appropriate protocols in their entirety and seek guidance.
- Include appropriate gestures/language of the land.
- Be kind to yourself.
- Ask yourself: What was the first or biggest mistake I made in the classroom? What were the consequences? What did I do?
- Approach with a "good mind and good heart"; be intentional to avoid tokenism.

"I am not Indigenous. Isn't it appropriation?"

- Are you appropriating or being appropriate?
- Acknowledge (in your delivery) that others know much more than you; practice humility.
- Always ensure that you acknowledge and properly recognize the sources of your information.
- Be open to being "corrected" and willing to do more research.
- Use guest speakers.
- Practice reciprocity by being a guest speaker for Indigenous faculty you invite into your classroom.
- Ensure that the information and resources you use are authentic.

"I'll do it if the university/college/institute gives me a course release"

- Indigenous perspectives and content are related to the original course outline.
- Indigenous and non-Indigenous students deserve to be taught this information to allow them to become respected citizens and understand their lived realities.
- In this era of reconciliation, Indigenizing is responsible practice and part of staying current.
- Indigenizing your course content and practice can go into your teaching portfolio, thus contributing to professional practice and tenure.

"I have 13 weeks to deliver all content and can't include anything else"

- Start small; set some goals and objectives for your course to include Indigenous ways of learning, such as making a territorial acknowledgement and sharing why this is important to you with students.
- Identify some topics that could include local Indigenous communities and adapt your course to include local knowledge.
- Inter-culturalize your "lesson planning"; once you create the space it becomes a natural part of your course delivery.
- Ask yourself: What is my understanding of "Indigenizing"?
- It will take our very best thinking, but we are in the best position to do this thinking/creating.

"I can't do this myself"

- Take personal responsibility for your teaching practice.
- Devote more professional development time to engaging with Indigenous content and perspectives.
- Meaningfully involve "authentic" scholars who devote their life to inclusive and generous learning.
- Be inclusive of all stakeholders in the area.
- Develop curriculum and policies together.
- You are not alone; you are supported by policy, colleagues, Indigenous people, and educators.
- Look for allies!
- Have a cup of coffee with an Elder or Indigenous instructor to develop a relationship as a start to Indigenize your course
- Read Indigenous Peoples' writings in your discipline
- Attend Indigenous sections at discipline conferences

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- Fig 4.2: Levels of Indigenization © Indigenization Project Steering Committee is licensed under a CC BY (Attribution) license.

Holding Space and Humility for Other Ways of Knowing and Being

The education system that many of us have been a part of and participated in has created a rewards system for knowing the right answer and being the expert. As Indigenous and non-Indigenous educators begin to collaborate and build spaces for decolonizing and Indigenizing content, practice, and perspectives, an important core competency is humility. The work of Indigenizing post-secondary education requires accepting that there are ways of holding and sharing knowledge and learning and engaging all parts of the human being (spiritual, intellectual, emotional, physical), thus moving beyond seeking a singular right answer. The complexity of Indigenization is realizing that there are multiple truths and no single clear answer; so as educators, we need to trust the unlearning and relearning process and be humble while engaging in the process.

We invite you in as a learner, and in doing so we ask you to walk lightly. By walking lightly, you are not only aware of yourself in this learning process, but you are aware of others as well. Here are some ways that you can bring humility into your practice:

- Ask your questions with the understanding that some of the work required to answer them is yours.
- Ask whose truths are valued and represented in your curriculum and discipline, what counts as knowledge, and why this is.
- Be aware of the space you take and the space you give. "Make space, take space" (Janey Lew, personal communication, 2017) entails giving yourself time to explore and appreciate

Indigenous worldviews and taking the time to understand and disrupt beliefs and misconceptions.

Professional humility is being aware that we cannot know everything. It opens up our minds and hearts to accepting other ways of doing, knowing, and being so that we naturally create a shared learning space.

3. Anti-oppression Theory and Your Personal Role, Responsibility, and Agency in Indigenization

Many tactics have been used throughout history and into the present to reinforce the oppression of Indigenous Peoples in Canada by settlers. Some examples include the creation of reserves and the theft of Indigenous lands; the residential school system, and other efforts to promote assimilation; social and economic restrictions created by the *Indian Act* and other federal and provincial laws and policies; personal racism toward Indigenous Peoples that resulted in denied opportunities and exclusion; and the omission of Indigenous history and knowledge in education systems. These acts of colonization are instances of how systemic oppression against Indigenous Peoples has been practiced since Europeans first arrived in the Americas.

In this section, we will seek to understand different forms of oppression as they apply to Indigenous Peoples. **Anti-oppression theory** is important because it provides a framework for understanding the world and your own place in it, questioning and challenging your practices, and creating new approaches that counter oppression and lead toward reconciliation and decolonization.

What is oppression?

Oppression is exploitation based on perceived difference of a group

of people who share a social category (such as race, class, cultural background, religion, gender, sexuality, age, language, or ability). Characteristics of oppression include:

- **Systemic:** It is systemic and societal. It is not just individuals with prejudiced beliefs and actions, but rather is embedded within the structure of society.
- **Power imbalance:** It involves a dominant or more powerful group exploiting a less powerful group based on perceived differences between the groups. There is always a power imbalance at play.
- **Denial:** The powerful group often denies that oppression exists or accepts it as being normal or right.

Forms of oppression

There are multiple ways in which oppression can manifest. Oppression can be categorized into personal, cultural, and structural or systemic. In our society, all three of these forms are operating at all times in an interconnected manner (Thompson 1997).

Personal oppression comprises the thoughts, behaviors, and actions that constitute a negative judgment or treatment of an oppressed group. Here are some examples:

- A student raises her hand during a class discussion of a book by an Indigenous author and asks, "Why are Aboriginal people so screwed up?"
- After a faculty meeting about the university's Indigenous plan, a professor comments that he doesn't understand why "Indigenous people always get special treatment."

Cultural oppression includes shared societal values and norms that

allow people to see oppression as normal or right. Here are some examples:

- It is considered "normal" that an English course would include only white, male authors, but it is considered something special when non-white or female authors are included.
- It is assumed that everyone celebrates Thanksgiving in Canada. (Some Indigenous people do not celebrate the holiday because of its colonial origins.)
- It is expected that all Indigenous people are spiritually wise experts in Indigenous culture and protocol.

Structural (or systemic) oppression is manifested in societal institutions (such as governments, religions, education systems, health care, law, and the media). Here are some examples:

- Indigenous people are overrepresented in the criminal justice system and child welfare system. Meanwhile, Indigenous people are underrepresented in positions of power within government.
- First Nations schools receive less per-student funding than provincial public schools (Drummond & Rosenbluth, 2013).
- Indigenous reserves are located in isolated areas with few job prospects, contributing to poverty and dependency.

Oppression can manifest in different ways. It may be conscious or unconscious. Unconscious oppression is especially hard to tackle, because it is less visible and overt. However, both conscious and unconscious oppression can manifest in one's attitudes and beliefs or in one's behavior. For example, an employer may be less likely to hire an Indigenous employee because of preconceived beliefs that the employer may or may not be conscious of. Or a professor may have different expectations for Indigenous students because of an unconscious bias.

Being an Ally

If you are a non-Indigenous person engaged in the work of Indigenization, then you can better understand your role in this movement as being an ally to Indigenous people. An ally is someone from a privileged group who is aware of how oppression works and struggles alongside members of an oppressed group to take action to end oppression.

An ally:

- does not put their own needs, interests, and goals ahead of the Indigenous people they are working with.
- has self-awareness of their own identity, privilege, and role in challenging oppression.
- is engaged in continual learning and reflection about Indigenous cultures and history.

Creating Cultural Safety

The concept of **cultural safety** recognizes that we need to be aware of and challenge unequal power relations at all levels: individual, family, community, and society. The reality is that many Indigenous students, faculty, and employees experience harm on a regular basis because their culture and identity is not respected or accepted within post-secondary institutions.

> In a culturally safe learning environment, each learner feels that their unique cultural background is respected and they are free to be themselves without being judged, put on the spot, or asked to speak for all members of their group. Unequal power relations are openly discussed and challenged in a manner that does not make learners feel that they (or groups they belong to) are being put down.

As you Indigenize curriculum, issues of cultural safety may arise. Learning about the negative experiences of colonization and oppression may lead to contentious discussions, the surfacing of racist attitudes and beliefs, and re-traumatization for Indigenous students. Integrating Indigenous content into the classroom could shift the focus to Indigenous students in a way that may feel emotionally unsafe.

As a curriculum developer, it is important to be aware of these potential impacts of Indigenization and to develop a learning approach that lessens opportunities for these impacts to occur. A first step would be to acknowledge that cultural safety is an important issue, and that the instructor will attend to cultural safety throughout the course.

Myths, Stereotypes, and Racism

Read the following 9 statements about Indigenous Peoples, and select "Myth" or "Fact." As you go through the remainder of Section 3, think about these myths.

Where do the myths come from?

Although the situation is improving, far too many Canadians do not know the histories, cultures, or current issues facing Indigenous Peoples. There are many reasons for this:

- Years of government policies have worked to assimilate Indigenous Peoples into mainstream Canadian society.
- Reserves have isolated First Nations people from Canadian society.
- Very little is taught about the true history of Canada and Indigenous Peoples.
- Film, television, and media often perpetuate Indigenous stereotypes.

Stereotypes

In order to ensure that there is understanding, respect, and appreciation between Indigenous and non-Indigenous peoples, both need to meet, work together, and learn about each other. Otherwise, non-Indigenous people may learn about Indigenous Peoples only from the news and other sources. Usually what people

know, or think they know, comes from the images and characters they see or read about in movies, TV shows, magazines, books, and news reports.

Stereotypes do great harm. Whether you are Indigenous or non-Indigenous, you will often hear negative stereotypes about Indigenous Peoples, but you might not always have enough information to see past the stereotypes and see past the racism to find the truth.

The Canadian school system has contributed to these stereotypes, as very little is taught about Indigenous Peoples and their real history. This is changing. For example, the Province of British Columbia has mandated the incorporation of Indigenous knowledge and history across the K–12 curriculum.

Indigenous stories and histories in the mainstream media have normally been told from a non-Indigenous point of view. This can lead to misunderstandings that can harm the relationship between Indigenous and non-Indigenous people.

The Hollywood film industry has made millions from telling stories about "cowboys and Indians." In TV shows and movies, Indigenous characters are often played by non-Indigenous people and the representations of Indigenous Peoples are rarely accurate. Instead, filmmakers use stereotypes of Indigenous Peoples.

Negative stereotypes of Indigenous Peoples are still widespread in sports, though there is a growing movement to replace team names and mascots that perpetuate the stereotypes.

Overcoming the stereotypes

Indigenous people work in the media – in newspapers, radio, book publishing, film, web journalism, and television. The Aboriginal Peoples Television Network (APTN) is a cable television network in Canada that produces and broadcasts programs by and for

Indigenous Peoples. These films and TV shows can help break down some of the negative stereotypes.

For non-Indigenous Canadians, the visible and positive presence of Indigenous Peoples in the media is a real alternative to stereotypes. Real people, places, and cultures are much more complex than stereotypes.

Getting to know Indigenous Peoples and learning about their real history and contemporary reality will help to break down negative stereotypes and can heal some of the damage. Many people are now working to ensure that future generations of children in Canada will receive more complete and accurate views of Indigenous Peoples and a more truthful account of Canadian history in their education.

Microaggressions

The term ***microaggressions*** is sometimes used to describe the insults, dismissals, or casual degradations a dominant culture inflicts on a marginalized group of people. Often they are a form of unintended discrimination, but one that has the same effect as willful discrimination. Usually perpetrators intend no offence and are unaware they are causing harm. Generally, they are well-meaning and consider themselves to be unprejudiced.

Many Indigenous people experience microaggressions on a regular basis. They are often statements that:

- repeat or affirm stereotypes about Indigenous Peoples or subtly demean them
- position the dominant non-Indigenous culture as normal and the Indigenous culture as abnormal
- express disapproval of or discomfort with Indigenous Peoples
- assume all Indigenous Peoples are the same
- minimize the existence of discrimination against Indigenous Peoples

- deny the perpetrator's own bias toward Indigenous Peoples
- minimize real conflict between the Indigenous Peoples and the dominant non-Indigenous culture

People who experience microaggressions may feel anger, frustration, or exhaustion from feeling that they must "represent" their group or suppress their own cultural expression and beliefs.

Cultural appropriation

Cultural appropriation is the adoption or use of culturally significant items by someone from another culture. During this process the original meaning is usually lost or distorted.

Pop culture has a history of using Indigenous symbols to sell fashion. Traditional Indigenous clothing with deep spiritual significance is marketed as "cute," "sexy," or "cool."

Cultural appropriation is offensive when someone from a dominant culture exploits the cultural and intellectual property of a marginalized group of people, and even more so when the dominant culture has outlawed many of the cultural items that are now being marketed.

Resource

The *In Plain Sight* report addresses Indigenous-specific racism and discrimination in BC's health care system: https://engage.gov.bc.ca/app/uploads/sites/613/2020/11/In-Plain-Sight-Full-Report.pdf

4. Ethical Practice -- The Four Rs

In this section, you will look at ways to facilitate and nurture relationships as an ally of Indigenous knowledge and pedagogy, in order to transform learning for all students.

In this section, you will look at ethical practice through the four R's (Respect, Relevance, Reciprocal relationships, Responsibility) and see the importance of holistic learning. Key topics in this section:

- *Living in a good way with Indigenous values and beliefs*
- *Ethical practice in transformational learning*
- *Understanding territorial acknowledgement as a respectful relationship*

Living in a Good Way with Indigenous Values and Beliefs

More Indigenous people are accessing public post-secondary institutions. They are doing this for reasons that are both similar to and different from those of other students. On the one hand, there is a desire to obtain better-paying jobs or to meet market economy demands. On the other, there is a unique and important part of the journey, which is the need to build on the capability of Indigenous Peoples and to improve the socio-economic conditions of Indigenous communities. As Verna Kirkness and Ray Barhardt (2001) assert, Indigenous students and communities are seeking an education that will also address their communal need for "capacity-building" to advance themselves as a distinct and self-determining society, not just as individuals. In this context, a "job" may be important, but more as a means to an end than as an end in itself (p. 6).

Kirkness and Barnhardt (2001) shared a series of relational protocols for engaging with Indigenous students, with cultural integrity, in post-secondary learning:

Respect for First Nations cultural integrity:

- There is not one knowledge – this requires that we move away from normalizing a Western approach to knowledge acquisition to accepting and respecting that other knowledges are part of the learning experience (pp. 7–8). This diversity helps all learners.

Relevance to First Nations perspectives and experience:

- Not all knowledge is literate – this requires that we create a space for different ways of learning knowledge in orality and "culturally [accommodating] … how knowledge is constructed

and passed on to others" (p. 9).

Reciprocal relationships:

- Learning is not a passive process of receiving knowledge from the expert or "sage on stage." Learning and teaching is a two-way process, between the student and teacher, of exploring other levels of understanding. Learning is "sense-making and skill-building through active participation in the world around them" (p. 11).

Responsibility through participation:

- This requires that we shift our practice to working with Indigenous Peoples and communities to facilitate a "more hospitable environment" (p. 13) across the institution, across programs, and in the classroom.

Facilitating and nurturing relationships weaves these protocols together. For educators, relationships with Indigenous communities and lands are an essential part of walking with Indigenous Peoples. As Lorna Williams (interviewed in Ormiston, 2012), Líl̓wat scholar, states:

> The relationship is not only the relationship that we have person to person between the people who are leading the class and receiving teachings in the class, but the relationship amongst the members of that immediate community. As well, what is emergent in a relationship that people find themselves within the space within which they find themselves.

And the space is, in this case, not just the university but the land that we're on and the community that we're a part of.

Ethical Practice in Transformational Learning

As you begin to Indigenize your practice, you will hear people sharing their story as a way of introducing themselves, authentically identifying who they are and their connections through kinship ties, and acknowledging their relations and their connection to homelands and the land they may now be on as a guest. This is an approach, a practice, and a protocol for setting up the space in a good way to listen, share, and get to know one another.

Sharing this aspect of who we are and where we are rather than what we do draws attention to how we will approach our work and frame the knowledge we are sharing. Setting up space in a good way for listening and hearing models Indigenous values of kinship ties, land connections, positionality in history, and roles in present relations.

In post-secondary classrooms there is often little space in which to know each other in this way. The precedent for this is often overshadowed by what seems like immovable factors, such as too many students, too much to teach, not enough time, and so on. In these classrooms, a student can spend the entire semester sitting behind the same person and never really know them.

Through the process of Indigenizing the spaces we teach in, we are shaped not only by the content that is brought into the classroom but also by the way we interact with one another and share what we know and what we may still need to learn. We need to do this with humility. This is transformative learning.

The work to create these spaces cannot be done solely by Indigenous teachers, Elders, or knowledge keepers invited into your classroom. The richness of the overall learning experience comes through a collaborative and reciprocal effort by everyone in these spaces. Here are some considerations to keep in mind:

- Create an atmosphere where Indigenous land and traditional territories are known about and acknowledged. Conversations about positionality are invited and modelled, and there are opportunities to share what you know and acknowledge what you do not know, openly and respectfully.
- Reflect on how you honour Indigenous perspectives in your classroom. How will you set up the space prior to a visit from an Elder or Indigenous knowledge keeper? How will you maintain this relationship after their visit? Consider ways to reciprocate something of yourself in this visit. How will you give back and reinforce this relationship with Indigenous knowledge systems? Be a mentor and model for students to show how an Indigenous way of being can build good relationships.
- Participate in acts of generosity. Set up the classroom space so that not only are you and students receiving knowledge but you are also thinking about ways to share what you are learning. One way to do this is to ask, what are the responsibilities that we have as a class after a guest visit? Another way is to ask students, what is one thing you have contributed to the class, and what is one thing you will take away with you?
- Model humility. When you create a culturally safe space in which to discuss Indigenous perspectives on contemporary realities, you also create a "brave space" where opposing views can be shared "with honesty, sensitivity, and respect" (Arao & Clemens, 2013, p. 135). This is a vulnerable space for you as the teacher, because you co-create shared learnings based on multiple viewpoints and truths.
- Accept teachings. In a learning relationship, accept your mistakes and be open to receiving guidance from Indigenous colleagues and community educational partners. Guidance can be subtle and may arise as a gentle reminder or kind correction.
- Ensure that Indigenous knowledge systems are included in a

way that does not cause appropriation and harm. Appreciating, rather than appropriating, Indigenous knowledge systems "is characterized by a meaningful and informed engagement that includes acknowledgement and permission" (Brant, 2017). This also means positioning Indigenous knowledge systems; so when sharing Indigenous scholarship and stories, state the cultural location – for example:

- "Micmaq scholar, Marie Battiste, describes cognitive imperialism as…"
- "Micmaq scholar, Marie Battiste, describes cognitive imperialism as …"
- "Ojibwe writer, Richard Wagamese, in his book Indian Horse explores the …"
- "In this Big Thinking talk, Dr. Leroy Littlebear, Blackfoot philosopher and scholar, discusses how Cree metaphysics …"

Working with Indigenous perspectives and voice in your course and program also involves the inclusion of authentic resources. In some cases, resources dealing with Indigenous content may contain inaccurate information or unfairly represent the unique experiences and worldviews of Indigenous Peoples. This can promote stereotypes and misunderstanding. In contrast, authentic resources can deepen understanding by bringing Indigenous voices and perspectives into the curriculum. The *Guide for Curriculum Developers*[1] explores appropriate use of Indigenous knowledge through use of appropriate textual resources. Another resource is the provincial First Nations Education Steering Committee and First Nations Schools Association's (2016) *Authentic First Peoples Resources*[2] for K–9 educators. The annotated handbook provides the following definition for authentic texts:

- Present authentic First Peoples' voices (are created by First Peoples or through the substantial contributions of First Peoples);

- Depict themes and issues that are important within First Peoples' cultures (e.g., loss of identity and affirmation of identity, tradition, healing, role of family, importance of Elders, connection to the land, the nature and place of spirituality as an aspect of wisdom, the relationships between individual and community, the importance of oral tradition, the experience of colonization and decolonization);
- Incorporate First Peoples' storytelling techniques and features as applicable (e.g., circular structure, repetition, weaving in of spirituality, humour).

In trying to decide whether a resource is authentic, you may consider:

- Using pre-vetted resource lists such as the ones developed by First Nations Education Steering Committee[1].
- Consulting with the Indigenous education office at your organization.
- Reaching out to other educators who incorporate Indigenous resources and content in their classrooms. Ask them how they chose their resources. What factors did they consider?
- Ensuring that proper copyright and protocols have been followed to obtain permission, particularly when using resources found online (such as songs or artwork).

It is important to recognize that local cultural protocols exist around the use of Indigenous resources. In the mainstream academic system, copyright is used to ensure permission for written resources In Indigenous cultures, oral permission is required to use cultural materials or practices such as legends, stories, songs, designs, crests, photographs, audiovisual materials, and dances. These practices and materials are often owned by

1. 2

specific individuals, families, or groups, and permission to use them may be considered in the context of your relationships with the owners, your intent, and the way in which you will be sharing the practices or materials. If you or your institution have not obtained permission, it is important to investigate and secure permission from relevant individuals, artists, families, Elders, hereditary Chiefs, Band Councils, or Tribal Councils prior to using any materials. Permission may be specific to a single use; if you are using the resource for a different context than permission was originally obtained for, you may need to reach out to seek permission again.

References

1. A Guide for Curriculum Developers https://opentextbc.ca/indigenizationcurriculumdevelopers/
2. Authentic First Peoples Resources for K-9 Educators: http://www.fnesc.ca/wp/wp-content/uploads/2016/08/PUBLICATION-61460-FNESC-Authentic-Resources-Guide-2016-08-26.pdf

Understanding Territorial Acknowledgement as a Respectful Relationship

> As an Indigenous scholar, ethical practice is rooted in cultural protocols and in this I acknowledge that I have experienced many transformative approaches which reflect teachings from these lands. Therefore, I acknowledge the territories for facilitating and assisting in the development of Indigenous leadership, pedagogies and transformation within academia. The relationships we develop within these territories can assist in spiritual, emotional, physical and mental well-being for students, administrators and faculty. I also acknowledge that it is a form of respect, wherever we live, to find out whose traditional territory we are on because every part of what is now known as Canada is someone's Indigenous traditional territory.
> – Todd Ormiston (personal communication, 2017)

Territorial acknowledgements are now being made in many post-secondary institutions across the country. The Canadian Association of University Teachers has developed a living resource called *Guide to Acknowledging First Peoples and Traditional Territory*[1], which shows how institutions are identifying the traditional First Nation and Inuit territories they reside upon. As an educator, you play a part in modelling and sharing this learning with students. Meaningful territorial acknowledgements develop

a closer relationship with the land and stewards of the place by recognizing the living history and connections of ourselves with other communities. Providing a territorial acknowledgement is protocol. In this Vancouver Island University welcome video[1], Snuneymuxw Elder Gary Manson speaks to the importance of protocol when doing a territorial acknowledgement. Acknowledging territory is political, an act of alliance, and a practice for reconciliation.

Learning to do a territorial acknowledgement takes time. You can learn from other leaders and colleagues. As you build connections with the land, you also build connections with and belonging to Indigenous community; it enables you to engage with education and community in the classroom, together. Modelling a territorial acknowledgement for students creates space to talk about systemic change. In his blog, Liberated Yet?, Sḵwx̱wú7mesh-Kwakwa̱ka̱'wakw educator and artist Khelsilem (2015) shares five tips for acknowledging territory:

1. Elevate Indigenous polity (society, governance, and jurisdiction)
2. Practice unceded territory, don't just talk about it
3. Move the yardstick – centre yourself and your role in the acknowledgement
4. Don't insert yourself into internal politics by only sharing one perspective
5. Make mistakes so you can learn

By providing a meaningful territorial acknowledgment, you are deepening your understanding and incorporation of Indigenous knowledge systems and perspectives in your practice.

Always introduce yourself at the beginning of a meeting. An introduction should include who you are and where you come from,

1. 2

which means your family's cultural and geographical background prior to being a settler in North America, (i.e. Where is your family indigenous to?) Do not say you are from Canada or the United States. You may also include who your parents and grandparents are and where they are from. This allows a deeper understanding of your family lineage and situates you in relation to the people you are interacting with.

References

1. Guide to Acknowledging First Peoples and Traditional Territory: https://www.caut.ca/content/guide-acknowledging-first-peoples-traditional-territory
2. Vancouver Island University Welcome video: https://aboriginal.viu.ca/

5. Indigenous Ways of Knowing and Teaching

Indigenization of curriculum requires much more than adding Indigenous content. In an education system that has, since its inception and into the present day, valued Western ways of thinking almost exclusively, Indigenization of curriculum requires us to bring Indigenous ways of thinking, being, and learning into course design. This section provides a discussion of Indigenous epistemologies and pedagogies and how these can be interwoven in curriculum design and development.

This section is intended to help you integrate Indigenous epistemologies and pedagogies in curriculum design and development. This section includes the following topics:

- *The relevance of Indigenous worldviews*
- *Respectfully creating space for Indigenous knowledge*
- *Reciprocity and multiple ways of listening*
- *Indigenous epistemologies*
- *Indigenous pedagogies*
- *Ways to integrate Indigenous epistemologies and pedagogies into curriculum design*

Relevance of Indigenous Worldviews

A realm that most Indigenous worldviews recognize and affirm is the circles of influence of individual well-being. Through interactions and connections with the world, community or nation, and family, an individual gains strength to form a healthy identity and a place within culture. Indigenous worldviews recognize that the strength of and support for an individual contribute to the wellness of communities, nations, and the land. For educators, a strengths-based approach acknowledges interconnections and intersections of knowledge and practice:

> In addition to knowing their students as individuals and configuring instruction to connect with their interests and build on their strengths, teachers who espouse a learner-centred approach typically adopt an outlook characterized by: a willingness to see themselves as facilitators of students' learning rather than autonomous classroom managers; a focus on "setting the bar ever higher" with respect to what students can do rather than on magnifying their awareness of what they cannot yet do (i.e., a deficit focus); an emphasis on promoting student self-regulation and student initiative with respect to their own learning; the more extensive and frequent use of student self-

> assessment activities; and the ability to nurture reflective learning (including the use of student-generated criteria for assessment).
>
> – Province of British Columbia (2015, p. 48)

While the above quote relates to the role of teachers in K–12 education, it applies to post-secondary education as well. Indigenous worldviews should not only be part of the content that is taught, but be part of a relevant and responsive assessment process as well.

Additional Reading

Stansfield, D., & Browne, A.J. (2014). The relevance of Indigenous knowledge for nursing curriculum. International Journal of Nursing Education Scholarship, 10(1), 1-9. doi: 10.1515/ijnes-2012-0041

Responsively Creating Space for Indigenous Knowledge from Elders and Other Knowledge Keepers/ Authorities

Elders are recognized for their cultural knowledge and wisdom. Their "credentials" are not determined by a university or other institution; their credibility is built on trust gained from community and other knowledge holders, expertise from lived experience and oral transmission of knowledge, and their practice of generosity.

There are Indigenous knowledge keepers who may not yet be recognized as "Elders" but who nevertheless carry teachings and practices and are recognized for their expertise. This includes youth who are fluent speakers, cultural practitioners, and teachers of song, dance, stories, art, and environmental stewardship. Learning from Elders, these knowledge keepers are continuing the transmission, retention, and sharing of Indigenous knowledge systems.

In recent years, post-secondary institutions have been privileged to work with Elders and other Indigenous knowledge keepers in the classroom. For students, having Elders in their classroom creates a place where living knowledge and presence remind them to receive teachings in a loving, caring way. Elders and other knowledge keepers come with a breadth of wellness and cultural connections that aid in transformational learning. Non-Indigenous teachers can facilitate knowledge, but could not and would not necessarily be accepted to shape relevant cultural teachings and

Indigenous self-determination themselves.
Bringing Elders and other knowledge keepers into the classroom requires considerable preparatory work, and you will need to be aware of the procedures for working with Elders in your institution. The following protocols and procedures can guide your work with Elders and other knowledge keepers:

- The *Guide for Curriculum Developers*[1], another guide in the Indigenization learning series, shares procedures from Royal Roads University's Working with Elders (see Appendix F of that guide).
- If you want to interview an Elder for a program or course, you need to accommodate the protection of knowledge systems and practise respectful behaviour. The National Aboriginal Health Organization's *Interviewing Elders*[2] provides practical tips.

References
1. Pulling Together: A Guide for Curriculum Developers: https://opentextbc.ca/indigenizationcurriculumdevelopers/
2. UVic Interviewing Elders: http://icwrn.uvic.ca/wp-content/uploads/2013/10/InterviewingElders-FINAL.pdf

Reciprocity and Multiple Ways of "Listening" in Oral Traditions

Elder Terry P'ulsemet Prest at University of the Fraser Valley teaches students that we have to "learn to listen so we can listen to learn." Often the elder will go on and explain that over time we learn to make the connection between the heat and the mind, the mind and the heart. He also tells students that sometimes this is the longest journey, from the heart to the mind. He tells his students – who are very often faculty instructors on campus – this because he recognizes that education has not necessarily prepared us to be "good listeners."

> As an educator I am often reminded that listening with our whole self is not necessarily practiced in the academy. I learned this the hard way. One of my instructors in my graduate program pointed out to me that I rarely "spoke up" in class. I reflected upon this feedback and thought of all the times that I was eager to participate in the classroom dialogue, only to be "beaten to the punch" by classmates who either spoke up as soon as one had finished speaking or who seemingly dominated the classroom dialogue (almost always!). This self-reflection led me to understand the different ways I, as an Indigenous person, listen in comparison to many of my non-Indigenous counterparts. I began to recognize that oftentimes people would be preparing

> what they were going to say while the other person was still talking. While I on the other hand listened, completely listened, and only when one finishes speaking do I think about how I might respond. This is true, I came to learn, for many of the Indigenous students in my classes and at our university.
> – Shirley Hardman (personal communication, 2017)

The longest journey you can take in Indigenizing your teaching practice is listening from your heart rather than your mind. Affective listening takes patience, practice, and kindness. In this lecture, Otto Scharmer on the four levels of listening[1] describes listening from the head to heart as: downloading ("I and me"), factual ("I and it"), empathetic ("I and you"), and generative or emergent ("I and now"). However, these ways of listening happen while information is being shared, so the meaning behind and within that instance of sharing can be lost if it is not wholly acknowledged or filtered by stereotypes and biased judgment. We need to practise silence after receiving knowledge so the meaning can be constructed.

The concept of "listening to hear" is explored in allyship scholarship (McGloin, 2015). When teachers andstudents hear stories and different perspectives on racism and colonization, they have to consider how their own perpetuation of colonization affects what is heard, and learning stops if they become paralyzed by guilt and shame:

> A productive pedagogical approach therefore is to

> build into courses a methodology that reminds students – and teachers – that dis-ease can be a valuable starting point for a more healthy alliance with Indigenous people…[L]istening – or hearing – what the "other" has to say, in fact, must be a risk-taking venture in order for a change in thought, perception and action to occur. If we are only to hear what is safe or familiar, there will be no conflict, no "poles of contradiction", no impetus or motivation for transformation. (p. 276-277)

Listening to hear requires that you hold the information that has been shared in order for multiple meanings to come forward, rather than immediately responding or reacting. What you are hearing are your values, beliefs, and perceptions sifting through the shared information.

Resources

1. Otto Scharmer on the four levels of listening video: https://youtu.be/eLfXpRkVZaI

Two-Eyed Seeing

Mi'kmaq educator Marie Battiste (2002) emphasizes that we should view Indigenous and Western knowledge systems not as oppositional binaries, but rather as concepts that complement each other, with Indigenous knowledge as a source to fill the gaps within Eurocentric models of teaching, learning, research, and education processes. Similarly, Elder Albert Marshall from the Eskasoni Mi'kmaq First Nation (2012) describes Etuaptmumk, the approach of two-eyed seeing, as a way to learn to appreciate both Indigenous and Western knowledges and ways of knowing, and he says that using these two perspectives can be to our benefit. He contends that by fostering an active engagement with both ways of seeing, we are providing all students with support systems to move toward a decolonized academy.

Additional Reading and Resources

ACCH Initiative: children's pain and culturally appropriate assessment. Extensive research being done related to Indigenous children and pain https://achh.ca/about-us/our-approach-two-eyed-seeing/

Anderson-DeCoteau, M. Indigenous Knowledge to Close Gaps in Indigenous Health. TEDx U of Manitoba (18:35) https://www.youtube.com/watch?v=IpKjtujtEYI

Connors, E. A. (n.d.). Two-eyed seeing: First Nation's Perspectives of Crisis and Trauma from the Inside Out and the Outside In. Retrieved from http://trauma-informed.ca/wp-content/uploads/2013/04/Two-eyed-seeing-article.pdf

Marshall, A. (October 1, 2017). Two-Eyed Seeing. Retrieved from http://www.integrativescience.ca/uploads/files/Two-Eyed%20Seeing-AMarshall-Thinkers%20Lodge2017(1).pdf

Martin, D. H. (2012). Two-eyed seeing: A framework for understanding Indigenous and non-Indigenous approaches to indigenous health research. Canadian Journal of Nursing Research, 44(2), 20-42. Retrieved from https://achh.ca/about-us/our-approach-two-eyed-seeing/

Indigenous Epistemologies and Pedagogies

Thoughtfully interwoven Indigenous content and approaches must be informed by an understanding of Indigenous epistemologies (how knowledge can be known) and pedagogies, (how knowledge can be taught). While there is much diversity among Indigenous Peoples, and therefore among Indigenous way of knowing, teaching, or learning, many Indigenous education scholars have argued there are also some notable commonalities among Indigenous societies worldwide (Cajete, 1994; Deloria & Wildcat, 2001; Hampton, 1993; Henderson, 2002; Marker, 2004).

Indigenous epistemologies

Key aspects of Indigenous epistemologies are relationality, the interconnection between sacred and secular, and holism.

Relationality

Relationality is the concept that we are all related to each other, to the natural environment, and to the spiritual world, and these relationships bring about interdependencies. Curriculum developers can apply the concept of relationality by creating learning opportunities that emphasize learning in relationships with fellow students, teachers, families, members of the community, and the local lands.

Sacred and secular

According to Hoffman (2013), "Aboriginal ontologies and epistemologies are rooted in worldviews that are inclusive of both the sacred and the secular. [In Indigenous ontologies] the world exists in one reality composed of an inseparable weave of secular and sacred dimensions" (p. 190). In Western educational approaches, spirituality is often seen as taboo in the classroom. In an Indigenous approach, spiritual dimensions cannot be separated from secular dimensions, and spirituality is a necessary component of learning. This does not mean that students need to embrace a specific "religious" approach or practice, but rather that educators should not ignore spiritual development as a component of learning.

Holism

The principle of holism is linked to that of relationality, as Indigenous thought focuses on the whole picture because everything within the picture is related and cannot be separated. Cindy Blackstock (2007), the executive director of the First Nations Child and Family Caring Society of Canada, identifies four interconnected dimensions of knowledge that are common in Indigenous epistemologies: "emotional, spiritual, cognitive, and physical," which are "informed by ancestral knowledge which is to be passed to future generations" (p. 4). In Indigenous epistemologies, these four elements are inseparable, and human development and well-being involves attending to and valuing all of these realms.

> Indigenous philosophies are underlain by a worldview of interrelationships among the spiritual, the natural

> and the self, forming the foundation or beginnings of Indigenous ways of knowing and being.
> – Willie Ermine, 1995

Indigenous pedagogies

A basic assumption of Indigenous education scholars is that there are modes of Indigenous pedagogy that stem from pre-contact Indigenous educational approaches and are still ingrained in Indigenous contemporary culture. The exclusion or devaluation of Indigenous pedagogies can create a barrier to academic success for Indigenous students, limit a genuine understanding of Indigenous culture and history for all students, and prevent people from learning how to exercise highly valuable and useful modes of thought which could potentially address many problems in the modern world. Some key commonalities among Indigenous pedagogical approaches are outlined below.

Personal and holistic

As a result of the epistemological principle of holism, Indigenous pedagogies focus on the development of a human being as a whole person. Academic or cognitive knowledge is valued, but self-awareness, emotional growth, social growth, and spiritual development are also valued. It is a useful for curriculum developers to keep this in mind when creating learning experiences that interweave both Indigenous and Western ways of knowing. For example, Indigenous approaches can be brought to life by providing opportunities for students to reflect on the four dimensions of

knowledge (emotional, spiritual, cognitive, and physical) when they engage in learning activities. This may also include allowing students opportunities to challenge dominant ideologies that neglect emotional and spiritual knowledge domains.

Experiential

Indigenous pedagogies are experiential because they emphasize learning by doing. In traditional pre-contact societies, young people learned how to participate as adult members of their community by practicing the tasks and skills they would need to perform as adults. In a contemporary setting, an emphasis on experiential learning means a preference for learning through observation, action, reflection, and further action. For curriculum developers, this also means acknowledging that personal experience is a highly valuable type of knowledge and method of learning, and creating opportunities within courses for students to share and learn from direct experience.

Place-based learning

Indigenous pedagogies connect learning to a specific place, and thus knowledge is situated in relationship to a location, experience, and group of people. For curriculum developers, this means creating opportunities to learn about the local place and to learn in connection to the local place.

Intergenerational

In Indigenous communities, the most respected educators have always been Elders. In pre-contact societies, Elders had clear roles to play in passing on wisdom and knowledge to youth, and that

18 Asma-na-hi Antoine, Rachel Mason, Roberta Mason, Sophia Palahicky, and Carmen Rodriguez de France relationship is still honoured and practiced today. Some Elders are the knowledge holders of 60 different Indigenous languages in Canada, and language is a key component of Indigenous culture that should be integrated in teaching practices if we are to move toward Indigenization of curriculum. Both Indigenous and non-Indigenous students can learn a lot from Elders, and curriculum developers can seek opportunities to engage with Elders as experts in Indigenous pedagogies. Section 3 of this resource provides more information about how to respectfully engage with Elders.

> Tribal/Indigenous education is really endogenous education, in that it educates the inner self through enlivenment and illumination from one's own being and the learning of key relationships. Therefore, the foundations for Tribal/ Indigenous education naturally rest upon increasing awareness and development of innate human potentials.
> – Gregory Cajete, 1994, p. 34

The learning spirit

Tunison (2007) states that "the learning spirit is a conceptual … entity that emerges from the exploration of the complex interrelationships that exist between the learner and his or her learning journey" (p. 10). Tunison notes that "lack of identity, lack of voice, and low self-esteem" can damage the learning spirit. Integration of Indigenous knowledge in post-secondary curriculum will strengthen the learning spirit of both Indigenous and non-

Indigenous students because holistic learning engages the four knowledge domains that nourish holistic literacy and interweave all aspects of learning: emotional (heart), spiritual (spirit), cognitive (mind) and physical (body).

Integrating Indigenous Epistemologies and Pedagogies into Curriculum Design and Development

Understanding Indigenous epistemologies and pedagogies is the first step; the next step is taking action to integrate them into curriculum development. Often educators turn to learning activities as a first step in Indigenization. However, including or adapting learning activities without changing other aspects of the curriculum is not a holistic approach to Indigenization, and in some cases can result in trivializing and misappropriating those activities (this is discussed more in Section 4). Interweaving Indigenous approaches should involve considering all of the following aspects of your course design:

- **Goals:** Does the course goal include holistic development of the learner? If applicable, does the course benefit Indigenous people or communities?
- **Learning outcomes:** Do the learning outcomes emphasize cognitive, emotional, physical, and spiritual development? Is there room for personalization, group and individual learning goals, and self-development?
- **Learning activities:** Have you included learning activities that are land-based, narrative, intergenerational, relational, experiential, and/or multimodal (rely on auditory, visual, physical, or tactile modes of learning)?
- **Assessment:** Is the assessment holistic in nature? Are there opportunities for self-assessment that allow students to reflect on their own development?

- **Relationships:** Are there opportunities for learning in community, intergenerational learning, and learning in relationship to the land?
- **Format:** Does the course include learning beyond the classroom "walls"?

Additional Reading

Dion, S. (2018). Exploring Aboriginal Education . Retrieved from http://thelearningexchange.ca/projects/susan-dion-exploring-aboriginal-education/

Thurston, J. M., & Mashford-Pringle, A. (2015). Nursing and Indigenous education integration. Journal of Nursing Education and Practice, 5(10), 9-15. doi: 10.5430/jnep.v5n10p9

6. Conclusion

In this guide, you have explored ways to move from an additive approach to Indigenous knowledge systems and perspectives to a strength-based, transformative learning approach. Unlearning and relearning ways to listen helps build a respectful space to bring Indigenous knowledge systems into your classroom. The nuances of carrying and holding knowledge systems alongside, rather than competing, is also a key component of Indigenization. There are times when you, as the teacher, are not the expert.

As you develop curriculum, keep in mind that to decolonize teaching and learning, it is critical that Indigenous voices be brought to the forefront by including Indigenous success stories, Indigenous cultural approaches, and Indigenous-led research. In recent years, there has been much discussion about what counts as an Indigenous perspective and what is and isn't appropriate to be shared and used.

One of the most proactive approaches you can take as an educator is to have an open mind, kind heart, and willingness to continually learn. Indigenization is looking at ways to walk perspectives and knowledges alongside one another. Knowledge systems coexist and create ways for students to engage in content in various ways and at various levels of learning. You are encouraged to always ask, listen deeply, and try to use informed teaching methods in your course.

PART II

LEARNING ACTIVITIES

In Preparation

The learning activities in this section will be the focus of our two faculty collaborative curriculum development sessions on April 30th and May 6th.

In Preparation

Prior to April 30th

1. Read the complete In Plain Sight Report https://engage.gov.bc.ca/app/uploads/sites/613/2020/11/In-Plain-Sight-Summary-Report.pdf

Prior to May 6th

1. Read the Douglas College BSN Program Indigenization Guide
2. Read Two-Eyed Seeing – Elder Albert Marshall's guiding principle for inter-cultural collaboration (2 pages) http://www.integrativescience.ca/uploads/files/Two-Eyed%20Seeing-AMarshall-Thinkers%20Lodge2017(1).pdf
3. Bring a learning activity from your course to the workshop on May 6.

Creating a Safe Container

Go to menti.com and wait for the code

Exercise #1

From Brene Brown's *Dare to Lead*, permission slips are a great way to start building trust in a group and to start container building. The work we have to do here takes time and mental exertion and emotional labor. Sometimes to get started you need to give yourself permission. Some examples of permission you may need to give yourself to do, feel, or not do for this workshop might include:

- Stay open minded
- Give yourself the time you need
- Make a list of questions
- Show up to the group meetings
- Ask for what you need
- Pass during group sharing
- Ask for more time

Exercise #2

Let's develop some ground rules for our safe container:

- What do you need to show up and do the work?
- What will get in the way of you showing up and doing the work?
- What does support look like?

Racism and Microaggressions

Watch the video on microaggressions (2:38) by Dr. Derald Wing Sue of Columbia University. In the presentation, Dr. Sue shares examples of **microaggressions**, which he defines as "brief and commonplace daily verbal, behavioral, or environmental indignities, whether intentional or unintentional, which communicate hostile, derogatory, or negative slights, invalidations, and insults to an individual or group because of their marginalized status in society." https://www.tc.columbia.edu/bigthinkers/segments/derald-wing-sue/

Small group discussion (20 min) – groups of 6

- Have you ever witnessed or experienced an incident like the ones described in the video?
- How can you respond to overt racism or macroaggressions in the classroom?
- What are the cumulative impacts of these types of incidents on indigenous students?
- How would you set up your course in a way that creates cultural safety for Indigenous students?

For specific examples of microaggressions against Indigenous students, watch some of the video *What I Learned in Class today: Aboriginal Issues in the Classroom* in which Indigenous students at the University of British Columbia share ways that they have

been made to feel uncomfortable in their classes because of their Indigenous identity. http://intheclass.arts.ubc.ca/video/

Exploring "Indigenization"

Large group discussion

What does Indigenization mean to you?

Workshop Learning Outcomes

The Guide for Curriculum Developers lists some **key outcomes** that result from the journey of Indigenizing curriculum, which I would like us to keep in mind as we do this work (p.1):

Learning Objectives

- Insight into own culture and background, privileges, or oppressions that have affected your life and identify biases or gaps in knowledge.
- Question the pervasive dominance of Western epistemologies, pedagogies, and resources within curriculum.
- Make space for including Indigenous ways of being that can benefit all learners.
- Engage in the emotional work of confronting the trauma of colonialization.
- Build stronger relationships with Indigenous people and communities.
- Actively participate in the hands-on work of revising curriculum and pedagogical approaches.
- Reflect upon your own agency in regards to Indigenization and take action toward systemic change in your institution.

Locating Yourself Within the Settler Story

Small Group Discussion (15 min) – groups of 3

Recount and reflect on your family's experiences in Canada:

- Recount your family history in relation to when and how your ancestors came to Canada; if you are Indigenous, describe your Indigenous lineage and traditional place.
- What struggles and opportunities did your family experience?
- What privileges and disadvantages did your family experience?
- How has your lived experience been informed by your family identify?

Becoming an Ally

In Becoming an Ally: Breaking the Cycle of Oppression in People, activist, author, and educator Anne Bishop explains how a central aspect of being an ally is recognizing and being aware of one's own role in a system of oppression.

> Remember that everyone in the oppressor group is part of the oppression. It is ridiculous to claim you are not sexist if you are a man or not racist if you are white and so on. No matter how much work you have done on that area of yourself, there is more to be done. All members of this society grow up surrounded by oppressive attitudes; we are marinated in it. I do not believe anyone raised in Western society can ever claim to have finished ridding themselves completely of their oppressive attitudes. It is an ongoing task, like keeping the dishes clean. In fact, the minute I hear someone claim to be free of the attitudes and actions of a certain oppression (as in "I'm not racist") I know they have barely begun the process. Humility is the mark of someone who has gone a ways down the road and has caught a glimpse of just how long the road is.... Having accepted that every member of an oppressor group is an oppressor, try not to feel that this makes you a "bad" person. Self-esteem does not have to mean distancing yourself from the oppressor role, it can come instead from taking a proud part in the struggle to end oppression. This involves learning to separate guilt from responsibility. Guilt means taking on all the weight of history as an individual; responsibility means accepting

your share of the challenge of changing the situation. (p. 114-115).

Small group discussion (20 min) – groups of 6

Reflect on the Anne Bishop excerpt in relation to Indigenization:

1. As a non-Indigenous person, to what extent are you responsible for Indigenizing the curriculum? Why do you carry this responsibility?
2. What cautions must you take as you work to support Indigenization?
3. Why is guilt not a useful emotion for an ally? What is needed to move beyond guilt and into action?
4. How would you define your role in the process of Indigenization? How does your identity and life experience impact how you perceive your role?

Understanding how Indigenous and Western Knowledge Systems Differ

Watch: *Learning from Indigenous Worldviews* (10:20) from the University of British Columbia's course "Reconciliation through Indigenous Education" https://www.youtube.com/watch?v=9I2LAWCHNsc

Small group discussion (35 min) – groups of 6

Reflecting on your experience with Western educational systems, consider the following questions:

1. What values or beliefs do you think underlie Western approaches?
2. What values or beliefs do you observe in Indigenous educational approaches?
3. What are the areas where conflicting views arise?
4. What are the areas where commonalities can occur?
5. What are the benefits, for all students, of integrating Indigenous approaches into curriculum?

Large group discussion (20 min)

1. Discuss ways in which you could incorporate Indigenous worldviews in your teaching practice.
2. How are you using relational, experiential, student-centered, narrative, intergenerational, land-based, or other pedagogical constructs from Indigenous worldviews in your classrooms?

Note: *Refer to chapter 5 – Indigenous epistemologies and pedagogies.*

Two-Eyed Seeing

This activity relates to the pre-reading Two-Eyed Seeing – Elder Albert Marshall's guiding principle for inter-cultural collaboration[1] which offers a comprehensive view of the two-eyed seeing approach to understanding Indigenous and non-Indigenous knowledges.

Large group discussion (15 min)

Watch ACCH Two-eyed seeing model in healthcare (3:06): https://achh.ca/about-us/guiding-principles/our-approach-two-eyed-seeing/

In what ways does this approach appreciate Indigenous and non-Indigenous perspectives as necessary for personal advancement and development?

Critical Review of Curriculum

This activity will provide an opportunity for you to critically review and adapt a lesson, activity, or assessment that you have used in your teaching and to revise it to incorporate Indigenous approaches.

Small group discussion (30 min) – groups of 6

Examine one of your group member's learning activities to determine if it includes any Indigenous epistemologies or pedagogies. Identify one or two instances where Indigenous epistemologies or pedagogies could be interwoven into your lesson, activity, or assessment. For example, are there any areas where you could include a greater focus on the emotional and spiritual knowledge domains?

Reflect on the following questions below (adapted from the work of Halbert and Kaser, 2013):

1. Does every student have genuine opportunities to develop a deeper understanding of and respect for Indigenous ways of knowing?
2. Do all students have the chance to teach someone else and through doing so contribute to the community as a whole?

3. Will Indigenous students see themselves reflected in the curriculum on an ongoing basis and not just as a "one off" or as a special unit?
4. Is deep listening a part of students' everyday experience?
5. To what extent are students expected to do the best they can on all tasks while keeping an eye on how they can help others?
   Will every student feel their voice is valued?
6. What are the opportunities for learners to express themselves in a variety of ways?
7. Is oral storytelling valued?
8. Will students have opportunities to connect with and learn from Elders?
9. Do assessment activities value holistic development?

A Call to Personal Research: Indigenizing Your Curriculum

This activity relates to the blog post "A Call to Personal Research: Indigenizing Your Curriculum" by Adrienne Castellon (2017), assistant professor and stream director for Masters of Educational Leadership at Trinity Western University. The article is about how to integrate Indigenous ontologies, epistemologies, and pedagogies into your curriculum.

The author suggests the following means of changing the culture of our teaching practices:

1. Reaching out to local Indigenous communities and starting a dialogue that privileges place-based education – the stories and history of the area;
2. Noticing the problems, disparities, and injustices in my own community and facilitating inquiry- based learning to respond to them;
3. Acknowledging the role of intergenerational trauma and engaging appropriate processes such as Circles that encourage deep and respectful listening and give voice to each student;
4. Not over-generalizing so that the diversity of First Nations and Metis in Canada is respected; and,
5. Having the courage to step into the messiness of the challenge knowing we do not have the answers and may be unsure of the way forward.

Large group discussion (10 min)

1. Where we are doing some of these practices in the BSN program and where we could make room for some of them.

For personal reflection

What does the author mean by a) experiential learning, b) shifting paradigms, c) intentional resource selection, d) cultural responsiveness, and e) restorative principles, and how do these compare to how we use these terms in nursing education?

Key Takeaways

When developing your course, ask yourself Halbert and Kaser's (2013) *spirals of inquiry* questions:

1. Does every learner have genuine opportunities to develop a deeper understanding of and respect for Indigenous ways of knowing that are such an integral part of our Canadian cultural landscape?
2. Do all learners have the chance to teach someone else and through doing so contribute to the community as a whole?
3. Do Indigenous students see themselves reflected in the curriculum on an ongoing basis and not just as a 'one off ' or as a special unit?
4. Is deep listening a part of learners' every day

experience?

5. To what extent are learners expected to do the best they can on all tasks while keeping an eye on how they can help others?
6. Does every learner feel his or her voice is valued?
7. What are the opportunities for learners to express themselves in a variety of ways?
8. Is oral storytelling valued?
9. Are young learners connected to senior members of their communities?
10. Do learners respect the knowledge and experiences of elders?