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4.1 Module introduction

This sub-module provides an introduction to the Decolonization, Indigenization, and Reconciliation module, including the learning outcomes and the module structure.

4.1.1 Land acknowledgment

The University of Manitoba campuses are located on original lands of Anishinaabeg, Ininewuk, Anisininewuk, Dakota Oyate and Denesuline, and on the National Homeland of the Red River Métis.

We respect the Treaties that were made on these territories, we acknowledge the harms and mistakes of the past, and we dedicate ourselves to move forward in partnership with Indigenous communities in a spirit of Reconciliation and collaboration.

4.1.2 Copyright and attribution

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4.1.3 Module introduction

Welcome!

This module is developed for Manitoba post-secondary faculty and academic staff. The module aims to enhance the understanding of the impact of colonial systems of oppression and historical and contemporary wrongdoings in post-secondary institutions and provide strategies for advancing decolonization, Indigenization, and reconciliation in teaching and learning.

The length of the module is approximately two and half hours, designed as an asynchronous, self-paced learning experience. Additional resources have also been linked throughout the module. While these embedded links are not essential to engage effectively with the module, they have been included to allow learners to explore additional relevant resources if they wish. There is no instructor or group discussion within the module itself, though your own institution may choose to offer further resources/programming.

Please note: At points throughout the module, you will be asked to reflect on your own past experiences. If you find any of these reflection prompts to be emotionally challenging, take time to pause and reflect. If you think you might need additional support as you work through this module, please reach out to the available support at your institution.

Welcome message from Nora:

Hello, everyone!

Before we begin, I would like to acknowledge that I am speaking to you from the traditional lands of the Anishinaabe, Ininiwak, Anishininew, Dakota, and Dené Peoples, and the National Homeland of the Red River Métis. I honor their continued contributions to the cultural, social, and educational fabric of this region.

My name is Nora Sobel, and I am currently an instructor at Red River College Polytechnic, where I teach and support students in their learning journeys. I hold a bachelor's degree in communication studies and a master's in education, which have both shaped my approach to teaching and learning.

My family comes from Eastern Europe, and I was born and raised in Buenos Aires, Argentina. I've been living in Winnipeg since 2001, and I've come to love the rich cultural landscape of this community, where I continue to learn from the many diverse traditions and experiences around me.

I want to welcome the module on decolonization, Indigenization, and reconciliation. This module explores the important process of decolonizing education and integrating Indigenous perspectives into teaching and learning.

Why do decolonization and Indigenization matter in Education? Decolonization in education involves challenging and dismantling the enduring legacies of colonialism. It calls for educators to reimagine how educational systems and practices may have been shaped by colonial mindsets, often marginalizing Indigenous peoples, their knowledge and ways of life. Indigenization involves creating inclusive spaces where Indigenous knowledge and practices are integrated at every level of educational practice.

Educators engaged in this learning journey may have different cultural identities and backgrounds. Some educators may be Indigenous peoples, some may be non-Indigenous peoples born in Canada, and some may be recent immigrants to Canada. But we all have various lived experiences with colonization.

We invite educators to engage with the legacies of colonialism and consider how educational systems—historically built on colonial frameworks—have shaped both their own identities and the educational experiences of students.

As educators, we have a unique and vital role in making education more inclusive and equitable. Acknowledging colonial legacies and incorporating Indigenous systems of knowledge can be challenging. This process requires both reflection and action. As educators, we must confront uncomfortable truths about the history and current realities of colonialism and its impact on Indigenous peoples. We must also work toward creating an inclusive environment that respects and values Indigenous ways of knowing, teaching, and learning.

I'm excited to be part of this module with you as we explore how to decolonize education and integrate Indigenous perspectives into our teaching and learning practices.

Thank you for joining this learning journey.

Welcome message from Susie:

Hello. My name is Susie McPherson Durrendy. I have lived here in Brandon, Manitoba for 38 years.

I'm originally from Churchill, Manitoba where I was born and raised along the banks of the Churchill River.

My family originally came from York Factory settlement in January 1957. I am currently the Wellness Councillor down at the Wellness Centre within the Friendship Centre downtown in downtown Brandon and I'm also one of the Knowledge Keepers at the Brandon University Indigenous People Centre and also at the Assiniboine College. I'm also on the Elders Council with the Manitoba Indigenous Education Blueprint and just very involved as much as I can possibly be in many ways here in the community. I studied at Brandon University for a Bachelor of Arts and am currently studying for a Master's and Master of Divinity at UBC. My greatest learning has been in my life journey, my story and learning from the community and everyone that I'm involved with, whether it be in ceremony or at a community event and just sitting with people. I've lived here in Brandon for 38 years and I'm very thankful for all that I've learned in all the different employments that I've been able to enjoy over the years. I think my biggest learning was in working in child welfare and experiencing and seeing the effects of colonization and the way we've been conditioned to see life from mostly a Western worldview education.

I'm really thankful for all that I've learned from all the women, Elders, children and youth that I had the opportunity to be involved in. I think this is an opportunity for us to think about our own personal journey, our own personal story, and how this can impact on our own lives and also the lives of those we come across in our education journey of teaching and being with students. So, I want to say "thank you" for taking the time to go through this module of learning.

I'm hopeful that it will add. I always strive towards a balanced education Western worldview, as well as Indigenous and other worldview knowledge, and I've been so thankful to be able to think about life from many different perspectives. I want to say, thank you, I am grateful, all my relations.

Learning objectives

By end of this module, learners should be able to:

1. Reflect on the connection between supporting equity, diversity and inclusion (EDI) and advancing decolonization, Indigenization and reconciliation in teaching and learning.
2. Recognize the importance of decolonization, Indigenization and reconciliation as faculty and academic staff, both within classrooms and outside of them, and the ways that teaching and learning practices are influenced by the positionality and social identities of educators.
3. Discuss understandings of the Indigenous stewards of this land, including worldviews, epistemologies and pedagogies.

Decolonization, Indigenization and Reconciliation

4. Recognize the historical and ongoing impacts of colonization, including treaties, residential schools and current interpersonal and structural racism.
5. Discuss Truth and Reconciliation, and actions for decolonization, Indigenization and reconciliation in our classroom communities.
6. Identify a variety of pedagogical and instructional strategies and activities that advance Indigenous rights and sovereignty and facilitate processes of decolonization and reconciliation in teaching and learning.

Module content

This module includes the following components:

EDI Module 4 components

Topics	Overview	Estimated Time
Indigenous Contexts of Manitoba	Explores ways of living and learning (worldviews, epistemologies, pedagogies) of Indigenous communities located within Manitoba.	22 mins
The impact of colonization	Examines the historical and ongoing impacts of colonization, including treaties, residential schools, and current interpersonal and structural racism.	34 mins
Pathways to decolonization, Indigenization, and reconciliation	Discusses the differences between decolonization, Indigenization, and reconciliation, as well as the Truth and Reconciliation Commission of Canada Final Report, specifically the Calls to Action related to education, and education for reconciliation.	31 mins
The power of educators	Explores different pedagogical and instructional strategies and activities to facilitate processes of decolonization and reconciliation in the classroom.	36 mins

4.1.4 Module learning reflection

Please watch this video titled “Introducing and disrupting the 'perfect stranger’" [new tab]. In this 5-minute and 9-second video, Lenape and Potawatami educational scholar Dr. Susan D. Dion introduces what she considers the all-too-familiar position of the "perfect stranger" that many teachers take with respect to Indigenous students within their classroom. As this position is problematically characterized by not knowing as well as not wanting to know about

Indigeneity and, accordingly, not being implicated in relationships with Indigenous peoples, Susan Dion suggests a few pedagogical practices that work towards disrupting this problematic position.

Please take a moment to reflect about this video, and then briefly describe your initial thoughts on paper or a digital notebook about how unlearning colonization practices, and learning about decolonization, Indigenization, and reconciliation can support you and your students in a post-secondary educational institution in Manitoba.

Reflection questions

Throughout this module, you will encounter a series of reflective questions. These are designed to assist you in thinking about your own experiences, practices, and possibilities. Additionally, you will find a self-check quiz to track your learning from each sub-module.

4.1.5 Elder Teachings

Shared by Elder Susie McPherson-Derendy (in her own words)

Truth and Reconciliation, and Equity, Diversity and Inclusion (EDI)

The vision for EDI strategies for most learning communities is to live toward the wellbeing and safety for all and that is the hope for this EDI strategy also. My hope for this one, in particular, is to have continued conversations as a way of checking in with the learning community, listen, support and act in response to challenges and barriers that are faced. The work of EDI will always be toward making a difference for students, faculty, staff and community.

It has been said that "this work is not easy. It requires us to confront uncomfortable truth and challenges to long held conditioned beliefs and practices". Every step toward living into a win-win reality where we all win at no one's expense, where we are each honored and we all participate. (Rohr)

Relationship and Community are Medicine. The benefits of the hope for outcomes of this work will be for Manitoba post-secondary education and beyond.

I attended a conference at Western University in London, ON in June 2023 and one of the important teachings I came away with was from a presenter whose role is decolonizing curriculum. She said half of the important work of decolonization and indigenizing is preparation, helping faculty and staff to understand why decolonizing curriculum needs to happen, and once that occurs, the rest happens.

4.2 Indigenous contexts of Manitoba

This sub-module explores ways of living and learning (worldviews, epistemologies, pedagogies) of Indigenous communities located within Manitoba.

4.2.1 Indigenous voices

To begin our learning journey, watch this video titled *TRC Mini Documentary - Senator Murray Sinclair on Reconciliation from* National Centre for Truth and Reconciliation. In this 2-minute and 55-second video, Honourable Justice Murray Sinclair, Commissioner of the Truth and Reconciliation Commission of Canada, shares his thoughts on reconciliation. Justice Sinclair had a strong focus on the role of education in reconciliation, and he engaged with numerous post-secondary education institutions, many of them in Manitoba: He taught law at the University of Manitoba, he received honorary doctorates from 17 Canadian universities, and in 2001, accepted an Honorary Diploma from RRC Polytech. Justice Sinclair's traditional name, Mazina Giizhik, means the One Who Speaks of Pictures in the Sky. He passed away in November 2024.

Senator Murray Sinclair on Reconciliation [new tab]

For more information:

Remembering the Honourable Justice Murray Sinclair [new tab]

Justice Sinclair participated in a virtual session on Reconciliation in Post-Secondary Education [new tab].

4.2.2 People and lands

Our grandparents would share, "If you want to know where you want to go, you have to understand where you came from, to follow the journey the Creator has set for us."

Chief Katherine Whitecloud, community leader and Knowledge Keeper from Wipazoka Wakpa (Sioux Valley) Dakota Nation, has been CEO for the Assembly of First Nations, Director of the Assembly of Manitoba Chiefs, and Regional Chief of the Assembly of First Nations. Knowledge Keeper Katherine Whitecloud is a member of the Turtle Lodge National Council of Elders and Knowledge Keepers.

Peoples

As an educator in Manitoba, it is very important that you get familiarized with the Indigenous Peoples and lands and learn about relevant treaties and agreements, find information for land acknowledgments, and listen to Indigenous stories of peoples in your local area.

You can start by learning about the following Indigenous groups in Manitoba:

- Anishinaabe [new tab]
- Ininew [new tab]
- Anishininew [new tab]
    - 'We are not Oji-Cree': 22 First Nations across Manitoba, Ontario clear the air on distinct identity [new tab]
- Dakota [new tab]
- Dené [new tab]
- Red River Métis [new tab]

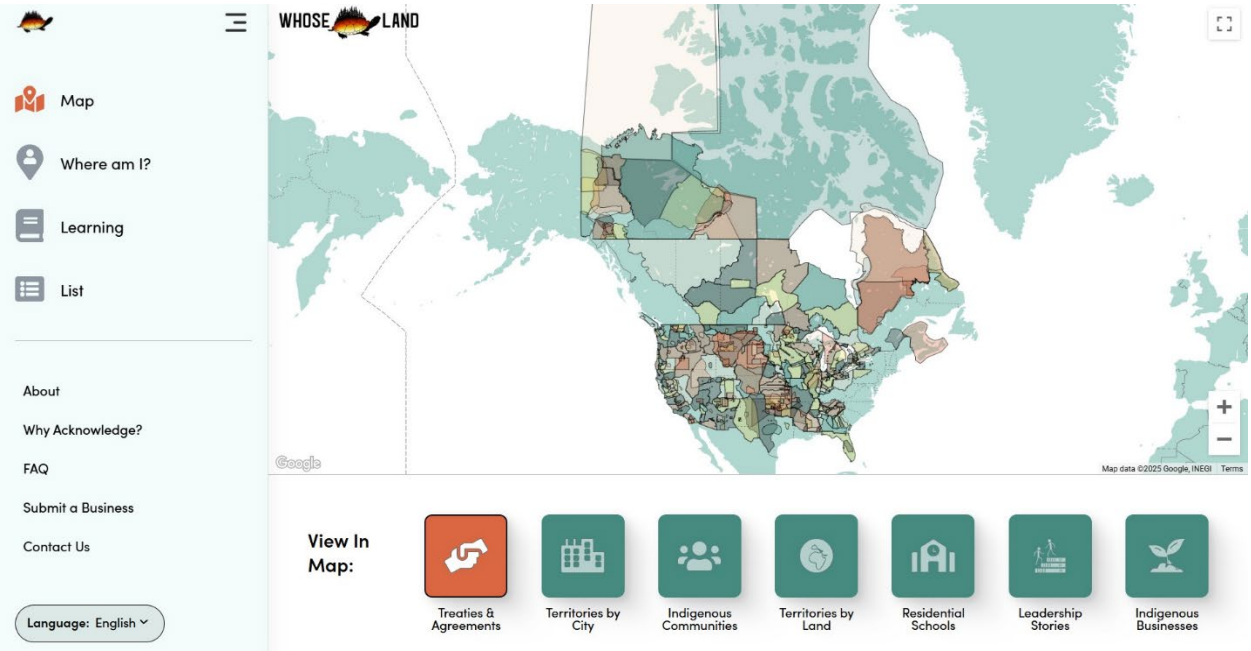
For more information, visit the website of the following local Indigenous organizations:

- Assembly of Manitoba Chiefs (AMC) [new tab]
- Manitoba Keewatinowi Okimakanak (MKO) [new tab]
- Southern Chiefs Organization (SCO) [new tab]
- Anishininew Okimawin (AO) [new tab]

Lands

We recommend that you also explore the map in the Whose Land [new tab] site. In the buttons below the map, you can select Indigenous communities, treaties and agreements, territories by city or by land, and residential schools in specific geographical areas. Please also note the **Leadership Stories** button to access some personal stories (the stories will open in the Future Pathways Fireside Chats webpage).

Please see the screenshot of the **Whose Land** website below as reference:



Land acknowledgement

A recommended practice for your teaching is to regularly use the Land Acknowledgment provided by your educational institution and customize it with your own reflection about how your lived experience relates to that acknowledgment.

To learn more, watch this video titled *Why are land acknowledgments important?* from the Canadian Friends Service Committee (Quakers). In this 2-minute and 35-second video, Naomi Bob share why land acknowledgments are important, and how we can personalize a land acknowledgment. Naomi Bob (she/her) is an Indigenous Youth Wellness Project Coordinator with Provincial Health Services Authority (PHSA), Indigenous Health. Her family is from Snaw'naw'as/Nanoose First Nation, Lyackson First Nation, Peguis First Nation, and her grandfather was a settler from Melbu, Norway. She lives on the unceded and occupied ancestral territories of the xʷməθkʷəy̓əm (Musqueam), sḵwx̱wú7mesh (Squamish) and sel̓íl̓witulh (Tsleil-Waututh) Nations.

Why are land acknowledgements important? [new tab]

Teaching and learning application

To further develop your skills in developing a Land Acknowledgment, the following resource from Brandon University provides a Land Acknowledgment protocol that you can use as a reference:

Brandon University - Land Acknowledgment Protocol [new tab]

In addition, you can refer to the following guiding questions from Durham College to craft your own land acknowledgement:

Durham College - Acknowledging the Land [new tab]

Here is an example from one of the authors of this course, which includes the institution's land acknowledgement (in **bold**), and then a personalized section:

RRC Polytech campuses are located on the lands of Anishinaabe, Ininiwak, Anishininew, Dakota, and Dené, and the National Homeland of the Red River Métis. We recognize and honour Treaty 3 Territory Shoal Lake 40 First Nation, the source of Winnipeg's clean drinking water. In addition, we acknowledge Treaty Territories which provide us with access to electricity we use in both our personal and professional lives.

As a Canadian citizen originally from Argentina and a member of this community since I immigrated to Winnipeg in 2001, I would like to recognize and appreciate the original stewards of this beautiful land. I would also like to recognize the traditions and culture of the Indigenous communities in Buenos Aires, my hometown: Guarani, Quom (Toba), and Mapuche.

In sharing this land acknowledgement, I would like to open myself to different ways of understanding and experiencing the world and invite you to consider what this land acknowledgement means to you and how we can further work individually and collectively to advance Truth and Reconciliation, and diversity, equity, and inclusion in our community.

4.2.3 Indigenous worldviews and knowledge

A worldview can pertain to an individual, group, or society. Overall, a worldview is a set of beliefs and values that are honoured and withheld by a number of people. A worldview includes how the person or group interacts with the world around them, including land, animals, and people. Every person and society has a worldview. Many societies pass on their worldview to their children to ensure worldview continuity. As people interact and learn from one another, it is not uncommon for them to acquire the beliefs of other worldviews. Worldviews evolve as people and societies evolve.

Leroy Little Bear, Blackfoot researcher, professor emeritus at the University of Lethbridge, founding member of Canada's first Native American Studies Department, and recognized leader and advocate for First Nations education, rights, self-governance, language, and culture.

Worldviews

The Indigenous worldview and Eurocentric worldview have different approaches to knowledge and relationships. Although there are many community differences within the Indigenous worldviews, and within Western (Eurocentric) worldviews, in general, Indigenous cultures tend to have a more holistic understanding based on their experiences, while Western cultures tend to have a more compartmentalized understanding based on science. Knudtson and Suzuki (1992) identified the following characteristics:

Differences between Indigenous worldviews and Western worldviews

Indigenous worldviews	Western worldviews
Spirituality is imbedded in all elements of the cosmos	Spirituality is centered in a single Supreme Being
Humans have responsibility for maintaining harmonious relationship with the natural world	Humans exercise dominion over nature to use it for personal and economic gain
Need for reciprocity between human and natural worlds - resources are viewed as gifts	Natural resources are available for unilateral human exploitation
Nature is honored routinely through daily spiritual practice	Spiritual practices are intermittent and set apart from daily life
Wisdom and ethics are derived from direct experience with the natural world	Human reason transcends the natural world and can produce insights independently
Universe is made up of dynamic, ever-changing natural forces	Universe is made up of an array of static physical objects
Universe is viewed as a holistic, integrative system with a unifying life force	Universe is compartmentalized in dualistic forms and reduced to progressively smaller conceptual parts
Time is circular with natural cycles that sustain all life	Time is a linear chronology of "human progress"

Knowledge

Although Indigenous and Western ways of knowing may have varied traditions and practices, some characteristics are common across Indigenous Peoples, and across Western contexts:

Differences between Indigenous knowledges and western knowledges

Indigenous knowledges	Western knowledges
Approach to knowledge that is metaphysical, holistic, oral/symbolic, relational, and intergenerational.	Tend to be broken into disciplines, with emphasis on logic, rationality, objectivity and the measurement of observable phenomenon

Decolonization, Indigenization and Reconciliation

Indigenous knowledges	Western knowledges
Rely heavily on many forms of intelligence, including interpersonal, kinesthetic (physical), and spiritual intelligences.	Rely heavily on the philosophical tradition of positivism that rejects the metaphysical or spiritual realm as the source of knowledge.
Land is often regarded as Mother Earth, who provides teachings that determine traditional values or ways of knowing.	Land is viewed as an object of study rather than as a relation.
Focus on the relationship with knowledge.	Often treats knowledge as a thing, rather than as also involving actions, experiences, and relationships.

As part of our exploration of Indigenous worldviews, watch this video titled *In Our Voices: Indigenous Worldview* from Sheridan College. In this 3-minute and 21-second video, members of Sheridan College's Indigenous community share valuable insights on how to provide a deeper understanding of Indigenous worldviews in teaching and learning.

In Our Voices: Indigenous worldview [new tab]

Please note: As we continue our learning journey in this module, we want to remember the danger of pan-Indigenizing or over-generalizing. We recognize the limitations of Western vs. Indigenous frameworks and acknowledge that these are generalizations rather than hard facts that are true of all Indigenous or all Western cultures.

Teaching and learning application

To further develop your understanding of Indigenous worldviews, we recommend that you also get familiarized with the following ideas, which are concepts that you can embed in your lessons:

- Seven Sacred Teachings [new tab]: For example, this concept can frame guidelines for collaboration and teamwork.
- Seven Generation Principle [new tab]: For example, this concept can frame discussions about sustainability and corporate responsibility.
- Medicine Wheel [new tab]: For example, this concept can frame conversations about well-being and mental health.

4.2.4 Epistemologies and pedagogies

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, Assistant Professor with the First Nations University of Canada. He is from the Sturgeon Lake First Nation in the north-central part of Saskatchewan.

Indigenous epistemologies

Key aspects of Indigenous epistemologies (how knowledge can be known) 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.

Sacred and secular

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. Emotional, spiritual, cognitive, and physical elements are inseparable, and human development and well-being involve attending to and valuing all of these realms.

Indigenous pedagogies

Some key commonalities among Indigenous pedagogies (how knowledge can be taught) are personal and holistic, experiential, place-based learning, intergenerational, and learning spirit.

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. 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.

Experiential

Indigenous pedagogies are experiential because they emphasize learning by doing. An emphasis on experiential learning means a preference for learning through observation, action, reflection, and further action. This also means acknowledging that personal experience is a highly valuable type of knowledge and method of learning and creating opportunities 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. 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 relationship is still honoured and practiced today. This means seeking opportunities for both Indigenous and non-Indigenous students to engage and learn from Elders.

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. The 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).

Please note: As we continue our learning journey in this module, we want to remember again the danger of pan-Indigenizing or over-generalizing these epistemologies and pedagogies to all Indigenous peoples.

Teaching and learning application

To further develop your understanding of Indigenous epistemologies and pedagogies, we recommend that you also get familiarized with the following stories of creation. These are ideas that can help you embed elements of spirituality and holism in your lessons, for example, as you discuss topics related to early childhood education and health:

- Creation Story of Turtle Island [new tab]
- Wesakechak Creation Story [new tab]
- Haudenosaunee Creation Story [new tab]

4.2.5 Self-check quiz (Indigenous context in Manitoba)

If you like to test what you've learned with quizzes, go ahead and take this self-check quiz about what you just covered in this sub-module! (It includes auto-feedback for correct and incorrect responses)

1. **Which of the following statements best describes the Indigenous worldview regarding the natural world?**

A) Humans exercise dominion over nature to use it for personal and economic gain.

Incorrect. This statement reflects the Western worldview, which often emphasizes human control over nature for personal and economic benefits.

B) Natural resources are available for unilateral human exploitation.

Incorrect. This statement aligns with the Western worldview, where natural resources are seen as commodities for human use without the need for reciprocity.

C) Humans have responsibility for maintaining harmonious relationships with the natural world.

Correct! This statement accurately represents the Indigenous worldview, which emphasizes the importance of maintaining balance and harmony with the natural world.

D) Spirituality is centered in a single Supreme Being.

Incorrect. This statement describes the Western worldview, which often focuses on a single deity, whereas Indigenous worldviews typically see spirituality as embedded in all elements of the cosmos.

2. **Which of the following best describes the principle of holism in Indigenous epistemologies?**

A) Knowledge is primarily cognitive and academic.

Incorrect. This statement does not align with the holistic approach of Indigenous epistemologies, which value multiple dimensions of knowledge beyond just the cognitive and academic.

B) Spiritual dimensions are separate from secular dimensions.

Incorrect. Indigenous epistemologies emphasize the interconnection between sacred and secular dimensions, not their separation.

C) Emotional, spiritual, cognitive, and physical elements are inseparable.

Correct! This statement accurately reflects the holistic principle in Indigenous epistemologies, where all these elements are interconnected and valued equally.

D) Learning is focused on individual achievement.

Incorrect. Indigenous pedagogies emphasize relationality and community rather than focusing solely on individual achievement.

3. **As an educator in Manitoba, which of the following actions are recommended to better understand the Indigenous peoples and lands in the region? (Select all that apply)**

A) Learn about the Anishinaabe, Cree, Oji-Cree, Dakota, Dené, and Métis peoples.

Correct! This action is recommended to help educators understand the diverse Indigenous communities in Manitoba.

B) Focus solely on the academic achievements of students.

Incorrect. While academic achievements are important, the text emphasizes the importance of understanding Indigenous peoples, lands, treaties, and stories to provide a holistic education.

C) Learn about relevant treaties and agreements.

Correct! Understanding treaties and agreements is crucial for recognizing the historical and ongoing relationships between Indigenous peoples and the land.

D) Ignore the local Indigenous communities and their histories.

Incorrect. The course advises against ignoring local Indigenous communities and their histories, highlighting the importance of learning about them.

E) Listen to Indigenous stories of peoples in your local area.

Correct! Listening to Indigenous stories helps educators gain a deeper understanding of the local Indigenous cultures and histories.

F) Study only the Western perspectives on history and culture.

Incorrect. The course encourages learning about Indigenous perspectives, treaties, and stories rather than focusing solely on Western perspectives.

4.2.6 Reflection: Locating yourself within different knowledge systems

Locating yourself within different knowledge systems

- What values or beliefs do you think underlie Western approaches to teaching and learning?
- What values or beliefs do you observe in Indigenous educational approaches?
- If you are a non-Indigenous educator who is also a newcomer to Canada, what values or beliefs did you observe in your country of origin and/or cultural background?
- What are the areas where conflicting views may arise?
- What are the areas where commonalities can occur?
- How bias come into play with your decision-making in teaching and learning?

We invite you to use 2-3 of the previous questions to guide your reflection on what you learned in this module.

Document your reflection on paper or in a digital notebook.

Reflection adapted from Indigenous Epistemologies and Pedagogies - Pulling Together: A Guide for Curriculum Developers

4.2.7 Elder Teaching

Reflection by Susie McPherson-Derendy

Acknowledgment and Declaration

It says, after a prayer in my Cree language, that I want to acknowledge the ancestral territory of the Indigenous Nations who were and are here on these lands. The 600 plus Indigenous Nations who were here across Canada prior to European contact, unique and distinct societies who had their own languages and systems of governance, who knew the land, the water, the skies, and the patterns of weather and animals, who looked after themselves, each other, their

communities and their nations, and who saw themselves as a part of creation, and lived as such, always mindful of the generations to come.

So, we look to the east, the south, the west, and the north, and we acknowledge the Indigenous Nations across the land and their ancestral story, truth, and wisdom that has carried them over time to this day. We acknowledge how the story unfolded. We turn full circle to the east and acknowledge all the nations who now call this land home: those who came as visitors, guests, settlers, immigrants, newcomers, refugees we acknowledge their story too and all that they brought here and we are mindful of each and every one of our stories and the connection to the Indigenous world views story that was happening here.

I go on to give thanks for each person, all we hold and carry, the story of our lives and the journey we have been on. I give thanks for the opportunity to gather and learn from each other. I end with ekosani, ninanaskomon, kahkino nih wahkomakanak (thank you, I am grateful, all my relations).

Then, I sing a welcome song which is sung to welcome a new day, the spirit of each of the directions (7) east, south, west, north, above, below and within. This song grounds and centres us to this time together. I also sing it to welcome the spirit of what any one of us needs at this time, whether it is the spirit of hope, love, courage, wisdom, learning and unlearning, reconciliation and comfort (for the grief we carry). I end with the song and my drum and for the last direction within, I sing without the drum.

This is a daily acknowledgement and declaration for me personally and helps me stand in my own truth and live into the strength and story of my people and my ancestors.

4.3 The impact of colonization

This sub-module examines the historical and ongoing impacts of colonization, including treaties, residential schools, and current interpersonal and structural racism.

4.3.1 Indigenous voices

As part of our exploration of the impact of colonization in Manitoba, please watch the video titled *Residential school survivor explains the impact on her family*. In this 3-minute and 38-second video from CBC, Residential school survivor Louise Longclaws explains how the experience at Brandon Indian Residential School (Manitoba) affected her ability to bond and parent her own children.

Residential school survivor explains the impact on her family [new tab]

4.3.2 Colonization

We are not your slaves. These lakes, these woods and mountains were left to us by our ancestors. They are our inheritance, and we will part with them to none.

Pontiac or Obwandiyag (c. 1720–1769; Odawa chief, French ally, and resistor of British occupation)

In Canada, colonization occurred when a new group of people (British and French) migrated to North America, took over, and began to control Indigenous Peoples. Colonizers imposed their own cultural values, religions, and laws. They seized land and controlled access to resources and trade.

During this process, two different worldviews were in conflict:

Colonizers' and Indigenous worldview

The colonizers' worldview	**The Indigenous worldview**
The British and French were fighting for control of North America, which they viewed as a rich source of raw materials. The natural environment was a resource that could be exploited for individual gain.	For Indigenous Peoples, everything has a spirit and deserves to be respected. The natural world was not simply a resource to control or conquer.
The colonizer worldview valued competition, individualism, and male superiority.	The Indigenous worldview values the collective more than the individual; each person has their role, and each contributes to the success of the group. Women are viewed

	as equal to men, and they are honoured and respected for their role as the givers of life.

As a result of colonization, Indigenous people become dependent on colonizers. Before the arrival of European explorers and traders, North America was occupied by Indigenous Peoples living and thriving with their own distinct cultures, languages, and ways of knowing. Today, while many Indigenous people are very successful in business, law, medicine, arts, and sports, Indigenous Peoples as a group are at the negative end of every socio-economic indicator.

Tools of Colonization

The process of colonization and gaining control over the land, now called Canada, was a multifaceted action that included the following tools of colonization:

Treaties

One of the tools was the creation and signing of treaties, which the settlers viewed as a process that transferred title and control of First Nations' land to non-Indigenous people and governments. These treaties were obtained through unequal negotiations, and the purpose, meaning, and long-term significance of the signed treaties were understood differently by each signatory body. The British government, and then the Canadian government (after 1867), viewed the treaties as the completion of the transfer and control of land title to the "Crown." First Nations viewed themselves as equal partners (a Nation) when they signed the treaties, and as such, they would still have access to their way of life and their traditional territories for their people, much like two governments working in parallel.

Laws and acts of Parliament

A second tool of colonization used to exert colonial power was through making laws and passing acts of Parliament without consultation with the Indigenous Peoples. Prior to Canada becoming a country in 1867, many laws and acts were made and passed either in the British Parliament or by the colonial governments in North America. After 1867, the federal and provincial governments of Canada passed acts and laws that were designed to encourage settlement on Indigenous land and to assimilate Indigenous Peoples—encouraging them or coercing them to abandon their culture, languages, and lifeways and to adopt settler culture. The most important single act affecting First Nations is the Indian Act, passed by the federal government of the new Dominion of Canada in 1876 (and still in existence today), by which the federal government was given jurisdiction or control over "Indians and Lands reserved for Indians," providing exclusive authority over Indian affairs.

The reserve system

Before colonizers arrived, First Nations people and Inuit had the use of all the land and water in what is now Canada. Their traditional territories were (and are) very large. When Europeans arrived, they, the First Nations people and Inuit came into conflict over who would control these lands and resources. Under the Indian Act, the Canadian government defined a reserve as land set aside by the government for the use and benefit of an Indian band but still classified as federal land. Reserves were often created on less valuable land, sometimes located outside the traditional territory of the particular First Nation, and always small compared to the First Nations' traditional territory. If the First Nation had lived traditionally by hunting and gathering in a particularly rich area, confinement to a small, uninhabitable place was a very difficult transition.

Residential schools

One of the consequences of the Indian Act was the promotion of residential schools. Duncan Campbell Scott, Head of Indian Affairs from 1913 to 1932, said in 1920 that "the goal of the Indian Residential School is to 'kill the Indian in the child.'" Sadly, in many cases, this goal was accomplished. Children were not allowed to speak their language and had to give up their cultural practices, beliefs, and any connection to their Indigenous way of life. The residential school system consisted of 140 schools across the country, funded by the federal government and run by churches, with more than 150,000 Indigenous children attending the schools. Today, Indigenous Peoples are still living with the legacy of residential schools in the form of post-traumatic stress and intergenerational trauma.

As part of our exploration of the role of educators in colonization, please watch the video titled *Colonization*. In this 4-minute and 3-second video from Werklund School of Education (University of Calgary), Indigenous Knowledge keepers Reg Crowshoe and Kerrie Moore share their wisdom and experiences about the impacts of colonization on Indigenous peoples, including the intergenerational effects of residential schools and the imposition of orality with written tradition.

Colonization [new tab]

For more information about the different types of treaties, please visit Types of Treaties. [new tab]

For more information about the different laws and acts of Parliament, please visit Laws and Act of Parliament.[new tab]

For more information about the Reserve System, please visit The Reserve System. [new tab]

For more information about the residential schools and their impact still today, please visit Indian Residential School.[new tab]

Teaching and learning application

As we work on unpacking our assumptions about colonization and biases towards Indigenous peoples, it might be helpful to highlight some common phrases that can act as signposts for our unlearning process.

The Montreal Indigenous Community NETWORK's Ally Toolkit aims to educate non-Indigenous individuals and groups on how they can use their privilege to listen, shift power dynamics, and take concrete steps towards (Re)conciliation-Action. Indigenous Ally Toolkit [new tab]

From this toolkit, please consider the following "things not to say":

- "CANADA'S INDIGENOUS PEOPLES" or "OUR INDIGENOUS PEOPLES" The Indigenous Peoples on Turtle Island are not owned by Canada or by any individual, which is the way the language makes it out to sound. Try to say "the Indigenous Peoples of what we now call Canada" instead.
- "THE INDIGENOUS CULTURE" This is too broad, considering that hundreds of Indigenous communities, nations, languages, and cultures exist within Canada. Instead of singular, try using plural forms instead. Try being specific about the nation to avoid pan-Indigenizing.
- "YOU'RE INDIGENOUS? YOU MUST BE AN ALCOHOLIC" This is incorrect, perpetuates false stereotypes, and is a generalizing and discriminatory view to have.
- "WHY DON'T YOU JUST GET OVER IT?" Inuit were still being forcefully relocated well into the 1950, and First Nations were not allowed to vote in federal elections until 1960. The last residential school was closed in 1996. Today, Indigenous children make up over half of all children in childcare. These recent acts of colonization did not happen hundreds of years ago, and Indigenous people are still healing and dealing with oppressive structures. One does not recover from traumatic events overnight, much less systemic oppression that took place over hundreds of years and that continues to this day.

- “CAN YOU AND YOUR PEOPLE FORGIVE MY PEOPLE FOR WHAT WE DID?” Guilt should not be the main reason for why you want to be a part of ally work. On top of that, no one Indigenous person can forgive an entire population, nor are they the spokesperson for the entire Indigenous population. As you educate yourself, you may grapple with these feelings of guilt, and that is completely normal, but what are more important are the steps and actions that you take afterward – not being forgiven.
- “YOU PEOPLE WERE CONQUERED” Surviving genocide is a revolutionary act, and by saying this, you are both condoning and celebrating genocide.

4.3.3 Indian Act

About the use of the word "Indian"

In the Indian Act, the Government of Canada defines who is an “Indian” (please note that “Indian” is the word used in the Indian Act, but not a word we use today). If the government defines you as an “Indian,” you are said to have “Status.” For this reason, “Indian” is a legal word, but not one that many Indigenous people are comfortable using to describe themselves. Over time, there have been many different laws defining who is and who is not eligible for status. “Indians” are the only group of people where the Government of Canada decides who belongs and who does not.

Historically, the Indian Act applied only to Indigenous Peoples that the Crown recognized as “Indians.” It excluded Métis and Inuit and created a group of people who were not entitled to Indian status, referred to as “non-Status Indians.” “Status” determines who the government considers to be entitled to rights that apply to some, but not all, First Nation Peoples in Canada, including the granting of reserves and the rights associated with them.

About the use of the word "Enfranchisement"

The Indian Act made enfranchisement legally compulsory. "Enfranchisement was the process that resulted in a person no longer being considered an Indian under the federal legislation. Indians, who were enfranchised, were removed from their band lists" (Assembly of First Nations, 2020). "When a person was no longer considered an Indian (when that person was enfranchised), he or she lost all benefits associated with being on a band list (pre-1951), or being a status Indian (after 1951). Their descendants were not considered Indians, and they could not receive any related benefits. This impact is still felt by current generations" (Assembly of First Nations, 2020)

Enfranchisement was offered to men (although if they were married, their wives and children would be considered enfranchised, too). Under the Indian Act from 1876 until 1955, Status

Indians would lose their legal and ancestral identities (or Indian Status) for a variety of reasons, especially if they were women.

Until as recently as 1982, the legal status of First Nations women was affected by whom they married. First Nation women with Status lost their Indian Status when they married a non-status man. First Nations women also lost their Indian Status when they married Métis or non-Indigenous men. All the children in these marriages would not be entitled to Indian Status. Women also lost their status if their husbands died or abandoned them, in which case the woman would lose the right to live on reserve land and have access to band resources.

"The Indian Act has been a lightning rod for criticism and controversy over the years, widely attacked by First Nations people and communities for its regressive and paternalistic excesses. For example, Indians living on reserves don't own the land they live on; assets on reserve are not subject to seizure under legal process, making it extremely difficult to borrow money to purchase assets; and matrimonial property laws don't apply to assets on reserve. On the other hand, it has also been widely attacked by non-Indigenous people and politicians as being too paternalistic and creating an unjust system with excessive costs that are considered uneconomical".

Bob Joseph, founder and president of Indigenous Corporate Training Inc. and author of the book 21 Things® You May Not Know About the Indian Act

According to Bob Joseph, these are 21 restrictions and impacts imposed on First Nations by the Indian Act (some have since been removed in revisions of the *Act*). Read the 21 things you may not have known about the Indian Act [new tab].

For further information, you can read the complete Indian Act [new tab] online.

To read about the changes to the Indian Act through the years, please visit The Indian Act [new tab] from the Pulling Together: Manitoba Foundations Guide (Brandon Edition).

Teaching and learning application

The consequences of The Indian Act, and especially the Residential Schools, are present today in our post-secondary education institutions. As educators, we need to understand the concept of "intergenerational trauma" (trauma that is passed from a trauma survivor to their descendants) and how this can be lived every day by our students, sometimes in very quiet forms. This may include absenteeism, lack of participation in class, and/or lack of initiative in group work.

Read the following CBC news story about how trauma can have physical and mental effects for six generations, featuring stories across the country:

How residential school trauma of previous generations continues to tear through Indigenous families [new tab]

Students in colleges and universities usually have free access to student services, including counselling, academic support, well-being activities, and job search and employment preparation. Check the available supports in your institution, find out the referral processes, and connect with the staff in student services to learn more about challenges that Indigenous students usually experience in your academic program.

In addition, you can also consult local organizations that specialized in trauma-informed care and participate in trainings. For more information: Trauma Informed Resources [new tab]

4.3.4 Contemporary impacts of oppression: Interpersonal racism and violent racism

Racism is a belief that one group is superior to others performed through any individual action or institutional practice which treats people differently because of their colour or ethnicity.

Canadian Race Relations Foundation (CRRF)

In the *Indigenous Experience with Racism and its Impacts* fact sheet from the National Collaborating Centre for Indigenous Health (NCCIH), Samantha Loppie, Charlotte Reading, and Sarah de Leeuw explain how Indigenous people in Canada experience racism in interpersonal, structural, and sometimes violent ways. They examine racism within government policies, healthcare, and judicial systems and explore the unique ways that racism is experienced by Indigenous peoples and how it impacts their well-being.

In this section we will explore interpersonal racism and violent racism. In the next section, we will explore structural racism.

Interpersonal Racism

There are several negative stereotypes associated with Indigenous people, including:

- Assumptions about the pervasiveness and cause of alcohol and drug addiction, unemployment, and violence.

- Depiction of Indigenous peoples as willing 'wards of the state,' dependent on others and ultimately better off when the federal government oversees their affairs.

According to a 2019 report from the Canadian Centre for Justice and Community Safety Statistics (Statistics Canada):

- One-third (33%) of Indigenous people experienced discrimination in the five years preceding the survey, more than double the proportion for non-Indigenous, non-visible minorities (16%).
- More specifically, 44% of First Nations people had experienced discrimination in the five years preceding the survey, as had 24% of Métis and 29% of Inuit.
- Common reasons for the discrimination experienced by Indigenous people included ethnicity or culture (15%) and race or skin colour (14%).
- In addition to race and ethnicity, Indigenous people perceive discrimination or unfair treatment due to their physical appearance (14%), physical or mental disability (7%), and religion (5%).

For more information: Discrimination among First Nations people, Métis, and Inuit [new tab]

As part of our exploration of interpersonal racism, please watch the video titled *Top 5 Stereotypes Toward Indigenous Peoples in Canada.* In this 1-minute and 44-second video, Wab Kinew (Manitoba Premier as of 2025) debunks five common stereotypes toward Indigenous peoples in Canada that unfortunately feed interpersonal racism.

Top 5 Stereotypes Toward Indigenous Peoples in Canada [new tab]

Violent racism

There are many instances of violent racism towards Indigenous peoples in contemporary society:

- As a group, Indigenous men are two to three times more likely than non-Indigenous men to experience violence by authorities or individuals.
- Indigenous women who bear the brunt of racialized violence in Canada, experiencing three to four times more interpersonal violence than non-Indigenous women.
- Indigenous women also face 'racialized misogyny' (the hatred of racialized women), which fosters and legitimizes physical and social violence perpetrated against them by virtue of their exponentially diminished social status (i.e., being a woman and being Indigenous).

Watch this video titled *Manitoba prepares to search landfill for murdered Indigenous women.* In this 1-minute and 47-second video, produced by CBC News: The National, they report that preparation work has begun in the search for four Indigenous women whose remains were dumped by their killer in a Winnipeg-area landfill.

Manitoba prepares to search landfill for murdered Indigenous women [new tab]

Teaching and learning application

Indigenous peoples currently lead many Indigenous Rights movements and local Indigenous Social Justice initiatives.

Click on the following links to learn more and get involved:

- Missing and Murdered Indigenous Women, Girls, and Two-Spirit[new tab]
- Every Child Matters[new tab]
- Drag the Red[new tab]
- Dig up the Landfill[new tab]
- Indigenous Land Based Activism[new tab]
- Indigenous Watchdog Calls to Action[new tab]

4.3.5 Contemporary impacts of oppression: Structural racism

"Clearly racism has influenced the political, economic and cultural circumstances of Indigenous peoples in Canada. Racist ideologies have fostered a social hierarchy in which Indigenous peoples are denied resources while dominant groups maintain authority and power. In Canada, race based colonizing powers have attempted to socially isolate, culturally assimilate, and politically decimate Indigenous peoples as a way of rationalizing colonialism."

Indigenous Experience with Racism and its Impacts fact sheet from National Collaborating Centre for Indigenous Health (NCCIH)

Structural racism in Canada

Structural racism refers to economic, social, and political institutions and processes of a society that create and reinforce racial discrimination. The establishment of 'Indian reserves' and inadequate investment in those reserves serve as examples of structural racism whereby socio-economic inequities and conditions of disadvantage are created and perpetuated.

Watch the following video titled *How to change systemic racism in Canada*. In this 5-minute and 7-second video from CBC, Cindy Blackstock, executive director of the First Nations Child and Family Caring Society of Canada, tells us the story of Jordan River Anderson and why she continues to fight the Canadian government to gain rights for Indigenous children.

How to change systemic racism in Canada [new tab]

To further delve into it, you can explore the Aboriginal Justice Inquiry:

About the Aboriginal Justice Inquiry

In April 1988, the Manitoba Government created the Public Inquiry into the Administration of Justice and Aboriginal People, commonly known as the Aboriginal Justice Inquiry. The Inquiry issued its report in the fall of 1991. For more information: The Aboriginal Justice Implementation Commission [new tab]

Honourable Justice Murray Sinclair was co-commissioner for the Aboriginal Justice Inquiry. In this CBC News story, "Change called for in Aboriginal Justice Inquiry 'not going to occur in my lifetime': Murray Sinclair" [new tab], he speaks about this important investigation into racism in the justice system.

If decades of trauma are to be healed, systems such as justice and health need to address racial prejudice at all levels and move towards embracing the unique cultural traditions, healing and needs of Indigenous people.

Teaching and learning application

To explore how new technologies continue systems of oppression today that affect your teaching and learning practices, you may want to check the following book:

Noble, S. U. (2018). *Algorithms of oppression: How search engines reinforce racism.* New York University Press.

In *Algorithms of oppression*, Safiya Umoja Noble challenges the idea that search engines like Google offer an equal playing field for all forms of ideas, identities, and activities. Data discrimination is a real social problem; Noble argues that the combination of private interests in promoting certain sites, along with the monopoly status of a relatively small number of internet search engines, leads to a biased set of search algorithms that privilege whiteness and discriminate against people of color, specifically women of color.

4.3.6 Self-check quiz (The impact of colonization)

If you like testing your knowledge with quizzes while you learn, go ahead and take this self-check quiz on what you just went over in this sub-module. (includes auto-feedback for correct and incorrect responses).

1. Which of the following was a tool of colonization used to control Indigenous Peoples and their lands in Canada?

A) Establishing equal partnerships through treaties.
Incorrect. While treaties were signed, they were often unequal and misunderstood, with the colonizers viewing them as transferring land control to non-Indigenous people.

B) Creating and signing treaties that transferred land control to non-Indigenous people.
Correct! This was a key tool of colonization, where treaties were used to transfer control of land from Indigenous Peoples to the colonizers.

C) Encouraging Indigenous cultural practices and languages.
Incorrect. Colonization involved policies that discouraged and suppressed Indigenous cultural practices and languages.

D) Providing large, valuable territories for Indigenous Peoples.
Incorrect. Reserves were often created on less valuable land and were much smaller than the traditional territories of Indigenous Peoples.

2. **Which of the following were impacts or restrictions imposed on First Nations by the Indian Act? (Select all that apply)**

A) Denied women status.
Correct! The Indian Act denied women status, which affected their legal and ancestral identities.

B) Encouraged the practice of traditional religions.
Incorrect. The Indian Act forbade First Nations from practicing their traditional religions.

C) Introduced residential schools.
Correct! The Indian Act introduced residential schools, which aimed to assimilate Indigenous children into settler culture.

D) Allowed First Nations to form political organizations.
Incorrect. The Indian Act forbade First Nations from forming political organizations.

E) Created reserves.
Correct! The Indian Act created reserves, which were often on less valuable land and smaller than traditional territories.

F) Forbade First Nations from speaking their native language.
Correct! The Indian Act forbade First Nations from speaking their native languages, contributing to cultural suppression.

3. **Which of the following are contemporary impacts of oppression experienced by Indigenous peoples in Canada? (Select all that apply)**

A) Racialized stereotypes and stigma.
Correct! Indigenous peoples face numerous negative stereotypes that impact their autonomy and self-concept.

B) Violent racism.
Correct! Indigenous peoples, especially women, experience higher rates of violence compared to non-Indigenous populations.

C) Structural racism.
Correct! Structural racism is evident in economic, social, and political institutions that create and reinforce racial discrimination.

D) Discrimination within justice and health care systems.
Correct! Indigenous peoples face discrimination in justice and health care systems, leading to over-representation in prisons and biased treatment in health care.

4.3.7 Reflection: Locating yourself in Indigenous lands

Locating yourself in Indigenous lands

- What is your family history in relation to when and how your ancestors came to Canada? If you are an Indigenous person, describe your Indigenous lineage and traditional place.
- How do your family history and lived experiences influence your teaching practice?
- Whose traditional Indigenous territory do you currently live, work, and play? How do you know? (If you don't know, spend some time researching this online.)
- What are some of the traditions, stories, and practices of the original stewards of these lands?
- How does your personal and academic background and identity impact your relationships with Indigenous Peoples?

We invite you to use 2-3 of the previous questions to guide your reflection on what you learned in this module.

Document your reflection on paper or in a digital notebook.

Reflection adapted from Introduction - Pulling Together: Foundation Guide [new tab], Summary - Pulling Together: A Guide for Teachers and Instructors [new tab], and Introduction - Pulling Together: A Guide For Curriculum Developers [new tab].

4.3.8 Elder Teaching

Reflection by Susie McPherson-Derendy

Indigenous Sovereignty

Indigenous Sovereignty arises from Indigenous traditional knowledge, belonging to each Indigenous nation, tribe and community. Traditional Indigenous knowledge consists of spiritual ways, culture, language, social and legal systems, political structures, and inherent relationships with lands, waters, and all upon them. Indigenous sovereignty exists regardless of what the governing nation-state does or does not do.

To grasp the essence of the definition above procured by the Indigenous Environment Network, it is necessary to understand that Indigenous people have not surrendered to the colonial structures embedded within the current government. The laws and regulations that enforce the systems currently in place are not accepted by all First Nations communities. This is recognized by the Canadian Government as well, meaning that both Canada and Indigenous peoples maintain their own sovereign states. Sovereign states indicate that they are two separate governing states residing on the same land. (Nudrat Karim)

The idea of sovereignty is multilayered and difficult to define, though it is the idea of authority and is still under the process of continuous evolution according to author Ashley Shrinkal. The use of sovereignty is important to Indigenous peoples as they continue to claim and reclaim for distinct identity-based rights.

Though sovereignty originates and arises from different contexts, for Indigenous people, it's specifically connected to "Concepts of self-determination and self-government." It insists on the recognition of inherent rights to the respect for affiliation, historical and located, and for the unique cultural identities that continue to find meaning in those histories and relations. "Sovereignty has been rearticulated to mean altogether different things by Indigenous Peoples" (Joanne Barker).

4.4 Pathways to decolonization, Indigenization, and reconciliation

This sub-module discusses the differences between decolonization, Indigenization, and reconciliation, as well as the Truth and Reconciliation Commission of Canada Final Report, specifically the Calls to Action related to education and education for reconciliation.

4.4.1 Indigenous voices

As part of our exploration of the efforts towards reconciliation, please watch the video titled *What does Truth and Reconciliation mean to you?* This 2-minute and 20-second video produced by the Emerging Media and Production department at Red River College Polytechnic introduces a three-part Truth and Reconciliation series on local Indigenous cultural themes and practices that are embedded at Red River College Polytechnic. What these videos have in common is that they touch on what all human beings need to survive: language, culture, and family.

What does Truth and Reconciliation mean to you?[new tab]

4.4.2 Truth and Reconciliation Commission of Canada

There is no reconciliation without truth. We must all be willing to look honestly at what has happened in our past and sit in the discomfort of that reality. Without this knowledge, we cannot repair the broken relationships that exist between colonial powers and Indigenous Peoples.

Shila LeBlanc, founder of Restorative Approach

The Truth and Reconciliation Commission of Canada (TRC) was created through a legal settlement between Residential Schools Survivors, the Assembly of First Nations, Inuit representatives, and the parties responsible for the creation and operation of the schools: the federal government and the church bodies.

- The TRC's mandate was to inform all Canadians about what happened in residential schools and document the truth of anyone personally affected by the residential school experience. This included First Nations, Inuit and Métis former residential school students, their families, communities, the churches, former school employees, government officials, and other Canadians.
- The TRC concluded its mandate in 2015 and transferred its records to the safekeeping of National Centre for Truth and Reconciliation (NCTR). The TRC Commissioners The

Honourable Murray Sinclair, Chief Wilton Littlechild, and Dr. Marie Wilson are honorary patrons of the NCTR.

Key learnings

Below, you can find some excerpts from TRC's What We Have Learned. Principles of Truth and Reconciliation report with some of the key learning from their work. As you will read, these learnings are closely connected to the concept of structural racism.

- For over a century, the central goals of Canada's Aboriginal policy were to eliminate Aboriginal governments, ignore Aboriginal rights, terminate the Treaties, and through a process of assimilation, cause Aboriginal peoples to cease to exist as distinct legal, social, cultural, religious, and racial entities in Canada.
- The establishment and operation of residential schools were a central element of this policy, which can best be described as "cultural genocide." Cultural genocide is the destruction of those structures and practices that allow the group to continue as a group.
- States that engage in cultural genocide set out to destroy the political and social institutions of the targeted group. Land is seized, populations are forcibly transferred, and their movement is restricted. Languages are banned. Spiritual leaders are persecuted, spiritual practices are forbidden, and objects of spiritual value are confiscated and destroyed. And, most significantly to the issue at hand, families are disrupted to prevent the transmission of cultural values and identity from one generation to the next. In its dealings with Aboriginal people, Canada did all these things.
- These measures were part of a coherent policy to eliminate Aboriginal people as distinct peoples and to assimilate them into the Canadian mainstream against their will. The Canadian government pursued this policy of cultural genocide because it wished to divest itself of its legal and financial obligations to Aboriginal people and gain control over their land and resources.
- Despite the coercive measures that the government adopted, it failed to achieve its policy goals. Although Aboriginal peoples and cultures have been badly damaged, they continue to exist. Aboriginal people have refused to surrender their identity.

You can read the full TRC's report from What We Have Learned: Principles of Truth and Reconciliation [new tab]

Teaching and learning application

If you would like to learn more, we encourage you to read books by Indigenous authors. An example is:

Metcalfe-Chenail, D. (2016). "In this together: fifteen stories of truth & reconciliation [new tab]".

The book offers reflective and personal pieces from journalists, writers, academics, visual artists, filmmakers, city planners, and lawyers, all of whom share how they grappled with the harsh reality of colonization in Canada and its harmful legacy. They look deeply at their own experiences and assumptions about race and racial divides in Canada in hopes that the rest of the country will do the same.

4.4.3 Decolonization and Indigenization

We know there are no boats waiting in the harbour to take all the non-Natives back someplace. We know people are not going to get on planes and say, "Oh well, we didn't get this country so we will go somewhere else." The non-Natives are all going to be here after negotiations. And so are we. What I want to leave behind is the injustice. I wish that we could start again.

Steven Lewis Point (Xwĕ lī qwĕl tĕl, Stó:lō, former lieutenant governor of British Columbia, former provincial court judge, former Chief of the Skowkale First Nation, chair of advisory committee for Missing Women Commission of Inquiry), Foreword to A Stó:lō-Coast Salish Historical Atlas (2001)

As we continue our work towards reconciliation in education, there are two (separate but interrelated) concepts that should guide us in our teaching and learning experiences: Decolonization and Indigenization.

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 (such as those existing in the justice, health, and education systems), 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.

A common misunderstanding is that decolonization is an attempt to re-establish the conditions of a pre-colonial North America and would require a mass departure of all non-Indigenous people from the continent. That is not the goal. As Canadians, we can all take part in building a

genuine decolonization movement. This movement would respect the land on which we are all living and the people to whom it inherently belongs.

- Decolonization requires an understanding of Indigenous history and acceptance and acknowledgement of the truth and consequences of that history.
- Decolonization necessitates shifting our frames of reference regarding 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.
- The process of decolonization must include non-Indigenous people and Indigenous Peoples working toward a future that includes all.
    - 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. They must acknowledge that the Canada we know today was built on the legacy of colonization and the displacement of Indigenous Peoples.
    - For Indigenous Peoples, decolonization begins with learning about who they are and recovering their culture and self-determination. This process can be difficult, and it will take time. It must occur on many levels: as an individual, a member of a family, a community, and a Nation.
- Decolonization must continue until Indigenous Peoples are no longer at the negative end of socio-economic indicators or over-represented in areas such as the criminal justice or child welfare system.

For educational materials and engagement tools aimed at exploring Treaties and the Treaty relationship, you can visit the Treaty Relations Commission of Manitoba[new tab].

As part of our exploration of efforts towards decolonization, please watch this video titled *Decolonization*. In this 3-minute and 16-second video from Werklund School of Education (University of Calgary), Indigenous Knowledge keepers Reg Crowshoe and Kerrie Moore discuss the need to increase awareness of Indigenous lifeways and histories and to create ethical spaces to ensure the protection of Indigenous knowledge systems as a step toward rebuilding capacity within Indigenous communities.

Decolonization [new tab]

Indigenization

Indigenization is a process of naturalizing Indigenous knowledge systems and making them evident to transform spaces, places, and hearts.

- 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.
- Indigenization can be understood as weaving or braiding together two distinct knowledge systems so that learners can come to understand and appreciate both.

The following is a 14-minute and 22-second TED Talk about Two-Eyed Seeing delivered by Rebecca Thomas, Halifax Poet Laurette. For the purpose of this course, please watch from **7:09** to **10:16** (3 minutes). In this segment, Etuaptmumk - Two-Eyed Seeing is introduced as learning to see from one eye with the strengths of Indigenous knowledges and ways of knowing, and from the other eye with the strengths of Western knowledges and ways of knowing, and learning to use both these eyes together for the benefit of all.

Two-Eyed Seeing [new tab]

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.

For examples of the Two-Eyed Seeing approach in practice, visit:

- Crisis & Trauma Resource Centre: Two-Eyed Seeing - Decolonization And Reconciliation[new tab]
- Thunderbird Partnership Foundation: Native Wellness Assessment[new tab]

Teaching and learning application

As we work towards decolonizing and indigenizing our classes and classrooms, it is critical that we connect with Indigenous Elders and organizations in our communities.

The resource "*5 Things to Know When Working with Indigenous Communities*[new tab]" provides the following guidance:

1. Research the Community Before Engagement
2. Meet In-Person and Conducting Land Acknowledgements

3. Respect That Community Needs Always Come First
4. Be Streamlined and Efficient in Your Communications Strategy
5. Acknowledge Indigenous Communities as Rightsholders, Not Stakeholders

4.4.4 Reconciliation in education

Education is the key to reconciliation. Education has gotten us into this mess, and education will get us out.

Honourable Justice Murray Sinclair

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."*

- 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.
- Reconciliation necessarily involves intensive emotional work for all parties. For Indigenous Peoples, it means revisiting experiences of trauma and becoming open to forgiveness, and for settlers, it involves gaining an 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.
- 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.

Watch this 3-minute and 11-second video with Indigenous educators taking a look at what it really means to reconcile after generations of systemic racism against Indigenous peoples.

What is reconciliation? [new tab]

Teaching and learning application

Aligned with Bloom's Taxonomy, the “head, heart and hand” (3H Model) is a holistic approach created by David Orr that considers that transformative learning experiences need the involvement of all three domains:

- Cognitive (Head)
- Affective (Heart)
- Psychomotor (Hands)

"The 3H model proposes that any effective teaching or learning activities should embed the Head as essentially responsible for imparting knowledge, Heart that inculcates in an individual the values and a sense of appreciation, and Hands component that encourages active involvement during teaching and learning activities. The Heads-on creates the knowledge culture, Heart-on influences reflection and Hands-on helps develop student's thinking and living skills" (Islam et al, 2022).

Before you continue your learning journey in this course using the 3H Model, take a moment to consider what you have learned about the truth and reconciliation process.

- Have your thoughts and/or emotions about truth and reconciliation changed? If yes, how have they changed?
- What place are you in now in terms of your truth and reconciliation journey?
- How would you apply the 3H Model to your own teaching practices in the context of truth and reconciliation?

4.4.5 Calls to Action related to education, and education for reconciliation

When the school is on the reserve, the child lives with its parents, who are savages; he is surrounded by savages, and though he may learn to read and write, his habits, training, and mode of thought are Indian. He is simply a savage who can read and write. It has been strongly pressed on myself, as the head of the Department, that Indian children should be withdrawn as much as possible from the parental influence, and the only way to do that would be to put them in central training industrial schools where they will acquire the habits and modes of thought of white men.

Canada’s First prime minister, Sir John A. Macdonald, told the House of Commons in 1883 when justifying the government’s residential school policy

As part of the work of the Truth and Reconciliation Commission of Canada, they released the *Truth and Reconciliation Commission of Canada: Calls to Action* report. The report includes 94 Calls to Action related to different areas to advance reconciliation, including child welfare, education, language and culture, health, justice, and professional development and training for public servants. You can read the full TRC Calls to Action [new tab] report here.

Calls to Actions related to education

The following are the specific Calls to Action related to advancing reconciliation in the area of Education. Call to Action 7 is especially relevant to our role as educators in post-secondary education institutions:

> 6. We call upon the Government of Canada to repeal Section 43 of the Criminal Code of Canada.
>
> **7. We call upon the federal government to develop with Aboriginal groups a joint strategy to eliminate educational and employment gaps between Aboriginal and non-Aboriginal Canadians.**
>
> 8. We call upon the federal government to eliminate the discrepancy in federal education funding for First Nations children being educated on reserves and those First Nations children being educated off reserves.
>
> 9. We call upon the federal government to prepare and publish annual reports comparing funding for the education of First Nations children on and off reserves, as well as educational and income attainments of Aboriginal peoples in Canada compared with non-Aboriginal people.
>
> 10. We call on the federal government to draft new Aboriginal education legislation with the full participation and informed consent of Aboriginal peoples. The new legislation would include a commitment to sufficient funding and would incorporate the following principles:
>
> > i. Providing sufficient funding to close identified educational achievement gaps within one generation.
> >
> > ii. Improving education attainment levels and success rates.
> >
> > iii. Developing culturally appropriate curricula.
> >
> > iv. Protecting the right to Aboriginal languages, including the teaching of Aboriginal languages as credit courses.

v. Enabling parental and community responsibility, control, and accountability, similar to what parents enjoy in public school systems.

vi. Enabling parents to fully participate in the education of their children. vii. Respecting and honouring Treaty relationships.

11. We call upon the federal government to provide adequate funding to end the backlog of First Nations students seeking a post-secondary education.

12. We call upon the federal, provincial, territorial, and Aboriginal governments to develop culturally appropriate early childhood education programs for Aboriginal families.

Calls to Action related to education for reconciliation

The following are the specific Calls to Action related to advancing Education for Reconciliation. Calls to Action in **bold** are especially relevant to our role as educators in post-secondary education institutions:

62. We call upon the federal, provincial, and territorial governments, in consultation and collaboration with Survivors, Aboriginal peoples, and educators, to:

i. Make age-appropriate curriculum on residential schools, Treaties, and Aboriginal peoples' historical and contemporary contributions to Canada a mandatory education requirement for Kindergarten to Grade Twelve students.

ii. Provide the necessary funding to post-secondary institutions to educate teachers on how to integrate Indigenous knowledge and teaching methods into classrooms.

iii. Provide the necessary funding to Aboriginal schools to utilize Indigenous knowledge and teaching methods in classrooms.

iv. Establish senior-level positions in government at the assistant deputy minister level or higher dedicated to Aboriginal content in education.

63. We call upon the Council of Ministers of Education, Canada to maintain an annual commitment to Aboriginal education issues, including:

i. Developing and implementing Kindergarten to Grade Twelve curriculum and learning resources on Aboriginal peoples in Canadian history, and the history and legacy of residential schools.

ii. Sharing information and best practices on teaching curriculum related to residential schools and Aboriginal history.

iii. Building student capacity for intercultural understanding, empathy, and mutual respect.

iv. Identifying teacher-training needs relating to the above.

64. We call upon all levels of government that provide public funds to denominational schools to require such schools to provide an education on comparative religious studies, which must include a segment on Aboriginal spiritual beliefs and practices developed in collaboration with Aboriginal Elders.

65. We call upon the federal government, through the Social Sciences and Humanities Research Council, and in collaboration with Aboriginal peoples, post-secondary institutions and educators, and the National Centre for Truth and Reconciliation and its partner institutions, to establish a national research program with multi-year funding to advance understanding of reconciliation.

Download a shareable PDF with these Calls to Action for Education[new tab].

For more information:
In addition to the *Truth and Reconciliation Commission of Canada: Calls to Action* report, we recommend that you also consult your home institution for Reconciliation Action Plans and Strategic Plans to see what is being done in your own institutions, how you can get involved, and what supports are available.

Teaching and learning application

So, how to start? In 2015, the National Centre for Truth and Reconciliation (NCTR) released the **6 Actions of ReconciliACTION** that were developed to assist the public in supporting their work towards Reconciliation:

Step 1. Review the Calls to Action[new tab] and find a Call to Action related to education or education for reconciliation that speaks to you. What are you *passionate* about? Is there a Call to Action that addresses that passion? You do not have to do all 94 Calls to Action, but find one that you would like to champion.

Step 2. Review the 6 Actions of ReconciliACTION[new tab]: Learn, Understand, Explore, Recognize, Take Action, and Teach. Consider what activities you could do under each action item. Four of the six actions are about awareness and education. What is happening across

Canada and your region? What are your strengths or interests? What resources have you found while researching Reconciliation?

Step 3. Review a sample ReconciliACTION Plan for ideas of what you can do to educate yourself and advance Reconciliation. Take inspiration from some of those listed activities and resources for your Plan. There are many different things you can do, whether you are just starting out on your journey or are further along it.

Step 4. Set a goal in the future on when you would like to complete some of your chosen actions. Setting a goal will help keep you accountable to your ReconciliACTION Plan.

Step 5. Download the ReconciliACTION Plan Template[new tab] and fill it in!

Step 6. Share your ReconciliACTION Plan with other educators for feedback and discussion.

4.4.6 Self-check quiz (Pathways to decolonization, Indigenization, and reconciliation)

Hey! If you like to test what you've learned with quizzes, go ahead and take this self-check quiz about what you covered in this sub-module.

1. Which of the following actions are recommended to guide teaching and learning experiences in the context of Indigenization, decolonization, and reconciliation? (Select all that apply)

A) Integrate Indigenous knowledge systems and make them evident to transform spaces, places, and hearts.
Correct! Indigenization involves incorporating Indigenous knowledge systems to create inclusive and transformative learning environments.

B) Dismantle colonial structures and address unbalanced power dynamics.
Correct! Decolonization requires deconstructing colonial ideologies and structures that maintain inequality and privilege.

C) Focus exclusively on Western knowledge and disregard Indigenous perspectives.
Incorrect. The text emphasizes the importance of integrating both Indigenous and Western knowledge systems rather than focusing solely on one.

D) Address past injustices and improve relationships between Indigenous and non-Indigenous people.
Correct! Reconciliation involves making amends for past wrongs and building respectful and improved relationships between Indigenous and non-Indigenous peoples.

E) Encourage the revitalization of Indigenous knowledge and approaches.
Correct! Decolonization involves valuing and revitalizing Indigenous knowledge and approaches, challenging settler biases, and supporting Indigenous self-determination.

2. Which of the following actions were part of Canada's policy of cultural genocide against Aboriginal peoples? (Select all that apply)

A) **Establishing residential schools to educate Aboriginal children.**

Incorrect. When residential schools were established, their primary purpose was to break the link between Aboriginal children and their culture and identity, not to provide education.

B) **Banning Aboriginal languages and spiritual practices.**

Correct! Canada banned Aboriginal languages and spiritual practices as part of its policy to eliminate Aboriginal cultures.

C) **Negotiating Treaties with First Nations in a fair and transparent manner.**

Incorrect. The negotiation of Treaties was often marked by fraud and coercion, and Canada was slow to implement their provisions and intent.

D) **Forcibly transferring populations and restricting their movement.**

Correct! Canada forcibly transferred Aboriginal populations and restricted their movement through policies like the "pass system."

E) **Replacing Aboriginal governments with band councils that had very limited power.**

Correct! Canada replaced existing forms of Aboriginal government with band councils that had limited power and could be overridden by the government.

3. Which of the following is a Call to Action related to advancing reconciliation in the area of education?

A) **Develop a joint strategy to eliminate educational and employment gaps between Aboriginal and non-Aboriginal Canadians.**

Correct! This is Call to Action 7, which emphasizes the need for a joint strategy to address educational and employment disparities.

B) **Focus solely on Western educational methods and ignore Indigenous knowledge.**

Incorrect. The Calls to Action emphasize the integration of Indigenous knowledge and teaching methods, not ignoring them.

C) **Provide no additional funding for Aboriginal education.**

Incorrect. The Calls to Action call for adequate funding to support Aboriginal education, not the absence of funding.

D) **Eliminate all forms of education for Aboriginal children.**

Incorrect. The Calls to Action aim to improve and support education for Aboriginal children, not eliminate it.

4.4.7 Reflection: Locating yourself within the process of reconciliation and the Calls to Action

Locating yourself within the process of reconciliation and the Calls to Action

- As an educator, how do you see your role in decolonization, indigenization, and reconciliation?
- If you are an Indigenous person, what role do you envision for non-Indigenous people who are working toward reconciliation? As you develop curricula, how can you engage with non-Indigenous people in this work?
- If you are a non-Indigenous person, how do you see reconciliation applying to your own life? What is your role and responsibility in contributing to reconciliation?
- How do decolonizing and Indigenizing curriculum support reconciliation? What are the benefits for Indigenous students? What are the benefits for non-Indigenous students? What are the benefits for society as a whole?
- Choose three Calls to Action that either relate to your discipline or that you can create links and interdisciplinary connections with. What practical ways could you develop to advance these Calls to Action in your life and profession?

We invite you to use 2-3 of the previous questions to guide your reflection on what you learned in this module.

Document your reflection on paper or in a digital notebook.

Reflection adapted from Introduction - Pulling Together: A Guide For Curriculum Developers[new tab] and Pathways Toward Reconciliation - Pulling Together: A Guide for Curriculum Developers[new tab].

4.4.8 Elder Teachings

Reflection by Susie McPherson-Derendy

Story as medicine

I often tell people that story is medicine, and I encourage participants to focus on their own individual story and the story of the land, the waters, and the Indigenous people where they grew up and where they live now. That their individual journey and understanding will contribute to the collective work of decolonization, and that it is important for them to know their own stories. From the many Blankets Exercise circles I have sat in, I have a prayer and an opening that I have had the opportunity to share.

Here in Brandon, the Indigenous nations are many. I am careful not to perpetuate the idea of pan-Indianism, acknowledging that we all come from different nations. I have learned from many different nations in relationship and community events and gathering ceremonies.

4.5 The power of educators

This sub-module explores different pedagogical and instructional strategies and activities to facilitate processes of decolonization and reconciliation in the classroom.

4.5.1 Indigenous voices

As an example of decolonizing pedagogies in a Manitoba Post-Secondary Education institution, please watch the video titled *Origami and Truth and Reconciliation RRC Polytech*. This 6-minute and 16-second video produced by the Emerging Media and Production department at Red River College Polytechnic introduces Paul Bourget, Educational Assistant program instructor, Elder Una Swan, and the Origami project.

The colours of the 1000-crane mobile are thoughtfully chosen, incorporating the four directions of Traditional Teachings (red, black, yellow, white in the top layer) and “Every Child Matters” (orange in bottom layer), as well as diversity of peoples joined in harmony (multiple colours in the middle layer). This could be considered an application example of the Two-Eyed Seeing framework and the inclusion of multiple perspectives (Indigenous, Japanese, Western) in teaching and learning.

Origami and Truth and Reconciliation[new tab]

4.5.2 Decolonizing pedagogies

Citing the core challenge of the TRC as the “broad lack of understanding of the unjust and violent circumstances from which modern Canada emerged” (Sinclair, 2015, para. 14), Justice Sinclair made it clear that education will be fundamental to reconciliation. Settler awareness of Canada’s oppressive and racist treatment against Indigenous peoples is an unlearning process of settler-decolonizing, enacted through in-person experiences and interactions with Indigenous students in Indigenous community spaces.

Lisa Korteweg and Tesa Fiddler, Lakehead University (Unlearning Colonial Identities while engaging in relationality: Settle Teachers' education-as-reconciliation).

This section aims to explore challenges educators need to navigate, such as exposing the legacies of colonialism in education, cultural harms and systemic racism in curriculum, and personal privileges as educators.

Breaking down resistance

“To disrupt and expose (teachers') ignorance as settler-colonial complacencies, rather than permit (teachers) to assume a professional teacher identity that cloaks ongoing colonialism", Lisa Korteweg and Tesa Fiddler identify "sticky points of disruption (that) revealed how willing or resistant (teachers) were to opening themselves up to teaching-as-reconciliation through re-learning and contending with Canada’s real history of colonization against Indigenous Peoples, engaging with decolonizing their own teacher identities, or expanding their active, genuine engagement with Indigenous students and families."

Some of these sticky points that Korteweg and Fiddler identified were:

- **This Indigenous history is so bleak and terrible; how am I supposed to teach this?!**

  Sometimes educators "disengage or express resistance when they realized that these complex issues of decolonization and reconciliation along with the overwhelmingly tragic colonial history of Canada could not be easily distilled into “nice” fair lesson plans." Educators also often express their preference for a curriculum where they “just celebrate everyone’s cultures as a multicultural history of Canada”, reverting to a celebratory narrative of Canada as European immigrant history, erroneously lumping Indigenous peoples into a multicultural mosaic myth." For Korteweg and Fiddler, "in this double move of erasure and displacement, the (teachers) would avoid a truthful telling of Canadian history as violent conflicts, government inflicted tragedies or cultural genocide against Indigenous peoples.” (Daschuk, 2010; Dion, 2009; Gaudry, 2016)

- **How are we, as non-Indigenous teachers, supposed to teach their traditions and their culture?**

  How do we avoid making a mistake or doing things improperly? What are their spiritual beliefs? What is their culture? Sometimes, educators expect that "Indigenous cultural teaching is a checklist of the top ten teaching strategies—do not make eye contact, bring a tobacco offering, use oral learning strategies, make activities all hands-on— assuming that there is one First Nation culture that applies to all communities (a pan-Indigenous and inappropriate approach)." For Korteweg and Fiddler, teachers often expect "a teachers’ guide as a formula or curriculum-as-thing to then apply in their own classroom teaching absent Indigenous relationships, connections to communities, or engagement of families.” (Madden, Higgins, & Korteweg, 2013)

- **“I’m just as un-privileged as Indigenous peoples”: Grappling with White privilege and systemic racism.**

> It is very important for teachers to identify "the systemic conditions of settler-colonialism and racism in/through curriculum and teaching along with other institutions such as child welfare, health, and justice."

Key points for decolonizing pedagogies

Heather McGregor explains that "revising the content of education to better reflect Indigenous perspectives is often the focus of curricular reform. However, revising pedagogy used to produce and transmit Indigenous curriculum content can be equally important to effectively changing educational practice to make it more inclusive, holistic and reflective of Indigenous ways of teaching and learning."

As educators explore how to decolonize their pedagogies, McGregor identifies some key points to guide this work:

- Acknowledgement of the history of wrongdoing and mistreatment towards Indigenous peoples by the government and other forces (i.e., capitalism)
- The importance of Indigenous Peoples' involvement in educational decision-making regarding their own systems of education
- Recognition and inclusion of Indigenous ways of teaching and learning
- The importance of parents, Elders, and a commitment to community in building educational capacity
- Respect for the environment, all its inhabitants, and more sustainable relationships therein
- Decolonizing research and education from pre-school to post-secondary
- Investment in preservation and vitality of Indigenous language and culture

According to Korteweg and Fiddler, some activities that may help educators with their decolonization learning journey are as follows:

- Cultural experiences in Indigenous community settings or Indigenous dominant spaces for learning (settler) cultural humility
- Outdoor classes to demonstrate land-as-pedagogy
- Service learning in Indigenous education contexts or Indigenous-focused classrooms
- Regular sharing circles that allow teachers to process affective or emotionally charged responses while witnessing instructors' and peers' articulations of epistemological shifts, critical moments of personal awareness, and reflexive applications to their daily lives

Teaching and learning application

In his book *Who We Are: Four Questions for a Life and a Nation*, Honourable Justice Murray Sinclair shares four questions that have long shaped his thinking and worldview:

- **Where do I come from?**
  Where are your ancestors/relatives from? What is your country of origin? What relationship do you have with the lands that your ancestors/relatives/family is from? How do you honour/nurture that relationship? What are the rituals/traditions of your culture and homeland? What does Two-Eyed Seeing look like for you (homeland + those you have adopted/adapted being here in Canada)?
- **Who am I?**
  What roles are you meant to fulfill? What roles have you fulfilled to date? What version of yourself do you want to create or recreate?
- **Why am I here?**
  What are your gifts? What medicine do you have to offer to the collectives that you belong to? What is your sacred/special contribution?
- **Where am I going?**
  What are the spaces, places, and environments that I need to be in and a part of? How will I use my gifts/medicine in these spaces/places/environments?

As an educator in post-secondary education, consider these questions as you map out your next steps in decolonizing your teaching and learning practices. Review the content on this page as a reference for your roadmap.

4.5.3 Framework for Indigenization

Mamàhtawisiwin: the wonder we are born with - tools for reflection, planning, and reporting

Although not developed for post-secondary education institutions, Mamàhtawisiwin : the wonder we are born with — tools for reflection, planning, and reporting is a very comprehensive resource that explores “four mutually supportive strategies to incorporate Indigenous languages, cultures, and identities into teaching and practices:

- Authentic involvement
- Putting students at the centre
- Understanding world views, values, identities, traditions, and contemporary lifestyles
- inclusive and culturally safe learning environment”

The last two strategies are especially relevant to this module (pages 10 and 11 in the report). A curated list of specific actions that could be applied to post-secondary education follows:

Understanding of world views, values, identities, traditions, and contemporary lifestyles

- Resources are allocated for professional learning for all educators regarding the true history of Indigenous Peoples and the impact of intergenerational trauma on families and children.
- Not only do educators understand their own origin stories and take ownership of their own biases, but they also model this through their words and actions.
- Resources are available to educators so that Indigenous languages can be present in post-secondary education institutions.
- Elders and Knowledge Keepers share their teachings in programs and courses.

Inclusive and culturally safe learning environment

- Resources are allocated to provide professional learning for all educators about the world views, values, and traditions of the Indigenous Peoples in their communities.
- Educators prioritize and continue to learn, in a variety of ways, about the world views, values, and traditions of the Indigenous in their schools' communities, understanding and valuing their diversity.
- The physical environment of the post-secondary education institutions reflects the diversity of communities, and Indigenous traditions are featured.

Content adapted from MAMÀHTAWISIWIN The Wonder We Are Born With [new tab].

Indigenous Ways of Knowing, Being, and Doing: Action Toward Truth and Reconciliation [new tab] is a faculty development resource developed by the Centre for Learning & Program Excellence (CLPE) at Red River College Polytechnic. This resource is based on the Mamàhtawisiwin framework but adapted for post-secondary education and may provide you with some initial ideas to implement in your classrooms.

Weaving Ways. Indigenous ways of knowing in classrooms and schools

This is an Introductory guide created by the Alberta Regional Professional Development Consortia (ARPDC) Education for Reconciliation team.

Weaving Ways is structured with four interrelated quadrants:

- Cultures of Belonging

- Instructional Design
- Pedagogy
- Sharing through Story

Aligned with the Two-Eyed Seeing framework, these four interrelated quadrants support educators in "Designing meaningful teaching and learning opportunities that weave together Indigenous ways of knowing with Western pedagogical practices for the benefit of all students and our collective journey towards reconciliation. The four quadrants are interconnected and encourage teachers to consider how Indigenous knowledge systems can support a rich experience for students in their classrooms. Effective education that includes Indigenous knowledge systems does not exclude or discredit other cultures but instead ensures that both non-Indigenous students and Indigenous students alike are given the opportunity to see Indigenous perspectives, and the strengths and gifts of the First Peoples reflected in the schools they attend."

Weaving Ways provides a series of inquiry questions to guide the work of educators:

Quadrant	**Guiding questions**
Cultures of Belonging	1. How can we embrace the Indigenous idea of wholeness in the classroom to support greater belonging for all learners? 2. How can I draw from the ways Indigenous peoples foster cultures of belonging to complement the ways I create belonging in my classroom?
Instructional Design	1. How might valuing Indigenous and other knowledge systems in our learning designs promote cultural appreciation and advance reconciliation? 2. In what way can Indigenous knowledge systems enhance how I design learning for my students?
Pedagogy	1. How can the Indigenous idea of Two-Eyed Seeing, or Etuaptmumk, support a blended experience in my classroom that authentically respects and builds on the strengths of both Indigenous and Western ways of knowing and learning? 2. What similarities does Indigenous pedagogy have to my own pedagogical beliefs and approaches?
Sharing through Story	1. How can we support deeper connections to learning outcomes for all students through storytelling? 2. Do my current teaching practices and approaches relate to sharing through story? Can I further incorporate this approach?

For more ideas, you can also review the resource "**Weaving Ways. Indigenous ways of knowing in classrooms and schools**[new tab]".

Other frameworks

The following resource What are Indigenous and Western Ways of Knowing? [new tab] provides 19 different frameworks that can be used as the foundation for teaching activities when interweaving Indigenous and Western ways of knowing in different learning environments.

A curated list of some frameworks that could be applied to post-secondary education follows:

Constellations model

A constellations model sees knowledge systems as continually evolving and forever in flux, containing shared, similar, or different elements between them. This model proposes moving away from seeing knowledge systems as "containers with boundaries, and particularly away from binaries... [and towards] conversations about how to bring together multiple knowledge" systems.

Source: Indigenous Knowledge and the Cultural Interface: underlying issues at the intersection of knowledge and information systems [new tab]

Three Sister Framework

The Three Sisters is a Haudenosaune creation story employed in this framework as a metaphor for bringing together multiple ways of knowing that might support and complement each other. This approach rejects the idea of a single, universal truth. "The Three Sisters [corn, beans, and squash] offer us a new metaphor for an emerging relationship between Indigenous knowledge and Western science. I think of the corn as Traditional Ecological Knowledge, the physical and spiritual framework that can guide the curious bean of science, which twines like a double helix. The squash creates an ethical habitat for coexistence and mutual flourishing. I envision a time when the intellectual monoculture of science will be replaced with a polyculture of complementary knowledges. And so all may be fed."

Source: Enabling hybrid space: epistemological diversity in socio-ecological problem-solving[new tab]

Etuapmunk, or Two-eyed seeing

Mi'kmaq Elder Albert Marshall has developed this metaphor for negotiating between two cultures. It requires "learning to see from one eye with the strengths of Indigenous knowledges and ways of knowing, and from the other eye with the strengths of Western knowledges and ways of knowing, and to use both these eyes together, for the benefit of all." Common ground is pursued between the "different scientific knowledges" of Indigenous and Western science within a co-learning, active and inclusive environment.

Source: Enabling hybrid space: epistemological diversity in socio-ecological problem-solving [new tab]

Guswentah, or Two-row wampum

This is a metaphor that emphasizes the value of space for each system to enhance the other. The Two-Row Wampum was a friendship treaty between the Dutch and the Haudenosaunee (Iroquois) with "rows of beads on the belt [representing] Dutch vessels and Iroquois canoes, traveling side by side down 'the river of life'" without interfering in each other's well-being.

Source: Weaving Indigenous and sustainability sciences to diversify our methods [new tab]

Living on the ground

This methodology is rooted in both feminist and Indigenous knowledges. It requires learning through the senses and letting go of previous notions of learning through intellect, a move that requires the use of the whole body "as a vehicle for my learning — my physical, intellectual and spiritual body. I learnt to dream and to feel and believe in the Tjukurrpa [Dreaming]. Living on the ground with the women Elders enabled me to experience the women's world: not in place of them, but with them."

Source: Being Nature's Mind: Indigenous Ways of Knowing and Planetary Consciousness [new tab]

Content adapted from What are Indigenous and Western Ways of Knowing?[new tab]

Teaching and learning application

Select one of the previous frameworks for Indigenization, consider one of the courses you currently teach, and map out three initial ways that you could apply some of the framework strategies in your classroom, in person, or online.

Some ideas:

- You can choose some activities from the resource table developed by Red River College Polytechnic based on the Mamàhtawisiwin framework.
- You can respond to some of the guiding questions for the Weaving Ways framework.

4.5.4 Learning outcome

Constructive alignment

Following the learning about epistemologies and pedagogies earlier in this module, the next step is to focus on how to interweave Indigenous approaches in your teaching practices. For this, we need to first remember the importance of constructive alignment for curriculum development. As The Centre for the Advancement of Teaching and Learning, University of Manitoba explains:

"When matching goals, teaching strategies, and assessment tools, the instructor should consider:

- What are the 'desired' outcomes?
- What teaching methods require students to behave in ways that are likely to achieve those outcomes?
- What assessment tasks will tell us if the actual outcomes match those that are intended or desired?"

For a quick review of Constructive Alignment, visit The Centre for the Advancement of Teaching and Learning, University of Manitoba [new tab]

To advance our decolonization and Indigenization efforts in curriculum design and development, we need to apply the concept of constructive alignment to all aspects of a course. According to *Pulling Together: A guide for Curriculum Developers*, we can use the following questions to guide our work as educators:

- **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 (relying 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?"

In addition, it is also important to consider the role of the academic course in our communities, both Indigenous and non-Indigenous:

- **Goals**: Does the course goal include holistic development of the learner? If applicable, does the course benefit Indigenous people or communities?

- **Relationships**: Are there opportunities for learning in community, intergenerational learning, and learning in relationship to the land?

Content adapted from Integrating Indigenous Epistemologies and Pedagogies into Curriculum Design and Development[new tab] from Pulling Together: A Guide for Curriculum Developers.

From Bloom to the Medicine Wheel

Benjamin Bloom's Learning Outcomes Taxonomy has been a common reference for educators when designing learning outcomes for their courses. As the Centre for Teaching Excellence, University of Waterloo explains, for Bloom, there are three domains:

- "The **cognitive domain** is focused on intellectual skills such as critical thinking, problem solving, and creating a knowledge base.
- The **affective domain** focuses on the attitudes, values, interests, and appreciation of learners.
- The **psychomotor domain** encompasses the ability of learners to physically accomplish tasks and perform movement and skills."

For a review of Bloom's Taxonomy, visit the Centre for Teaching Excellence, University of Waterloo[new tab].

However, to further support decolonization and Indigenization in course development, and aligned with the Medicine Wheel[new tab], Marcella LaFever (University of the Fraser Valley) suggests "a four-domain framework for developing course outcome statements that will serve all students, with a focus on better supporting the educational empowerment of Indigenous students. The framework expands the three domains of learning, pioneered by Bloom to a four-domain construction based on the four quadrants of the Medicine Wheel, a teaching/learning framework that has widespread use in the Indigenous communities of North America (Native American, First Nation, Metis, Inuit, etc.)." In her paper, she expands "On the cognitive (mental), psychomotor (physical) and affective (emotional) domains to add the fourth quadrant, spiritual, as being essential for balance in curricular design that supports students in their learning goals."

You can review LaFever's paper, Switching from Bloom to the Medicine Wheel: creating learning outcomes that support Indigenous ways of knowing in post-secondary education[new tab], especially page 11, where the author unpacks the levels and verbs recommended for the Spiritual domain, as shown in the *Teaching and learning application* below.

As we consider the importance of the Spiritual domain, watch the video titled *Truth and Reconciliation – Language at RRC Polytech.* This 5-minute and 7-second video produced by the

Emerging Media and Production department at Red River College Polytechnic is part of a three-part Truth and Reconciliation series on local Indigenous cultural themes and practices that are embedded at Red River College Polytechnic. During the video, the participants reflected on the sense of belonging they felt in this Indigenous language course, which was very aligned with Spiritual levels of being Honoured, Valued, Connected, Empowered, and Self-Actualized.

Truth and Reconciliation – Language at RRC Polytech[new tab]

Teaching and learning application

Consider a course you are currently teaching. How can you develop learning outcomes that address the Spiritual domain of the Medicine Wheel?

You can use the Levels and Verbs for the Spiritual domain as a reference:

- **Honouring:** Conscious or aware of learning that is not based in material or physical things and transcends narrow self-interest
  Sample verbs: consider, meditate on, be aware, seek, open, allow, listen, observe.
- **Value/d:** Honour the importance, worth, or usefulness of qualities related to the human spirit.
  Sample verbs: empathize, honour, acknowledge, balance, exemplify, serve, recognize, respect.
- **Connect/ed:** Link, build, and sustain positive relationships with someone or something [i.e. community, culture, etc.].
  Sample verbs: consult, work with, bond, support, relate to, respond, care for, cooperate, participate, provide, develop, build.
- **Empower/ed:** Provide and feel supported by an environment that encourages strength and confidence, especially in controlling one's life and claiming one's rights.
  Sample verbs: express, gain, speak out about, advocate, act upon, defend, influence, engage in, re-imagine, prepare, maintain.
- **Self-Actualize/d:** Ability to honour and be honoured as a unique individual within a group, in order for each member to become what each is meant to be.
  Sample verbs: ecome, self-define, use resources, create, progress, reinforce, remain, possess, sustain, dream, envision, guide.

Content adapted from *Switching from bloom to the medicine wheel: Creating learning outcomes that support indigenous ways of* [new tab]

4.5.5 Assessment

Assessment purposes

According to the Centre for Teaching and Learning, University of Saskatchewan(this link opens in a new window/tab), the following "three questions can help guide the process of making space for Inuit, Métis, and First Nation learners in assessments:

- "What is the purpose of the assessment I have created?
- Will this assessment be impacted by Indigenous life experiences that differ from those of non-Indigenous students?
- Is this assessment best administered as formative or summative?"

Assessment strategies

Some recommended general strategies include:

- Use formative assessment: The practice of learning is connected to Indigenous pedagogy. Small formative assessments can provide learners with the opportunity to practice and take more responsibility for their own learning.
- Engage learners in their own assessment through shared relationships: Relationships are foundational for Indigenous knowledge systems. Conversations and self-assessments can provide learners the opportunity to further establish relationships between learners and between educator and learners, and this, in turn, can foster learning.

In addition, the Centre for Learning & Program Excellence (CLPE) at Red River College Polytechnic has compiled the following list of specific assessment formats:

- Oral presentations: Traditional method of passing on knowledge.
- Group projects: Promoting collaboration and community.
- Portfolios: Holistic approach by showing interconnectedness of learning.
- Storytelling: Share stories, experiences and reflections on learning.
- Self-reflection: Reflect on learning, challenges and successes.
- Performance assessment: Demonstrate learning through art, music, or dance.

Teaching and learning application

An important aspect of decolonizing assessments is also to develop culturally responsive rubrics. Worldviews, values, beliefs, biases, and stereotypes can get in the way of inclusive rubrics for all students.

Based on your learning in this course at this point, please identify three ideas that you need to have in mind when developing a rubric. These are some recommended pages that you can visit again as you consider this:

- Indigenous worldviews and knowledge[new tab]
- Colonization[new tab]
- Decolonization and Indigenization[new tab]
- Reconciliation in Education[new tab]

4.5.6 Learning activity

General principles for Indigenizing learning activities

As you design learning activities that advance Indigenization efforts in the classroom, you can consider the following overarching ideas:

- **Diversity of voices:** As you select reading and visual materials, include a diversity of non-Western perspectives from different Indigenous and ethnic communities, genders, and generations, etc.
- **Power of stories:** Guest presentations by community representatives, industry leaders, and the students themselves can be a powerful tool for learning and connection.
- **Community-centered:** Educators as facilitators of learning can provide students the opportunity to share their knowledge and experiences with each other, making learning a community experience.
- **Holistic:** Addressing the four quadrants of the Medicine Wheel (physical, mental, emotional, and spiritual) to bring empathy and connection to the learning process.
- **Learning by doing:** Using an applied learning framework by providing students with actual experiences to apply their learning. This contributes to practicing their knowledge and skills.

Adapted from 5 ways to indigenize your teaching[new tab].

For McGregor, "using decolonizing pedagogies also means disrupting taken-for-granted assumptions about where and how 'legitimate' learning takes place, and who facilitates it." Some of the actions that can be part of the educators' disruption are:

- Engaging with content that illustrates the rights of Indigenous peoples and allows Indigenous learners to be empowered.
- Using learning resources or materials that do not perpetuate colonial myths and stereotypical representations.
- Asking Indigenous community members for suggestions of appropriate resources or materials that are culturally and locally relevant.
- Inclusion of Elders in instruction, for storytelling, Indigenous language instruction, ceremonies and other pedagogies for learning consistent with Aboriginal pedagogy.
- Facilitating opportunities to learn from place (or the local land and community) and students onto the land/sea.
- An understanding of local customary protocols and community expectations.

Strategies

The Centre for Learning & Program Excellence (CLPE) at Red River College Polytechnic has compiled the following list of specific classroom strategies to advance decolonization and Indigenization:

- **Acknowledge the land:** Bring in Indigenous Elders and guests and cite Indigenous authors.
- **Student Empowerment:** Give students choices in learning, projects, and assessment.
- **Eliminate high-stakes expectations:** Try avoiding high-stakes tests, and encourage critical thinking and ways to assess student thought.
- **Learning by doing:** Using a learning framework by providing students with actual experiences to apply to their learning contributes to their knowledge and skills.
- **Reciprocal learning:** Be open to the idea that students can learn from other students and teachers can learn from students.
- **Many correct answers exist:** Be open to exploring alternative ways to get things done.
- **Non-competition:** Prioritize collaboration and eliminate competition.
- **Deprioritize lectures:** Add hand-on experiential learning, projects, student collaboration, assign readings and articles from diverse voices.

- **Create experiential learning:** Learn by participating and actively doing things with less instruction.
- **Provide collaborative opportunities to build community**.

Even though there is no simple formula for educators to follow for decolonizing pedagogies, Yatta Kanu provides some ideas for instructional strategies that combine Indigenous pedagogies, including:

- Stories as a teaching method
- Sharing/talking circles
- Values-based approach (First Nations 7 Sacred Teachings[new tab], 12 Métis Values[new tab], 8 Inuit Values[new tab])
- Guest speakers (including Elders and Knowledge Keepers)
- Field (land) trips

Art and music are also very important to Indigenous peoples. Artistic works usually communicate Indigenous stories and traditions. Check this interactive page [new tab] to learn about an original artwork about education commissioned from Leah Dorion, a Métis artist based in Prince Albert, Saskatchewan. Leah's understanding of the importance of symbols and images in telling cultural knowledge, along with community input, guided her in developing the piece.

For more information:

- You can also consult the Metawa Education & Care Centre[new tab] for some examples of decolonized pedagogy or curriculum across different disciplines in high school (Science, English, geography, history, and math) that you can also adapt for post-secondary education.
- For specific disciplines in post-secondary education, you can also explore the University of Windsor's What are Disciplinary specific resources to Indigenize my course?[new tab]. This page includes links to resources for many different disciplines, including arts, humanities, business, entrepreneurship, computer science, education, engineering, English, history, human kinetics, international relations and political science, math, medicine, nursing, philosophy, physics, science, and social work.

Teaching and learning application

As important as what learning activities we develop for our students is the space where we hold those activities. Our classrooms often have a common layout with the educator at the front and the students sitting in rows in front of the educator. This setup reinforces the idea of the educator holding the knowledge and power in the learning environment ("the sage on the stage"), in contradiction with Indigenous ways of learning that foster collaboration and multiple perspectives and voices.

Read the article De-colonizing Classrooms. What image does a Eurocentric classroom conjure up for Indigenous students?[new tab]

Based on this article and the ideas on this page, identify three ways you could apply what you learned in a course that you currently teach.

4.5.7 Self-check quiz (the Power of educators)

If you like checking what you've learned with quizzes, go ahead and take this self-check quiz about what you covered in this sub-module!

1. **Which of the following are actions educators should take in the context of decolonizing education? (Select all that apply)**
   A) Celebrating the multicultural history of Canada
   Incorrect. This approach can obscure the specific histories and experiences of Indigenous peoples, leading to their erasure.
   B) Addressing cultural harms and systemic racism in the curriculum
   Correct. Confronting these issues is essential for creating an inclusive and accurate educational environment.
   C) Ignoring the history of colonization against Indigenous peoples
   Incorrect. Ignoring this history perpetuates ignorance and ongoing harm, which is counterproductive to reconciliation.
   D) Recognizing personal privileges as educators
   Correct. Understanding one's own privileges is crucial in addressing biases and fostering a more equitable learning environment.
   E) Assuming a pan-Indigenous approach to teaching strategies
   Incorrect. This oversimplifies and misrepresents the diverse cultures and practices of Indigenous communities.
   F) Engaging with Indigenous students and communities

Correct. Building genuine relationships and understanding with Indigenous communities is vital for effective and respectful education.

2. **Which of the following should instructors consider when matching goals, teaching strategies, and assessment tools according to the Centre for the Advancement of Teaching and Learning, University of Manitoba? (Select all that apply)**
   A) The cost of teaching materials
   Incorrect. While cost is an important consideration, it is not mentioned as a key factor in matching goals, teaching strategies, and assessment tools.
   B) The desired course goals
   Correct. Instructors should consider the desired course goals when matching learning outcomes, teaching strategies, and assessment tools.
   C) The popularity of the teaching method
   Incorrect. Popularity is not a primary consideration in constructive alignment.
   D) What teaching methods support students to achieve the learning outcomes
   Correct. This is a key consideration in constructive alignment.
   E) What assessment tasks will tell us if the actual outcomes match those that are intended or desired
   Correct. This is essential for ensuring that the teaching methods and goals are effectively aligned.
3. **Which of the following questions are part of the guide for applying constructive alignment to decolonization and Indigenization efforts in curriculum design? (Select all that apply)**
   A) Do the learning outcomes emphasize cognitive, emotional, physical, and spiritual development?
   Correct. This is one of the questions to guide the application of constructive alignment.
   B) Have you included learning activities that are land-based, narrative, intergenerational, relational, experiential, and/or multimodal?
   Correct. This is one of the questions to guide the application of constructive alignment.
   C) Are the learning materials cost-effective?
   Incorrect. While cost-effectiveness is important, it is not mentioned as a guiding question for applying constructive alignment to decolonization and Indigenization efforts.
   D) Are there opportunities for self-assessment that allow students to reflect on their own development?
   Correct. This is one of the questions to guide the application of constructive alignment.

4.5.8 Reflection: Locating yourself within your curriculum and teaching practice

Locating yourself within your curriculum and teaching practice

- What are the benefits, for all students, of integrating Indigenous approaches into the curriculum?
- What are the benefits, for all students, of integrating Indigenous approaches into pedagogies?
- Does every student in your class have genuine opportunities to develop a deeper understanding of and respect for Indigenous ways of knowing?
- Does every student in your class feel their voice is valued? 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?
- Can you identify one or two instances where Indigenous epistemologies or pedagogies could be interwoven into learning activities or assessments? For example, are there any areas where you could include a greater focus on the emotional and spiritual knowledge domains?

We invite you to use 2-3 of the previous questions to guide your reflection about what you learned in this module.

Document your reflection on paper or in a digital notebook.

Reflection adapted from Integrating Indigenous Epistemologies and Pedagogies into Curriculum Design and Development - Pulling Together: A Guide for Curriculum Developers[new tab]

4.5.9 Elder Teachings

Reflection by Susie McPherson-Derendy

Circles

I am one who has been involved in a circle of learning for over 43 years now. The first half of those years was in recovery circles where I learned from many people about life and taking care of myself. In my story, I often want people to know I grew up there as I became a part of those conversations just one month after my 21st birthday. In the beginning, back then I went every day.

In Robin Wall Kimmerer's book Braiding Sweetgrass, she says, "The Elders tell us that ceremony reminds us to remember to remember." For me, I know that all of life is ceremony, but recovery

circles, talking/sharing circles, learning circles, and ongoing conversations like the ones at Brandon University Indigenous Education Initiatives have contributed deeply to my own learning and many others that I know.

For the past several years, I have co-facilitated Blanket Exercises with my settler friend Debby. I think we have over the years done over 100 Blanket Exercises. As a part of the exercise that tells the story of the history of the relationship between Canada and Indigenous Peoples from an Indigenous perspective, I have sat as the Elder, leading the conversation in the circle intended for reflection, debriefing, and processing of our learning and awareness after each exercise.

The deep learning that I have gained from sitting with and listening to participants has been invaluable, and I never tire of hearing the stories from the Blanket Exercise and the stories of the people. It has contributed greatly to my learning and my teaching in the many opportunities I have to share my experience and knowledge with others.

4.6 Module closing

This sub-module provides a listing of additional resources to continue your learning journey, as well as references for the content in this module.

4.6.1 Elder Teachings

Reflection by Susie McPherson-Derendy

Informal Learning

In my initial review of what was written so far, I thought of the value of informal learning especially when it comes to Indigenous Peoples and the community. I have been on the Indigenous Education Senate Sub Committee (IESSC) at Brandon University almost since the beginning at the time of the signing of the Manitoba Indigenous Education strategy in 2016 and have been thinking about this over time.

One of the conclusions I have come to is that Western worldview education has contributed to the mindset that Western worldview knowledge and education is superior to Indigenous and other worldview and knowledge systems. I have come to see that thinking as what contributes to the conditioned mindset.

One great example of the value of informal learning: A few years back, the BU IESSC began to meet twice a month, every other Friday. This subcommittee was made up of community Elders/knowledge keepers, students, faculty, and staff. The focus was on decolonization and Indigenization at BU. Where to start and what to put forward to the BU senate. This conversation heard the stories, experiences, frustration, hopes, and vision for a way forward. I don't know specifically what exactly it was we discussed at each gathering, but I now see it as a visioning process and also a time for learning for staff and faculty and an opportunity for Indigenous community to sit at the table and not only be heard but also to contribute to the conversation of an education at BU for Indigenous students past and what was needed going forward.

From this biweekly conversation, I began to realize for myself a vision for a balanced education and a confirmation of what was needed was an acknowledgement of an Indigenous worldview that students were leaving with a good education, but the Indigenous knowledge and education was somewhat absent. I saw great learning in this approximately three-year journey of learning for all, I remember the place of understanding and awareness we were all at in the beginning and was deeply encouraged of where we were all at the close of those few years when a new group of folks came on the committee. I see those who were a part of the earlier IESSC conversations as the movers and shakers of living into what is hoped for at BU when it comes to diversity and inclusion, and I know that these individuals have influenced colleagues and

community with their knowledge and experience of sitting at the table. I often wonder where they would have gotten this understanding otherwise.

What came out of those conversations has established a monthly Teachings House at BU, intentionally to be there alongside the Western worldview education that happens there, with the knowing that Indigenous knowledge has a place there. That we don't just learn from academia and faculty; that we as Indigenous people have teachings and traditions to share with others. It is, in a sense, decentering Western worldview education and striving for a balance of Western and Indigenous (& other) worldview education and knowledge. This is among other important changes at BU.

For the past few years, I have been honored to bring greetings to the BU convocation as IPC Knowledge Keeper. I end by saying there is a Western Worldview knowledge system and an Indigenous (& other) Worldview Knowledge system - we would do well to learn from both. In my greeting at convocation, while I acknowledge and celebrate the formal learning, I also add that the informal learning of facing and overcoming challenges and hard work has taught me something that nothing else will.

As the keeper of the Learning at SSSC, where I worked for a few years, I learned from students from remote, northern, and rural communities what I would never have learned in an educational institution. I think this is because the sharing and learning were relational and community-minded. The wisdom in those Learning Circles from people across Canada has also been a deep learning for me.

4.6.2 Module conclusion

Thank you

As we move toward the conclusion of this module, it is important to emphasize that decolonizing education is a process of continuous learning, reflection, and change. There is no one-size-fits-all solution; the approach to decolonization will depend on the unique contexts of each educator and their community.

As we conclude this module, we hope you leave with a deepened understanding of the importance of decolonizing education, along with practical strategies that you can start implementing in your classroom. The journey of decolonization is long, but it is one that is vital for creating a more just and equitable education system for all.

We invite you to continue your learning journey by engaging with other educational opportunities in your institutions, such as the Four Seasons of Reconciliation [new tab], and the Blanket Exercise [new tab]. Informal learning by connecting with local Indigenous

organizations and communities and participating in traditional practices and teachings is also a great way to continue your learning.

Thank you for your participation in this module.

Nora's thank you message:

Thank you for joining this learning journey.

Decolonizing education is a continuous process of learning, reflection, and change.

Here are some key strategies to guide us in this journey:

Engage in Critical Self-Reflection: Regularly reflect on our own positionality and privilege to create more inclusive learning environments.

Prioritize Indigenous Voices: Make space for Indigenous perspectives by inviting community members, Elders, and Knowledge Keepers to share their wisdom with your students.

Foster Community Partnerships: Build strong, respectful relationships with Indigenous communities and organizations for mutual learning.

Incorporate Land-Based and Experiential Learning: Use the land as a living classroom to connect students with Indigenous knowledge.

Reimagine Assessment and Evaluation: Develop assessments that honor Indigenous knowledge and focus on holistic development.

Decolonizing education involves creating an environment where all students feel seen, respected, and valued. For Indigenous students, this means celebrating their histories, cultures, and ways of knowing. For all students, it encourages critical thinking, empathy, and respect for diverse worldviews.

Together, we can build an educational system that honors the rich histories, cultures, and traditions of Indigenous peoples.

Susie's thank you message:

Thank you for taking the time to go through these modules of learning. I hope that it will help you in your personal learning journey. It is where we live and work from. And I just want to say that there are many ways to learn. We've often learned from academia to get the education to be an educator, and I believe in lifelong learning.

I believe that we learn from everything. Just recently, I was one of the instructors for teaching Indigenous Studies here for the faculty of learning, and this learning journey of Indigenous education is ongoing.

It's not one course you take and put in your portfolio. It becomes a part of every day, as educators well know.

But this learning from the Indigenous perspective is very important as we strive towards a decolonial and indigenized way of knowing and being. One of the ways I encourage people to think about is we can learn from academia and these kinds of modules, and we can learn from other educators, but a really important way to learn about Indigenous people is to get to know, to be in relationship and community and to learn from ceremony or events, gatherings. Most people welcome those who are willing to learn and so I just encourage each and every one of you to take the opportunity to learn from the Indigenous community wherever you are. I always like to say that there were there were 600 and there were 600 plus Indigenous nations here in Canada prior to European contact, unique and distinct societies who knew their own languages and systems of governance, living surviving and thriving peoples and so we want to remember that when we are teaching about Indigenous Studies, that here in Brandon there, there are a few different nations. And it's very important to remember that one nation doesn't represent all. There are some similarities, but it's very important to remember those.

Acknowledgement:

Dr. Lucy Fowler (University of Manitoba) for the contributions to the initial learning outcomes of this module.

4.6.3 Learn more

The subsequent content presents a curated list of resources related to the various topics in this module, intended for those interested in a deeper exploration of these concepts.

Indigenous Peoples in Manitoba

Glossary of terms

Pulling Together: Manitoba Foundations Guide (Brandon Edition) was adapted by the Manitoba Foundations Group from Kory Wilson’s Pulling Together: Foundations Guide.

Glossary of Terms [new tab]

First Nation Profiles Interactive Map

Whose Land is a web-based app that uses GIS technology to assist users in identifying Indigenous Nations, territories, and Indigenous communities across Canada. The app can be used for learning about the territory your home or business is situated on, finding information

for a land acknowledgement, and learning about the treaties and agreements signed across Canada.

Whose Land - Welcome! [new tab]

Indigenous Allyship

Indigenous Ally Toolkit

The Montreal Indigenous Community NETWORK's Ally Toolkit aims to educate non-Indigenous individuals and groups on how they can use their privilege to listen, shift power dynamics, and take concrete steps towards (Re)conciliation-Action. It provides tools for those who really want to engage in a process of becoming (better) allies, accomplices, or co-resisters and includes steps for acting proactively in alliance, a glossary of terms to use and avoid, and other important resources.

Ally Toolkit [new tab]

How to Become a Great Ally

This expanded version of the How to Become a Great Ally to Indigenous Peoples chapter from First Nations 101 can help foster reconciliation through allyship. Lynda Gray's (Ts'msyen Nation) accessible primer on Indigenous Peoples' past and present is geared towards both non-Indigenous and Indigenous readers.

First Nations 101 [new tab]

Working in good ways

The Working in Good Ways project offers practical strategies that community-engaged learning practitioners can apply at different stages of their work with Indigenous communities. This project offers three free resources available online: The Practitioner Workbook, the Relational Assessment Guide, and a Pathway for Indigenous Community Engagement infographic.

Working in Good Ways: a framework and resources for Indigenous community engagement [new tab]

Citing Indigenous Elders and Knowledge Keepers

The following resources provide guidance on how to cite Indigenous Elders and Knowledge Keepers in academic work in post-secondary education institutions.

Nda-nwendaaganag (All My Relations): A relational approach to citation practices [new tab]

More Than Personal Communication: Templates for Citing Indigenous Elders and Knowledge Keepers [new tab]

Citing Elders [new tab]

Library Guides

The following Library Guides from Brandon University and Red River College Polytechnic provide resources about Anti-Racism strategies, Indigenous Peoples, Residential Schools, and Missing and Murdered Indigenous Women, Girls, & Two-Spirit (MMIWG2S).

BU CARES Research Priority Area: Anti-Racism [new tab]

Indigenous Anti-Racism Toolkit [new tab]

Anti-Racism Learning Toolkit [new tab]

Indigenous Resources - Background, Policy, Analysis: Home [new tab]

Residential Schools: Resources [new tab]

Missing and Murdered Indigenous Women, Girls, & Two-Spirit (MMIWG2S) [new tab]

Community Resources

The following links to community organizations provide additional resources for your teaching and learning.

Manitoba First Nations Education Resource Centre Inc. [new tab]

Turtle Lodge Central House of Knowledge [new tab]

Treaty Relations Commission of Manitoba [new tab}

4.6.4 References

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4.6.5 Module Evaluation

Decolonization, Indigenization and Reconciliation – Module Feedback Survey [new tab]