

Indigenous Ways of Knowing & Program Design

2023-2024 Program Innovation Workshop Series

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Facilitated by:

Jaclyn Carter, Educational Development Consultant (Curricular Renewal & Innovation) Taylor Institute for Teaching & Learning and Program Innovation Hub The University of Calgary, located in the heart of Southern Alberta, both acknowledges and pays tribute to the traditional territories of the peoples of Treaty 7, which include the Blackfoot Confederacy (comprised of the Siksika, the Piikani, and the Kainai First Nations), the Tsuut'ina First Nation, and the Stoney Nakoda (including Chiniki, Bearspaw, and Goodstoney First Nations). The City of Calgary is also home to the Métis Nation of Alberta (Districts 5 and 6).



Learning Objectives



Participants will develop and/or deepen their understanding of the following:

- Indigenous knowledges, cultures, identity, & pedagogy in relation to teaching & learning
- Why Truth and Reconciliation matters
- o <u>ii' taa'poh'to'p Indigenous Strategy</u> history, framework, principles
- Resources to Support Planning and Development



ii' taa'poh'to'p - Background

The University of Calgary has committed to "establishing a welcoming, inclusive, and culturally competent campus community that respects, includes, and promotes Indigenous ways of knowing, teaching, learning, and research."

Teaching and learning, including experiential learning, have an essential role in the transformation and renewal of campus and as a path toward reconciliation.



ii' taa'poh'to'p - Background

ii' taa'poh'to'p is a Blackfoot word that "signifies a place to rejuvenate and re-energize during a journey" (IS, 2017, p. 2).

The name was gifted in ceremony by Kanai Elder, Andy Black Water, and the Strategy was created through an extensive process undertaken by an Indigenous Task Force, consisting of a Steering Committee, an Elders Advisory Group, and a Working Group representing First Nations and Metis communities in Alberta and beyond.



ii' taa'poh'to'p - Introduction

ii' taa'poh'to'p acknowledges that the land on which the University operates is territory that is home to First Nations and Metis communities, necessitating a principle of good relations to guide its relationship.

This principle is articulated as foundational to the strategy: "Together, we share this land, strive to live together, learn together, walk together, and grow together 'in a good way'" (IS, 2017, p. 2). This is accomplished through cross-cultural learning opportunities designed to promote awareness, learning, and understanding based on compassion.



ii' taa'poh'to'p - Introduction

The conceptual model of *ii' taa'poh'to'p* is founded on "Indigenous perspectives of the universe, which are governed by dynamic cycles of transformation and renewal" (IS, 2017, p. 6).

It articulates four key areas of focus as "visionary circles" (p. 6) through which transformation and renewal are manifested.

The four visionary circles are: Ways of Knowing (teaching, learning, and research); Ways of Doing (policies, procedures, and practices); Ways of Connecting (relationships, partnerships, connections to land, and place); and Ways of Being (campus identity, inclusivity, leadership, and engagement) (IS, 2017, p. 6).

ii' taa'poh'to'p and Indigenous Engagement Recommendations for Program Proposal Development



The following guidelines and recommendations provide an **overview of the different dimensions** in which new academic programs or changes to existing academic programs may create opportunities for our institution to advance the recommendations related to teaching and learning in *ii' taa'poh'to'p* – our institutional Indigenous Strategy.

Our journey towards transformation and renewal is just beginning and is an ongoing process that includes supporting **truth**, **reconciliation**, **decolonization**, as well as **advancing Indigenous** engagement, perspectives, practices, protocols, and pedagogies in academic courses and programs.



Ways of Knowing: This includes teaching, learning and research, i.e., the "theoretical concepts, epistemology, and pedagogy related to teaching, learning, and research" (p. 10).

Ways of Doing: This includes policies, procedures and practices, i.e., "parallel practices and protocols in terms of Indigenous ways of doing and practicing, including the concept of doing things 'in a good way'" (p. 10).

Ways of Connecting: This includes relationships, partnerships and connections to land and place, i.e., "respectful relationships and interconnectedness, based on Indigenous epistemology and principles related to communal responsibility and reciprocity" (p. 11).

Ways of Being: This includes campus identity, inclusivity, leadership and engagement, I.e., "principles of communal responsibility and reciprocity and reflects concepts of respect, dignity, honesty, and inclusivity" (p. 11).



Transformation:

"At a basic level transformation begins with ensuring that Indigenous faculty, staff and students **see themselves reflected** on the University of Calgary campus.

While the institution benefits from the contributions of many Indigenous individuals on campus, Indigenous peoples are under-represented in our community.

The recommendations within the strategy respond to the need to **increase representation** of Indigenous faculty, staff and students.

However, transformation also requires that many individuals from the dominant culture will need to **challenge and change negative attitudes** and affective conceptualizations about Indigenous people" (p. 12).



Renewal:

"The **university commits** to routinely evaluate our progress, reassess our direction, and recommit to the process of Indigenization.

Such **renewal will also require** designated leadership and accountability, resource allocation, and core infrastructure to succeed" (p. 13).



Shared space:

"Indigenization is a process in which the weaving of Euro-centric and Indigenous worldviews and knowledges is complex.

Proceeding with **mutual respect and purpose** requires ongoing dialogue and deepening understanding — a process of creating "shared" or "ethical" space.

The university commits to the **creation of a shared space** that will bring Indigenous Traditional Knowledge Keepers and thought leaders together with senior university leadership for open dialogue on defining and refining the concepts and practice of Indigenization, specific to the University of Calgary" (p. 13).



Parallel paths:

Moving towards reconciliation requires the recognition that there are parallel paths, one of Indigenous perspectives and one of Eurocentric perspectives, which we can walk together "in a good way."

Walking these parallel paths together "in a good way" means recognizing "work that is conducted in **authentic and meaningful ways**, with intention and sincerity, through reciprocal and respectful relationships.

It is a demonstration of working with **clear purpos**e and with high levels of integrity, moral strength and communal spirit" (p. 12).



Recommendations for Program Proposal Development

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Explore the recommendations

Office of Indigenous Engagement



Office of Indigenous Engagement

Explore resources

Taylor Institute for Teaching and Learning



Taylor Institute for Teaching and Learning

Explore resources related to Indigenous curriculum

Experiential Learning Framework



Share PDF

Review principles and definition

Questions?





Thank you!