

Indigenization & Teaching

Pedagogies, Protocols, and Worldviews

O-gyee
Blackfoot

Tawow
Cree

Wiliháwt^hek^h
Takelma

Territorial Acknowledgment

I would like to take this opportunity to acknowledge the traditional territories of the Blackfoot and the people of the Treaty 7 region in Southern Alberta, which includes the Siksika, the Piikuni, the Kainai, the Tsuu T'ina, and the Stoney Nakoda First Nations. I would also like to note that the traditional Blackfoot name of this place is “Mohkinstsis” which we now call the City of Calgary. The City of Calgary is also home to Métis Nation of Alberta, Region III.

We will learn about:

- Decolonizing & Indigenizing Education;
- Indigenous Epistemologies;
- Indigenous Pedagogies;
- Indigenous Worldviews;
- Wahkohtowin;
- Protocol / Engagement.



Introduce yourself to three people near you

Name

Where you work

What you do





tante ohci kiya

Who are you
connected to?

Nehiyawk (Cree) term



www.menti.com

Code: 67 67 97

*Reflect on how you felt about introducing
yourself in an Indigenous way.*

How did it make you feel?



LiveSlides web content

To view

Download the add-in.

liveslides.com/download

Start the presentation.

First Nations & Métis of Alberta



<http://report.hcom.ca/people/first-nations-communities-alberta/>



<http://www.nativenewstoday.com/2015/05/08/fishing-lake-metis-settlementfishing-lake-metis-settlement-is-a/>

*As long as the sun shines, the grass grows,
and the rivers flow*

– *Treaties 6, 7, 8*



We are all Treaty people

Decolonization

- Decolonization restores the Indigenous worldview;
- Decolonization restores culture and traditional ways;
- Decolonization replaces Western interpretations of history with Indigenous perspectives of history.

Indigenization

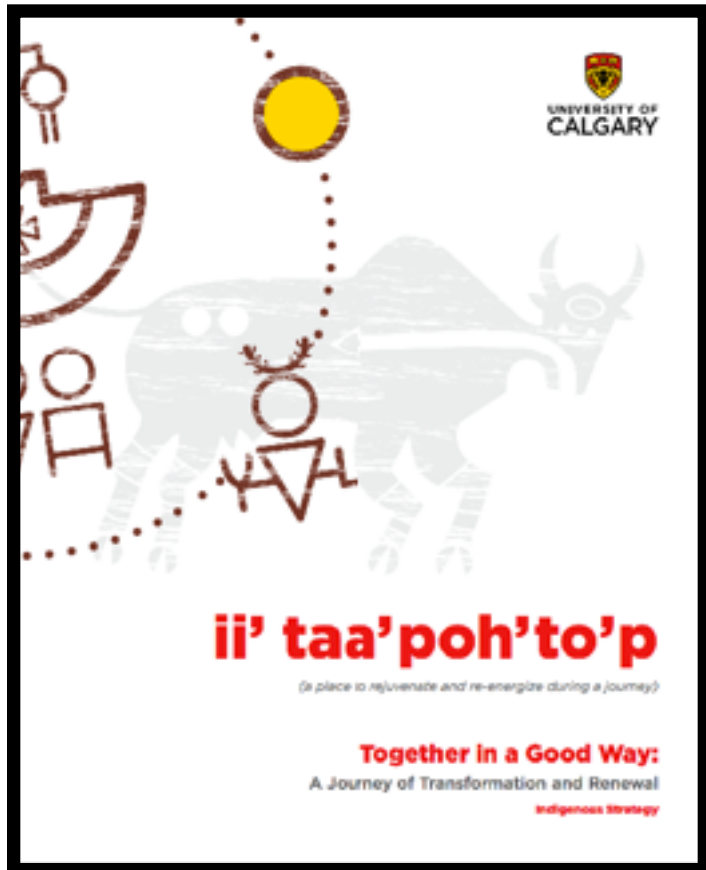
- Indigenization recognizes validity of Indigenous worldviews, knowledge and perspectives;
- Indigenization identifies opportunities for Indigeneity to be expressed;
- Indigenization incorporates Indigenous ways of knowing and doing.



Universities Canada Principles on Indigenous Education

**100 ways to Indigenize and decolonize
academic programs and courses**





Living within the Circle

- Ways of knowing, being and doing are connected
- Everything is connected
- Relationships / Relational
- Connected to the land / space
- Connected to the mind, body, spirit, and emotion
- Stan Wesley Video

Medicine Wheel Teachings

Castellano (2000) identifies the medicine wheel as the “holistic character of Aboriginal knowledge and experience.”³⁶ The Circle of Life is represented in the medicine wheel, and the two lines that intersect represent a sacred balance between all living things and natural forces. The colours in the wheel are the stages of life and the movement of the natural world. The medicine wheel is a part of the Blackfoot, Cree, and Dakota culture³⁷ but has been adopted by many Aboriginal cultures because of the relevance of the representations to various ways of knowing.

Our Way is a Valid Way, 2000.

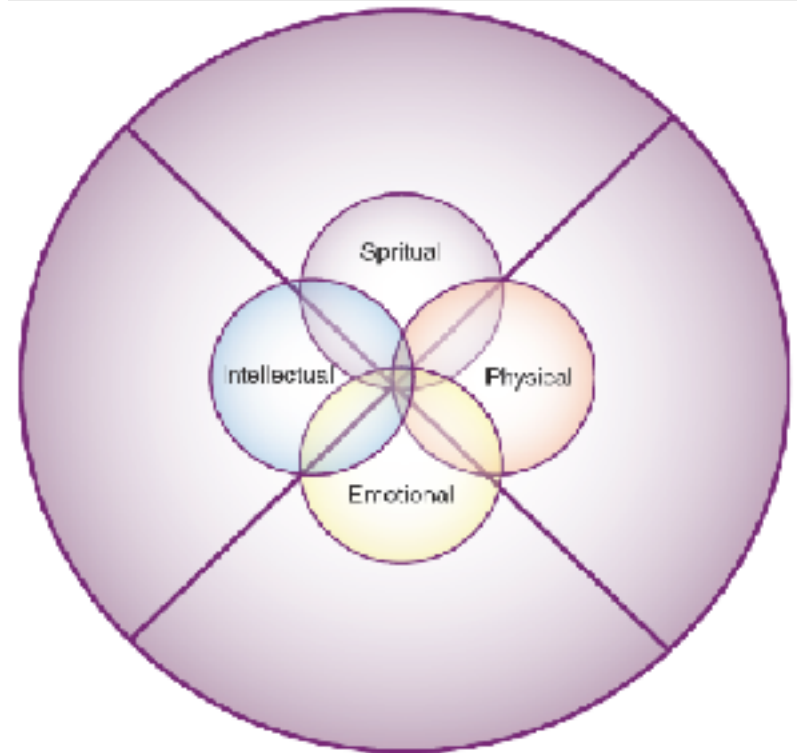


What is the role of universities / post secondary institutions and education in the community?

How does education affect the community physically, emotionally, intellectually, and spiritually?

What would happen if the education system did not fulfill these roles?

What would happen to educational stakeholders and students physically, emotionally, intellectually, and spiritually?



Our Way is a Valid Way, 2000.

Go Ride a Moose

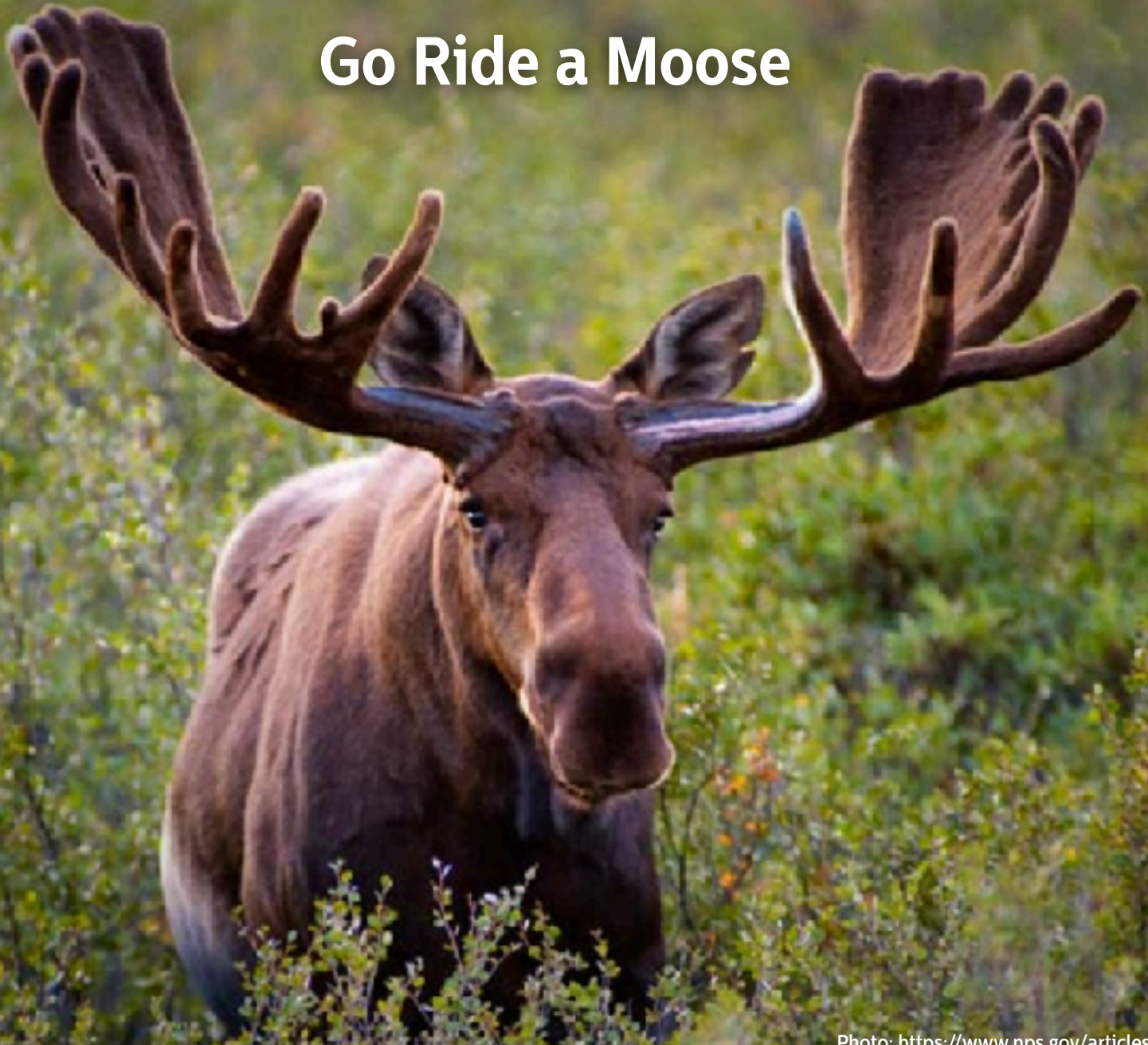


Photo: <https://www.nps.gov/articles/aps-v5-i1-c7.htm>

Indigenous Epistemologies & Pedagogies

“Epistemologies are found in theories, philosophies, histories, ceremonies, and stories” (AFN, 2002)

First Nations, Métis and Inuit ways of knowing, being, and doing

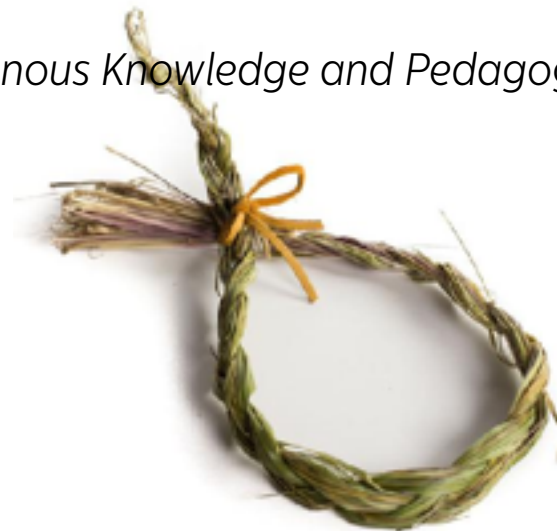
Traditional Indigenous Knowledge (TIK)

Traditional Indigenous Education (TIE)

Indigenous Pedagogies

“Aboriginal pedagogy is found in talking or sharing circles and dialogues, participant observations, experiential learning, modeling, meditation, prayer, ceremonies, or story telling as ways of knowing and learning.”

AFN: Indigenous Knowledge and Pedagogy in First Nations Education



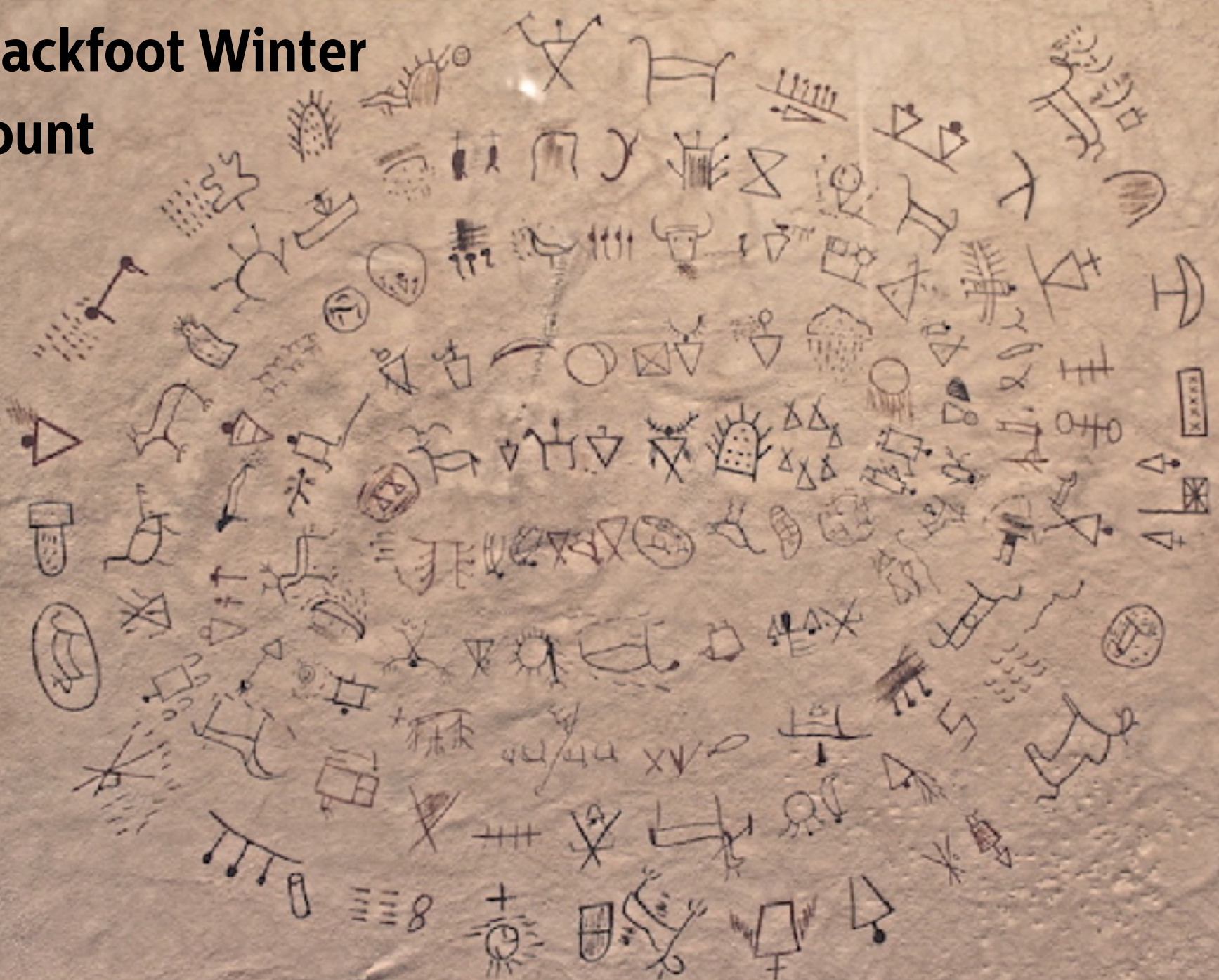
Indigenous Pedagogies

- Tipi Teachings
- Medicine Wheel Teachings
- Grandfather / Grandmother Teachings
- All My Relations Teachings
- Circle of Life Teachings
- Moss Bag Teachings
- Ceremonies



Photo: J.Ward

Blackfoot Winter Count



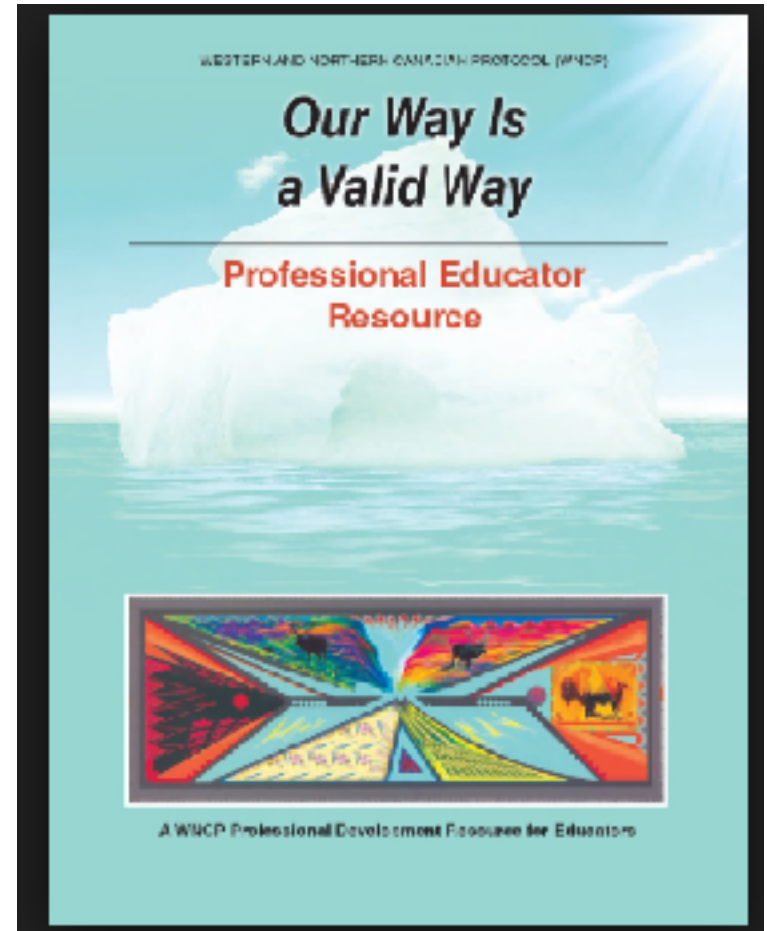
Indigenous Pedagogies: Resources

AFN: Indigenous Knowledge
and Pedagogy in First
Nations Education

Our Way is a Valid Way,
2000

First Nations Pedagogy
Online

Decolonizing Pedagogies:
Teacher Reference Booklet



Think of a story or fable that you know. What is the message and/or teaching the story is conveying?

Discuss with the person next to you





Photo: Royal BC Museum, Wildlife Photographer of the Year Exhibit, taken Feb 2018 by J.Ward



Relational Accountability

Reciprocal Learning

Stewardship

Why do we need to educate students, staff, and faculty?



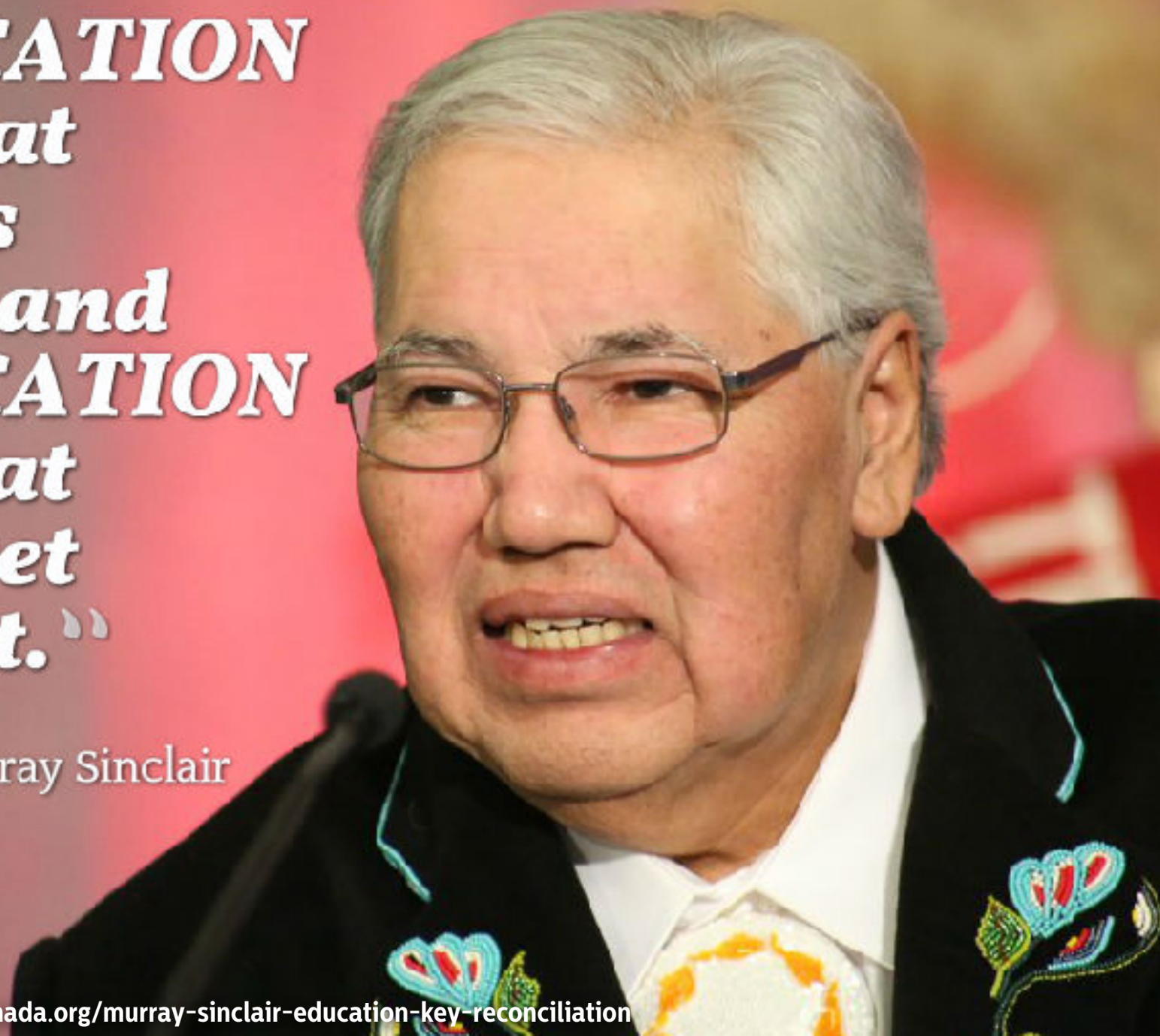
Power & Privilege (McIntosh, 1988)

Tribal Critical Race Theory (Brayboy, 2006)

Decolonizing Education (Battiste, 2013)

EDUCATION
is what
got us
here, and
EDUCATION
is what
will get
us out.

Justice Murray Sinclair



Kairos Blanket Exercise



Indigenous Canada MOOC

About the Course

Indigenous Canada is a Massive Open Online Course (MOOC) that explores Indigenous histories and contemporary issues in Canada.

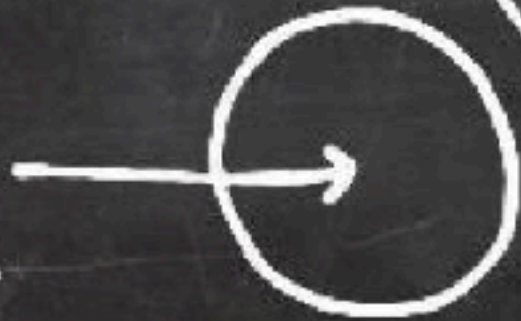
From an Indigenous perspective, this course explores key issues facing Indigenous peoples today from a historical and critical perspective highlighting national and local Indigenous-settler relations.

Indigenous Canada is for students from faculties outside the Faculty of Native Studies with an interest in acquiring a basic familiarity with Aboriginal/non-Aboriginal relationships.

Course Preview



Your
Comfort
Zone



Where the
magic happens

- 
- A large iceberg floats in a blue ocean under a clear blue sky with a few wispy clouds. The iceberg's sharp, jagged peak is visible above the water, while its much larger, flat-topped base remains submerged. This visual metaphor represents the concept of visible versus hidden aspects of culture.
- **Clothing**
 - **Stereotypes of peoples / cultures**
 - **Food**
 - **Language**

- **Beliefs**
- **Morals**
- **Ethics**
- **Worldviews**
- **Relationships to people/land/space**
- **Creation Stories**
- **Spirituality**

In your course, you can...

- weave Indigenous Knowledge into your course;
- share counter-narratives;
- use sharing circles;
- invite an Elder / Knowledge Keeper into your class;
- use land-based teaching;
- student / teacher designed assessment;
- reflections.

Go Ride a Moose



Photo: <https://www.nps.gov/articles/aps-v5-i1-c7.htm>

Protocols



Engaging Elders, Knowledge Keepers, Scholars
Honorarium
Offering Tobacco
Gifting

Always Indigenize

...non-Indigenous scholars can...develop a connective critical stand from their location to the Indigenous agenda, noting, promoting, defusing, infusing, complicating, and in general putting the Indigenous agenda firmly in the present and not only in the hands of the politicians and the activists.



Allies

A large, stylized stone sculpture of a bear, possibly a grizzly bear, standing on a rectangular stone base. The bear is carved from a light-colored stone and has a dark, rounded head with small ears. Its body is thick and muscular, with a dark band around its midsection. The base of the sculpture is inscribed with various characters, including letters and symbols, in a dark, carved font. The sculpture is set in a park-like environment with green grass, scattered brown leaves, and trees in the background. A paved path and a bench are visible in the distance.

Reconciliation

What can do you to Indigenize and Decolonize your practice?

Use a territorial acknowledgement in your course and share how you are advancing Indigenization

Ask Elders and Knowledge Keepers to share their wisdom

Incorporate Indigenous Voices (books, videos, digital stories

and?????

Resources

Decolonizing Education

Battiste, M. (2013). Decolonizing Education Nourishing the Learning Spirit. Saskatoon, SK: Purich Publishing.

Decolonizing Our Practice - Indigenizing Our Teaching - MFNERC. (n.d.). Retrieved May 24, 2017. <https://goo.gl/xh6mQo>

Kanu, Y. (2011). Integrating Aboriginal perspectives into the school curriculum: purposes, possibilities, and challenges. Toronto: University of Toronto Press.

Resources

Indigenization

Indigenizing the academy. (n.d.). Retrieved May 24, 2017 from <http://www.universityaffairs.ca/features/feature-article/indigenizing-the-academy/>

100 ways to Indigenize and decolonize academic programs.(n.d.). Retrieved May 24, 2017 from <https://goo.gl/5noSsT>

Privilege

McIntosh, P. (n.d.). White Privilege: Unpacking the Invisible Backpack. Retrieved April 7, 2017, from <http://code.ucsd.edu/pcosman/Backpack.pdf>

Resources

Pedagogy

Indigenous Knowledge and Pedagogy in First Nations Education A literature Review with Recommendations (2002). Retrieved Feb 27, 2018 from https://www.afn.ca/uploads/files/education/24._2002_oct_marie_battiste_indigenouknowledgeandpedagogy_lit_review_for_min_working_group.pdf

Our Way is a Valid Way Professional Educator Resource (2000). Retrieved Jan 26, 2018. <https://education.alberta.ca/media/563981/our-way-is-a-valid-way.pdf>

A large, stylized stone sculpture of a bear, likely a grizzly bear, standing on a rectangular stone pedestal. The bear is carved in a blocky, geometric style. The pedestal features a plaque with text in a non-Latin script, possibly Inuktitut. The sculpture is situated in a grassy area with trees and a building in the background.

Ask Kokum

Contact Information

Jennifer Ward

jdward@ualberta.ca

780•492•7181

