

# Open Professional Learning Resources - Audience Profiles

Front Line Staff/Student Services/Advisors		Leaders/Administrators		Curriculum/Educational Developers		Educators/Teachers/Instructors		Researchers	
 <b>Indigenization benefits all students</b> Recognizing the responsibility to work with Indigenous people's ways of knowing	 Engaging respectfully Responding appropriately to particular circumstances of Indigenous students, and removing barriers	 <b>Indigenization benefits all members of the institution</b> Recognizing the responsibility to work with Indigenous peoples and communities Reflecting Indigenous ways of knowing, doing and being in organizational values	 Respecting primacy of place and presence in language, ceremony and protocols Participating respectfully at Indigenous events Taking responsibility for learning and modelling culturally appropriate practice Resourcing teaching and learning centres so Indigenous ways of knowing and doing are incorporated Supporting and resourcing Indigenous research capacity and practices Recognizing, validating and resourcing Indigenous approaches to engagement, community-based programming and learning, researching and student service functions	 <b>Indigenous approaches to learning are necessary for all students</b> Recognizing and celebrating the beauty and strengths of local and diverse Indigenous cultures and languages Representing Indigenous knowledge systems in respectful, appropriate and meaningful ways Acknowledging that Indigenizing curriculum is not only about including content Recognizing the diverse sources of Indigenous knowledge	 Infusing Indigenous perspectives, content, pedagogies and approaches to learning in planning, development, implementation and assessment Considering and incorporating other ways of learning, such as land-based, narrative, intergenerational and experiential pedagogy Being able to rethink and restructure a course to be circular and relational	 <b>Indigenous knowledges are no longer "othered" and are legitimate and valuable to all learners</b> Valuing and recognizing Indigenous content and learning perspectives as important to student learning Recognizing that professional learning is lifelong and includes expanding teaching practices, self-exploration and reflective praxis Acknowledging that positionality plays a role in how we teach Indigenous content, perspectives and pedagogies in our course work	 Meaningfully integrating territorial acknowledgements into teaching practice Validating Indigenous student knowledge and experience when the students want to share, and not singling out Indigenous students as "experts" Providing culturally safe spaces for respectful dialogue and practices Drawing on Indigenous knowledge and perspectives in teaching, engagement, assessment and curriculum. Learning how to appropriately engage in culturally informed community-based teaching Setting consistent expectations for all learners and enabling students to build and share their gifts Validating student strengths in relation to teaching, learning and assessment	 <b>Indigenous knowledges are no longer "othered" and are legitimate and valuable to all learners</b> Addressing Indigenous priorities through research Conducting research that benefits community first Committing to developing research capacity in Indigenous communities and organizations	 Learning to work appropriately with Indigenous knowledge keepers and community experts Protecting Indigenous systems of knowledge Drawing upon methodologies that reflect Indigenous ways of knowing and community-based approaches Ensuring that funding proposals include resources to work with and engage community in the research process
 Building relationships with community partners and service providers Ensuring meaningful engagement and informed action through strong communication with students and communities	 Recognizing and valuing Indigenous expertise, knowledge and practice in all interactions Providing a culturally safe environment for Indigenous students and employees Developing authentic communication policies and information systems that are student centred rather than technology limited Developing policies that respond appropriately to particular circumstances of Indigenous students and remove barriers Using a restorative justice approach to student interactions and conduct policies	 Establishing and maintaining meaningful and empowered Indigenous community advisories at various levels in the institution Including diversity of Indigenous voice and presence in governance, executive, advisory/program advisory committees and senior administrative leadership Recognizing the complexity and depth of community-based engagement and relationship building and maintenance Engaging, resourcing and supporting community-based programs and organizations	 Developing and resourcing policies that include indigenization rather than adding on as "initiatives" or "pilots" Embedding indigenization in all plans (strategic, financial, student engagement/services, educational) and at governance and education tables Sharing accountability for indigenization among all levels of administration and leadership Recognizing equity of Indigenous expertise, knowledge and practice (human resource policies, workload, roles and responsibilities) Resourcing and requiring training for instructors in community-based programs	 Involving Indigenous epistemologies and pedagogies in visioning of objectives Connecting oral and written communications to skills and competencies Drawing upon and incorporating Indigenous scholarship and other forms of knowledge	 Embedding Indigenous knowledge in design Supporting a policy and process to protect Indigenous knowledge so misappropriation and cultural harm do not occur Incorporating indigenization in education council and senate processes and policy Drawing upon resources that are multi-modal Attending to Indigenous language priorities of revitalization and maintenance Recognizing linguistic and cultural diversity	 Respecting Indigenous student contributions Using and supporting Indigenous scholarship Acknowledging Indigenous knowledge keepers and community members are necessary to teaching and learning Engaging Indigenous communities through knowledge keepers, families, artists, etc., in teaching and learning Practising respectful ways to include and engage learners in service learning pedagogies Learning how to engage, support and partner with community-based programs and organizations	 Understanding and challenging the inherent bias in the public education system Consulting and collaborating with Indigenous student support providers and other student services for student wellness Incorporating cultural safety principles in course work, programs and professional practice Preparing all students to work and interact with Indigenous peoples and communities (e.g., modelling ways to build relationships and collaborate) Developing knowledge of Indigenous histories and contemporary realities	 Recognizing the necessity of relationships and Indigenous knowledge systems in research Understanding research and the process of gathering information also benefits communities Collaborating with communities on ways to engage in research Training Indigenous students and community members in the research process Protecting and respecting cultural and intellectual properties of communities, knowledge authorities and people	 Incorporating Indigenous research ethics policy into all levels of research (classroom, teaching practice, scholarly, field) Sharing and validating research results with community Knowing and using Indigenous research principles and guidelines (e.g., OCAP, SSHRC, community-based, UNDRIP, TCPS 2—Chapter 9) Considering and recognizing different forms of knowledge dissemination Acknowledging the diversity and complexity of Indigenous knowledge authority systems and processes within communities and families

## Levels to Indigenizing (Barriers/Challenges/Fragilities)

<b>Fear of the unknown</b>	"what are you trying to take from me?"	"I'm helpless" Unsure of who to engage	"We don't have enough to share"	"I don't know what I don't know"	"I don't want to appropriate"
<b>Fear of change</b>	"Yes, but..." (passive-aggressive behaviour)	Vicarious trauma	"I don't have time for this, can you (as the Indigenous expert) do this?"	"I don't know who to talk to and how to set up Indigenous research"	"I'm afraid of taking away or reducing needlessly"
<b>Fear of losing control</b>	Racism of lower expectations	"Indigenous knowledge isn't scientific"	"We cannot change legislation"	No personal buy-in—"I know, but I don't care"	"New Age" appropriation viewpoint
<b>Resisting practice</b>	Over emphasis on employment training rather than academic programming	Diversity can be confusing so pan-Indian approach desired—"You're too exotic"	"We don't have enough resources" and "this is not part of core funding"	Involvement if there is money attached, "Where's the money? No money, no movement"	Overworking Indigenous staff—"I am the only Indigenous person and I must do everything"
<b>Resisting process</b>	Checklist mentality—"Done, now let's move on"	"I have academic freedom"	"Industry standards don't allow me any flexibility in programming, content and delivery."	"There are union barriers to hiring Indigenous employees and doing community-based work"	Underfunding Indigenous education—"We must fit our training into funding requirements"
<b>Rejecting and asserting control</b>	"I'd rather debate than negotiate" and "There are limitations on program length"	Demand constant validation of identity and Indigeneity—"Are you really Metis, Status,	Industry involvement necessary—"We can't do this ourselves"	"What is authentic Indigenous knowledge?"	Lateral Violence





# Notes on the Audience Profiles

## Background to the Model

These audience profiles are presented as an Indigenized integral quadrant model and guide the curriculum framework for each open educational resource/module. It is a living document for the duration of the project.

This model is based on the Integral theory work of Ken Wilber and enhanced and shared by Janice Simcoe, Anishnaabe scholar, to aid in Indigenizing academic spaces. It was adopted by the Aboriginal Advisory Council and Aboriginal Nations Education Department of School District 61, on Vancouver Island in British Columbia, for its five-year Aboriginal Enhancement Agreement to support Aboriginal student success.

The framework “holds that human beings and human activities are seen and experienced through and within four elements: the intentional/internal (Bear); the cultural/relational (Wolf); the behavioural/observable (Raven); and systems-related knowledge and navigation (Salmon) . . . and these animals, in turn, represent the gifts inherent in each quadrant. Each animal represents [student] gift[s] to the learning process.” (Source: SD61, *Aboriginal Enhancement Agreement 2013-2018*) . The artwork, which symbolizes animal traits for each quadrant, was gifted by Kwakwaka'wakw artist, Jamin Zuroski.

	<b>BEAR</b> Internal Skills Self-Awareness Ability to Make Meaning Creativity Intentions		<b>RAVEN</b> Active Skills Cleverness Imagination Skills and Measureable Knowledge Behaviour
	<b>WOLF</b> Relational Skills Communication Respect and Reciprocity Culture Family and Community		<b>SALMON</b> Systems Skills Understanding Systems Capacity to Navigate Systems Critical Thinking Resilience

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The audience profiles were built by the project steering committee over the past few months. *Profiles are based on desired Indigenized intentions and behaviours rather than focusing on current practice.* The profiles can be introduced and presented in discussions as follows: “In an Indigenized institution, this group believes and does . . .” The colours of each audience profile reflect the colours in the Métis sash and medicine wheel.

For this project, we recognize that Indigenization is relational, collaborative and holds levels of inclusion, integration and infusion; hence, each institution will have a unique approach to Indigenization. The “levels of Indigenizing” explores how one goes through transforming one’s practices and policies at various levels. The committee brainstormed statements that are challenges, barriers and fragilities heard and experienced. These levels will be addressed in the open professional learning resources (OPLR’s).

# Indigenization Collaborative Project

## Overview

### What is it?

The Indigenization project supports post-secondary institutions in their efforts to Indigenize their practices and processes as outlined in the Ministry of Advanced Education’s *Aboriginal Post-Secondary Education and Training Policy Framework and Action Plan*.

The project is mandated to develop open educational professional learning resources that contribute to an increased awareness and understanding of Aboriginal histories, cultures and perspectives, and ways of knowing for those who work in post-secondary institutions.

Open resources are accessible, adaptable, and free to use. The resources will be Creative Commons licensed so post-secondary institutions' can use and adapt to their local professional training and development needs.

### Why are we doing this?

Incorporation of Indigenous epistemologies into professional practice will enable post-secondary institutions (PSIs) to:

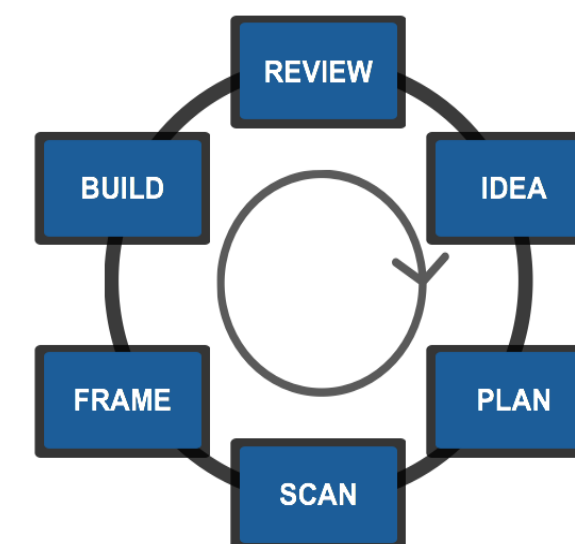
- Develop the structures and processes by which Indigenous students experience their post-secondary education in resonance with their own lives, worldviews, and ambitions;
- Help meet the goal, inherent in the Truth and Reconciliation Calls to Action, that non-Indigenous people be prepared to live well and work well alongside Indigenous peoples; and
- Appropriately respond to social and economic development education and training needs of Indigenous nations, communities and organizations across British Columbia.

### How is BCcampus involved in this project?

BCcampus works as a post-secondary system partner to enable collaboration between stakeholders and partners to meet provincial education and training needs. BCcampus works within an open, transparent, strategic, evidence-based and accountable framework.

For this project, BCcampus is guided by a project steering committee, comprised of representatives from partner organizations. The committee reviews, guides and provides input into the design of frameworks and content.

Milestones and deliverables are built into the project management process.



BCcampus Collaborative Project Framework for the Indigenization Project (2016-17). Special thanks to the Indigenization Project Steering Committee for their input into this framework. This work is licensed under a Creative Commons Attribution 4.0 International License.

Information about the project located at:

<https://bccampus.ca/bccampus-news/>

Project documents and open resources to be housed at:

<https://urls.bccampus.ca/66e>

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