

Transcript for Pulling Together Teachers and Instructors Series 2022 – Session 1

May 19, 2022

Host: Gabrielle Lamontagne

Facilitator: Tanya Ball

TANYA BALL

Awesome. Okay, now we're gonna get used to this as the week goes, as the weeks I should say go by. But before we get into introductions and all of that other fun stuff, sorry, that's my dog. We're going to hear about her a lot. But before we get into the formal stuff, what I usually like to do as a teaching tool is, is to incorporate Indigenous music. I'm spotlighted awesome. I like to incorporate Indigenous music as a way to center ourselves and to start out each lesson. The music that I choose is more contemporary. And that's very purposeful because I want to challenge everyone into thinking that Indigenous music isn't just traditional music, it's not just Pow Wows. It's not just fiddle music. We are in every types of music like blues, jazz, all that kind of stuff. There are Indigenous artists everywhere and anywhere. So I picked this song for today just to get us off and going on the right foot. It is a pretty controversial song and I will leave the controversy aside for a minute, and let's hit Play and let everyone else kind of join the conversation.

Music video starts playing

[Link to music video](#)

NARRATOR IN MUSIC VIDEO

...But those on the frontlines know that black snake was sent for us to grow, to shed the skin. Our ancestors prey of wounds old and callus that we may stay, that we may unite, Unity, our tool. No weapons are found in this quarter rule, men becoming [...], steadfast in their guard, protecting women's hearts as their song become roots. Roots to cast out healing for all sentient beings. To honor sacred Mother. Part forward. We heal the San and we'll run the mountains. The rivers will, the rainbow is here and prophecy tells us all generations will hear. Stand up. With the First Nations people. They'd been living here for thousands of years. We've been fighting for freedom since the Nina [...] Let you run them all Sitting Bull way clout. You know, it's kind of not the poison in the waters for sons and daughters. So we're on the front. One nation, one cause when people aren't trough know it's us against the pipeline. Get on your feet for Standing Rock and we'll show you how strong we could be. So the original was winning this game on planet Earth.

It's been spinning, We've been living and dying, but given birth, the first of many nations celebrating them plays with all that got me came after with all these days we cater to these internet memes, Internet streams. It seems streams aren't clean. We need those stories scene we're asked me for water, has gasoline in it. Malcolm X moment, Martin Luther King had a dream and more bony Wounded Knee plus Alcatraz dog-gone. If this is fought a rock with prayers, we stand on the planet Earth. We can point to in a sweat lodge singing the

songs, but grandfather's teeth, rock salt spot was blessed with a beat box from a boy. Said a prayer for the backs and they kill us clean on the last page or to pay the same Stanford your sampling was Standing Rock staff. What you mean? It takes a group of people who actually care about your mother, her life from water to Land in secret. To say, we stand up. A web was again, daga. Daga. You look this up. Water is life. Many with Johnny. Water. Water is like water. Water is life. Water is like I said, I stand Standing Rock. I stand Standing Rock.

Stand-up, standard. Standard done. Standing up and saying, we won't go quiet. My travel domestic God. Because the standard is the comparable installment here would come in for the better when we ain't running. Standing feet is to reuse on a staggered p.sit, liberty or we just actin free desert Land depletes from these hands and face the house. Think about safety. Rounds can make a sound signal that we can save this.

TANYA BALL

Now, I don't know what it is. Starting off a session with music, it just makes my heart just fill up and gets me pumped. So I'm ready to do a little bit just to shed light on a tiny bit of light onto this conversation or the controversy surrounding this song is actually the inclusion of the actress. I can't remember the actresses name that is in this video. But this is something and this is a controversy that comes up quite a bit and we'll talk about Indigenous Initiatives. Is Shailene Woodley! Yes. Thank you, Jessie, you're amazing. So this is part of the conversation. We're going to unpack this over the next to six weeks. And the question is, who is allowed to speak for and with Indigenous peoples? And the controversy is, is that some people say, no Shailene would leash not be a part of this. This should be all Indigenous folks. But then there's another conversation that's like, you know what, we all have to do this together and move forward in a positive way. So that is actually the message that I want you all to take from this, just to set our intentions that we can do this. And we've got this and this is gonna be a fun six weeks. So let's start the road, shall we? So pulling together, we are in this for the next six weeks.

Welcome to the course. My name is Tanya. I'll go through a little more formal introductions here in a minute. But here's the basic code of conduct. Oh, perfect. We will need this. So if you can draw your attention to the BCcampus code of conduct, that's gonna be really important. I know Gabrielle she is the host. You will talk a little bit more about best practices, so that's there for your information. Can we get to the next slide, please?

Awesome. So this is what we're up to today. So this is the agenda. Things are going to ebb and flow. And that's okay because sometimes and the teachings that I've received is whoever's here is meant to be here and whatever is talked about is what's meant to be talked about. So keep in mind, this is our rough agenda, but things are going to ebb and flow and that's totally fine. We'll get through what we need to. Number one, we went through cool Indigenous music. Check. If anyone has Indigenous musical artists or artists that they really, really love and want to share with the class, please set into the chat, or you can send it in an email and I'll include it in future lessons. So cool Indigenous music check. We're going to introduce some of the internal staff. These are the people in the background that

are making this magic happen. And we want to pay our respects to them because they are amazing. We'll talk a little bit about best practices and how to conduct each other on how to conduct this space online. And two, how to create a safe space for each other to learn about sensitive topics. Then we're gonna go through a territory acknowledgment because we need to make sure that we acknowledge the Land that we are on. We will introduce ourselves as facilitators.

We're going to go through the intentions and the value of the course. And then we'll talk a little bit about how to locate yourself as an Indigenous practice. So my teaching style is very theoretical matched with practical. So if I'm going to introduce a lot of theoretical components to you over these next six weeks. What I'll try to do is I'll try to match them up with practical ways that you can use this in the classroom because I think that that's really important. So then we're going to end with a story from Tribe Called Red. Eric guy, you're amazing. I love that. Also. Like also just to let you all know I am very casual and my teaching style, and that is very purposeful because of the sensitive nature of what we're doing. So I keep my I keep things very cool, calm. Well, I don't say it would come, but I like to entertain myself with I teach. So hopefully that will stick in your memory as I say, some, some important things. So let's get this show on the road. Let's introduce you to the internal staff. Gabrielle, can I pass this on to you? For sure?

GABRIELLE LAMONTAGNE

Hi everyone. I'm Gabrielle Lamontagne. I am the BCcampus Indigenization head. And I'm very happy to have Tanya and Kenthen be our facilitators. So next slide. Yeah, so we have a really big agenda happening. And if you go through the teachers and instructors guide. Um, you'll see kind of it's broken down into sections. But for today, we're gonna go through introductions and welcomes. And we're just going to try and place ourselves. At Next slide, please. Tanya, do you want to do best-practices.

TANYA BALL

Yeah. I can talk a little bit about best practices. Sorry, I'm trying to get my dog away from, you know, this is the thing about teaching online. Like your dogs and cats and children are a part of this. And that's okay. Actually that's a really good place to start with our best practices with Indigenous ways of knowing and being. We are not just ourselves. We come with a whole host of other people and other other spirits, I'm going to say. So with that in mind, if you have a child, it's a PD day or something like that and you don't want to log on, just do it anyways. I love to see babies in the Zoom classroom and kids. That's totally fine. Same with animals, dogs. That just it happens. It's a part of life and that's okay. For best practices. Again, we're gonna be talking about sensitive topics and we really want to ensure that this is a safe space for absolutely everyone. So some of the best practices that we usually use is based on sitting in a circle. In circle protocol. There is you basically, I always make this joke is that it's kind of like Las Vegas. Whatever happens in circle stays in circle.

And the reason for that is sometimes people can get emotional and that's totally fine. And people want to be vulnerable or they become vulnerable.

Oh, sorry. I'm just reading the message from Kenthen. He's just saying that he needs to step out. Thanks Kenthen. You're so kind. Sorry, I had to pause for a moment with that. But encircled practice, basically whatever happens is circle stays and circle. It's like Vegas. So we want to be mindful of people's feelings and that people may be vulnerable or expressing things that they might be unsure of. And we want to make sure that it's okay and people say, You know what? It's all good. Also encircled practice, it's a lot easier through Zoom is we don't talk over each other and we don't interrupt each other. We basically wait our turn. Usually if we are in circles, sometimes people symbolize this within objects. I often use a talking stick. I have one right behind here, which is what I got from when I was in when I was in Winnipeg last. But people can use a stick. Sometimes I've had to improvise and use chopsticks with kids. And they just laughed, they think. But basically, you want to be respectful and maintain a safe space for alternate opinions. So my job here present an Indigenous perspective. Sometimes when we're in a teaching situation or we're in an academic situation that we forget that I'm actually coming to the table in a very vulnerable position. I'm here to share my culture with you and a lot of oh my gosh, and a lot of different things in my life. And I include a lot of personal stories as a part of my teaching practice. So please, I say this, devil's advocates, please stay out of the room. That is not okay. I know that devil's advocates usually they say, Well, I just want to play devil's advocate. And then usually they ended with something a little bit, something pretty racist. So we want to stay away from that. And I do want to maintain that.

If you do say something inappropriate, we will have to remove you from this space just to make sure that we are carrying for everybody else. And that being said, that also includes myself. So sometimes we always focus on the students, but me, I'm an instructor, I'm also a human surprise. So because of that, I want you all to keep in mind that if I get triggered or if something bananas happens to me, or if I'm feeling uncomfortable than I need to have the opportunity to leave this space as well. I think there'll be okay. But you never know. Take breaks, take breaks when you need. That's the magic of Zoom. You can turn off your video and go to the bathroom. If you all try to incorporate breaks and as we kind of get the feel of this thing. But if you need to take a break or if you need to eat your porridge or whatever it is that you're eating it, that's totally fine. Keep the video on or off, whatever you need to do. It's okay. If you have any feedback, concerns, praise, whatever, you can always contact myself or Gabrielle. Kenthen, he won't be able to facilitate along with us because he's had a family emergency. But I'm happy I'm happy to take your praise. Scotty with the eyebrows in there. So take care of yourself in a good kind way. So if you need to do something for yourself, go grab a coffee.

That's really important to us because we want to make sure that you're taking care of yourself first and foremost, we want to recognize and make sure that this is just, this is just a six-week workshop. And I want to say that like with a little bit of kindness behind it because I want and I know that this isn't the be-all, end-all. What's important is your health and your family and everything in-between that. So take care of yourself first and foremost.

Also, recognize that this will be and is being recorded so you can always go back. It's no big deal. So stay with it. Try not to check out, try not to disengage. All I can ask is that you try your best on on the day that you can. So that's all the best practices. Did I gave it everything, Gabrielle or do you have anything else to add? No. I think you've covered everything. Yeah. Just make sure that we're not the be-all and end-all. If you need to look away from your screen, if you need to go grab water, if you need to grab food, like Don't worry about it. It's only 1.5 or course. So. Great. That's all good. Next slide, please. I'm not sure if you wanted to talk about this here, Gabrielle, or if you want me to just keep going.

GABRIELLE LAMONTAGNE

I can talk about it a little bit so that the images that we see on the front of the pulling together guide were created by LouAnn Neil. And she took a lot of consideration into how each person holds their paddle and how each different structure of a post-secondary institution like considers this. So when you're kinda like looking at this image, just make sure you're not really thinking about it. Just says like something simple. It really has a lot of intention behind it. And I'll pass it to Tanya.

TANYA BALL

Yeah, I this is such a cool image. I really like it because it's very much like it puts us all together in the same boat. Because there's not a, there shouldn't be a hierarchy here or in any sort of learning situation because I saw some of you, you've had comments and we're ranging from people who have taken multiple workshops on Indigenous initiatives. And we've had people who are, is, they're just starting out. And that's okay. So me, even as an instructor, I am still learning. I say this often to my students. There's no such thing as an Indigenous expert. Because if you are an Indigenous or an expert on every single Indigenous community in this world like, Oh my gosh, I want to talk to you because your brain must be exploding and you are, you are very rare like the Sasquatch indeed. We want to make sure and I want to make sure that you all know that I am. I'm still learning to. And sometimes you, as students have had things to say and have things to teach me as well. So the canoe is really important about that because if you're not holding onto your panel, then we're not going to go and we're not gonna be able to turn as properly right?

So this is something that another way to think about this in the way that I usually think about this is as a spider web and the spider web, and this is all about relationality, which we will be unpacking in the next couple of weeks, is that it's a spider web. Spiders, they create a beautiful, amazing design and then life happens. Wins, kind of go by and the winds they, they break the spider web with the spider does is he actually goes back to the tear in the web and fixes it, fixes it even better and even stronger than before. So this is the same or a similar concept here. And that we need to work together and we're going to make mistakes along the way and mistakes happen and that's okay. It's good to make mistakes because honestly, if you make mistakes and an Indigenous person corrects you, that actually means

that you're doing good things because you are creating a very comfortable space for that person to share cultural teachings with you. We got this. So if we make terrorism or spiderweb along the way, That's okay.

We can fix it up together and do our thing and get back in the canoe and go away. There we go. Also, I want to add to something that I didn't think about in the best practices. Is that if you have something in that you want to say, please just add it to the chat. I am very, very flexible in terms of my teaching style. And I recognize that sometimes I have an idea of what I want to talk about. But that's not what it is that needs to be talked about because you all have different questions. And obviously there's no such thing as silly questions. Because a lot of people think about the same things and they're just afraid to ask it. So if you ask a question in the middle of my lecture, I will stop and address it and we'll come together and do our thing. And that's totally fine because I know for me, if I think of a question during a lecture and I wait till the end, I'm going to forget about it. So if you need to do it in the moment, That's okay, I'm totally cool with that. So if we can go to the next slide, please. Here we go. Handed off to you, Gabrielle, let's introduce these awesome people.

GABRIELLE LAMONTAGNE

Awesome. Thank you so much, Tanya. Yeah. So we have BCcampus support. We have Paula. Paula Can I pass it to you?

PAULA GAUBE

Hello everybody. My name is Paula Gaube. I'm on the IT support team that BC Campus be in the background. Hosting, setting up, breaking breakout rooms and helping you through this session. I am on the traditional territory of the Lekwungen speaking people and enjoying supporting these sessions. Okay, back to you, Gabrielle and I turned my camera off so I can pay attention much.

GABRIELLE LAMONTAGNE

Paula. Um, so other BCcampus support.

IAN SEFTON

Hello, nice to see you all here today. I'll be also helping out on the IT side of things. If you have any questions for us, please feel free to send us a private message. Yeah, have a good presentation.

GABRIELLE LAMONTAGNE

Awesome. Thank you so much. And so our support team or IT support team, they make their work almost invisible. But they are like the glue of like our webinars. If we didn't have them move fall apart. So I will pass it on to me.

TANYA BALL

Yes. Again, we're passing this ball back back and forth. Sorry, I hope no one's getting oh my God. I need to let that settle out of it. Are we good? Okay. Next slide, please. There we go. So I don't know Kenthen, Are you still here or are you headed out? He's left Okay. Perfect. So then I will do the territory acknowledgment. So I think we have a next slide with a treaty six. Oh, okay. I still want to recognize the fact that go back. I do want to recognize I know that I am living on Treaty six and same with Gabrielle, but I want to recognize that BC Campus. Bc Campus, where this is all being hosted and the territory that they are on. So this is their traditional or their territory acknowledgement that they created. Many apologies. I did not practice this beforehand, but here we go. Bc Campus acknowledges that the Tsleil-Waututh, Squamish, Musqueam, Saanich, and the Esquimalt and Songhees Nations Lekwungen Peoples whose traditional territories we are privileged to live work, play. Through our work, we are learning to incorporate Indigenous epistemologies into our actions and understanding supporting decolonization, reconciliation and Indigenization to advocate systemic changes in post-secondary environment of BC.

So typically before I do a territory acknowledgment, I do like to practice practice my pronunciations before I get in front of people, but it is what it is. So many apologies if I did any incorrect mispronunciation. If we can go to the next slide. Perfect. So I'm going to introduce myself a little more formally in a minute here, but I do want to recognize that I am currently living in, amiskwaciwaskahikan, which is Cree for Beaver Hills house. So that is actually in Edmonton, Alberta. So I am from the University of Alberta. So that is located on Treaty six territory, which is a traditional gathering place for Cree, Blackfoot, Metis, Nakota, Sioux, Iroquois, Dene, Ojibway/Saulteaux/Anishinaabe, And Inuit, and of course many others who are coming and going. I have actually been a guest here on this territory for many years.

I think it's been about 13 years that I've lived here. I'm actually from treaty one territory in Winnipeg, Manitoba, but I absolutely love living in Edmonton. Just to give you an idea for those, if you can go to the next slide. Because I know there's a few of you that are outside of the country here. I'm living in Alberta. Oh, I love that. I love Olivia. That's amazing. Including your own territory. Acknowledgment. Anyways, a just distracted by the chat. This is me in Alberta, this is the province of Alberta here. So I want to recognize that Alberta is the only province in Canada that has Metis settlement regions. So I want to say that I'm a part of Metis region for that, I'm in Edmonton, which is this gigantic star in the middle of the map because we are humble like that. So to give you a better idea of the territory, as you can see, our territory spaces, they are not actually, they don't follow the borders like we know

them today. So the Treaty six territory, if you look here, it extends from Alberta all the way into Saskatchewan.

So I have buddies in Saskatoon and we're still living in the same territory. So in Alberta, There's Treaty 6, 7, 8. Those are the main ones, but we also have a little tiny bit of four and a little tiny bit of ten. So I always want to bring that up because us as Indigenous peoples, we often, we don't really recognize borders the same way that Western society has placed them in. So I always like to introduce ourselves in a traditional way that is apart. I'm going to say Indigenous ways of knowing and being. Basically it's just how we do things as Indigenous peoples. So doing a territory acknowledgment is actually very special and very traditional. It's something that we've been doing since time immemorial. But I also want to recognize that the Land is also very important. And this is something that we're going to unpack. I keep saying this. We're going to unpack it over the next six weeks. Get excited. So over the next six weeks we're going to talk about the lens. So the Land is our relation as well. So when I talk about the Land, I use a capital L. The reason why is because in Western societies and in Western grammar we use proper nouns and we capitalize those things of importance like names, places, those types of things.

So I always capitalize the word Land to bring to light that we are not better than the Land. And it just raises the lead up to the same level that we're at. Again, there's no hierarchies, anything like that in Indigenous ways of knowing and being. So recognizing the Land that we live on is extremely important. If you have any, I'm gonna see if I can find. I've actually done full full sessions on how to do a territory acknowledgment. So I do want to leave you all with a bit of a resource. The University of Alberta, they territory acknowledgment. I can't even spell today. So the Center for Teaching and Learning at the University of Alberta, they actually wrote and did a nice little video which encapsulates why it is that we do territory acknowledgements and how to create one on your own. So I'm going to insert that into the chat. If people think that this is something that we want to talk a little bit more about. Then you can send Gabrielle or myself an e-mail and then we'll kinda sit a little bit more on that. So I just put it into the chat. Sweet video is by Cindy Goddet, and she is a scholar here at the U of A. She works on the French campus at the faculty, say John. So it's a fantastic video. Watch it. It's amazing. And let's go to the next slide. Let's do this. This is a little bit about me. Also. I love that everyone's including all the territory knowledge was in the chat. This is where we'd my heart so much, I love that. So for those of you who know a little bit about Katie and geography, again, I was born in tree one territory which is in Winnipeg, Manitoba.

So while I was born in Winnipeg, Manitoba, my family, I identify as a woman in my family is actually from a small Metis community that is Northwest. Of Winnipeg, It's called Saint Ambrose. So if you think for those of you who know what Manitoba looks like, if you think of the giant lakes. My family's from the left one at the very bottom. So it's a very cool place to be. It's a great beach. This is actually a picture of me as a kid sitting on the beach at St. Ambrose. So I always loved to pay respects to my ancestors who are still living there and to have created settlements there. Saint Ambrose is also one of the only lasts, one of the last places in Canada that has fluent speakers. For those who've you, who don't know what mischief is. It's actually the language of the Metis, I grew up speaking and speaking a bit of

[...], but that language is long gone and my accent only comes out when I maybe I'm just going to say it by accident usually comes out when I when I am intoxicated, It just happens. I love it. Any everything else about me. I'm also a co-host of a podcast. So if you look in the top left here, these are my co-host. In the front is Sheila Laura, I guess you can't see my arrow pointing at her, but she's the one with the bright red lipstick and the shirt that says, I stand with Standing Rock.

Sheila rock, to the left of her with the strong, resilient Indigenous t-shirt That is my friend, Kayla Lar-son. She's actually they're both all three of us are trained librarians and the two in the front, Kayla and Sheila, they both work at universities in Canada, but we host a podcast called Messiah is quack, which translates to book women because there's no word in Cree for a librarian. Go figure. So that's the closest, closest translation we could find. I'm going to put book Women podcast. Basically our podcast is all about, oh thanks. Our podcast is about sharing Indigenous stories. So we'd like to interview people who are doing their thing, illustrators. We actually interviewed Gabrielle for one episode, which is fine. Point that out to you, Gabrielle. So take a listen to it. So podcasts. I other than podcasts, oh my goodness, I wear lots of other hats. First and foremost, I'm a mom. So this middle picture here is of my family. That's me and my daughter who's in a wheelchair, and my son and my partner Dustin, who actually just stepped into the house because it's raining over here. So he usually works outside, but he's back here watching me in, going back and forth, which is really funny. I love, love, love being a mom.

And I try to incorporate my kids into a lot of the things that I do. So that I incorporate It's called them intergenerational learning as a big word for it today. So we always love to keep our kids as and doing all the things that we do. So in the bottom-left, speaking, or I did talk a little bit about Saint Ambrose. St. Ambrose is a very marshy area. And so I like to pay homage to that by including a picture of my Uncle Norman. He's in the front left here. And these are all the ducks that they've hunted, their spoils for the, for the winter. I suppose. We have lots of famous people coming in and doing and asking us to take them on decanting tours. The most famous for those of you who love Magnum PI, Tom Selleck. Everyone in our community likes to talk about how Tom Selleck like to or came for duck hunting session. He does have the most fantastic mustache though. I actually work a lot with my, with my family and my community. I'm a PhD student at the Faculty of or in the Faculty of Native Studies at the University of Alberta. So my research actually focuses in on nietzsche experience of religion and storytelling and how we use stories as a way of expressing our religion and spirituality, which we will talk about a lot. So that's a little bit about me. Otherwise, again, I would train librarian. So a lot of, a lot of my teaching style is informed by, by libraries and education stuff.

So if you have any other resources included in the chat, we've got this and we'll keep moving forward. Otherwise, what else can I tell you about myself? You know that I have a dog. Her name is Mavis. We named her after the hotel Transylvania. There's a character in there, so we'd like to tell her our Ghost Dog because actually, I don't know why we call it our Ghost Dog. We just do. But that's a little bit about me basically. I wanted to share a little bit about myself so that, you know, I am just a Indigenous mates. I'm a summated nerd hanging

out at my house. I'm just like use. So again, there's no hierarchies here. We are good to go. So if we can go to the next slide, please, Paula. Thank you. So Kenthen is not here. So we can just move forward past this picture here. So this is where the back end people come in. I asked them if they can create word clouds and stuff like that for me. So this is a bit of an experiment. But I wanted to open the conversation with why, why do Indigenous courses matter. So we are in here and we're locked in for six weeks together. So I want to ensure that we have that our intentions are set properly. So let's start out and asked ourselves, why do courses like this matter? What's the point? Why do we need to do this stuff? Why are you all here? So if you can, I don't know how this is going to work. Paula, is there a sheep introduced? There's a link in the chat. Too much time on two meter. Gabrielle is actually controlling the Mentimeter. Oh, oh my gosh. Laura Forsyth.

I just saw your thing. For those of you who don't know who Laura Forsyth is? She is she's a super Metis woman. Superhero powers. She actually just recently planned the first ever Metis, Metis conference which I presented in and she's a fantastic resource. She lives in Winnipeg. So somebody to keep on your radar for sure as a potential resource or potential guest speakers in your courses. So Laura foresight, she's amazing.

Why don't we just flood through the chat? Why do you all think that Indigenous courses matter? Fill in gaps of our knowledge. That's a great one. Fostering authenticity, support systemic change and reconciliation. Guess. I love that this chat is getting flooded. You are all so amazing. Each person has a story inclusion, diversity helps support reconciliation. Of course, yes, much was erased and throughs not told. So that's apart of reconciliation, inclusivity, and challenging traditional norms.

Yes, absolutely. I'm going to be challenging you all. Awesome. I was going to say all semester long, but we live on Indigenous Land, yes, Danielle, and you capitalize Land. I love that fostering authenticity, filling gaps in our knowledge gained different types of knowledge to provide Indigenous ways of knowing gap, learn people along the journey? Absolutely. So all of these, yes, yes, yes. Before I addressed the question, I want to address some of your comments. Okay. Let's talk about a lot of you were talking about reconciliation. Yes, absolutely. That's a huge, huge, huge component of this course. And next week we're gonna be talking about the Truth and Reconciliation Commission of Canada. And how that, how reconciliation kind of that word kinda started coming out. I will tell you now that in terms of an Indigenous perspective and will impact this more next week, is that we want to make sure that reconciliation comes with actions. So a lot of times we'll see reconciliation action, a word. Or we'll see, sometimes on Indigenous Twitter will see reconciliation with a capital W, like Req is getting wrecked. Just because it's so loaded. The term reconciliation is very, very loaded these days. And the reason why it is loaded is because because there are a lot of things that haven't been done or haven't been addressed. The Pope just recently gave his apology.

For those of you who are in the admin tenant area, the Pope is actually going to be like Lac Ste. Anne pilgrimage or the pilgrimage. Lac Ste. Anne to address these comments. So you can actually meet the Pope. Oh, and here's my dog. Otherwise, people are talking about systemic racism. Absolutely. I do want to caution you all about the word systemic or the

word plural, systemic racism because this is my personal thing, is that systemic racism. I know a lot of people that have used that, those terms to hide behind, which I understand there's a purpose behind that and it's, this stuff is challenging. It's hard, it's hard to look at yourself. But what I do want to mention is that sorry, I do have a cold, so I'm trying to like my brain is trained to think. But systemic racism, just be careful with that word because it takes responsibility and accountability off of some people. So the way that I think of it is the systems are made up of individuals, right?

So when you say systemic racism, you can kind of push it off on this system instead of making individual change. So for me, and of course, you guys do what you want and what's more comfortable with you. But for me, I just say it's racism. The system, yes, of course, but it is just racism. So why do Indigenous courses matter? I'm going to use a quote from Daniel Heath Ledger to answer this question. Why does this matter? It's because we matter. We as Indigenous peoples, we matter. So our, our voices matter, our perspectives matter. We matter as human beings at a basic level. So we live when we talk about devil's advocates again and stuff like that, we're not here to discuss or debate human rights, right? So we're here and I'm here to share an Indigenous perspective because I met her as a human on a basic level. So everyone, You are amazing. Yes. Okay. Can we go to the next slide? Okay, So what would you like to learn from this course? That was actually a question that did work. So can we give the, the thing another try? It only lets you put in 25 characters. So make sure what you want to learn is only in total five characters. This is fun. So while you all fill that in, I'm going to just fill up this space with my own voice and address Ivan's comments. So she said, I really appreciate that you're highlighting these nuances around these words. So much to think about.

So what I'm going to do next week is, so when thinking about back to that song, Stand up, Stand up. There are so many different ways to instate Indigenous resistance. Resistance against whatever it is. And honestly, the biggest way is through language use. So when you use the capital L for Land, that's actually an active resistance and it makes people stop and think, Okay, why are they capitalize the word Land? So you all are going to be, you're going to receive my infamous lecture of Indigenous grammar. And Indigenous. Basically, it's like Indigenous Manual of Style. So I have a lecture all about how to do grammar tied. So I'll talk a little bit about that because sometimes not everybody wants to be at the front line of pipeline resistances and things like that. And that's okay. We all have to resist in our own way. And one of the easiest ways to do that is through our ways of I want to be cautious. It's not easy to change your language. It is not easy to change your language, but it is easy in the sense that you can edit and fix your fix the way that you speak, but it's difficult. We'll talk about that next week. What do you want to learn in this course? Can we zoom up so I can see it? I was populating at the same time. That's so cool about myself as a settler. I love that had to be a better ally. Indigenous learning, creating safe spaces and courses, research practices, yes.

Decolonizing curriculum, indigenizing my practice. Okay, So these are words that are coming up quite a lot. So let's talk, let's unpack, because we do have time now. Let's unpack the word Indigenous decolonization because those words are thrown around a lot. So of course,

everyone has different definitions of these words and these words are very loaded. So what I wanna do, and this is an Indigenous way of knowing. Again, I'm going to always point out Indigenous things that we do. So if you think of learning about Indigenous initiatives in comparison to traditional Western ways of knowing. So Western ways of knowing, and I'm using Western as a way of saying like modern day, like Canadian society or American society. The main dominant culture is what I'm referring to. So here I am. It's gone the word cloud. That's okay.

So Indigenization, let's talk about that and unpack that a little bit. So Indigenization, as I understand it, and decolonization, decolonization is all about removing barriers. So if you think about walking along a path in the forest, decolonization would be removing the debris and removing the trees to actually create a path. Right? And decolonization is the work for absolutely everyone to do. So there are many different ways that you can do it. One way that you can simply do it as this through your language and by raising awareness around, around that decolonization. That's the work of Indigenous and non-Indigenous people together to break down the barriers so that Indigenization can happen. What in Indigenization is, is it's basically the work of Indigenous peoples to incorporate their ways of knowing and being into whatever it is that you're doing. So basically, decolonization is clearing the past so that Indigenous peoples can walk the past and create a stronger path and have more steps towards it. Oh, look, you've got, you've got a thing. So if this is something that interests people, we can do a little lecture on comparing western knowledge to Indigenous knowledge. Because the way that we produce knowledge is very, very different than Western ways of knowing. And since you have this slide up Godfrey, you'd love to hear that lecture. Okay, sweet. So I'm not going to address this now. What I might do is I will save it. Especially because people are thinking that they want to know more about it. I will save that lecture. And right now what I'm doing is I'm making notes to myself. It seems like people are. Gabrielle, if you can paste a copy of that graphic into the chat for people. I often, I often don't like to compare because because we're so different, right? That it's difficult to do that, but I do see a value in it. So what we'll do in future sessions is that all make a plate that it compares it directly so that you can see what that's like. Very different, and that's okay. That's what makes things interesting and exciting, right?

So what I'm hearing from all of you is that you are interested in how Indigenous peoples produce knowledge. That's one, and how some practical ways to incorporate that into your teaching. So that's two, I can't remember any other graphics. We did talk a little bit about Indigenization and decolonization. Can we share the image? Yes, if we can e-mail everybody, that would be great. So this is giving me a really good idea of what people are wanting to know. So get ready for my lectures. It's gonna be fun. I am looking forward to this. So if we can go to the next slide. Thank you so much for being here. I'm so sorry. That's my dog. I'm so sorry everybody. That's relationality. We will talk about that later. So this is actually, these quotes are from previous, previous comments that people sent in. So the biggest thing is how to Indigenize my curriculum. That's something that absolutely everybody was talking about. So we talked about the word Indigenize. So Indigenize actually the work for Indigenous peoples to do their thing. So as another example, this course is taught from an Indigenous perspective by an Indigenous person who is myself. And it was hosted by an

ambitious person as well, who is Gabrielle. And that is an us coming together is Indigenization and me teaching this course through an Indigenous lens is Indigenization. However, how we got to this point was because, and thanks to decolonization, Indigenize the curriculum. One thing that I will add, since my dog is squeaky in the background for all of you who are writing syllabi and syllabus. Syllabi, please include a child in your classroom at policy or animals in the classroom policy. Um, we understand, again, intergenerational learning is a huge part of our culture is, so everyone's enjoying this sneaky thing, but it is distracting me. We include in your syllabi policy on children. As a mom. And a lot of Indigenous folks are parents and they have responsibilities to their communities. So incorporate and allow people to bring their kids or whoever into the classroom. Really, the way that I see it, if we're in-person, we have a room full of 30 babysitters or 41 babysitters.

So that's really important. So that's one tip that I can give to you from this particular quote. But we'll go through and I'll give you some practical examples along the way. So if you can go to the next slide, this one says, I'm really hoping to learn how as a librarian, I can use this pedagogy and knowledge to connect all students with inclusive information and instruction. I actually pulled this quote because it made my heart sing as a librarian. So there are a few people that are working within the library field in this course. And I just wanted to, I wanted to pull this out to say, hi, I recognize you and I love you. I am coming from a library perspective. We probably won't be able to cover all library stuff in this course. But if you as a librarian, we can connect after the class and I can give you some other things that will help you with your specific field. So I just wanted to point that out to be like, yes, I love librarians, they're the best. We will do that and it'll be great. So next slide please. Okay, So this was actually my favorite quote in the entire feedback loop. It was how to build relationships and include local Elders in my curriculum, build a network of speakers for my class I teach me as an instructor, Indigenous ways of knowing are teaching it to decolonize my classroom? Yes, yes, yes.

So as we'll talk about Indigenous ways of knowing and being in relationships and how we connect to each other is extremely, extremely important. I would say, once you leave here after six weeks, you are going to think about relationships and a whole new way because that's how we base everything we do and say, and we're all connected to relationships and relationality. And that word is going to be on your brain. Relationality for the next six weeks. So this is actually really important. So this quote is great because it's decolonizing. So what they are doing is they're saying, yes, I am an instructor, I'm an ally. I recognize that. I don't know everything and that's okay. So when you don't know everything, which nobody knows everything, bring in local people. Local is very important because localized knowledge is it so special? So you want to make sure that you try and invite local people as much as possible because we are all connected to the Land that we reside. On. My knowledge, because I live in Treaty Six, territory is greatly influenced by Greek culture and may tea culture of this particular area on the prairies. For me to talk about things that are happening in British Columbia. That's something that I would also include a different person or a different speaker to come in because that is not my area of expertise. And I know that in myself. That being said, Elders are also extremely important. So Elders, for those of you who don't know, Elders are basically like they're the big knowledge keepers. If we look at it in academic

terms, Elders are like the associate professors. They're the ones who, they don't know everything, but they know quite a bit and they've spent a lot of time in their lives developing their knowledge in how, hi Rhianna, sorry, happy to see you. We'll see you next week. Goodbye. So Elders, they all specialize in different things too. So it's really important to recognize that. So some Elders are really good and they are trained in pipe ceremony, for example.

While other Elders are more focused in on Pow wow dancing in another example. So all Elders specialize in different things. It's also important sometimes people like to bring a bunch of Elders together and they're like, well, the more the merrier. But I'm also here to tell you be careful. Here's another tip. Be careful with Elders. Because if you invite a lot of different Elders into your program, There's still people, were all still people. And sometimes it comes with a lot of politics. So if you are inviting an Elder into your program, what I'll do is I'll talk a bit about protocol and how to invite an Elder into your classroom. Is that something that would be useful to people? Just talking about cultural protocol in general? Yes. Okay, thanks. Sylvia will do it. So we'll talk a little bit about protocol later on in the weeks and how to actually invite an Elder because there is a process. Obviously it's different for every single area. So you need to speak to the local Elders in your area because people will have different, different ways of approaching this stuff. Would it be able to touch on how to best inform students about being respectful? I ask this is someone who interacts with a lot of international students who aren't that knowledgeable. I would like to know a little bit more about that particular scenario, Jesse.

But yes, we'll talk about how to be respectful about Indigenous cultures and some things that you can't. I can't use a yes or no because I don't like to talk about in absolutes because it's dangerous territory. But we can talk a little bit about that as to like how to create a safe space for people. Knowing the function of protocols for sure helps. Okay? So the one thing that I will leave you with today is the knowledge that protocols, what protocols are, is there. Think of it as cultural red tape, right? So those are the things that we need to do and the hoops that we'd like to go through to create trust with the person that we're working with. And also to create respect with the Elder or whoever it is that we're working with. So each protocol is different depending on who you're working with and also on where you are. As an example, Metis Elders, versus Cree Elders. So Cree Elders will often accept tobacco as in as a type of protocol. Whereas Metis Elders, they don't accept tobacco. So it's different. It's different for every people I've had Elders that do accept tobacco is protocol, but they prefer not to have it. So then you just bring berries and other types of medicines. So it's all very different and totally nuanced and very confusing. So we'll talk about that. But right now what I'll leave you with is the knowledge that local, local knowledge is different everywhere.

So the best thing to do is if you have a relationship with an Elder already is to talk directly to them about their specific protocols. Otherwise, I will talk more broadly about what the protocols are like here. In Treaty Six territory so you can get an idea of what to expect. So otherwise, I love this quote because it focuses on relationality. One staying. And we'll talk about this a little bit more, is Elders. When you use the word Elders, try to capitalize that words. The reason why is because they are the highest. Basically they are the most

respected people in our community. So we want to pay them that respect by capitalizing it. Okay, Can we switch to the next slide?

I told Gabrielle that I talk a lot and now it's like 12:08. Like Yeah, I do talk a lot. Oh, I love it. Okay. So this is one lesson that I do want to talk about. We were thinking about doing this in breakout rooms, but we'll see how much time we have left. So you can have a little bit of practice. But this is the number one thing that I want to leave you with today is locating yourself as an Indigenous practice. So when we say locating yourself, it means so when I introduced myself, I talked about basically, I said I was a multi-person. I said, uh, where the community that I'm from. I talked about my family. I talked about all of that stuff first. And then I talked about my academic stuff. So this is actually an Indigenous practice because we want to make sure and situate ourselves within the broader contexts. So that...see you Barbara, [...] and we'll talk to you next week.

So as locating yourself, you basically it is part of a, it's about responsibility and it's about accountability. By me saying what community that I'm from. I'm telling you all that that's where my knowledge is coming from. And that's really important to note because while I'm Metis, I am from the Red River area. And Red River Metis' are very different than Metis that live here in Alberta. So what I'm saying is, this is my community, this is where I'm from. This is where my knowledge is coming from. So that you all know, right? That way, you know that. This is also really important because there's a lot of, we call them pretend audience. There's a lot of people that actually don't have community ties that advertise themselves as Indigenous.

One famous example is Joseph Boyden. He, he, he often claims that he is, oh gosh, what is a woodland Metis. But what's important with Indigenous peoples is the community that you're from and who you are responsible to and who you are accountable to you. And if you don't have a community that will claim you, then you're, the identity of being Indigenous is a lot more convoluted. So community connections are extremely, extremely important. So this is also important to like just in general practice as researchers. For those of you who are doing research, I know some of you said I wanted to do some research methodologies. So this is also really important to include in your research. So by doing that, you acknowledged the fact that you have bias and you have privilege. And that's okay. And the reason why is because everyone has bias and everyone has certain privileges that everyone else has.

Again, something in western culture is that everyone is seeking to find an absolute truth. But that's not how we do things and Indigenous in the Indigenous universe. We all recognize that there's no such thing as an absolute truth. There are so many different perspectives to a single thing that it's impossible. So what we, what we try to do is we just say, you know what, nobody is neutral. That's okay. But here are my biases so that you can see it and be aware of it. So locating yourself is also about self-reflection. So I include, we're going to include a lot about self-reflection in this next six weeks. Mostly because I'm a huge mental health advocate. I am I do have I have severe depression and PTSD. I like to be open about that because I include a lot of mindfulness practices is a part of my work. And starting out with the song is, um, it's a part of that. Self-reflection is really important too, because when

you're going into communities, you need to know who you are as an individual before you go and work with Indigenous communities.

I say that because we all have baggage as human beings, we all do and we all have traumas, and that's okay. But what you don't want to do is you don't want to go to an Indigenous community and put your guilt or your trauma or expose your emotional. You don't want to put your emotional baggage onto a community that's more abroad. That I mean, that's a broad.

The [...] is not specifically an Indigenous thing, but everyone kind of a thing. Just make sure your intentions are good and positive and know who you are as a person before you go into Indigenous communities because they're going to ask you where you're from. And when they say, Hey, where are you from, it's not a way of putting you on the spot or being mean or anything like that? It's part of it. They're basically asking, okay, Where are you from? Which community are you from? What practices do you have? It's a very loaded question. We also like to do that because we want to make sure that we're not related. Sometimes, sometimes in the matey world at least we always want to say, okay, what are your family names? What's your geneology? And that's totally normal because we want to make sure we're not related so we don't snag in the bush later on and have regrets. It's just my own humor coming in. Self-reflection is very, very important. We're also in locating yourself. You are recognizing your relationship to the Land.

So in locating myself, I'm in Treaty Six territory. Again, my knowledge comes from here. And also I am informed by the plants and the animals and the atmosphere that is around me. For example, because I'm in the prairies, I see a lot more sky than people do in the mountains. So that really does change my perspective on how I approach the world and how I see the world. And lastly, this is about gaining trust or even regrading trust. I would say. The more that you know yourself and you as recognizing your biases and all that other stuff. You're telling people that yes. Yes, you can trust me. So it is a practice that you want to do to gain trust and build relationships and nurture the relationships that you already have. There we go. Can we get the next slide, please?

There we go. So we do have times for some breakout rooms. I'm going to say if we can do ten minutes and then come back together. Because I wanted to give you all a chance to introduce yourselves to each other. Because sometimes you're not going to want to ask me specific questions. Sometimes you're going to want to lean on each other and that's okay. I want to make sure that you have introductions so you can locate yourself and get a practice that practice in locating yourself. Over the next ten minutes, if we could break out into groups of maybe five now, is that okay?

PAULA GAUBE

I've got it all set up.

TANYA BALL

Sweet. You're amazing. Thank you, Paula. Go into your group of five and locate yourself, tell people where you're from, where your community is, and who you are responsible to. And then we'll come back in ten minutes. All right. Welcome back, everyone. I think we've lost a few people, but that's okay. As you'll see in the next few weeks, I like to include stuff to entertain myself because sometimes they're just seeing a bunch of black blocks are sometimes I'm just seeing the slide and it's like I'm talking to myself. I just think it's funny. You're welcome. This is another tip. I'll just get add sprinkles of kips of things to incorporate in your classrooms.

So I'm sure that some of you, some of you were able to locate yourselves, others, you may have gone off on conversation of what is the weather like over where you are from or where where what you're gonna be doing on the weekend or what your kid is doing or with your dog or your cat is doing in the foreground or the background. And that happens a lot too actually, in when you're, when you're in a classroom, that happens a lot and a lot of instructors get upset about this because they're not staying on topic. But again, this is Indigenous perspectives. I'm going to tell you that that's okay with this happens. And what this is, is this actually you all creating community amongst yourselves and building trust amongst yourselves. So what you're doing is you're actually creating a safe space for yours. So if you talk about the weather when you're in the breakout rooms, that is okay. Please don't think I'm gonna be upset if it is what it is and it's all good. So we are running out of time and that's okay. So at this point, I am going to let you know if we can go to the next slide, please. I want to let you know what we're gonna be doing next week. So we're gonna go through pages. I'll put this in the chat, pages five to 19.

If you go to the second agenda slide, you can see that too. You'll see that it talks about Indigenous pedagogy and stuff in the second slide. However, based on your comments and what it is that you're wanting to learn in this class. I'm going to change it a little bit. So I'm going to focus next week on the how and the why of why is this important? This is when we'll talk about the TRC and things like that and the UNDRIP. And also how, how to actually talk to Indigenous peoples in a respectful way. So the how and the why, that'll be really important. Then on week three, then we'll start to unpack Indigenous ways of knowing and being so you can get an idea of how to incorporate that more into your classroom space. We're gonna do this. It's going to be great. I'm looking forward to it. I also want to remind you all that you can download this chat here. If there's resources that we popped in that you want to see, like the circle or the Venn diagram that Gabrielle included. Please just pop that into the chat. You can always e-mail us as well. Email me or email Gabrielle, if you have any songs too, I'm going to be downloading the chat because I know a few of you included some great songs, so I wanted to put that into our slides to you.

So thank you everyone for sitting through and enjoy sitting with me to have all of these this hour-and-a-half. Thank you for your patience. Also, I love this. I'm super stoked for next week, so I will let you all log off and I'll see you then. Thank you again.