

Transcript for Pulling Together Teachers and Instructors Series 2022 – Session 4

BCcampus webinar held on June 9, 2022

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Guest: Jan Hare

TANYA:

OK. Good morning, everyone. I can see some people still trickling in. That's OK. Welcome, happy Thursday. I'm excited to see everyone and I am very, very excited for this day because we're talking about Indigenous ways of knowing and being, which is my absolute favorite topic. So welcome. Let's get into it. We'll start out with a song. The song that I chose today is actually really special. It's by an artist. His name is Jeremy Dutcher, and I chose him because he does something really, really cool. He actually went into the archives and found songs from his ancestors, so they have musical recordings. So what he did is he makes his music in combination with his ancestors' voices along with his. So absolutely fantastic. So we'll listen to that while everyone keeps trickling in. Enjoy!

(INDIGENOUS VIDEO MUSIC PLAYS)

There you go. I like that one. There's so much great collaboration in that song, like Tantoo Cardinal. I always see her face when I see the song. She's a great, great Indigenous actress.

And I even just saw on the credits there's a woman. Her name is Chief Lady Bird. She's an artist. I'll add that to our Indigenous resource list because, yeah. I'll pop the resource list in the chat again. And yeah, I'll add things along as we chat. Alright. Can we get the next slide, please? We're going to do our check-in. There we go. OK. So next week we are reading our book again. So we're going to be on pages 51 to 61. And that's where we start talking. It's going to start talking about myths and stereotypes, all the good stuff. And we have our friend Angie Tucker. She's going to come in and talk about race and ethnicity from an anthropological perspective. So it'll be fantastic. The last week is June 23rd, a little bit of logistics here. And Gabrielle, correct me if I'm wrong, this day is going to be a little bit longer. I think it's going to be a two-hour session instead of an hour and a half so we can get everything wrapped up. And the elder, she's going to be talking about elder protocols.

So she's got a lot of important stuff to say. So pop that in your calendars. If you can't make it for the extra half an hour, that's OK because this will all be uploaded online as well at the end. Did I get that right Gabrielle?

GABRIELLE:

Yeah, thanks, Tanya. So it'll be from 10 to 12 pm that day. Try to fit into your schedule, but I understand people have previous obligations, but will be joined by elder Darlene McIntosh, who is a cultural advisor at the College of New Caledonia, and she'll be joining and speaking about her experience working with students and staff in a role as a cultural advisor at her PSI, as well as certain elder protocols and how to properly acknowledge and reciprocate when people share their cultural knowledge, how to start that relationship-building to actually approach an elder and then how to create like a safe and welcoming space when you have an elder. So really looking forward to that.

TANYA:

Yeah, me too actually, I think it's going to be fantastic. I'm looking forward to all of the guest speakers. So just to check-in for that, if we can get the next slide, we'll talk about what we're doing today. So today we did our check-in. Yes, we're good there. We have a special guest who I will introduce in a moment. Her name is Jan Hare. After her session, we're going to talk a little bit about Indigenous ways of knowing and being. This is our trickle from last week that leaked into this week. But it's OK. We'll get all the things sorted out. But I would argue that this is one of the more important lectures. It's going to be more lecture-heavy today. But I'll tell you a story at the end because I know people like my devil stories. So we'll do that and we'll deconstruct one of my stories again, just like we did last week. So it will be a good time. (CROSSTALK)

GABRIELLE:

So I did mail out everyone's medicine bags and we side project patches on the weekends so that they're a bit late. The Moose Hide Campaign was obviously backed up because they had their major holiday on May 12. So I'm hoping people have gotten some of them maybe put in a chat if you've received it. They might still be a few more days because they were coming from Alberta. But I'm actually joining today from Victoria because we did have a staff retreat. So I'm downtown at the Oceanside Hotel and it's been really beautiful being here and getting to know. I try to learn a lot from Everton about West Coast culture, but actually being here and being immersed in it has been so wonderful. I just want to share some examples from our retreat that we actually got to learn about *ləkʷəŋən*, Songhees, Musqueam, and SENĆOŦEN when we were staying at the Baywood Lodge, I believe. So we actually got these really cool resources. They are created in conjunction with the Algonquin Sakowin and a school district in Victoria and they actually go through common species on the island that were used in traditional medicines.

So then you have the English name at the top, Algonquin names, Lakota name, and then the scientific name. And we actually did a little scavenger hunt on the island, which was really fun. So I've never seen like any of these kinds of plants or animals, and most people that I was with actually grew up here. So they were just amazed at how excited I was. But this is a resource that I will definitely share. We also worked with Kristen Patrick, who is a traditional cedar weaver. She actually went and harvested the cedar for us to use and make a bracelet. She also harvested Devil's Club, I believe it's called. So she uses the whole plant. This is actually the root of the plant that she drilled the little hole in so that we can make a bead. And so it's been really amazing. We also had a *ləkʷəŋən* dance trio headed by Beth, I believe her name was. And it was like a generational dance group. And they kind of like literally my first few hours on the island, they did a welcoming dance ceremony. So it's like such a foundation provided, like so much energy for being here.

So I really want to thank the people's lands that I'm on. And just a little bit more housekeeping, last week we opened up our participant, our registrant list of people that were on the waitlist. So you might have seen some new faces. And I just want to apologize. I only budgeted enough to send medicine bags to people who are originally enlisted. So apologies. But I think I could send you some moose hide patches, which I will when I get back. And I think that that's all we have for housekeeping. So I think we can go to the next slide.

TANYA:

We got it. Thanks, Gabrielle. OK, so at this point, I am going to pass it over to Jan Hare. I am going to

actually let you introduce yourself because I'm sure that you will do a lot better job. But if you want to take it away, you go for it. Thanks, Jan.

JAN HARE:

Rach. Thank you very much, Tanya and Gabrielle. I want to thank you for the invitation to speak as part of the series being hosted by the BC campus. I have I was part of the advisory for these important guides that have been created for use in postsecondary education. And so I'm just really excited that, you know, the people who've signed up to participate in the series. And I really want to encourage all of you to share these guides. And I'm sure Tanya and Gabrielle, you have been promoting them, but really want to encourage all of the participants here to really share these guides within the institutions and among your colleagues in supporting decolonization, reconciliation, and indigenization. So that's great. I also love that you describe today's lecture probably as lecture heavy, the talk today's lecture heavy. But I think that's what you get when you invite an academic perhaps to present so and loved the video and music and multimodal choice that you made. Tanya, just Jeremy Dutcher's work, I just really appreciate how his artistry demonstrates how traditional knowledge can be given contemporary expression.

And I think that's just such an excellent example of how, you know, how Indigenous knowledge is, informs the present and works it very much in the present. And these are, you know, Indigenous knowledge is not something of the past or something just from the past. So I guess next slide. So just you know, just want to say (SPEAKS IN INDIGENOUS LANGUAGE). So that's just a small greeting in my language. I'm not a speaker of the language. But I am learning it bit by bit and so have been learning a little bit about introductions and acknowledgements here. And so my name is Jan here and I'm pleased to serve as the Dean of Education in the Faculty of Education at the University of British Columbia, which occupies the traditional, ancestral and unceded territories of the Musqueam people. The acknowledgment of lands that we live and work on really draws attention to the complexity of histories and identities that we as Indigenous and settler peoples are entangled in. And it's a reminder that we need to continue to deepen, sorry, deepen our understanding of what it means to occupy Indigenous lands and to keep challenging our beliefs and our values and our practices as educators and administrators so that we might create the necessary conditions for teaching, learning and Indigenous engagement that advance not only decolonization or reconciliation, but it attends to Indigenous self-determination.

So for those of us in post-secondary institutions or even K-12 settings, this comes with the responsibility to redress multiple forms of violence embedded within settler colonialism that plays out in our curriculum and the policies and practices of post-secondary education that bear on all students of diverse backgrounds and abilities to make post-secondary institution sites of change and transformation. So as I consider the acknowledgement of territory and as I talk here about, you know, doing my work on Musqueam territory, I am working with acknowledgements. I encourage people to really make these personal connections to land acknowledgements and also professional actions. So what are your professional commitments then going to be? And I think in that way we are, you know, the acknowledgement is not performative but rather is set with responsibility and commitments towards our own learning and our relationships with Indigenous peoples. So next slide. So my teaching and research is concerned with how classrooms and institutions can be inclusive of Indigenous knowledge and worldviews, especially as critiques of post secondary education have established how commonly higher education operates as a colonized space in which Indigenous students experience racism and exclusion in content, pedagogical processes, and classroom interactions.

And so I hold a Canada research chair in Indigenous Pedagogies, which is really looking at how Indigenous knowledge is and pedagogies then are taken up in instruction. And that work has started in teacher education. But I'm now looking to expand that into other disciplines within higher education, particularly disciplines that have been less accommodating or able to embrace Indigenous knowledge just perhaps in the STEM or business and some other areas. But also complementary to this work is my previous roles that I've held as the Associate Dean of Indigenous Education and also Director of the Native Program, Faculty of Education's Indigenous Teacher Education Program. And now as dean, where I'm really tasked with advancing Indigenous priorities across the faculty. And some of these priorities I've listed here include the curriculum reform that we are seeing in teacher education, not only in British Columbia but across Canada. But unique, I think in British Columbia is the new foundational course in Indigenous or a new foundational course requirement by the Ministry of Education for students in grades ten, I believe it's ten, 11, 12 to take coursework or course content in Indigenous content.

So I think this is going to have implications for our work in post-secondary education as we have students who will be transitioning into post-secondary with some foundational, perhaps some foundational knowledge, but also then current students that are in schools who haven't had an opportunity to be part of this kind of coursework. Also, engage in recruitment and retention and also it says success of Indigenous faculty and staff creating accessible and relevant programs and services for Indigenous learners, respectful and meaningful Indigenous community engagement and I think some of these priorities you will see as part of your own institution's Indigenous strategic plans that are aimed at reconciliation or indigenization. And I find what's really unique in this province of British Columbia, as I'm part of the revision of the Association of Deans of Education across Canada, the Canadian Deans Association, revising the Indigenous Education Accord. And what we're finding is unique to the province of British Columbia and I think to our work in post-secondary institutions in BC, is responsiveness to the United Nations Declaration of the Rights of Indigenous people given that BC has adopted and read through the Act, the Under Act or the United Nations Regulations Rights Act.

So I think that sets for us new responsibilities. I understand that your theme this week draws from Section three in the guide for that Teachers and Instructors, I guess, ethical approaches and relational protocols. And certainly, we are seeing a shift in post-secondary education classrooms with a greater emphasis on incorporating Indigenous content perspectives and pedagogies in teaching and learning. And this emphasis is being mobilized, as I said, certainly by the work of UNDRIP. You know what else I also think about policies aimed at reconciling colonial histories and addressing Indigenous rights. So thinking of Indian control of Indian education, the Royal Commission on Aboriginal Peoples and certainly the TRC, which has received a lot of attention. But some of those earlier policies of Indian control, of Indian education and RCAP are, you know, are really critical, I think, to advancing this work. So as a result, discourses of reconciliation, decolonization, and more recently indigenization are taking hold alongside discourses of multiculturalism, culturally responsive pedagogy, equity, we're hearing a lot about equity, diversity, and inclusion, which I think are distinct in many ways from decolonization and certainly social justice that predominantly and historically shaped the curriculum in education, in particular, you know, I draw from teacher education.

So as an Indigenous scholar and educator and administrator, I've seen the ways that reconciliation has really been transposed into faculties of education across Canada as they've introduced required coursework in Indigenous education, or have certainly integrated Indigenous curriculum across the programming. Hired Indigenous faculty, created reconciliation councils, and have hosted reconciliation

events among their growing commitments to the TRCs calls to action. And so I appreciate and continue to observe the strong and focused way that this concept of reconciliation takes hold in teacher education, especially as it facilitates decolonization and more recently, indigenization. And so some of what I share with you today really draws from teacher education in my work in the Faculty of Education, but I think really speaks across the work in institutions, across other disciplines and faculties in Higher education. However, like many other scholars and educators, I've become impatient towards reconciliation.

And while I appreciate that reconciliation has raised awareness of settler-colonial histories, even prompted educators to engage more deeply in Indigenous education theories or Indigenous theories and pedagogies, it just simply has not done enough to dismantle the colonial and normative structures in our education system. And in recent work, I've questioned whether reconciliation was it hope or just hype. And so I reflected on whether education and in particular teacher education was a deeply transformative sight for reconciliation, recognizing how debated and diversely understood this concept is in education. So, next slide. Discourse of indigenization common across Canadian post-secondary institutions and in teacher education really seeks foundational, intellectual and structural transformation through the inclusion of Indigenous knowledges and Indigenous communities. And this is according to Gaudrey and Lorenz in the 2018 article that they wrote on indigenization. And they certainly thought of as a more radical approach as it casts its intentions towards transformation of an entire university enterprise.

However, Gaudrey and Lorenz argue that post-secondary institutions have mainly settled on a notion of indigenization. That is, "Merely introducing..." Sorry, "Merely increasing the number of Indigenous people on campus through Indigenous student enrollment and hiring more Indigenous faculty and staff without really those broader systemic kinds of changes that are needed." And so for anyone really interested in the continuum of indigenization that they have proposed, I would suggest looking at their review, their work because it presents three really distinct visions of indigenization. So, I'm in no way suggesting that reconciliation, decolonization or indigenization are really not productive and useful formations in higher education. I think I'm just trying to caution against describing importance to a singular framework and much in the way we're doing with EDI. So, for example, is an Indigenous scholar teaching Indigenous learners and giving oversight to Indigenous programs, I take issue with the accelerated trend towards reconciliation and education that really gives emphasis to Indigenous settler relations and less emphasis to the way that we can be more responsive to the aspirations of Indigenous learners and accountable to Indigenous communities.

So, next slide. What I am suggesting, though, is that post-secondary education take a rights-based approach to advancing Indigenous priorities held by the United Nations Declaration on the Rights of Indigenous People. UNDRIP, as it's known, advances, Indigenous rights to education, language and culture on Indigenous terms. Such an approach would create a new relation and political dynamic between education and Indigenous communities. And I'm defining communities broadly here, destabilizing the colonial structures and processes, which includes our curriculum, teaching, admissions, awards, and other policies and practices. So, put more succinctly, it puts education in right relations with Indigenous people and community. And so what I'm referring to here when I talk about right relations draws from Graham Hansen's work. It's a 2020 article that talks about right relations and defining and thinking about that as obligations to live up to responsibilities when you're part of a relationship.

So, as such, the rights of Indigenous peoples towards reclamation and resurgence. And I would also say control of knowledge and languages and lands then are relevant to all of us in post-secondary education. So, I believe that for those of us working in post-secondary education and teacher education, if we were to orientate or orient ourselves towards what matters to Indigenous people and organizing responsibilities of teaching and learning through a rights-based approach, approaches to teaching and learning would be then grounded in relationality, land-based learning and pathways for Indigenous students to higher education. And so what I want to do now is outline these three approaches and then give some examples of how they occur in different contexts of post-secondary education. How am I doing for time, Gabrielle?

GABRIELLE LAMONTAGNE:

Hi, Jan. Let me just check my timer. You have a little over 15 minutes left.

JAN HARE:

OK, great. I'll be able to get through the three examples there. So, the next slide, please. So, we generally think about Indigenous education as a way to learn about our positionality in relationship to settler-colonial history and more likely, what are Indigenous knowledges and pedagogies, and then the ways we might incorporate those into our practice as educators. So, however, Indigenous education really is about relationships and learning relationality. Relationality is central to Indigenous worldviews and the way we engage with people in the world around us. It highlights our interconnectedness and is organized by our values, our teachings and responsibilities. Teacher education that emphasizes relationality not only involves meaningful engagement with Indigenous people as decision-makers and co-creators but as rights holders. And while I talk about in the context of teacher education, I think, you know, thinking about our engagement with Indigenous peoples decision-makers, co-creators and rights holders holds for across the institution.

And so this is what I believe is really needed in a paradigm shift towards Indigenous sovereignty. And so here what I want to do is draw attention to a SSHRC-funded project. And I think what I'll do is I'm gonna put the link in the chat. So, I'll talk a little bit about this initiative. But I'm gonna put the link in the chat for anyone who wants to go and have a look at this. So, this is a SSHRC. I just want to draw your attention to a SSHRC-funded project that takes seriously really how to mobilize local and place-based and land-based pedagogies through co-curricular making with university researchers. And this is a project that I'm part of, but it's led by Dr Margaret Macintyre Latta at the University of British Columbia's Okanagan School of Education. And with Indigenous community partners all situated within the Syilx Okanagan nation in the interior of BC. And so while this project certainly gestures towards reconciliation and decolonization, it's really the emphasis on co-curricular making practices that focus on principles that define and inform Syilx's rights and responsibilities to the land and to the culture that move us towards a project that is aimed at sovereign goals.

And so the principles of this project include, and they've been co-constructing curriculum, co-creating curriculum, and then sharing that curriculum among the community and among educators in school districts and in teacher education. And so the principles that are grounded in this work are grounding curriculum in Syilx place, supporting educator professional inquiry through engagement with Syilx knowledge keepers, elders, and extended community. In reconceptualizing the curriculum, it empowers not only educators but it's intended to empower the Indigenous communities taking part. And finally, it builds a shared research platform for the benefit of the Syilx community and of the school of education.

So, I've shared the link here with you. And I hope you've had a chance to look at it because what I'd like to do now is perhaps use the poll function. And having had a chance to look at this or even just hearing me talk about these principles, I'd be interested to know because part of the reading this week was, introduces you to Kirkness and Barn heart's four R's respect, relevance, reciprocity, and response... Sorry, reciprocity and responsibility.

So, just kind of interested to see given what you've read about these principles and thinking about this initiative that I've just described, and perhaps you've had a chance to look at, what R really resonates for you? Which of the four R's really resonates for you? I know some of you might be thinking, "Hey, like I might see all of the four R's here. So, maybe I don't know. It becomes a trick poll in that way. Is our poll closed or is it still open? OK. So, I think this is great when I look at how the different principles that resonate with each of you and really see this kind of equal weighting interesting relevance have perhaps of a less resonance with people. But I agree, I think respect and reciprocity and responsibility really stand out in this example in terms of the principles, the kinds of activities that have unfolded. And so as somebody who has been part of this project and gets to see the larger vision and the activities that have unfolded out, I also certainly see the relevance as well.

So, OK, just really wanted to set up an opportunity for people to make connections to those four R's. And when I think about all of those four R's, they seem to really be shaped around a fifth bar which many scholars are starting to talk about, which is relationship. So, all of these seem to be grounded or shaped around emphasis on relationship. Let's turn to the next slide. So, I turned to land-based education as a second condition by which teacher education can uphold Indigenous sovereignty. Land education described by Eve Tuck and her colleagues, McKenzie and McCoy, is both a theoretical and pedagogical framework with two core acknowledgments. And so the first is the centrality of land to settler-colonial processes. And the second being that settler colonialism in turn underpins educational practices. I've been very interested in the work of Dolores Calderone, another Indigenous scholar. And for her, land education problematizes the relationship between land and settler colonialism, uncovering how settler-colonial projects are maintained and produced.

But for her, land education takes into account Indigenous rights and sovereignty as well as environmental and ecological sustainability as priorities for education. I was just at a recent event and speaking with various educators across Canada. And when we talked about land education, there seems to be this kind of thinking that land education or land-based education is about being outside or being stewards of the environment, environmental education, outdoor play, outdoor education. And I think it's really important when we think about land-based education from an Indigenous perspective that we need to account for those settler colonial processes that then bear down on land, how it's understood, how it's used, how it's shaped, you know, how our relationships with land are then shaped. And I think this approach of land-based education by Tuck, McKenzie and McCoy as well as Dolores Calderone really emphasize colonialism in relationships with land. And I think that's what really differentiates it from just being outdoors and, or outdoor projects, or being in the outdoors or being, you know, activities on the land.

So, as an example, and I'm gonna draw here again from teacher education. I'm gonna put another example in the chat for you to look at. So, you can have a go link on this website and have a look at this exemplar. And this is the work of Papaschase and pre-scholar Dwayne Donald in the Faculty of Education at the University of British Columbia who together with Crealdé, who is also an Assistant

Adjunct Professor at University of Alberta, Bob Cardinal, they offer a course in holistic approaches to learning. And this is something Dr Dwayne Donald has worked with Bob Cardinal for quite some time in the development. And so the course is designed over the duration of a four-season cycle. And we know that learning from our own experiences and knowledge of the first people's principles here in BC we know learning involves patience and time. So, this is a course that students experience over the four-season cycle as much of how Indigenous ways of knowing and living occur across the seasonal cycle.

And so it's this four-season's cycle that gives expression to patterns of life and living on the land. And it's through a 13-minute cycle. So, instead of sitting in a classroom, students spend time or course time together with Elder Cardinal's teaching, or at Elder Cardinal's teaching lodge, and that's located in the Muskoka. I can't pronounce the name, but Maskekosiik Enoch Cree Nation. So, here they take part in ceremony, they spend time outside where they build relationships with the land and with one another while learning in experiential and holistic ways. And there's a documentary of this course that was filmed and it was shared last year at, I believe, the Canadian Association for Studies in Indigenous Education. But this link that I've given you also I believe links to you or can link you to the documentary. So, I encourage people to really look at the background of the course and the links to the video that are here. Because I think the video gives you a much deeper understanding of how land-based education is then practiced and experienced by the students.

So, for those of you who are interested. So, what I'd like to do now is, next slide, I'm going to ask us to take part in a chat waterfall. So, asking all of the participants here to think about, you know, really thinking about your own context. Whether it's the post-secondary institution, depending other places where you're working. But the question addresses post-secondary education. But you can think about other contexts and respond to the question. And I'm gonna ask you to put it in the chat, but don't press enter because we'll wait now, let everyone know when to press. You can just type your response in, but don't enter it yet. I'll let everyone know when they can enter it so that we see it like a waterfall. But so what I'd like you to do is just think about this question, what are the ways that post-secondary education can engage in dominant settler discourses and experiences to rethink their relationship to land and place in ways that draw from Indigenous knowledges and traditions situated within local contexts and that are concerned with Indigenous priorities?

So, it's a long question but really thinking about how it is that institutions can be challenging the dominant settler discourses and experiences to rethink relationship to land. So, maybe I will ask people now to just put that in the chat. And in about my, I don't know, maybe another 30 seconds I'm gonna ask everyone to just kind of press send and so we can all see your answers. So, while you're working on that, what inspired this question, I guess, is the kind of what Keith Basso talks about his placemaking that's going on at institutions where we're starting to see an Indigenous presence that probably has been long been buried under developments at post-secondary institutions. And so what does that placemaking or presence then maybe look like on your campus? You can give examples even of that. And we're seeing there are different practices occurring at different institutions. I know UBC has been working on a project called the land beneath our feet. And so really looking at Indigenous stories of Indigenous histories and place on our campus, other campuses.

And I've seen University of Manitoba Regina, other different places, we've seen in here on UBC campus street names on our campus. Oh, I've got about five minutes, she's telling me. Now in Indigenous languages, so different kinds of representation. So, I'm gonna get everyone to just kind of hit their Send

button just to submit everything now and so we can all take a look. Oh, wow. Lots going on. So, place-based assignments, cases and stories, which is a great way to share. Certainly storytelling, leadership, Indigenous people in leadership and making that systemic kind of change. Hiring Indigenous faculty, inviting Indigenous knowledge holders to be part of our learning experience, which is great. Anniversary of the 215 at the campus. Oh, wow. Held the ceremonial fire for four days and that reminds me very much of home where we would burn the fires for four days. So, lots of kinds of if just people wanted to take a look there, you can see the different ideas of placemaking taking place on different campuses.

So, we'll move to the next slide. I think we only have one more slide left. And so finally, I suggested a third pathway for emphasizing Indigenous priorities. And that involves creating pathways to post-secondary education for Indigenous students. Indigenous learners and schools and communities have unique histories and concerns and priorities and values that must be acknowledged in creating pathways and programs to post-secondary education. So, it is about addressing Indigenous learners and communities in their own journeys of resurgence and reclamation, and creating learning experiences that are culturally responsive, empowering inclusive of Indigenous knowledges and promote Indigenous sovereignty. One example of programs doing that are Indigenous-led teacher education programs which are situated in mainstream teacher education as they prepare Indigenous teachers to serve Indigenous communities and learners. But however, you know, preparing Indigenous teachers to address the broader needs of Indigenous peoples and communities and parents requires different programs, designs and teacher education.

So, I won't focus just on our nine-step program. I think there are certainly other kinds of approaches. Service-learning projects are very effective as it allows students to engage with Indigenous priorities in their own communities, but also in working with partnership with Indigenous communities on these. So, you're really serving the needs and priorities of Indigenous communities in such projects. And some institutions have them as a whole course, other do them as kind of a project within a course. And so there's some really interesting examples taking place in post-secondary. One other example, I think, is dual credit courses. Partnering with school districts then to create courses that build on Indigenous students knowledge that support Indigenous content and then creating that relationship with the university so that they have an opportunity to have a course even when they come into the program. And just really emphasizing in these kinds of pathways the aspirations of Indigenous learners, helping students find their gifts.

And I really appreciate Michelle Pidgeon's work on that. And then providing holistic supports in entry. So, also knowing that community-based programs, and when I was talking about that as an example, are very effective programs in terms of recruitment. No, sorry, not only recruitment but certainly retention of students. I don't have time. I would go into this Earn and Learn program had I had time, but I don't. So, but these are strategies. When I think about all these strategies, they're holistic in their approaches, they focus on revitalizing languages, they draw on local knowledges for teaching and learning, they engage family and community. They connect to land, place and elders, and they give authority to Indigenous communities and designing and delivering programming that are just really important to their success (COUGHS). So, you know, suggesting for me suggesting UNDRIP as a pathway for empowering Indigenous people and communities as rights holders in their journeys towards resurgence and educational sovereignty is a significant responsibility, I think, for all of us in education, living in right relations and living up to this responsibility are these responsibilities, I believe, prioritizes relationality, land based education and pathways for Indigenous learners.

So they got, I guess my next slide was just a really a thank you to everybody for taking part. And listening, taking the time to listen.

GABRIELLE LAMONTAGNE:

Wow. Jan, thank you so much. That was a wonderful and very comprehensive book chapter and about your work. So thanks for sharing all that. And a special thanks to Kenneth and Thomas, who actually suggested Jan as a guest speaker. Wonderful. I think we can open up the floor to any questions that anyone has. You can either turn your mic or put them into the chat.

FAITH:

Hi there. I have a question. Yeah. Thank you so much for this talk. Dr. Hare. So I'm a librarian and there are a few of us here in this cohort, and I've really been thinking a lot about policy and the way that so much of library work is about rules and the way that those rules get enforced is so. Is so punitive. And I've been trying to think of how policy could be different and how policy could be indigenized. And I'm at an international college. We have zero Indigenous students, but I. Still think it's important for them to learn this as an alternative way. Of being in relationships. So I want to change Library relationships. And I'm just wondering if you had any thoughts or examples of ways that policy can be Indigenous to make it more about relationship and less about rules or sort of enforcement?

JAN HARE:

Yeah. I mean, I think they're. Are already existing policies that we need to attend to and that can guide us in our work. Right? So, I mean, you know, I look at our cap royal commission on Aboriginal Peoples. We can look to the TRC as an example. We can look to UNDRIP, we can look to the curriculum reform that we're seeing in institutions or institutions and their indigenizing plans or their Aboriginal post-second sorry, you know, their Indigenous strategic plans. And so there's a growing, you know, I even think about this, as I was saying, the Association of Canadian Deans of Education and looking at their accord right on Indigenous education. So there, you know, there's enough policy here already to guide us. It's you know, it's so drawing on those kinds of policies, I think is a really is a good start. And then the other piece that you mentioned, and I think is really important, Faith, is relationship, you know, relationship, relationship, relationship. So it is about engaging Indigenous people, I think reaching out to Indigenous people to help interpret this policy, to help engage in what are the kinds of changes that are needed.

So that's that implementation, I guess, of the policies and what that can look like at a, you know, in the context that perhaps you're working. So whether that's working with Indigenous advisory groups, whether that's working with Indigenous faculty, reaching out to Indigenous faculty and Indigenous students, and of course we know that the burden of that work should not fall to Indigenous people and communities, but we do want those perspectives then to help guide us in our work. So seeking that guidance. But then as you know, then faith being ready to carry the work, right? To carry the burden, to carry the workload, if you will. And so and you know, so I think this you know, it's working in collaboration, I guess, to make those kinds of changes. And you know, and that comes with and I and I think that this has been, you know, certainly probably the starting point of these. The guide even itself. Right? Is really understanding. I mean, it's not just knowing about Indigenous histories or, you know, deepening our knowledge, but it's really not shifting that positionality.

Right? So understanding who we are in relationship to colonization and in relationship to colonial histories (COUGHS) and, and so, so understanding our own positionality I think is a really important

starting point because I think that's what really helped, you know, we, we hold that we have certain investments that we really hold on to write about knowledge, what counts as knowledge, what's important, and you know, as important documents in the library, important content that the library should have, you know, all of that we have these investments, and it's really hard for people to let go of. Right? So we need to really understand how, you know, what has a in the ways that we are implicated in colonialism. And then what is the impact of that has been in relationship to our positionality. And I think that's a really important starting place as well. But as I said, you've got lots of policies to hold on to. But I wish you well in decolonizing, the library.

FAITH:

Thank you so much.

GABRIELLE LAMONTAGNE:

I think Rihanna had her hand up.

RIHANNA:

Yeah, I did. Thank you. Hi Jan. Thank you so much for your talk. I run our community, engage learning office that you get, and so all the elements of plan based learning and service learning really resonate with what I've seen as a good path forward as well. And one thing I've noticed a lot, and I think we probably all have, is a significant overburdening on Indigenous colleagues and students and communities to, to do this work and to bring it forward. And I think in building this culture shift, I mean, my big question is what is that good path to build the capacity for those who want to be a part of this shift but don't necessarily have that capacity. And without overburdening our Indigenous colleagues and communities and I can, I agree with the idea of the starting place of positionality. And I'm just wondering if you have other thoughts or examples about next steps. There are programs that you're aware of that you've found particularly impactful. Thank you.

JAN HARE:

Yeah, I agree. You know, I mean, there's such a rush right now in post-secondary to indigenize, you know, and it's, and I think many of our Indigenous colleagues that you talk about are really feeling that, you know, needing to be part of every committee in order to ensure Indigenous perspectives are part of are part of the contribution, if you will, are part of that decision-making. And I think I know as an Indigenous scholar myself and, you know, being one of the first Indigenous deans of education, you know, the number of people that turn to you and seek your advice, seek your guidance and that. And so I think they're really our community and our scholars and our students, too, are, as you say, are really carrying that kind of burden. And I just I think really continuing to build on people's professional development is really key (COUGHS). You know, series like this, you know, engaging, you know, I think about the indigenization guides that have been created and the depth and breadth that they cover and the accessibility that they create.

I think that there are certainly other professional development tools for health educators. When we look at Indigenous health peoples, 23,24 is another professional development. Some of the moots, that one out of the University of Alberta, the one out of Boise on comparative worldviews, the moot at UBC reconciliation through Indigenous education. So I think asking people to take responsibility for their own learning is really critical, and then providing them with those kinds of examples of being able to do that. But also, you know, I think we're starting to see some systemic kinds of changes that are taking place. As you know, when you think about like UVic and thinking about, you know, the Indigenous strategic plan

that they have as a guide for people, as a policy orientation for people. And so really, I really encourage people to turn to those documents, not just the way I said to faith is, you know, to turn to those documents as a basis on which to guide and help others then to make those decisions.

But we do, we need to get Indigenous people into decision-making roles. I think somebody said that in one of their examples in the waterfall. I think that's where we're going to start to see that kind of systemic, systemic change. But yeah, really building people's capacity will come through, deepening their knowledge, building their education and awareness, providing them with exemplars in which to draw on, you know, so they can see how, you know, how these ideas and concepts then are applied. And I think those are some great ways to move forward.

RIHANNA:

Thanks so much. I appreciate that.

GABRIELLE LAMONTAGNE:

Thanks, Jan. I think we have time for one more question. Or if people have additional questions, you can always send them to me and I can maybe for them to Jan after. But. Any final questions for Jan?

JAN HARE:

I can say hi to Michelann, if that's Michelann from Nipissing, I'm not sure. Someone said "hi" from North Bay.

MICHELANN:

That's me.

JAN HARE:

It was you. Okay? (LAUGHS)

MICHELANN:

I just thought I would say hi.

JAN HARE:

Oh, thanks. Nice to see you.

SPEAKER:

Yes, you as well. Thank you.

JAN HARE:

My mom has moved back to North Bay.

MICHELANN:

Lovely. Well, maybe we'll see you here at some time.

JAN HARE:

You probably will. You'll see me more.

MICHELANN:

Excellent.

GABRIELLE LAMONTAGNE:

Wonderful. I love seeing those connections.(LAUGHS) All right, well, if there's no more questions for Jan.

I don't want to keep her. Jan, you're welcome to stay for. For the entire series. But I know that you're you're extremely busy with all your work. And I really want to thank you for sharing your knowledge and your time and providing such a wonderful, comprehensive presentation. Tanya

TANYA BALL:

Yes, thank you so much, Jan. I think you touched on so many important aspects that we all need to think about in terms of decolonization and indigenizing the basically our pedagogy. So I really appreciate it. Thank you so much, Jan. So if we could all like in the chat or if you want to use your reactions or whatever, give her a big, big thank you for Jan.(LAUGHS)

JAN HARE:

Miigwech again, thank you for the invitation. And I have to say, Gabrielle and Tanya, the two of you could actually create a podcast. You both, you have this voice. (LAUGHS) (CROSSTALK)Thank you. So we kind of feed off each other and your conversation and also your voice the way it carries. So thank you. That's a really nice compliment. Jan. Okay, well. I wish everybody well. And yeah, I hope some of these ideas, you know, set the context and spark other ideas as you move forward with this. So Miigwech.

GABRIELLE LAMONTAGNE:

That is, bye Jan. Thank you

JAN HARE:

Bye.

GABRIELLE LAMONTAGNE:

That is so good to hear has sometimes when I replay videos just to see how things went I like I'm like, no, we're not going to do that and I just do not want to (LAUGHS), you know, people don't like hearing their voice. And I'm like, well, I stumble over my words there, but that would be lovely. I am.

TANYA BALL:

It is what it is. Yeah.

GABRIELLE LAMONTAGNE:

One thing that I want to point out that Jan had mentioned was looking back at resources that are already there instead of kind of reinventing the wheel. That's kind of one of the reasons why we're doing the Pulling Together Webinars series is because so many years went into making these indigenization guides and so many minds came together from across B.C., across Canada. And it took years and years, and it is just steering committee working with post-secondary institutions and then working with the Ministry of Education like not a very easy feat. And so once they came together, they were almost like kind of just getting shelved and people were forgetting about them. And then people in other institutions were thinking, Oh, we should make like the exact same kind of guides that we already have. So we're trying to really promote the materials that we have and thinking about the years and the collaboration, the mindsets that that went into this. So we're going to continue this series, but twice a year, I think.

But we're also encouraging other institutions to take on the role, role themselves, and we can try and provide our support. But I will pass it on to Tanya for the rest of her. (LAUGHS)

TANYA BALL:

Thank you. Yeah. This. Yeah. Reading through the foundation's book for the Pulling Together series, they did an absolutely fantastic job, so I know how much work it takes to collaborate and do something like this. So I really like this. I'm digging this, I'm big in the series, but. Before we fully. Move on, I want to return back to Faith's question. Just because I am a librarian, I'm a trained librarian. I teach in library school. So I want to share a resource with all of you. It is from okay. It's from the CFLAFCP, librarian. Folks, we love our acronyms, but it really is the Canadian Federation of Library Association. So if. For those of you who may or may not have noticed, this in the TRC 94 calls the act two actions. Libraries were not mentioned at all. It's actually just archives and education. But I mean, librarianship kind of spans. It's a very overarching discipline. But what they actually did is they formed the CFLA, formed an Indigenous Matters committee. It's a mix of Indigenous non-Indigenous folks, and they went through the TRC calls to action, and they went through pretty much every single point to see how libraries can actually approach, approach.

I guess responding to the TRC and in a responsible way. So if you check out this document, I popped it in the chat. It'll give you some ideas, even for non library folks. It gives people ideas of how to really do this in a practical way because I know I personally I talk a lot about theory, but it's really important to have that practical piece as well. So check it out. And in terms of syllabi, and I saw that syllabus question too, like, how do you incorporate encourage relationality in the classroom through a syllabus? What I'll do. Probably not this class, but I will take, and I'll share with you my syllabus and how I've kind of worked that into mine. A lot of it is encouraging students to bring their kids to classroom, especially during PD days. Now that we have Zoom, we pets, bring them on in, and you know, considering mental health things. But I'll share that, share my syllabus with you. So you have a concrete example. Just not now. Because.(LAUGHS) I probably have to relook at it.

You know. Times change, but I will definitely do that. No attitude to your resource list. Resources. I'm full of them. So let's get the ball rolling. Can we get the next slide, please? So today we're talking about Indigenous ways of knowing and Indigenous ways of being. So I have actually done a lot of research in decolonization of I guess academia. So I in one of my research positions, I actually interviewed a bunch of Indigenous researchers on campus and I know a lot of us think about space when it comes to indigenization, like, oh, well, let's make a medicine, we'll space or let's redecorate things to include Indigenous medicines, things like that. Absolutely, space is important to consider. But I'm here to tell you that the most important thing is actually staff training and educating yourself on these types of things. That's the most important part. Of. Any sort of indigenization project is just educating yourself and educating other employees. So really keep that stuff in mind. If I can get the next slide, please.

So let's break this down. So basically when you talk about Indigenous ways of knowing and being. We're. Really talking about ontology and epistemologies. So the reason I want to bring up these terms is because it's what we're used to seeing in academia or pedagogies or whatever. These are the words that we are used to using. But I'm here to tell you that these are very Westernized concepts of philosophy. We don't really we don't really use these terms in Indigenous world. I'm just going to call it Indigenous land. But we don't really use this terminology. Instead, what we talk about is Indigenous ways of being. We for ontologies, Indigenous ways of being or Indigenous worldviews is how we're often most talking about this stuff. For epistemology, its Indigenous ways of knowing and Indigenous knowledge is. So I would really encourage you to, if you were going to be talking within Indigenous context, to use these

words instead of ontology and epistemology, just because it makes more sense within the worldview that we're talking about in the perspective that we're approaching these topics from.

So next slide, please. So I often don't like to compare like Indigenous worldviews to Western thinking, but I mean it's actually really useful because it provides a basis of where to start from. I mean, comparing is it's such a loaded thing because we're so different that it almost. It doesn't make sense. But at the same time, I do understand that for learning it's good to have a base. So let's talk about this. I know a couple weeks back, Gabrielle shared a Venn diagram of similar concepts here. So there's a lot of problems with Western thinking, especially within the academic realm, which is kind of where I'm coming from. It's a lot of patriarchal knowledge. So if you think back or for those of you who have taken art history, thinking about paintings that really encourage knowledge, it's always. Older. Older, white, European men that have like all these giant wigs like that. That's kind of where knowledge is coming from. Or we typically think of knowledge coming from male figures like older, older male figures and objectivity is very important in Western world view.

And the idea is that there is one single truth. And the best example is, is mathematics, right? Like. Mathematics, there is usually one answer to a particular problem. However, like an Indigenous worldview, we think of all of the different perspectives to get to that problem. But usually Western thinking is based on objectivity, and there's a mind and body split, and usually there's an emphasis on the mind, like logic and rationality is kind of what's important in that worldview rationalism, human based or human centered paradigms. So it's a hierarchy of beings. So oftentimes in Western thinking, like, think about it as a triangle, right? And humans most often are at the top and the bottom is more like flora and fauna, whereas like the way we think of things is more in a circular way. Like there's nothing that's really greater than another. So a tree has just as much and deserves just as much respect as I would, even though we are totally different beings. Right. So I would really encourage you to look at Eileen Martin Robinson's work.

She talks a lot about Indigenous ways of knowing and possession. Possession is a really big thing for her, and I'll type the book in the chat, but it's called *The White Possessive (KEYBOARD CLICKING)* by Eileen Morton Robinson. She's like an ultimate auntie within Indigenous studies. She is fantastic. She's a really great scholar. But in the white possessive, even possession, possession is a very western European way of thinking about things. We don't really talk about possession in the same way. So as an example, I have a friend, she is Blackfoot and in Blackfoot language they actually don't even have possessive. What are those. Words? Possessive. Describing words like mine or yours. There's no such thing as possession in that language. That is a totally western concept that's been brought over. So if we can get the next slide, please. So that's kind of the same insult and yeah, that's really it's so cool. Same thing with them matey. Ways of knowing. There's just no sense of ownership there.

So in terms of matey scrip, it just doesn't make sense within Indigenous ways of knowing and being. So now that we know a little bit about Western concepts, I'm just going to present the Indigenous ways of knowing because this is a completely different perspective. So this is how we gain knowledge, and it typically comes with five characteristics. So the first one is that it's personal, very personal. There is so many different perceptions and I say this to you all over and over and over again, right?

SPEAKER:

So, as an example, I'm on the Zoom screen, right? You can't really see my environment around me. You can't see my, the dirty dishes in my seat beside me. (LAUGHS) Right. You can only see this window. So,

perception is everything, and there's so many different intersections of voices that really come into Indigenous ways of knowing. So, it's very subjective. We think more along those ways. And oral transmission is incredibly important. It's the way. So, this is where storytelling kind of comes in. And that's why I wanted to have a very specific lecture on storytelling because it's so crucial to how we get to know things. What did I say? And it also connects us through memory, thing is, and I'm sure a lot of you realize this too, is that your mind, at least my mind anyways, my mind really latches onto stories. And it's easier to remember something from a story than it is as a random fact or something like that. So, that's how we remember things and we retell stories a lot over and over and over again.

But it's, it's really to kind of get it solid in the brain. So really, it definitely helps me with my own memory. So, Indigenous knowledges are also experiential. And this is a really big thing in academia because in academia you really want to, or you wanna talk a lot about other research that's going on. And it's really heavy on paper, paper articles and talking about other people's opinions and kind of framing the discourse that way. But Indigenous knowledge is really about experience, experiences on the land, experiences while you're raising your children. Those types of things are actually really important to develop how we know things and how we observe things, right. We can't actually know without being there, right? So, once your senses are all activated, it's a very different experience. So, as an example, when I go camping, I go to a very similar spot out in the, out in the crown lands, but the river is always very different. So, the river is actually communicating with me. And it's up to me to kind of really understand what's going on.

So, some days when there's really heavy rain, the river is higher and other days when it, there's more of a like drought season, the water is lower. So, it's really something that you experience. And then when you're out there, you smell. Like I know in BC, I always think about cedar trees and the smell of cedar because of the long houses, right? You really can't get those senses when you're looking at a book. So, experience is very, very important. And it's also, we also think more holistically. I know in Western ways of knowing, we focus a lot on the physical ways of being and the mental ways of being, but Indigenous knowledges also include spiritual. So, if you think about the medicine wheel, it's divided into four components, there's the physical, spiritual, emotional, and then mental. So, it's all of those four pieces that kind of connect us altogether. So, when we do research, we're really incorporating all the aspects of ourself. We're also very narrative. That's why we, I love to tell stories and I love to use the metaphors, like when Jan used the waterfall metaphor and we use the waterfall into chat.

Holy cow, that was absolutely beautiful. And I think that I will actually use that in my own pedagogy, 'cause I think that's a fantastic idea. That's a way of bringing the land into something that is very technological. So, I love that. We use a lot of metaphors. And a lot of the reason too behind that is so that the listener can pull out what they find is important because it's really about the self and your own self-reflection. That's key here. Can we go to the next slide? Got to keep an eye on the time here. OK. So, sources of knowledges. So, we have three different sources of knowledge. There's traditional knowledges, which those are typically around like traditional stories, experiences, those types of things. There's empirical knowledge. And this is by observation. So, when I was talking about the river, like I was observing it, but it's actually communicating really with my non-human relative and my non-human relation. And those observations accumulate over time. So, we do have our way of, a way of generating empirical knowledge as well.

But what's really important and distinct about Indigenous knowledge is that revealed knowledge is considered as important as these other types of knowledge. So, revealed knowledge is things like dreams, visions, your intuition. Dreams are so important because it reveals a lot about your subconscious, your subconscious, and also, sometimes it's a way of connecting to our ancestors, like people who have passed on, those types of things. So, revealed knowledge is actually really, really important here. So, if I can get the next slide, please. Thank you. So, Indigenous knowledge is culture. Indigenous culture is knowledge. So, Indigenous knowledges are not exclusive to the physical world. It also, what it does is it includes physical and incorporates it with the sacred and it marries them together in a really beautiful way. Next slide, please. So, let's talk about Indigenous ways of being. So, we've talked about how like Indigenous folks can gen' have and generate knowledge continually and basically since time immemorial.

So, let's talk about Indigenous ways of being. Next slide, please. So, this is all about relationality, pretty much every single, every single person that came in to talk has talked about relationality. Why is that? Because it's probably the most crucial aspect to any Indigenous culture. So, I know oftentimes when we're talking about the sacred or we're talking about nonphysical entities, we often think about spirituality. And I will include Delgado Shorter. He wrote an article and it's called, I think it's called Relationality, something along those lines, or actually, I think it's called Spirituality. And this is a really interesting article. And I highly suggest that you all read it because it talks a lot about the word spirituality. So, when we're talking about religion or spirituality, typically religion is about organized religion. So, we often think about Christianity or Judaism or Islam, those types of religions. But Indigenous ways of knowing and being, we often think about spirituality.

But I'm here to tell you like spirituality is the wrong word to use because when we talk about spirituality, our brains automatically go to like basically it just, we put in a comparison, right? And in a comparison, when you're doing, talking about spirituality and religion, religion is often put in a different, more, more important box than spirituality. It's spirituality. It almost devalues our way of being because of that, that stereotype. That spirituality is not as important, right? So, relationality, that's the way that we wanna talk about how we are and how we do things. So, Ariel, let's get the next slide, please. Thank you. So, relationality. Now, my concept of relationality is really, it really involves in where I am situated. So, I'm coming from Treaty 6 territory in Amiskwaskahegan in Edmonton, Alberta. So, a lot of things that I do and teach is influenced by Cree culture and Métis culture. So, locally, people are gonna be talking about this differently and that's OK. But from a Cree perspective, we talked a lot about it's "wahkohtowin".

And that basically means it's the interconnectedness of all of our relationships. So, oftentimes, you'll hear people say all my relations, that's talking about "wahkohtowin". And that means that we are all related. And the we includes humans, non-humans, land, people who have passed on spirits, anything along those lines, we are all related. Now, "miyo-wicehtowin" that means possessing or having good relations, right? So, "wahkohtowin" are all related and "miyo-wicehtowin" is how do we treat our relations? And it's all about reciprocity that one of those big R's that Jan was talking about is how do you develop a good relationship? And if you put forward you're a good or put a good foot forward, I should say, what's gonna happen is "pimatisiwin" which is life, you know, life and a good way of being. It's all connected and does things that way. So, all of these concepts really connect us and relate us back to the land. Next slide, please. Thank you. Relationality again. OK. So, the land is wealthy, but it's not seen as a material thing.

Like we don't really have again that possession. So, it's not a thing that can be used or exploited, right? It's our, see it as our cousin, our auntie, our brother or our sister, right? It's our livelihood. So, we wanna revolve around relationships. And these relationships, they really help and nurture our identity as Indigenous peoples. And I included a bunch of stuff for you all to look at. I will include these items in our resource list, but we're all connected that way. Next slide, please. OK. So, let's think about it another way. Like I was saying a brother or a sister or an aunt think about like that's, that's how we see trees, bugs plants, animals. So, I have a quote here from Robin Wall Kimmerer. I will put this in the chat as well, Robin Wall Kimmerer. And she wrote a book, it's called Braiding Sweetgrass. I highly recommend this. If I were to recommend any one single resource for you to read, it would be this one. So, this is, she talks a lot about relationality, how we're all connected, but she comes from it as a scientist, from a scientific ecological approach.

And the way that she approaches it is just gorgeous, it's beautiful. There's a lot of storytelling in there, recommend. So, (LAUGHS) here's the quote from her. "If a maple isn't it, we can take up a chain saw. If a maple is a her, we think twice." Right. So, how we are raised to treat each other, it's really plays into our Indigenous governing structures. So, this is how we frame our, like our version of the government or our own government, our ways of how we approach each other, how we respect each other. And it's all about reciprocity. So, reciprocity is, if someone does something amazing for me, then I wanna show them my love for them back. And you know, spoil them a little bit too. And that's why it's fun. So, this is as an example from my family, Métis people are so, we are very generous people. And I'm talking about that more broadly, right? So, our generosity is based on like just sharing in general. So, whenever I cook, I always think about, well, my mom raised me. She's like, whenever you cook, always make sure that you cook enough for somebody else to come in, 'cause people come in and out of the house all of the time.

So, that way, if somebody comes and knocks on the door, then you have something to offer them and something to give them to eat, like gift-giving is huge in our culture. So, the fact that Gabrielle's sending you all these treats, and like, yes, I love this so much. It's so, it's so Indigenous, and it's perfect. It's perfect. Gabrielle, you're awesome. (LAUGHS) Next slide, please. Oh, yeah. Sorry. I'm just looking at the chat now. Braiding Sweetgrass, not braided sweetgrass. I'm sorry about that. So, let's talk about ceremony. So, ceremony is really incorporated into relationality. And the reason why, it's how we renew our relationship and how we continue a good relationship. So, Robin called Robin Wall Kimmerer says it's our way, it's our way that we remember to remember. So, she gives an example of harvesting sweetgrass, right? And this goes back to that lake that I was talking about and incorporating all of your senses. So, she says this, "By breathing the air that surrounds us, the scent reminds us of what we may have forgotten.

We are reminded that Sweetgrass is a ceremonial plant that provides us with baskets and medicine. It uplifts by filling our material and spiritual needs. In exchange, we participate in what's called the Honorable Harvest, which dictates that we must not over-pick, don't waste the harvest, use it well, be grateful, pass these teachings on to the children so that they learn to live in harmony with the land." So, honoring these relationships ensure that reciprocity is flourishing and will continue on to future generations. Can I get the next slide, please? There we go. So, at this point, I wanna remind everyone that ceremony looks different to absolutely each Indigenous nation. And also, within the Indigenous nation, it looks different to individuals as well. So, ceremony can look like something or it can look like a sweat lodge ceremony. I've got five minutes left. Thanks, Ariel. We've got this. It could look like a sweat

lodge ceremony, or it could look like something. It could be something more simple, you know, like meditation or just being present in the moment.

So, it really, really depends. I'll give you an example of me making bannock. So, my friend decided she's gonna teach me how to fry bannock. And so, I had her actually on Zoom 'cause she lives in Vancouver. And then my mom came in. And so, my friend and my mom were both teaching me how to make bannock at the same time. It's called "li bang" in Métis. But because my mind was so disjointed, I was trying to listen to do too many things at the same time that I actually ended up burning myself with the oils. So, third, second-degree burns later, you know, like I, you need to start treating these things like a ceremony, right, and paying your attention and focusing your attention on the present and what it is that you're doing and the relationships that you're developing in that process. So, I assess more of a contemporary example instead of like the traditional things like Powwow and stuff. So, visiting, if I can get the next slide, please. So, for urban Indigenous folks ceremony and storytelling, that's actually a way for us to connect to the land even though we're not really living there anymore.

So, because I'm living in Edmonton, I still have connections to St Ambrose and my ancestors through the act of storytelling. So, it overlaps everything that we do. So, visiting is so, so, so, so important. Next slide, please. So, let's talk about visiting. This is how we do intergenerational learning. So, typically, that's the role of Indigenous women because they're the stewards of the land. Here's my dog. (LAUGHS) So, they're the ones who really pass that knowledge onto the children. So, the ways that we tell stories and how we tell stories and where we tell stories actually has a lot of immense value in Indigenous cultures. So, it's basically how we impart our traditions onto future generations. Next slide, please. There we go. So, this is actually a quote from Maria Campbell, from her book *Halfbreed*. She says, "Our parents spent a great deal of time with us and not just her parents, but the other parents in our settlement. They taught us dance and make music on the guitars and fiddles.

They play cards with us. They would take us on long walks and teach us how to use different herbs, roots and barks. We're taught how to weave baskets from the red willow. While we did these things together, we were told the stories of our people, who they are, where they came from and what they've done. So, all of this, it really incorporates how we do things and how we pass our knowledge along. Next slide, please. There we go. So, this is a special note to absolutely everyone. And I always remind now, no matter at which position that you're in, chances are you're gonna be engaging with Indigenous peoples because we're everywhere. We might not look like Indigenous peoples. I know that I'm very white-passing, but we're here. So, visiting is so crucial. If you're gonna be working with Indigenous communities, you need to consider this as a part of relationship buildings. So, I put this in bold, get out your teacups, 'cause you're gonna be drinking a lot of coffee, a lot of tea and a lot of relationship-building in this work.

Next slide, please. There we go. So, we have about two minutes left. So, what I'm gonna do is I'm gonna tell you another family story of mine. And I was thinking about doing a breakout room but just in terms of time, I'm gonna leave you with this story. And then you can think about how the story really shows Indigenous ways of knowing and Indigenous ways of being, especially now that you know a little bit more about it. So, think about last time when we talked about the farmer. So, this is a different story. It's called *The Gambler*. Alright, everybody ready? So, this is how the story goes. There was a man from our village who loved the nightlife. He drank and gambled, but mostly gambled. His wife would ask him to stay home and not go gambling. He was after all a family man. One night, he took off and headed to

St Louis Hall. There was a place there that he liked to go and gamble. The cigarette smoke filled the air in the room, stinging at your nostrils as you inhaled, coupled with a sweet stench of alcohol.

This place had no time. As hand after hand became the reason to exist. He gambled well into the night. The tides had turned for him. He hauled in one poker pot after another, as his confidence grew, he grew bolder with his bets. He could barely contain his excitement as he pulled in another pot, the dealer dealt another round. The gambler slowly picked up each card. He found out his cards to gauge his next move. As he looked at his cards, his fingers shifting the coinage between his thumb and his fingers. Then something caught the corner of his eye. He turned his head towards it and squinted his eyes to sharpen his vision. His eyes trailed upwards. And he realized he was looking at a hoof. He swallowed hard. His gaze was fixed. He didn't wanna look further, but he couldn't stop himself. His eyes crept upwards, his eyes widened. He started to tremble, beads of sweat formed all over his body. His mouth opened, but he couldn't speak there. Sitting next to him in a nicely tailored suit was not a man coiled around.

One of the hooves was a tail that appeared to be a rat's tail, but it couldn't be a rat's tail because there's a diamond-shaped tip. Moving his eyes up, there were two curved horns, which pointed tips and sat above each brow. Its red eyes sparkled with delight and the mouth curved into a grin. The gambler was unable to move. He knew what was staring back at him with that sheepish grin, terror stabbed him in the chest. With lightning speed, the gambler bolted out of his chair and ran from the room, ran from the place, left his wings and never returned. So, if we can get the next slide, please. This is the question that I'm gonna leave you with. What can we learn from "The Gambler"? So, I will give you a little bit of insight into what I think. So, for those of you who don't know this, the community that my family is from and St Louis Hall, they're actually neighboring communities and we have a lot of relationships there. So, what he's doing is he's still a family man, but he's going to his extended family.

So, in Indigenous land and worlds, our family structures are very, very different in that I know in Western ways of thinking, we have our great aunt, or great, great aunt and like twice removed and all of these other things. But for us, we don't have great aunts or great, great grandmothers or anything like that. If you're an aunt, you are an aunt for everybody (LAUGHS) and you are an uncle for everybody. So, if there's a grandmother in the community, they're seen as a grandmother for everyone, right. So, that we don't have those, those senses of family, like it's not a nuclear family in the way that we do things. So, it's more involving the extended family. And I mean, "The Gambler", there's so much stuff that we can unpack from this story. But thinking of time, we might have a bit time in the, in the start of the next class. So, we can talk a little bit about it then, but I'm gonna leave it for you for now. So, I'll get the next slide, please. So, next week, next week. So, next week, we're gonna be meeting on June 16th.

Andy Tucker's gonna be coming in and talking to us a little bit about race and ethnicity, but take a look at the pages 51 to 61, and we will get started on that. And I'm just looking at the chats. So, I'm gonna let everyone run off. Thank you so much for spending the time with us today. Thank you for letting me tell my story. I love being here as much as all of you know that. Love it. Thank you so much. We will see you next week.