

## **Pulling Together: A Guide for Curriculum Developers, Session 1 (January 12, 2023)**

**BCcampus webinar hosted January 12, 2023**

**Facilitator: Tanya Ball**

**Host: Gabrielle Lamontagne**

**Graphic recorder: Michelle Buchholz**

TANYA BALL:

Hi, hello everyone. My name is Tanya and I will be the instructor for this course. I am super excited. We're doing Pulling Together: Understanding Indigenization. As a part of my teaching pedagogy, I always like to start my classes with a song by an Indigenous artist. There are a couple of reasons for that. Number one, it gives everyone a chance to trickle into the room for those of you who are travelling and jumping on Zoom meetings. And it also gives me and everyone a chance to settle in and change that mindset that we're switching it up. It also really pushes against that stereotype that we are pan-Indigenous and that Indigenous people only listen to powwow music. So you're going to hear a lot of different music from Indigenous artists. If you have someone that you really like, let me know and we'll add it to our playlist here. So I'll say, let's just get it started. If you don't mind Paula, scooch to the next slide.

This one might be familiar to some people. I'm a huge nerd, but apparently not many other people think the same way as me. On Zoom I've found out how nerdy I actually am in the last couple of weeks, but I'm okay with that. This song is actually a really well-known song. And not many people know that it's buying an Indigenous group. So let's play it and we'll see where you recognize it from.

[“COME AND GET YOUR LOVE” BY REDBONE PLAYS]

TANYA:

Such a good way to start out the day. That's my favorite song to start out classes with. I see Gwen's on here too . Hi Gwen. I've made her class listen to this song as well in the past. So this is awesome. It's really great to see everyone introducing themselves as well, which is how we're going to get the ball rolling. I'm actually going to pass it onto Gabrielle, so she can do some housekeeping here first.

GABRIELLE LAMONTAGNE:

Sure, Thanks so much, Tanya. I love that song, Guardians of the Galaxy. So my name is Gabrielle Lamontagne, I'm going to be the host for the next six series. I'm actually from BCcampus. I work as the coordinator of Indigenization. I am joining everyone today from Edmonton, Alberta or Amiskwacîwâskahikan in Cree, which means Beaver Hills House and a really neat thing. The area that I live in is actually really close to a really significant valley, where people actually used to come and have really important talks about the buffalo. So really interesting, and I walk down there a lot and I encourage people to put their intro and Land acknowledgment if they wish into the chat. So I'm just going to do some housekeeping before we start and I pass on to Tanya. But feel free to have your cameras on or off. If you have any questions or comments, you can put them on the chat and I can moderate and ask. But there will be time for Q&A,

period. We want to create a comfortable and safe space for everyone. So if there's an issue, please feel free to message me privately and we can work on it. For our next upcoming courses, we actually have guest speakers for each of our sessions. So next week we'll be joined by Kenthen Thomas, who's an Indigenous storyteller educator, we'll be focusing on Indigenous storytelling. The week after, we'll be joined by Josh Morin, who is a Métis. I guess he's a politician now, as well as he works at Michif cultural connections. And we'll be going through medicine bags that we'll be mailing out, and he'll be doing a teaching on that. Then we'll be joined by Angie Tucker who was also from Edmonton. She's currently a PhD Native Studies student, and she'll be talking about race and gender. And then our final guest speaker will be Rachel Mason, who is a consultant, and she'll be speaking about her work as a non-Indigenous person, working in the Indigenous field. But for today we're joined by Tanya Ball, who will be our facilitator for each session, as well as Paula who is our IT support and Michelle Buchholz will be our graphic reporter. Just a final note. These sessions will be an hour-and-a-half, but myself and Tanya will be staying about 10 or 15 minutes after each class. If you want to stick back and just have a one-on-one chat or if you have any questions you weren't able to ask. So we will be here after the course ends. Awesome, and I will actually pass it over to Tanya.

TANYA:

There you go. We're like volleying back and forth. Okay. So before we get into this, I note Gabrielle was talking a little bit about safety and security for everyone in the room. So we want to make sure that this is a safe space for everyone because the topics that we're going to be covering are going to be really sensitive. So at this point, I would actually like it if we could close the slides for a second and if it's possible for everyone, and this will only do this once in the whole series. But if I could get you guys just to put your camera on, even if it's for one second, so that we are 100% certain that everyone's here, who's supposed to be here. Perfect. Amazing, so great to see all of your faces. Thank you so much for showing up. Amazing. I've seen everyone. We are good to go. Thank you so much. You can turn off your cameras at any point in time and throughout the course, you are welcome, just as Gabrielle said, to have your cameras off if you want to. I'm used to talking to black squares by now. It's been a couple of years in a pandemic, so we're okay.

So as Gabriel was saying, we're going to do introductions today, we're going to do territory acknowledgements today. We want to find out who we are in the class and what you would like to learn. And then we will start going in through our textbook, the Pulling Together textbook. We are talking about Section one today, which is all about Indigenization and how to position ourselves within Indigenous, Indigenous matters, I'm going to call it. I know a lot of people say Indigenous issues, but I'm training myself not to say issues because we don't have any issues. Right? So I encourage you all to do the same, but I'm not going to police- know in here. So if we can go to the next slide, please. Thank you, Paula.

Okay. So this is the schedule for the course. So today, January 12th, we're talking about understanding and Indigenization. So that's pages 6 to 14 in the textbook if you want to follow along. Next week, we're going to talk about integrating Indigenous epistemologies and pedagogies. And really what Indigenous epistemologies even are. I think we'll have to start

there first. So that class, that concept is going to take over two of the weeks. And the reason why is because it's so important. You need to have that base understanding of how we work as a people before we move forward. So then we're going to talk about incorporating diverse sources of knowledge. This will be really great for those teachers here. Awareness of one's own role in Indigenization and reconciliation, I'm going to call it. So that's where we can talk about different ways of putting action behind our words. And then of course we'll end up with promoting systemic change. So if you want to follow along in the book, these are the pages I'll remind everyone at the beginning of class what we're talking about. If you don't get a chance to do the readings, that's okay. We will get through this together. Awesome. Next slide, please.

I'm going to try and keep my chat open as well so I can see everyone's messages as they're coming up. Okay, welcome, Tawnshi kiyawow. Hi. Hello everyone. Tansi, Boozhoo, Oki. Any other Indigenous languages? Hi, hello. I'm happy to be here. Again. I'm a huge nerd. This is me as a pineapple. You'll see, you'll see a lot of my slides. I like to do things to entertain myself. I'm more about the edutainment, mostly for myself, but it comes out in others. Next slide, please. Thank you.

Okay. So I am actually coming to you all from the University of Alberta. And I usually like to use the traditional or the territory acknowledgements that university has created on their own. The reason why is because they know that there's a lot of consultation that comes with these statements. And I know all the work, the amount of work that went into this particular one. So I want to honour everybody by saying it straight out word for word. And this is the University of Alberta, is located on Treaty Six territory, a traditional gathering place for diverse Indigenous peoples including the Cree, Blackfoot, Métis, Nakota, Sioux, Iroquois Dene, Ojibwe/Saulteaux/Anishnaabe, Inuit, and many others whose histories, languages, and cultures continue to influence our vibrant community. So University of Alberta is located in Edmonton and in Cree, we call it Amiskwaciwâskahikan, which is just listed here below. And what that translates directly to is actually Beaver Hills House. So you can see the first word in there is amiskwa, and that actually directly translates over to beaver. So I think that that's amazing. If I could get the next slide, please. Oh, okay. There we go. I'm going to acknowledge this territory as well because this is where the book was created actually. So this is their territory acknowledgement that they have in the book, We acknowledge and respect Lekwungen speaking peoples from Songhees and Esquimalt Nations, on whose lands this guide was created. We also acknowledged the WSÁNEĆ, Scia'new, and T'Sou-ke peoples who also have historical relationships with these lands that continue to this day. Next slide, please.

Now before I talk about myself, actually, if we can go to the previous slide, there's some other really important people that we want to say hello to and introduce you to. And if we can start with Paula, I know your camera is off, but Paula is the brains behind this operation here. She helps us do the things and without her, I don't know where we would be. So this is Paula. Hello, everybody. Hello.

PAULA GAUBE:

Hi. Yeah, I'm Paula Gaube from BCcampus. I'm on the IT support team behind the scenes running the show here. So have a great session.

TANYA:

Thanks Paula. And we also have Michelle. In my screen you're just right below me, Michelle. But if you don't mind introducing yourself. She's going to be doing the graphic recording for this session. Go ahead, Michelle.

MICHELLE BUCHHOLZ:

Hi everyone. It's good to be back in the series. And yeah, I just wanted to quickly let you know who I am, but also what I'm doing and my process to do it. Just quickly. My name is Michelle Buchholz. I know it looks like it says bushels, but it's pronounced Buchholz, very German. So yeah, that's a little bit about me. I'm Wet'suwet'en and Gitksan. So I'm also mixed race. As you can see, the last name is not Indigenous. I grew up in my home territories as what's now known as Smithers, B.C. And I live now on Musqueam, Squamish, Tsleil-Waututh lands here in what's now known as Vancouver. And my company is called Casseyex Consulting. I'm from the Grizzly Bear House. So in my nation, we're separated into houses and then also into clans and my clan is Gitumden or wolf clan. And so today what I'm going to be doing is utilizing my culture in a way that helped me get through my experience in education. I have a master's in public policy and I started doing graphic recording to help the policy analysis process. So I call it a witnessing. Similarly to how we have witnesses and our potlatch halls or what we call our feast halls. Potlatches is a colonial name, so we call it the bat'lats. Anyway, so the point, the reason I'm telling you that is because I'm trying to decolonize graphic recording. If you've ever seen it before, it's usually someone creating imagery with texts and visuals. There are very few Indigenous graphic recorders in this world, specifically in Canada. And so I am one of the few who does this full-time. I tried to reposition it as a witnessing similar to how we hire witnesses in our feast halls. And so what I'll be doing is sharing with you at the end of the day or the end of our time here, the image that I'll have created and I'll give you a little overview in summary then. So thanks everyone for listening. I'm really happy to be here and back to you, Tanya.

TANYA:

Thank you. I feel like a news reporter. Back to you. Alright, Next slide, please, Paula.

Okay, now we can talk about me. This is where I come from. This is a really good tradition. It's part of positioning ourselves within not just our research, but within our communities. I always like to introduce myself with my relations first and specifically with my ancestors first because that's a part of our tradition and how we do things really. I am showing you who I am accountable to as a Métis woman. So I identify as Métis but you'll hear me say Michif as well. I'll use them interchangeably, but I like to use the word Michif because that's the way that we call ourselves in our communities Michif. I'm actually from a small Métis village called St. Ambroise. So for those of you who are familiar with Canadian geography, it's basically, if you know or Winnipeg is, it is Northwest. of Winnipeg, probably about a couple of hours. Kind of by Portage La Prairie, but it's basically at the base of Lake Manitoba. So it's a very, very marshy area because of the beach. We're right on the beach. So this is actually a picture of me hanging out

and enjoying the land as we should. I love the beach. Since we've, since actually since I've moved to Edmonton, we always try to find our way to the beach just because the water is so important to us in our culture. So much so that we actually have a lot of waterfowl, waterfowl hunting. So I like to highlight that on my slides. So you can see on the right here that's actually my Uncle Norman and his buddies. I think on the left there that's my cousin Smiley, but I don't know. I can't remember his real name. But we all have nicknames for each other. That's Smiley hanging out with my Uncle Norm. And they do a lot of duck hunting in St. Ambroise and it's very famous, known for that. And I tell this to all my classes that our family is so proud of having famous people come and visit them. And our favorite person is Tom Selleck for those Magnum PI fans. My grandma likes to boast that she had Tom Selleck in her kitchen. And she got to cook for him. So it's like royalty. So that's the land and where I'm from. So we're a marshy group of people, love the water. If I can get the next slide, please. So these are my relations. I'm also a podcaster. I'm a co-host of a podcast called masinahikan iskwêwak. It actually translates over to Book Women. And so on the far left here, these are my buddies Kayla Lar-Son and Sheila Laroque. Kayla's in the Strong, Resilient, Indigenous shirt and Kayla is I Stand with Standing Rock. My shirt, just for the record says, Keepin It Riel, and it has a picture of Louis Riel on it. So we do a podcast about telling Indigenous stories, writing, publishing, and editing Indigenous stories. So we have a lot of fun with that. It's a really good niche because Indigenous literatures are so, so rich. I'm a huge nerd. I play a lot of D&D. So on the far right is my D&D character. And my character's name is Li jhyaab. So Li jhyaab, that's another Michif word for you. Li jhyaab actually translates over to the devil. So a lot of my research revolves around demonic characters and ghost stories and all stories involving supernatural entities. So I liked to kind of bring that into my play as well. So this is my little character, but I imagine her more with the keytar instead of a guitar. Just how I roll. In the middle here is my family. I'm also a mom and that's a really important aspect of myself because it really informs how I teach and how I approach the world. My son is in the front. He is SpongeBob. My daughter is Patrick, and my partner over there is, he's Plugged In. Huge SpongeBob fans. What a weird show. But my family are a bunch of weirdos too, so that's them. I also have a dog. I'm a dog, I don't want to say owner because my dog owns herself. She's a spitfire. Her name is Maybe Gravy. That's what we'd call her. She's there and she's a Bluetick Coonhound. So we love her. She screams at us all the time. It's bananas. Next slide, please.

This is a slide of my imposter syndrome. I promise you, I swear I can teach you this class. So I actually have in academia, I have two master's degrees. One of them is in Latin American Studies and in Spanish, where I did a lot of research on Indigenous representation of death in art. I also have, I'm a trained librarian, so I have my Master of Library Information Studies as well. I do a lot of work in the university, so I teach at a couple of different campuses teaching Native Studies and also teaching in the Faculty of Education. That's a lot. That's a lot. So my PhD work, I am a student as well, PhD student. And as I was saying, my research focus is on Indigenous storytelling. It's specifically about the ghost stories and stories about Leshiab that come from my community. Alright, I think we've got it all. Next slide, Let's jump in. Okay, so let's take a look. Let's take a look and see who is in the class. So Gabrielle was kind enough to share me some demographics just so we can get an idea of who's in here. We can switch the slide, please. So this is the role of everybody. There's a lot of education developers here, and a

lot of faculty, which is really exciting. Some students, educational technologies, some librarians as well. So we are coming from a lot of different places, but I think we're all here and it seems like we all have a, that education string in common which is perfect. That's what we're here for. Next slide, please.

So this is where everyone is from. Most of us are from B.C., 71%, which is great because we'll have a lot of local knowledge from this book. But there's people coming from all provinces all across Canada. So for those of you who are not within Edmonton or not within B.C., I encourage you to look at your local community, your local Indigenous community. And they will help you out and show you a thing or two. So we're coming from all different sorts of places, some within Canada and I think some outside of Canada. I think that might be the next slide. Can you change the slides, please Paula. Oh no.

There's all of the different institutions. So a lot of people are coming from different places. Most, most people are coming from other institutions, which is totally fine. But you can see here a lot of people from B.C., Capilano, Okanagan. And still other folks from across, across what we now know as Canada. Next slide, please. There we go.

Mostly Canadians here, but a few people coming in from the US as well, which is actually perfect because us Indigenous folks, the borders don't make sense to us anyways. So welcome cousin. There we go. Next slide.

Okay. So this is the big question. And this is different for everyone. I assume everyone has different individual needs and wants that come from the class. But Gabrielle and I, we were able to go through some of your initial comments and I pulled a few that really stood out to me. So if you go to the next slide, this is a direct quote from somebody. Ideas and impacts of Indigenizing or hairstylists and aesthetics curriculum. This one stood out to me for lots of different reasons. And I would like to explore the concept of hair and the body a little bit further within this class. I'm not sure where it's going to fit in in the curriculum, but we'll talk about it for sure because hair and embodied experiences are really important within Indigenous studies. And hair, as we all know, they're extensions of ourselves, right? So I know the teachings that I've had as you've never, you never want anyone to touch your hair with bad intentions. And that's what everything that you do if you're beading, you want to have your good intentions. Otherwise it gets, the energy gets trapped in there. But we'll talk about that more. And I'll try and find a place to talk about hair and the body within this curriculum. Because that one was really cool that stood out to me. Yes. The next one is Indigenizing my teaching and classroom practices and insisting others to do for their classrooms. Okay. So this was the most common thread that was throughout most of your comments is that a lot of you are looking for curriculum ideas and ideas to bring in Indigenous studies into, our classroom, which is perfect. I've got so many ideas for you. We're going to do great. Alright, Next slide, please. So at this point, I'm going to ask everyone to hands off the chat, hands up, hands off of the chat. So I want to do something, it's called a waterfall. So if you have your hands off of the chat, in the chat box, what I'd like you to do if you have any other things that you would like to learn now that you've known who I am and where I come from. I would like to create, it's called a text

waterfall. And this is an exercise actually that someone did and I fell in love with it because it's amazing. So when I count to three, what I will ask you to do is type up what it is that you want to learn in the chat. And after I say three, hit Send and that way everything will tumble in at the same time. It will be like a waterfall. Just really rad. Think we can do that? I think so. Okay, So at this point, if you can write in your text if there are any other items that you would like to discuss that weren't mentioned, please put it in the chat and once I say three, hit send. Alright, and hit send on one, two, and three. It looks so cool. I love seeing the waterfall. Okay, it helps students grow, get more relaxed Indigenizing stories, how to support people, encouragement. Yes, yes, yes, built-in connections. I really liked that one. Learn to be relaxed and natural around Indigenous matters. That's a huge thing. And we'll talk about that a little bit more. Just based on my own experience, people have a lot of anxiety around Indigenous matters. The reason why is because a lot of people are afraid of getting things wrong. And that is okay. That fear is natural. I get that fear myself. But in all honesty, what we need to get into our minds and into our hearts is that we're going to make mistakes. We are going to make a lot of mistakes. And that is okay. Because the good thing about relationships and relationality is that if you have a good relationship with somebody, especially within the Indigenous communities, that they'll let you know if you're making mistakes to help you get better and to hone it in your practices. So we will talk about this stuff. Thank you for your patience with the waterfall. That was really sweet. Next slide, please.

Okay, so let's dig into this chapter. The chapter that we were looking at was Indigenization, Decolonization, and Reconciliation. These are three big words that are often talked about together that a lot of people don't actually know what they mean. So let's unpack this a little bit. If we can get to the next slide, please. Okay. So before we get in too deep, I want to take a step back and talk about the pedagogy for this course. This is a really cool image that is in, that the creators of this guide made. It's all about pulling together in a canoe journey, right? So you can see a lot of people here, curriculum developers, That's a lot of you in that black position. There's researchers, there's student, services and advisors. It says front line, but whenever I see frontline my brain automatically goes to a war, so we're not at war with the students. And it's really funny, I don't know what my brain does that, but Students Services are extremely important. Teachers, instructors, leaders, and administrators. And if you look at the canoe, and if you've ever gone in a canoe before, everyone needs to be rowing, right. And the better that we all row in unison, the faster that we'll go and the longer we'll travel. If we're rowing together, it's less likely that one of us is going to do all of the rowing and exhaust ourselves, right? So this is really, really, I'm going to just emphasize, it's really important, especially when it comes to decolonizing your work because a lot of Indigenous folks are asked to do this work and they get over exhausted. So this is a really powerful image because it shows that all of us can do the work, right? All of us can and are able to do the work. So pulling together, great, awesome image. It explains the entire course. Next slide, please.

Alright, so this is how they define Indigenization and decolonization in the book. So for Indigenization, they define it as a process of naturalizing Indigenous knowledge systems, and making them evident to transform spaces, places, and hearts. It's about weaving and braiding together two distinct knowledge systems. And it's a deliberate way of coming together in these

two ways of knowing. A lot of you and you in previous courses, they have the concept of two-eyed seeing It's multiple perspectives coming together. So Indigenization. This is a great definition, just to unpack it and make it a little bit easier. And this is how I differentiate the two, is Indigenization is the work for Indigenous peoples, right? So they are the people that know their knowledge systems. They are the people that know what it is that they need to transform these spaces, places, and hearts. They are the experts in their own knowledge. Indigenization, I often feel is the work of Indigenous folks because that's their expertise. They're the ones that know the most about their culture, right? So decolonization. So the book defines it as the process of deconstructing colonial ideologies. The superiority and privilege of Western thought and approaches. For non-Indigenous folks, this means examining your beliefs about Indigenous peoples by learning about yourself in relationship to place. So decolonization then, if we think of Indigenization as the work for Indigenous folks to come in and basically do their thing, decolonization then is the work for everyone. It's for Indigenous and non-Indigenous folks together, working together on removing the barriers that exist within our societies so that Indigenization can happen. So if you're thinking about it as a process, you have decolonization first. So we're making a pathway, right? So right now the path is in the bush and we can't really see what's going on. So the decolonization is taking away the barriers so that Indigenization can happen. And Indigenization again, as the work of Indigenous folks doing their thing. Yes, I really like that definition. So Aurora just piped in to put in the chat Decolonization is the unlearning and Indigenization is the relearning. That's a really good way of looking at it. Yes. You can look at it this way as well. So that's kind of the difference between both of these terms. So Indigenization is relearning, reclaiming, resurgence, all of that amazing stuff. Whereas decolonization is also equally amazing, but it has to happen first or at least at the same time as Indigenization. It's about breaking down the barriers. Unlearning. I really like that definition. I'm going to keep that in my mind. Thank you, Aurora. Next slide, please.

So reconciliation is usually tied into these three terms of decolonization, InIndigenization as a way of getting reconciliation. So I want to emphasize the part of, I guess the truth part because we can't have the truth. We can't forget about the truth part because in the way that it works out in my head, is you can't reconcile and make up without knowing what happened, right? And this is something that a lot of people within what is now known as Canada is still working out. There's still a lot of truth that needs to be told. Once the truth is out, then we're able to reconcile and reconciliation looks different to every single person. For Indigenous folks, reconciliation might look like healing from past traumas. Or reconciliation might look more like decolonization, right? The thing is, reconciliation is always going to be active. We can't think about reconciliation in the past because it's something that needs to be renewed and continued across time just like any other relationship, right? So truth and reconciliation, it's about addressing past wrongs that have been done to Indigenous folks. I thought it's about making amends and improving relationships between everybody. So it's working towards damage or fixing or helping a damaged relationship, right? So it's all about regaining trust. So this course is about how to regain trust and ways that you can accurately represent the community in different teaching settings, right? So it's about fixing their relationships too. So reconciliation is a really complicated process. And this is what I'm going to say Indigenous Studies is all about. It's about exposing the complexities of seemingly simple things. When you think of



reconciliation, it seems simple, but it is very complicated and multilayered and complex. Complex is a better word than complicated. Next slide, please. There we go.

So why do we need to Indigenize in the first place? What's the point of learning these words in starting up these processes? Next slide.

Amazing. Okay, So this is the importance of reconciliation. And of course this is going to be different depending on where you are approaching this. So there's a lot of, there's some librarians here, there's some instructors, there are some administrative folks. This is going to look different for everybody. But ideally what the importance of reconciliation is, it's the acceptance and recognition that academia and education as a whole is set and privileges settler colonial ideologies. And we can see that, see examples in a whole bunch of different ways. The one example that's pulling my brain right now is the calendar, right? Think about our academic calendar. Our academic calendar is entirely based off of the Christian calendar. So little things like that, it adds up. And so oftentimes it can be, it can become things like microaggressions, which makes an unsafe environment for not just Indigenous folks, but for a lot of different people. So it's important because Indigenous peoples have been excluded and misrepresented a lot of times in history. Honestly, it's a big erasure of our history. And things of course are getting better now, but we're still going to need to continue doing this work. And so basically the importance of reconciliation is to combat and resist colonization and assimilation that comes with it. So it counters the impacts of colonization by upending a system of thinking that has typically discounted Indigenous knowledge and history. So this is where that two-eyed seeing comes in, right? Is where you're just trying to look at perspectives that aren't necessarily your own, which is really difficult to do. But what it does is it provides all students with support systems so they can move forward in a decolonized academy, right? So even two-seeing, I would challenge that and say there's, there's way more than two eyes and way more than two ways of looking at a particular thing, right? So just as an example, there's 65 of us in this classroom, but all of us are seeing it from a different perspective. Me as the instructor, everyone else, depending on where they're sitting, some of you might be at work, some of you might be at home. All different perspectives coming together. I can get the next slide, please.

Okay, So this was a quote that really stood out to me when I was doing the readings, is that it's Indigenization if not—or Indigenization is not. Oh, I made a spelling mistake. Sorry, it's supposed to be IS. Is not multiculturalism. So this is the quote that I pulled out. "Why are we not including other ethnic groups if Canada is a culturally diverse country?" So this is something that actually comes out quite a bit, right? Because as Indigenous peoples, we are advocating a lot for space, and there's so much different space that is available to everybody. But sometimes when we talk about needing space, people think we're taking away from others. I'm just reading your comments here, Rhonda, it says in the book the description of how these concepts are interrelated presents decolonization as something that must be led by Indigenous people. This is part of imposter syndrome. I feel like I constantly hear and read conflicting messages. Oh, yes. Absolutely. Absolutely, you're going to get conflicting messages. And the reason why is because Indigenous peoples are so, we are also diverse and we all think and approach things in a different way, right? So for me, in my experience working with academia and working within

community where I'm from, decolonization has to, yes. I mean, it should be led by Indigenous people. But as an example, some of the places that I've worked don't have Indigenous peoples there to work with, right? I'm thinking about the publishing industry as an example. The publishing industry, there's not a lot of Indigenous peoples there to move things forward or to even start things going. There is a lot of emotional labour that comes with this work. So sometimes, what I mean by emotional labour is that, for example, if I'm going to be teaching about —and I'm going about something like Indian residential schools, that's going to make, that's going to be a very different lesson for me than it would be as for a non-Indigenous person because I'm coming at it as an inter-generational survivor. I'm having all of those stories and it's possible that that trauma will come up. So I guess I want to emphasize and show my opinion about this is that yes, I agree that it should be led by Indigenous people, but I want to be cognizant of the fact that sometimes there's not many Indigenous peoples in your faculty, right? So it has to start somewhere. And sometimes it needs to be started by the non-Indigenous folks because Indigenous folks are either not in the department, they're not there, or they are drowning in all of the other stuff that they need to do. So Indigenous folks, they get called on quite often to do teaching events or all these other things, so they're at capacity. So I guess I want, I love your question, Rhonda, great question. I really like to emphasize that this work is for everyone and decolonization is the word for everyone because the burden can't always fall on us because we're rowing that paddle and our arms are tired. I guess that's the way that I'm thinking about it. Yeah, you're right. It is impossible not to step on toes. Yeah. It's like a minefield, sometimes. It's a minefield and that's where our anxiety comes from because you don't want to make a mistake. But the quicker that we all realize that we are going to make mistakes, I think the better we'll get off, and try not to take it as personally as we can, which is, again, really, really hard. I hope your question, Rhonda, I really thought it was really important that we talked about that, which is why I diverted for a minute. You'll all find that if you answer a question, then I'll divert and it happens, it happens. So let's talk about Indigenization when it comes to multiculturalism, because I often get this question a lot. And that is, what about space for newcomers, for example, because they also need part of this conversation. The book provides a really great response. And this is, you can say, Indigenization does not require abandoning multiculturalism. They can both be practised and they both should be practiced side by side. So oftentimes we think we have to choose one or the other, but we can do both at the same time. There's space for everybody. So this is really cool too. While multiculturalism also recognizes Indigenous folks, there's a lot of stuff like the United Nations or UNDRIP, United Declaration of the Rights of Indigenous Peoples. There's a lot of different rights and things that have been negotiated with the government. So it's really important to know that Indigenous peoples and newcomers, they're both important conversations. But right now we're talking about Indigenous folks. Hoping that makes sense to everybody. Let's move on to the next slide.

Alright, so, but most of all, this is why this is important. And it's that we all live on Indigenous Lands, many of which were never ceded but stolen by settler governments. So those of us who are settlers are considered to be visitors on the Lands of Indigenous peoples. Out of respect, we have to know, understand, and value Indigenous cultures. That means learning about cultures, languages, and protocols. So the way that I think about it is just like going to somebody's house, right? If you go to somebody's house, you'd be polite. You, typically within Canada anyways,

you'll take off your shoes and ask them about, ask them about their place, and if the person is nice enough, they'll take you on a tour of their house. It's all about respect. It's about respect and knowing that yes, these are Indigenous Lands and therefore, Indigenous peoples must be spoken into with dignity and respect. So I really like how the book really planned it out like that. It was really good that they did that. I thought it was cool. Slide, please.

Okay. So at this point, I wanted to part away from the book and kind of focus on some things that I figured would be important for you all in your education. So we're talking a lot about what I call positionality. And Rob Innes, he has a really great article. It's called, Wait a Second. Who Are You, Anyways? And it's all about positionality. If you go to the next slide, please.

So positionality is basically knowing who you are and introducing yourself to the community. So oftentimes you'll meet Elders and Elders will be like, Where are you from? And sometimes people will take offense to that. But really what they're meaning is, how do I relate to you and who are you accountable to? And that's a really, that's a tradition that goes back, way back to time immemorial. I'd like to make the joke. We also want to know, make sure we're not cousins in case we want to snag you later. But it's part of our traditions. So it's not something to take offense to. But what Rob Innes does is he talks about insider and outsider benefits to research. He talks about it from a researcher perspective, but it is also applicable to education as well. So insiders, insiders are really important because they're the community, they're the community members. They are bringing their research home. Insiders, they are people who are able to challenge research that has been conducted by outsiders, which ignores insider perspectives. So what this means is a lot of times people will come into Indigenous communities and they will facilitate large research projects and they're done so without considering protocol, cultural protocol, or any of the traditions from within the community, I can use my family as an example because we've had many researchers come into St. Ambrose and do research on us, but not with us, right? So when people do research on somebody, they're prescribing their own beliefs onto somebody else, which can cause problems. So the example with the researcher in our family is they labelled us as being superstitious, which really devalues our cultural knowledge. They came in, extracted all the information, and left. And we don't even know where this researcher went or wound up. But these are some challenges that as educators, you might come up with, is that there's a mistrust between Indigenous communities and academia or education systems as a whole for obvious, obvious reasons. So insiders are really, really important. So gathering your community members, going back to Rhonda's comment of getting Indigenous peoples to lead the way. Sometimes that means accepting or hiring someone that doesn't have a PhD or doesn't have a master's degree because the insiders are so, so important. Here is the baby Yoda because he's adorable. Next slide, please.

So there's a lot of benefits to being an insider, but there's also challenges. The challenges are working within a settler colonial system. For example, within academia, we're often encouraged to have a single or to remain objective, right? So I keep saying right. But the goal is to remain objective and that's especially true in the sciences. However, within Indigenous worldviews and perspectives, there is no such thing as a single objective truth. There are so many different relationships and things happening that there's no way to limit it down to a

single little box. We don't like to be put in boxes. We'd like to explode boxes. So it's a challenge because oftentimes, Indigenous researchers want to work with their community. That's the whole purpose of them coming into school is so that they can come back and benefit their community. However, because of academic policies, they believe that this is considered bias or that there's nepotism involved, which is not the case at all. I mean, it is the case, but it's just how we do things. You can't work within your community without having some sort of relationship, right? So that makes it really difficult to distance yourself from the subject matter. So remaining objective is almost impossible. So it's only the outsiders that can possess objectivity and maintain emotional distance. The way that Indigenous folks, we approach our work in our research is that we approach it holistically, that we are a whole person, right? So that comes with our emotions. We can't separate our emotions and our spirituality from our research or how we teach or how we do things. So it's important to keep in mind. But when you're searching for this Indigenous person to help you out, do keep in mind that Indigenous peoples can be considered outsiders as well. There's insiders and outsiders. And that's because of colonization. Colonization has dislocated. They're not dislocated. Disassociated us from the lands that we come from and from a lot of our family members, right? So sometimes you'll meet an Indigenous person that doesn't have any connection to their community and that's also something that's normal. Can I get the next slide, please.

So let's talk about working as an outsider. It is not impossible. In fact, it is highly probable. And honestly, I've worked with lots of non-Indigenous folks and people are amazing. But if you want to work as an outsider, depending on the group that you're working with or the nation that you're working with, you may need to obtain approval from chief and council for any sort of research or work or engagement with the community. Also, you might need to attend some council meetings and present a research proposal. So if you attend all these meetings and you meet chief and council, that does not mean that you have been 100% accepted into the community. Basically, what you need to do is nurture relationships with a lot of different people within the community. Oftentimes you'll find approval from one community member and then that person will just fall in love with you and introduce you to everybody. And it's part of that snowball effect is all of our relationships and our relationality, which is our way of knowing, which we'll talk about next week. I'm hoping that this is making sense to everybody. I just wanna do a quick check-in. And is that making sense? This all making sense to everybody? Yes. Okay. I got one. Yes. I'll take it. Yes. I love all your comments here. Perfect. We're making sense. Let's go to the next slide.

Okay, So this is bringing us to what we call positionality. So this is what I was talking about when people say, Who are you? It just means who are you in relation to me. So what we're doing is we're checking our relations and checking to see who you're accountable to, who your family is, and where your information is coming from. So again, as my example, my knowledge comes from St. Ambrose and from my family and the stories that I've received from them and the teachings that I've received from them. However, I've lived in Treaty Six for so long that I have a lot of teachings from Cree folks here too, and Métis folks here as well. So I'm coming from an insider and outsider perspective all at the same time. So it is entirely possible that you'll meet an Indigenous person with tons of connections and then you'll meet someone with

no connections at all that are just starting out trying to find and reconnect to their community. All of this is totally normal, but for positionality, we're all going to need to know yourself in relation to Indigenous peoples. So things when you're talking about positionality, I, if we bring it down to basics, introducing yourself. Who's your family from? What community do you belong to? Who are you accountable to, and what are your motivations? What are your motivations to working with Indigenous communities? Is it to finish your PhD dissertation? If that's the case, then you have no interest in being in Indigenous communities. That's not, that's part of extractive research, right? So you want them to have it mutually beneficial to everybody. So if you go to the next slide.

I have an example from Rob Innes. He does a really great job. So this is how he introduces himself. I'm a Plains member, Plains Cree member from the Cowessess First Nation, which is located in southeastern Saskatchewan. And I conducted my doctoral research on the importance of family ties to contemporary Cowessess band members. However, as an urban band member and a person who gained federal recognition of my Indian status after the 1985 amendment to the Indian Act, I am both an insider and an outsider to Cowessess. My research experience in many respects was similar to other insider researchers. My findings presented new understandings of the ways in which contemporary Cowessess members put into practice their belief in the importance of family ties. My insider status enabled me to develop research questions that provided a new view, a new view of contemporary kinship relations. But my outsider status as a researcher meant that I can still negotiate with participants in order to gain trust. So this is one way of introducing yourself and knowing yourself. So self-reflection is extremely important when you're going to be working with Indigenous cultures because of that holistic element, right? So at this point, I want to take a little bit of a break if we go to the next slide and allow everyone some time to practise. So a lot of you are already well-versed in this stuff and I could tell by your comments and your introductions in the chat. But let's practise. If we can get into groups. Paula, if you can set up groups of, let's say groups of five. And if all of you can introduce yourselves, where you're coming from, the treaty territory, where you're from, and what is bringing you to the course and a little bit about yourself. That's what we're, that's the goal here. So if we can break off from maybe about seven,

Okay. I can see people starting to trickle in, which is great. So at this point, I want to invite, if anyone wants to share anything that they learned or some common themes within the room introducing themselves. How did that feel? You can either put your hand up and speak on the mic if you'd like, or if you want to put your findings in the chat. No one wants to share. Oh, yes. While we're waiting and seeing if anyone wants to share, Gabrielle and I were going through the comments. And someone said that Red Bone has a graphic novel, so we found it and I ordered it. So if anyone really likes graphic novels, please let me know. I love comic books. I can give you a list of good graphic novels to read. Okay, lots of commonality between the journey of learning. Oh, yes, Valerie, go for it. Hi, guys.

VALERIE:

Hay čx<sup>w</sup> qə. Thank you, Tanya. I just thought I would share with the group because it was an interesting conversation about sharing their identities. And one question was, is it okay for me

to share my heritage, even though I'm not Indigenous and where they felt inspired to share their heritage, but wasn't sure. And I said that in my view, I had always appreciated the people that shared their heritage and I think it shows respect for protocol and it shows a people connection. And so I just wanted to share that that was part of the conversation and wanted to just share that with the rest of the group.

TANYA:

Amazing. Thanks, Valerie. You hit on a lot of really important points. The one that I want to pull on a little bit is the aspect of reciprocity. So this is the thing. We're introducing ourselves and we're being vulnerable with ourselves. So it's really important that it's reciprocal because that is where truth really gets built up and relationships can foster and bloom and all those wonderful, beautiful things. I want to look at the chat here and see what people are saying. Journey of learning. Yes, absolutely. Even I'm still on my journey of learning. Don't know everything. Good reminder that we all come from unique places. Yes, absolutely open hearts and minds. So I always teach to my pedagogy, which is based on Elder teachings. And that's what we learned from the mind to the heart and back again. And that's the way that we really need to filter things through, is through our heart because that's where our empathy kinda pops in, and that's really important when we're working with sensitive material here. It encourages us to relate to the land. Yes, community that we don't really know. I love that. Nice to hear about where people come from. Website that will assist us in properly what website? Oh, that's a good question. I don't know if there's a website that helps you properly pronounce the names. But I do know there is. I'm going to see if I can find the link here. There is a website because we're going to talk about land acknowledgments. But there is a website and there's actually an app. It's called Whose Land? I don't think they do pronunciation, but they will, here. They will show you wherever you're living. It has a really interactive map and it can show you where, which treaty area that you're on, which nation that you're working, or that you're on. Which communities are close by, which is a really, really good resource, especially if you're first starting out, Yes, everyone's popping it in. You're all amazing. Perfect. So this is the great segue. Can I get you, Paula, to move all the way over to land acknowledgments?

So we've introduced ourselves to each other. But another thing that's important is introducing us in relation to the land that we're on. So our knowledge is very situated. Again, like I was saying earlier, My family is a bunch of marshy people. So a lot of our knowledge comes from wetlands. So that's very, very different from the Métis folks that are out here in Alberta. So our teachings, even within Métis culture, depending on where you are located and where you're living, your teachings are going to be very, very different. Land acknowledgments are so important. They have, I saw them, I think I started seeing them in academia about five years ago. But if we can switch to the next slide. Yes, absolutely. Thank you, Michelle, sometimes whose land is not always accurate, so best to put your research hat on and double-check, double-check everything. That's always a really good practice to get into.

There we go. So what's the point of Land acknowledgments anyway? First of all, it's something that we have been doing since time in memorial. This is not a new practice. It, although it seems new because it's just coming out now. Why should we care? Number one, we've been

doing it forever. Number two, the purpose is to recognize the long history of Indigenous peoples in what is now known as Canada. And it's a history that is very, very, I don't want to say jaded, but it's a very long, complicated, complex history, right? So it's important to know the history of the Land that we're on. We are also all treaty people. Every single one of us has responsibilities to our relations. Who are all treaty people, and also to the Land that we're on. So I keep talking about the Land, the Land, Land. And I even capitalize the word the Land. Is there anybody here that can guess as to why I would capitalize the word Land? You can put it in the chat if you'd like. So Aurora says Mother Earth is a noun. Yes. Yes. So I like to capitalize the word Land because yes, everyone's putting in all these awesome things. Yes, Yes, yes. So the Land to us, it's a relation. And when I say the Land, that's all encompassing, that's the air, the water, the mist that comes in, in the morning. It's the plants, the animals, everything like that. We'll talk about this more in future classes. But we don't really see a hierarchy of being like we're taught in Western ways of knowing where human beings are at the top, flora and fauna are at the bottom. It's not like that at all. It's more like a circle where the land is seen as equal to us, right? So by capitalizing the word Land within Western grammar, that means a sign of respect. So what it is doing is elevating the Land to the same level as people and putting more value onto it. Can we capture some suggestions in the chat around? Yes, I think Gabrielle will be posting the chat. Is that true? Yeah.

GABRIELLE:

I can take the comments and post them.

TANYA:

Sweet. Okay. So last but not least, about why should we care about Land acknowledgments? Really, it's sharing relational accountability. So just like in positionality, we're sharing our accountability to our human relations. This is us showing our responsibility to our more-than-human relations. So it's giving and it's all based on reciprocity, that giving is more than taking, right? So if I can get the next slide please.

I believe that this is the tips. Okay, yeah. So tips and tricks, if you want to make your own land acknowledgment. These are some tips to help you along the way. Number one is to make it relevant. Tie your acknowledgment into the reason that you gathered. So if you are gathering for a conference that's talking about the environment. Icecaps melt. Climate change, climate change. Maybe you're doing a thing on climate change. You're likely to make your Land acknowledgment relevant to climate change in the theme of why everyone's here today, right? So next of all, you want to research and engage within the histories of Indigenous peoples where you are from. So sometimes when I'll do a Land acknowledgment in a larger setting like a conference, I will talk about the history of the Land and some of the stories that people don't often know. One example around Edmonton is there's a reserve close to the city. It's called Enoch, and I've actually heard stories from Enoch. Enoch was once used as a testing site for World War II bombs, if you can believe it. Actually, it was very much bombing in Edmonton for practice, for World War II, which is just bananas and sometimes they've even unearthed some bombs that just came up, which is just, it's, it's interesting. There's so many different stories of places that are unheard, so this is an opportunity to share some truth with your audience. You

also want to ask yourself, what is your relationship to the Land? Have you always lived here? If not, are you a guest? Also for those of you in Alberta, what does it mean to live in Métis settlement areas? So Alberta is the only province in Canada that has Métis settlement areas. In Edmonton, we are in Métis Region 4. What are your intergenerational connections like? This is where you want to mention your ancestors, like have your ancestors been in this Land for a long time? If yes, how, if no, how? So these are some broad general tips. If you go to, I can share. There's a really cool video that was made from the U of A for the Centre of Teaching and Learning that explains this a little bit more. I'll share it with Gabrielle and she can include it in some of the notes. If we can get from Next slide, please.

There we go. Now other things to ask yourself before you start making this. So once you start answering these questions here and answering them meaningfully, then you'll be able to insert yourself more as a part of the acknowledgment. And when you are vulnerable, that means that you are taking, number one, you're taking it seriously and it's important to you. And it makes it so it's less lip servicy, right? Lip service is when people spew it off and then they're done and they checked off the box, right? So when you include yourself as a part of this process and you share parts of yourself, that's igniting reciprocity. That's igniting truth. That's inviting all of these things that will create a positive relationship with you and the community members. So ask yourself these questions. Why is it important to honour the land? What's my own story in relation to Indigenous peoples? How am I positively impacting the lives of Indigenous communities? Include a little aspect of action in there. What are you doing personally to enforce truth and reconciliation? And you can even say, this Land acknowledgment is one of my steps towards this process, right? Commit to authenticity. It's not a performance. Be yourself, the more authentic that you are, the better you're going to come across. Next slide, please. I think that might be it for my slides. We'll see.

Oh, yeah, we're not going to do some practice today because we're running out of time. I want to make sure that Michelle has some time here to show her amazingness. But next week we will see you on Thursday. We're going to talk about Indigenous ways of knowing and being. That's pages 16 to 25, if you can have those all read for then. We will meet together and start up with our song next week. Michelle, I'm going to pass it on to you.

MICHELLE:

Okay, I have not sent it yet to Paula. So just if there's anything else you want to add, I'll just send it to her right now.

TANYA:

For sure. Yeah. We'll give you some time at this I guess at this time then. Is there any questions for me while we give Michelle some time to send that? Oh, here's the. Thank you. Thank you. She got the video on YouTube here. Land acknowledgments. There's so many. YouTube is amazing. There's so many great sources there.

GABRIELLE:



I also posted a link in the chat. It's called Coming Home to Indigenous Mapping. And it's actually traditional Indigenous place names for North America. And that was like a five-year project through the University of Maine. So I highly encourage them checking it out.

TANYA:

Awesome. Is it possible to get a list of resources, Gabrielle, like we've done in the past?

GABRIELLE:

Yeah. I'll draw the comments section and then send out an email that will do on, hopefully on Monday at the latest Tuesday.

TANYA:

We want to make sure that you get all of these resources so you have something to do after this class. That's our legacy. Make you do homework forever. Just teasing you. What readings or favorite Indigenous authors do you recommend? I love Cherie Dimaline. I love her, love, love, love. Cherie Dimaline, I really like her because she talks about supernatural entities like the Rogarou, Rogarou and the devil, other things. And she talks about it from a mental health perspective, which I think is fascinating. So different creatures are. So the Rogarou, just quickly, that is a character could use Rogarou. How do I spell regroup? The Rogarou essentially is, it's a Métis werewolf story. So Cherie Dimaline, she also did the *Marrow Thieves* and she did *Empire of the Wild*. So the Rogarou is our Métis werewolf. And you turn into a Rogarou when you fall out of relation. So that can be things like maybe you've fallen into a depression and started isolating yourselves. That's how we interact with that. So the Rogarou is someone who's fallen out of relation and needs to be brought back into the community, right. So there's somebody who is, I guess dysregulated, who have separated themselves, which I think is fascinating. Cherie Dimaline, very cool. Otherwise, I really like Chelsea Vowel. She actually has a Twitter, Twitter account that she shares a lot of resources on. She also wrote *Indigenous Rights*, which is a really good starter book for Indigenous contemporary. This looks so good!

MICHELLE:

Okay, cool. Yeah, Thanks everyone. It's not quite finished. I do want to spend some time after our meeting. I took some notes from what folks are saying in the breakout rooms, so it's in progress. This is the almost finished graphic recording. So you can see it's digital. So I've been working digitally since pretty much the pandemic started. I also do graphic recordings on paper. So those are more for events where we're face to face. But it's a different process totally with paper because the paper is quite large. If you've ever seen anyone do this type of work in person, you may remember that. So right now this is a digital rendition of what I've heard so far. And the thing that I really like to do when I'm graphic recording is to insert, especially when we're talking about something like what Tanya has been sharing with us today around culture and positionality. It's so focused on people and our backgrounds, where we're from, so I really like to draw people. They tend to take a little bit of time. So I probably will spend a bit more time after working to finesse the image. But what I did capture so far, you can see the blue space to the left. This is a little bit of what you shared this morning around why you're here. And I found the, especially the piece around being relaxed and confident around Indigenous

topics to stick with me, so much like your own work, this is filtering through me. So in a lot of ways, this is a reflection of myself as well. I really, I don't disagree with objectivity, but I also think in certain spaces, it's not helpful. So this being one of them. The work that I do is so filtered through my own beliefs and my understanding of the world. So you'll see different graphic recorders sharing different things, right? So I think that's why it's so important to be, you know, when Tanya touched on this earlier. In some spaces, there really aren't any Indigenous people, but the work is Indigenous focused. For a lot of us consultants like myself, we get pulled into spaces where folks need help with things Indigenous related. And that is, so I guess my point is it's helpful to build relationships. Like a lot of you are saying, you know, many of you mentioned build connections and friendships. That is so helpful for folks like myself. Doing this work as if I know you better. And I was reflecting on when you said, when somebody asked, Is it okay to share your own heritage? My perspective also is, yes, it's really helpful. You know, a lot of us Indigenous folks, I think there's a lot of stereotypes around what we should look like and how we do look. Dark skin, dark hair, dark eyes. That's not, that's a stereotype. A lot of people, my sister is very light skinned. And so you can't assume who anybody is at the table anymore. And there's so much focus right now on Indigeneity and what that means. So it's helpful for everyone at the table, if you say who you are, where you're from. I think that's going to be very important in the future, especially as institutions battle within who's Indigenous, what is Indigeneity? And anyways, the reason I'm saying all this is that's what came up for me when all of you were talking. It's so interesting that the nuances in our conversations brought up all these different thoughts for me. And that's what I was trying to channel into this image. There's so many different complexities with being Indigenous and understanding the many places we come from. But one thing for sure is that when we're all in a room together, we're able to connect and have this conversation in this way. And so that's why I've put the canoe on the top and put, one of you mentioned that you're on your journey of learning. And I put that by the canoe, the image that was shared in the PowerPoint, I just kind of read through it where all the different people in the canoe, right? So we're on this journey together and there's different levels of Indigenization. There's not one way to do it. I think that's what's frustrating to policymakers. And specifically, it's like, No, what's the right way to go? There isn't really. So I really hope that that comes through in the image for all of you. And I really thank you all for listening and I look forward to polishing this image up, but I'll just quickly go over another one of the points, and then I think that's good for me. And I really liked how one of you mentioned helping students grow. I think in this work, students are the future and it's so helpful, it's so cool to see that that's something that you're focused on and being able to learn so you can also pass this knowledge on and maybe this humility around learning this very complicated understanding of Indigenous peoples in what we now know as Canada. So I think that's it for me. I don't want to keep you all, so thank you. Sne kal yëgh. It was a beautiful session and I look forward to sending this out when it's all done. Thanks, everyone.

TANYA:

Amazing. Thank you, Michelle. If we can all give her a little round of applause in your Windows. She is so amazing. I can't wait to see it finished. So thank you, everyone. That concludes our day today, unless you want to stick around and ask a question, you are free to go and we will see you next week. Same time, same place.

This transcript of “Pulling Together: A Guide for Curriculum Developers (Session 1, January 12, 2023)” by BCcampus is licensed under a [CC BY 4.0 License](#).