

# Pulling Together

## *Week 1 – Understanding Indigenization*



January 2023

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# REDBONE

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## COME AND GET YOUR LOVE

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<https://youtu.be/bc0KhbjJP98>

# *Agenda for Today*

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1. Acknowledgement of Traditional Territory
2. Welcome and Introductions
3. Who is in the class?
4. What would you like to learn?
5. Overview of Section 1 in Pulling Together
6. Introducing Positionality
7. Creating Land Acknowledgements



# *Schedule for the Course*

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- **Week 1: Thursday, January 12 (pg. 6-14)**
  - Understanding Indigenization
- **Week 2: Thursday, January 19 (pg. 16-25)**
  - Meaningful Integration of Indigenous Epistemologies and Pedagogies
- **Week 3: Thursday, January 26 (pg. 27-35)**
  - Meaningful Integration of Indigenous Epistemologies and Pedagogies
- **Week 4: Thursday, February 2 (pg. 37-45)**
  - Incorporating Diverse Sources of Knowledge
- **Week 5: Thursday, February 9 (pg. 47-56)**
  - Developing Awareness of One's Own Role in Indigenization and Reconciliation
- **Week 6: Thursday, February 16 (pg. 58-65)**
  - Promoting Systemic Change

# *WELCOME!*

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- Tansi (Cree)
- Boozhoo (Ojibway)
- Tanshi (Michif)
- Wotziya (Dene)
- Asujutilli (Inuktituq)
- Aaniin (Oji-Cree)
- Óki (Blackfoot)



## Acknowledgement of Traditional Territory

The University of Alberta is located on Treaty 6 territory, a traditional gathering place for diverse Indigenous peoples including the Cree, Blackfoot, Métis, Nakota Sioux, Iroquois, Dene, Ojibway/Saulteaux/Anishinaabe, Inuit, and many others whose histories, languages, and cultures continue to influence our vibrant community.

ᐱᓄᑦᐸᓂᓴᓂᓴᓂᓴ amiskwacîwâskahikan (Edmonton, AB).



# Acknowledgement of Traditional Territory

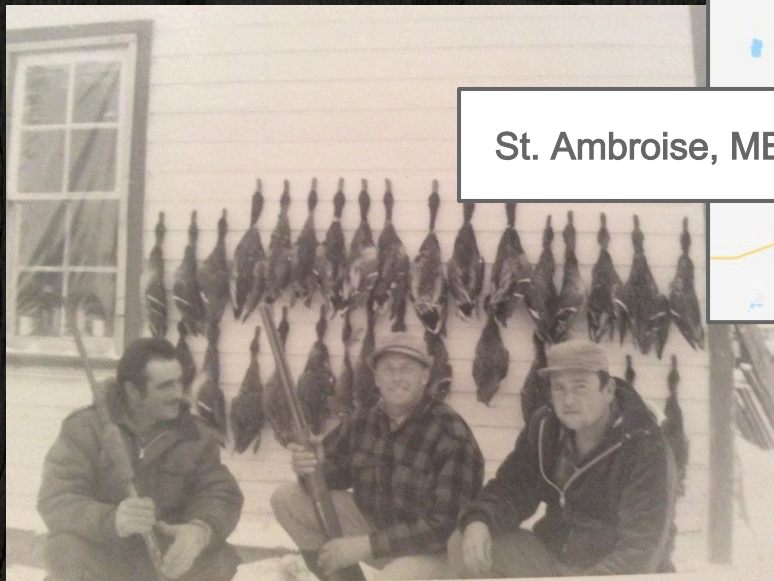
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We acknowledge and respect Lkwungen speaking peoples from Songhees and Esquimalt Nations, on whose lands this guide was created. We also acknowledge the WSÁNEĆ, Scia'new and T'Sou-ke peoples who also have historical relationships with these lands that continue to this day

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# *Tanya Ball*

*Where I come from*



St. Ambroise, MB





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# *Tanya Ball*

*General Awesomeness...*



# Tanya Ball – *Professional History*

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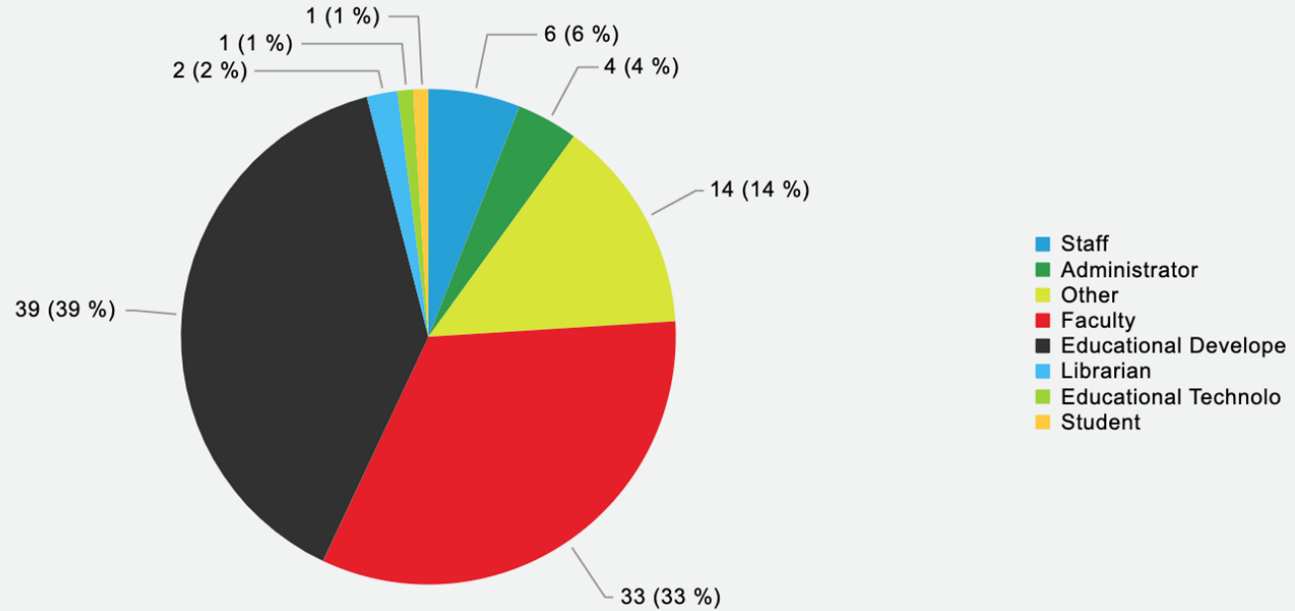
- MA in Spanish and Latin American History
- Completed MLIS program at SLIS at UAlberta
- Sessional Instructor at SLIS
- Book Women Podcast: WGA
- PhD Student in Faculty of Native Studies
- Reader for NNELS
- Instructor at BCampus
- Sessional Instructor at Concordia
- Sessional Instructor in Native Studies at UAlberta



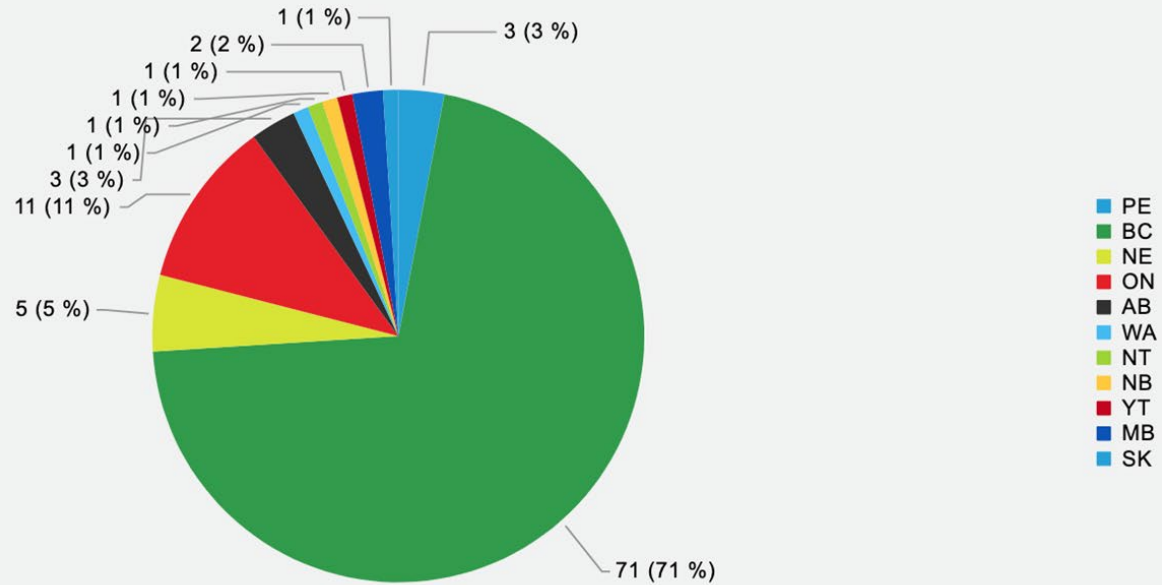
*Who is in this class?*



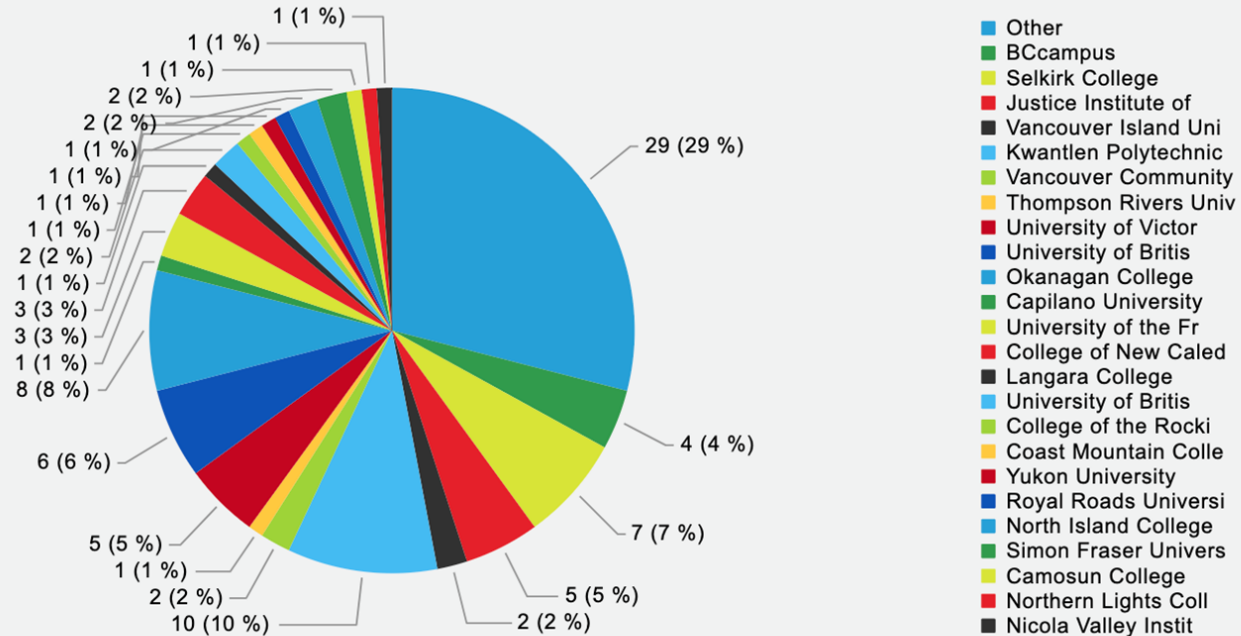
# Role



## Province

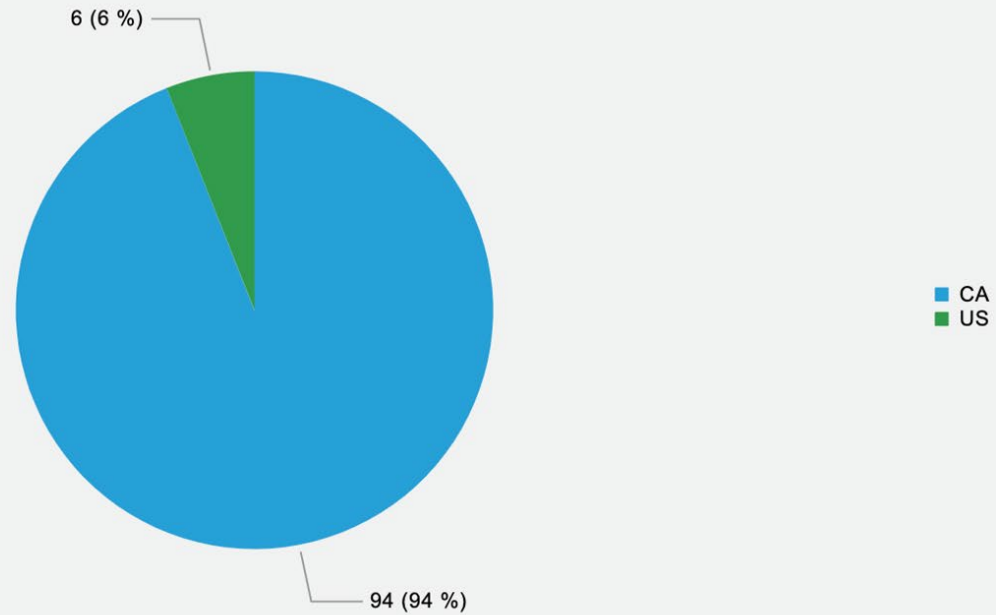


## School/Institution





## Country



*What would you like to  
learn in this course?*

“

*Ideas and impacts of Indigenizing our hairstylist  
and esthetics curriculum”*

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“

*Indigenizing my teaching and classroom practices  
and assisting others to do do for their  
classrooms.”*

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# Any others?

Let's make a waterfall!

# “Indigenization, Decolonization, and Reconciliation”

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*Section 1 of Pulling Together (pp. 6-14)*

# Pedagogy for the course

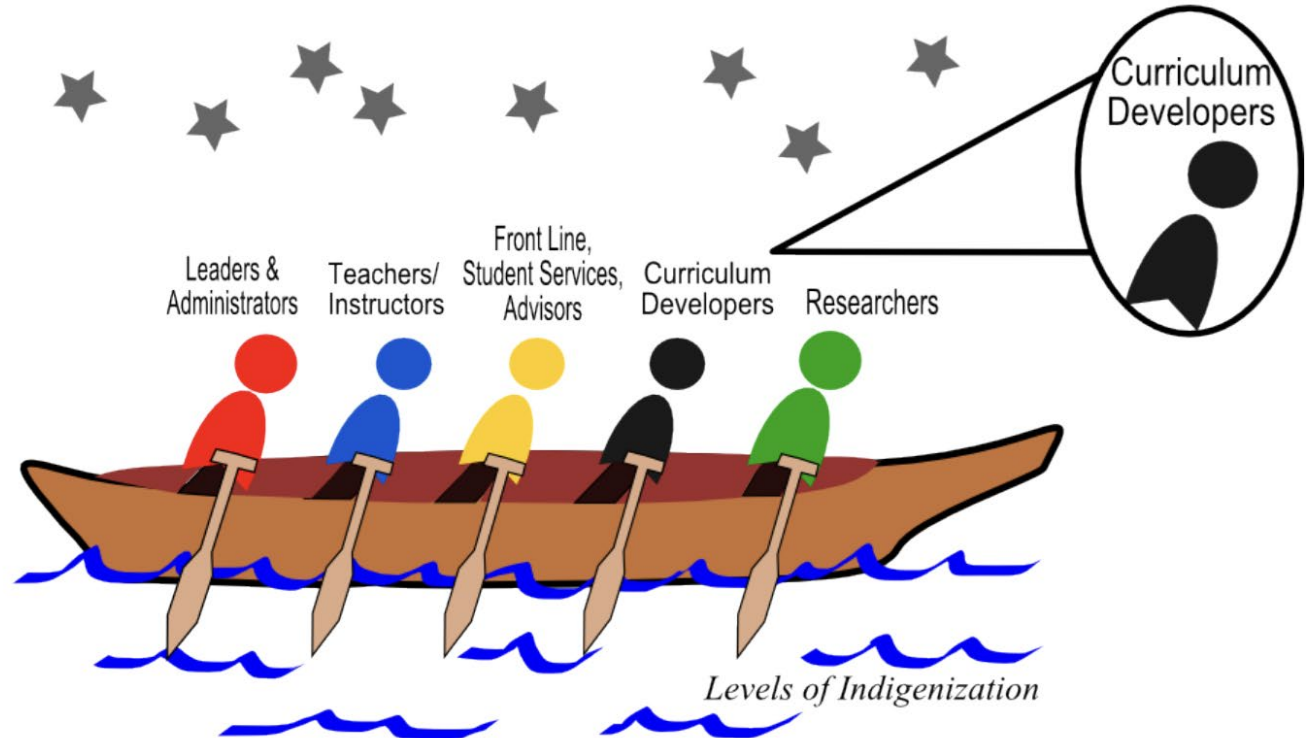


Fig 0.1: Pulling Together: A Canoe Journey



# *Defining Terms*

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## Indigenization

- A process of naturalizing Indigenous knowledge systems and making them evident to transform spaces, places, and hearts
- Weaving or braiding together two distinct knowledge systems
- A deliberate coming together of these two ways of knowing.

## Decolonization

- the process of deconstructing colonial ideologies of the superiority and privilege of Western thought and approaches
- For non-Indigenous folks: examining your beliefs about Indigenous Peoples by learning about yourself in relationship to place

# *Truth and Reconciliation*

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- Cannot forget about the Truth part
- About addressing past wrongs done to Indigenous Peoples, making amends, and improving relationships between Indigenous and non-Indigenous people to create a better future
- Work to ameliorate a damaged relationship
- Fixing a relationships between multiple groups of people and between many generations over hundreds of years.
- The process is different for Indigenous and non-Indigenous peoples

**Why do we need to  
Indigenize?**

# *Importance of Reconciliation*

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- Academia privileges settler colonial ideologies
- Exclusion and misrepresentation of Indigenous peoples
  - This is one of the strongest tools for assimilation.
- Counters the impacts of colonization by upending a system of thinking that has typically discounted Indigenous knowledge and history
- Etuaptmumk, the approach of two-eyed seeing
  - provides all students with support systems to move toward a decolonized academy



# *Indigenization is NOT multiculturalism*

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“Why are we not including other ethnic groups if Canada is a culturally diverse country?”

- Indigenization does not require abandoning multiculturalism; both can be practiced side-by-side
- While multiculturalism as a law and as policy also recognizes Indigenous Peoples, it does not address the social injustices and racist policies to which Indigenous Peoples have been subjected. The history and current situation of Indigenous Peoples in Canada differs in significant ways from immigrants and minority settlers. These differences must be acknowledged to form respectful relationships.

## ***BUT Most of All...***

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- We all live on Indigenous lands, many of which were never ceded but were stolen by settler governments. Those of us who are settlers are considered to be visitors in the lands of Indigenous Peoples. Out of respect, we must come to know, understand, and value Indigenous culture. This means learning about local cultures, languages, and protocols.

**“Wait a second. Who are  
you anyways?”**

Robert Innes, 2009

# *Insider Benefits*

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- Insider: bringing research “home”
- Challenge research conducted by outsiders, which ignores insider perspectives
- Ability to gather information that outsiders cannot
- Deeper insight into complex matters
- Others?

**The ancestors:  
“Shiyazhi, that’s your  
cousin.”**





# *Insider Challenges*

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- Close relationship with research group can lead to bias
- Difficulty distancing oneself from the subject matter
- Only outsiders possess objectivity and emotional distance
- Being a community member does not guarantee insider status
- Physical appearance as a barrier to gain insider status
- Others?

# *Working as an Outsider – Suggestions*

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- Obtain approval of Chief and Council for the research
  - Attend council meetings and present research proposal
  - **NOTE:** gaining approval of the chief and council does not automatically give trust with participants
- Nurture relationships with Elders
  - Offer proper protocol
- Once you have approval of some community members... start to snowball

# *Positionality*

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- Position yourself: "What a second, Who are you anyways? Where're you from?" (pg. 455)
  - Knowing yourself in relation to Indigenous peoples
- Consider these questions:
  - *Where is your family from?*
  - *What community do you belong to?*
  - *Who are you accountable to?*
  - *What are your motivations?*



## *Example: Rob Innes*

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I am a Plains Cree member of 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.<sup>2</sup> 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 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 of contemporary kinship relations, but my outsider status as a researcher meant that I still had to negotiate with the participants to gain their trust.



*Now...*

*Let's  
PRACTICE!*

# Land Acknowledgements

Centre for Teaching and Learning (UAlberta)

# *Why should I care?*

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- Purpose: to recognize the long history of Indigenous Peoples in what is now known as Canada
- We are all treaty people
  - We all have responsibilities in relationship to the people and the Land
- Reinforces our relationship with the Land.
  - Land is EVERYTHING!
- Relational accountability
  - Relationships are build upon reciprocity: Giving more than taking

# *Making Your Own Acknowledgement: TIPS*

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- Make it relevant: Tie your acknowledgement to the reason you gathered
- Research and engage with the histories and Indigenous peoples of the places you live and visit
- Ask yourself:
  - What does it mean to live, work, play, etc. in Treaty 6 Territory?
  - What does it mean to live, work, play, etc. in Métis Region 4?
  - What are your intergenerational connections?



# *Making Your Own Acknowledgement: TIPS*

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- Ask yourself:
  - Why is it important to honor the gifts of the Land?
    - What are the gifts? What is my responsibility here?
    - How do I be a good relative to the Land?
  - What is my own story in relation to Indigenous peoples, and the place in which I am giving the Land acknowledgement?
  - How is my work positively impacting the lives of Indigenous Peoples?
- Commit to authenticity - this is not a performance

*Now...*

*Let's  
PRACTICE!*

*See you  
next week!*

**Week 2: Thursday, January 19 (pg. 16-25)**

Meaningful Integration of Indigenous  
Epistemologies and Pedagogies