

Transcript for Pulling Together: A Guide for Curriculum Developers, Session 6

Session Title: Promoting Systemic Change

BCcampus webinar hosted February 16, 2023

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TANYA BALL:

So we're officially recording. There we go. Can we get the next slide, please Paula. We'll get our song going and allow everyone to settle in with their coffees and get ready to start up the day.

[♪ "ELECTRIC POW WOW DRUM" BY A TRIBE CALLED RED PLAYS ♪♪]

https://www.youtube.com/watch?v=cj3U0z64_m4

TANYA:

Amazing. There's nothing like A Tribe Called Red to get you pumped up and ready to go, hey? A Tribe Called Red, they do electric powwow music, which obviously I love it. It's awesome. They're now called Halluci Nation and they have a lot of great music there as well. So check them out. Check them out. So for today, we have our special guest, Michelle. She's going to be joining us today and talking and doing a little bit of graphic recording. Michelle, can I get you to re-introduce yourself to everybody?

MICHELLE BUCHHOLZ:

Thanks, Tanya. Hi everyone. My voice is a little bit off, just recovering from a cold. Hopefully you hear me, okay. Yeah. My name is Michelle. Buchholz. My little company is called Cassyex Consulting. I'm Wet'suwet'en and Gitxan and I live on Coast Salish territory, Musqueam, Squamish Tsleil-Waututh lands. And I've been here, lived here as an uninvited guest for about 10 years now. And my own territories are in Northern B.C. Wet'suwet'en lands. And I'll be graphic recording today, which is using a little bit of imagery and text to tell a story of what happened today. So I call this a witnessing. Similarly to how in my home territories in Wet'suwet'en territory we have, what we call feast halls. They're called potlatch halls as well. But traditionally we say feast hall where we would hire witnesses to save that work had been done. That business has been done because we're an oral community like many others. So I'm looking forward to sharing the image at the end of the time together. Thanks everyone. Sne kal yëgh.

TANYA:

Thank you, Michelle, Marsee. So she's going to be sharing with us at the end of our session today, which I'm really excited about. So what are we doing today? Number one, we'll do our check-in as usual. Then we're going to jump into the last couple of chapters that were in the book that's talking about privilege, oppression, bias, all that fun stuff today. After we do that,

we'll have a little bit of time to discuss with each other if we have any other questions that you've been thinking about that haven't been addressed in these six weeks. We can talk about that at that time. Then we'll open it up for any other final comments. Talk about the graphing recording. And we've been trying to do these pet happenings and show the pets for a couple of weeks. So we've got them. Gabrielle did a really good job of gathering all of our images together. So at the end of everything we'll leave on a happy note, which is with our fur babies and what other babies we've got going on today.

So next slide, please. Last week, I know it's kind of fun watching this slide get smaller and smaller each week. So this week we are looking at the book and pages 58 to 65. That's the last section. It's all about promoting systemic change. Next slide, please.

Alright, so this is left over from a couple of weeks back. But I wanted to keep these in the slides because I think they're really important. Because a lot of you are educators. And you're going to be creating your own curriculums and your own different reading lists and things like that. So in the library world, we call this collection development. So basically, it is all about having a really good collection of sources for whatever it is that you're going to be teaching. In the next couple of slides, I'll give you some tips and tricks on how to find a really good resource, because we all know that there's some bad ones out there. So Indigenous literatures, whenever I talk about Indigenous literatures, I talk about in the plural. Because literatures, just like all of us, we have that pan Indigenous stereotype, right, that we're all one and the same. But Indigenous literature is very diverse, as diverse as we are. So we always want to include the S on the end of literatures. Also thinking about the subcategories within the library world, we'd like to put Indigenous literatures within a subgroup of Canadian literature. And oftentimes, Indigenous literatures get lumped into that category. So this is just a reminder that Indigenous literatures are their own thing. They're their own category, and they have existed since time immemorial, so long before it Can Lit never existed, right? So what does Indigenous literatures look like? Essentially what they do is they frame our experiences, our Indigenous histories, our experiences with colonization, our contemporary realities that is a legacy of colonization, but it also focuses in on our ways of knowing and our ways of being. It's really encapsulating our culture. So Indigenous literatures, we have all different sorts of genres. We write in horror, we write in drama. We do all sorts of different things. So this is just a general reminder of the diversity of Indigenous peoples. So the audience, though within Indigenous literatures is the more that you get involved in this, in collection development or gaining resources for your classes and things, you'll realize that the Indigenous authors tend to have a different purpose than non-Indigenous authors. They even write it exactly really into their acknowledgement pieces if they have an acknowledgment chapter. What they say is that it's supposed to. What we're doing is we're working for our community and we are showing our representation because representation matters, right? So our realities are going to be a little bit different than somebody writing about an Indigenous character when they have no connections to community. So Indigenous literatures is what we see them as, as an extension of our traditional stories are old traditions, right? So they are an extension of our sacred stories. Next slide, please.

There we go. So how do you evaluate a good resource? So a lot of this is going to be based on your intuition. Nine times out of ten your intuition is right, and that's actually a really valued form of knowledge within our worldviews. A good resource is going to show things like relationality. They're going to show our relationships as being dynamic and interconnected and this is inclusive of First Nations Métis, and Inuit. Like we all have a general understanding that there's a balance among things, animate and inanimate, and that we have a relationship and a responsibility to have good relations with everyone and everything. Honestly and everything it has spirit imbued within it, right? So relationality tends to be a very big topic within our resources. They also talk about language, cultural identity, and voice. So these are a really big sense of our identity. It creates our belonging as a people. So our cultural identity, typically you want to look at the roles of women, men, and children, and those who identify as non-binary because they are a part of our community as well. Everyone has a role, and each role is very sacred. So these are going to incorporate our beliefs and the way that we talk about things. Sorry. There's a sound and they're fixing our dryer. Next slide, please.

It's also going to experience, is going to include Indigenous experiences, right? And it's going to be our holistic perspective of the world. So we like to think of our whole self and incorporate our whole self in our teaching and also our learning. So that includes our spiritual side, our emotional side, our physical side, and also our mental side. Oftentimes within academia, we get stuck in that mental side. But really it's a holistic approach to learning because this stuff is really important and you gotta be vulnerable and have an open heart to be able to approach it, right? It's also going to look at ancestors, time, and place. So our concept of time is a lot different. It's not linear, it's not that line of point A to point B. Oftentimes it's cyclical. So you'll see in some books that you'll start in chapter one and you'll also end in chapter one. And that's totally normal because you're going to revisit things with a whole new perspective. And that's a really good experience. So I also connected a... I put a link here at the bottom. So this will be a toolkit for you if you have any questions. Otherwise, there is a really good blog out there. Her name, her name is Debbie Reese. So Debbie Reese is a really great resource. She has a website and a blog, and it's all about her evaluation of Indigenous literatures. So she'll take different books, picture books, she'll take comic books and she'll evaluate them and honestly give them a thumbs up or a thumbs down. I find it's a really great resource if I'm having questions. And I'll just pop the book into her blog and chances are she'll write about it. So that's also a really great resource for you. Next slide, please.

Alright. So this guy, his name is Daniel Heath Justice. He is a really, really great resource as well. He wrote a book that's called *Why Indigenous Literatures Matter*. And I think it's really important to bring up every time you're thinking about sources or thinking about teaching curriculum. Because ultimately what it comes down to is this next slide here. Next slide.

Why do Indigenous literatures matter? And the ultimate answer is, next slide is: because we matter. Like we are Indigenous peoples, we have our own histories, our own cultures, our own identities, and we are valid in our diversity. So it's really important to keep these in mind when

you're gathering resources. It's actually a responsibility that you're taking on and you have to be accountable to our communities, right? And part of that is knowing and understanding that yes, we are humans too. We make mistakes and we also deserve respect and to show our cultures with dignity, right? So next slide, please.

Alright. So we're going to venture off into the anti-oppression theory. And that was talked about in our last week's chapter. But I still wanted to bring it up because I think it's really important to talk about. Next slide, please.

Let's talk about oppression. So what oppression is, and this is how the book defines it, is an exploitation based on perceived difference of a group of people who share a social category. It is, it's based on power essentially. And this is power based on things like race, class, and gender, sexuality. These are all colonial constructs so it's oppression. It's based on power and power based on a Western worldview and a Western way of knowing. Remember Angie was saying race is a social or is a scientific construct that was invented, right? So we're being measured on categories that don't fit within our worldviews. Next slide, please.

So here's some characteristics of oppression. It comes down, or the book at least, it comes down to three different types. There's the systemic oppression. And what this is, is the society, really. These are policies, government policies, structures, structural things that have been really embedded within our society that are really hard to get out. Things like, I can't think of an example off the top of my head, but even things like language or assimilation policies that are still relevant and we're still dealing with today. There's also a power imbalance where there's a dominant, more powerful group, and then there's a less powerful group, those underrepresented groups. It's not just Indigenous peoples in this group. It can be any underrepresented group. So there's always going to be that power balance at play. The Indian Act, yes, the Indian act as a very, very systemic thing that honestly we still, we're still dealing with this stuff. So it's interesting to say... some people say you've just got to get over it. But really trauma, how intergenerational trauma works is it takes at least seven generations to get through trauma. And it takes a lot of work and a lot of healing on each individual in that chain, right? It takes a long time. There's also denial, right? So this is when that powerful group or that group that's within power denies that there's even problems. And this is the head in the sand type of oppression, right? So they're not willing to accept that things aren't right. Next slide.

So there's different forms. There is personal, cultural, and structural. A lot of them are really based on the previous slide, but personal, these are thoughts, behaviours, actions that constitute a negative judgment or treatment on oppressed groups. So an underrepresented group. So these personal things can be also deeply embedded. It's hard, sometimes it's hard to even tell within yourself. There's also cultural oppression. These are societal values that are really embedded in the norms of our society. So things like patriarchy. Patriarchal society where men, especially men with whiteness. And I'm talking about whiteness as a theoretical concept here. Whiteness seems to be in our mainstream society, something that's uplifted, right? So structural, again, this is the structure. These are the systems that are at play that have

manifested in institutions. So things like within academia that have prevented us from approaching things from Indigenous perspectives. So one example would be in academia, typically at the 100 level, you are, you have to do an exam, right? And exams aren't really within our worldview. So these things are always at friction. So it's an important thing to recognize that friction so that we can start making some serious changes. Next slide, please.

Alright. So really what it comes down to is bias. And every single person in this world has bias. I like to tell people that neutrality is a myth because human beings aren't neutral. And human beings aren't neutral. Therefore, our research isn't going to be neutral. Our curriculum isn't going to be neutral. All of these things that we're trying to unlearn. What bias is, it's a prejudice in favour of or against one thing, person, or group compared to another. That is considered to be unfair. Biases can be held by individuals, groups, institutions just like that previous slide, right? There can be positive and negative consequences to these biases. Biases are really important when you're working with Indigenous communities. And this goes back to that very first week when we were talking about positionality and locating yourself, right? So locating yourself and positionality is also another way of affirming and locating your biases, right? So biases are really important in these larger institutions as well because it affects hiring, it affects mentoring, it affects management, it affects how our courses look like, right? So it does affect quite, quite a lot. Next slide please.

But it's important to note that there are two major forms of bias. There's conscious-level bias. So conscious bias, which is explicit. So this is the bias that you are actually aware of, that you know that you have a bias, right? So no problem, Kāshā. You're welcome for Debbie Reese, she's amazing. But bias, so conscious bias, these are the biases that we are fully aware of. So my bias, I identify as a woman. So my experience living within a patriarchal system is going to be very different and I'm very conscious of that. But there's things that are unconscious, right? So these are implicit biases. So what happens in our society is unconscious biases develop. They develop at an early age from when you were a child. And it goes into your middle-hood and it goes into your adulthood depending on what it is that you're learning in the environment that you're growing up in, right? So unconscious bias, it affects the real world. It really does because individuals are people who make up systems. And the systems can also create systemic oppression, right? So unconscious biases, they're malleable and you can minimize your unconscious bias. But it is very, very difficult because it's unconscious. It's things that are really, really ingrained in your culture since childhood. So it takes a lot of unlearning. Next slide.

This is why I gave you some strategies. So individual strategies. There is actually a self-awareness test out there where you can see where your biases lie. Actually, if you click on the link, you can actually choose different categories to see your biases based on gender, based on Indigenous people, based on race, based on class, anything along those lines. And I have taken these tests and I've taken these tests with Indigenous peoples in mind. And even I... I am Indigenous and I also have biases, and I also have unconscious biases about Indigenous peoples because of the society that we grew up in. So it's really important to take your ego out of it and try and take some of these tests and it might actually be surprising to you. So also for individual

strategies is understanding the concept of bias and understanding that some of these things might be unconscious. And these unconscious biases are not any... It's not anyone's fault and we're not looking for blame or anything like that, but it's more of a responsibility. So another individual strategy is have discussions with other people in formal and informal settings about your biases. But of course, ask consent before you have these kinds of conversations, right? So a lot of times we'll see Indigenous folks. They are being asked to be a part of these conversations whether they want to or not. So it's really important to ask consent in terms of your formal and informal settings and who's able and willing to talk about this because it does take a lot of emotional labour to do these things. For institutions. For those of you who are working within larger institutions, you can take other steps as well. So you can develop things like different protocols when it comes to hiring, when it comes to evaluation, when it comes to promotion. And I didn't include this, but also retention is important too. Like how are you keeping people in these positions, right? So developing a standardized criteria can actually help to minimize the impact of individual bias, right? So things like structured interviews can be really helpful. But also providing workshops and making sure that people have these kinds of opportunities to learn. And your professional development is looking at these kinds of biases as well. Next slide, please.

Alright, so being an ally. So many of you, some of you are Indigenous and some of you are non-Indigenous, but you can be an ally no matter who you are. You can be an ally to everyone. So being an ally is somebody who is from a privileged group and they understand how oppression works and recognize that there might be struggles or there might be people experiencing oppression, right? So an ally is somebody who, number one, an ally doesn't put their own needs or interests or goals ahead of the people that they're working with. They have self-awareness of their own identity, privilege and role in changing oppression. And they're engaged in continual learning and reflection. So an ally does all of these things. And what that does is it actually relieves pressure off of the Indigenous community because a lot of times we have people coming into community and they don't have any experience. And then we have to train them and bring them up to the level where we believe they should be, right? So that's again, a lot of emotional labour. So being an ally is taking on some of that work on your own. Next slide, please.

So privilege, being an ally is first of all, recognizing your privilege. So privilege, bias, and intersectionality. These are all really related concepts, right? So intersectionality is the intersections of identity and your privilege and how you express yourself in the world. Privilege, what it is, is it's an advantage that only one person or group of people have because of their position within society. Next slide, please.

So this is a really cool image. I've seen a lot of different images about privileges before, but I really liked this one. So the first step is really recognizing yourself in these, in this privilege wheel, right. So if you look at it, the centre, and the centre is getting increased privilege, right? So on the outskirts, outside of the circle, there's different categories. So categories like skin colour, disability, body size, whether you're a caregiver and your educational level, your

citizenship, caring duties, funding, or resources. And the closer that you get into this circle, the more privilege that you have. So for me and how I fit into the world, there are certain areas that I have more privilege than in others. So, for example, I am the first person actually in my community to have post-secondary education, let alone the first person in my community to have a PhD, right? So because of my privilege in that area, what I do is I am helping out my community by lending my knowledge out to help everybody. So oftentimes I get family members sending me things like letters that they want me to look over or stories that they're writing down and they ask me to help them out. So that's how I use some of my privilege to help my community. So really it's all about how do you see yourself in this wheel and how can you promote change? Next slide, please.

I've also seen, so I've seen a lot of activities that have to do with privilege. And one of these activities is called a privilege walk. So some of you might know this or recognize this, but if you go on YouTube and you type in privilege walks, you'll be able to find one. But essentially the exercise is that they have everybody lined up and then they ask certain questions. And if you have privilege in that area, you take a step forward. And at the end there's a race to see who can get to the end first. So these exercises are important. However, how you portray them is important as well. Make sure these exercises are private, So we don't want to perpetuate any further violence. So doing things like privilege walks, what it actually does is it further marginalizes people that are on the margins already. So imagine yourself in a race and you have... You're at the very start of the line and you see someone at the finishing line, that's a really triggering event. And we don't need to have anything like that. So just make sure that if you do activities around a privilege wheel, make sure that they're private and that people can have time to self-reflect. And they have the opportunity to decide what they're wanting to share and what they're not wanting to share. Next slide, please.

So the point of doing exercises like this, because there is a point and I do see a value in these types of exercises. Next slide, please.

Really what it does is it helps us to understand our position within mainstream society. So they can help us be aware of our strengths within chosen, well, I'm a librarian, so I say library fields, but it can be any field, which is basically a microcosm of society. So whatever academic world that you are in, whether you are coming in from hair and aesthetics or if you're coming in from the sciences, what you're going to experience is a microcosm of society, except it's going to be more intensified because there's less of you, right? So once we're aware of our privilege, we can start viewing our privilege as opportunities, right? So opportunities to stand up and speak for those who don't have those same advantages. Next slide, please.

So this is the ultimate question for anyone who is in an educating role because we're all going to be working with Indigenous peoples. Whether we are in an education role or not. I think it's really important to think about this question: What can we do to create a safe space for Indigenous peoples? And this is in whatever role that you have. So what I'm going to ask, I think this is a really good question for breakout rooms and to give you all an opportunity to do some

brainstorming. So Paula, if I can get you to break people up into groups of maybe five, and we'll give people about 15 minutes to have a conversation about this question. And if possible, if we can have the privilege wheel up so that people can have a reference to look at. There we go. Yes, yes, yes. All right. So we'll see you all in 15 minutes.

All right. So we've all had a chance to discuss some things. Let's go room by room. I'm hoping you all elected someone to report back to the big group. So let's start with room 1. Is there someone in room 1 that's able to sum up the main points of their discussion?

PARTICIPANT:

I think I was but Daniel, we were room 1, why don't you go ahead?

DANIEL:

I always forget the room number. Are we room 1?

TANYA:

Here, let me see. Yes, you are. It's with Daniel. Yup Marla. That's when Yep.

DANIEL:

Okay. Cool. Awesome. Well, we had a great discussion. Hi everyone. My name is Dan. I'm an instructor at the Justice Institute of B.C. You see coming, joining you today from Ts'elxwéyeqw, which is also known as Chilliwack, B.C. and the beautiful area of the Sto:lo. First Nations territories. Really excited to report back some great discussion there, Tanya, Thanks again for mixing up the groups and we had great representation from around B.C. as well four different post-secondary institutions. So we just discussed, we got to a point of discussing is Indigenization and decolonization practices from the post-secondary level. If I understood your question correctly, It was like, is it just individually motivated by each institution or is there may be like an overarching directive, I guess you could say from a governing body. Did I understand that question, Craig? Because I thought was quite interesting and worth discussing.

CRAIG:

What I was at. It has occurred to me through this training and other trainings that the work that's being done seems to be by dedicated individuals. And that's great. And as somebody who's accountable for trying to develop programs, to train employees and faculty and whatnot, I was curious if there were, if anyone in my group and indeed the larger group has any ideas around sort of concrete institution or maybe even faculty-wide initiatives that have been adopted and successful with maybe some, some metrics behind it, so that I can make that argument at my institution.

KĀSHĀ:

So we didn't actually get to discuss that. But I think what I heard in our session was just a sharing of people's experience. And I think it's important. And I made that point that we begin with ourselves and locate ourselves on that wheel and go from there. And even at an

institutional level, the work that I do, I'm working very hard with people at this college to decolonize our system. And we already have a First Nations council that has been in place for 25 years. While actually longer than that but because of COVID, we just celebrated 25. But I think it's 27 years or 28, but yeah. So and also we're working on our education council. We've done a lot of work that way. So what we're doing is working on those institutional pieces so that Indigenization can happen. And so that Indigenous peoples can actually get on with their reclamation work. And because today we're talking about allies, that is so important to the whole process. But as we walk into our classrooms or whatever it is, we bring our whole self. And so the more we know about ourselves and our background and where we are within that wheel. And I mentioned Tatalia, who does great work with Decolonization First. I mentioned her as well. So yeah, so I think eventually Coast Mountain College will share out what the work that we've been doing. And if you want to get in touch with me, because that would help me sort of like plan for, in a sense, taking it on the road. Because I hear quite a bit that work that we've done is not being done at other institutions. And so I don't know how true that is, but, you know, so yeah. But, you know, it's just Kāshā at Coast Mountain College. Drop me an email and let me know those sorts of questions that you have.

TANYA:

Kāshā, can you put your email in the chat?

KĀSHĀ:

Oh, good idea. Well, I shall do that. Because it's our way to share, right and to give back and that reciprocity. Kinda like not keep it for ourselves.

TANYA:

Absolutely Kāshā, you bring up something that's really important is that collaborative aspect, right? Because that's really ingrained in absolutely everything that we do, which is why sharing is so important because some places have more freedom and other places don't. But it's that sharing of ideas that really gets things going. I love that. Was there anything else that you all want? And Kāshā's got her email if you wanted to ask her more questions about the program she's doing at her college. Is there any more comments from the group 1 that you'd like to share? All right. How about group 2? So breakout room . That was Jessica, Karen, Sarah, and Anne-Marie. Someone able to jump in and share your discussion with the larger group?

SARAH:

I can try and do my best. I think we spent some time talking about yeah, just Indigenous spaces in general and kinda had a switcheroo moment where we were, I was speaking about at Kwantlen Polytechnic University, we have a dedicated space on one of our campuses called the Gathering Space. And then we started talking about imagine if we flip that on its head and was just like, well actually all of the spaces, Indigenous space and we're the guests and imagine what would that look like. How would that change the conversation? And then with projects that we have moving forward about use of space. What does a decolonized approach to that look like? I certainly didn't have any answers. And then the comment was made, of course, that

those conversations should be in consultation with Indigenous people. And also that the student perspective should be, should be sought out. That the student perspective will be different than perhaps Elders in our community or other people that, Indigenous people that we consult with, which was an important reminder for me personally who's trying to pull people together in the Faculty of Health, and it was just like, Oh, we don't have a student. We don't have any students at the table. Everything we do is for them and about them and yet we do it in a bubble. So I hope I captured our group's thoughts well enough. That's awesome.

TANYA:

Sarah, I call it serving my student masters. I really like to make that joke. I love working with students and you're right, the students, they are the experts in how they learn. And there's a lot of neurodivergent students coming to academia, right? So we need to make space for all of the different types of brains that come in. Is there anyone else that wanted to add to what Sarah was saying from group 2 breakout room? All right. Let's move on to breakout room 3. So that's Nisha and Valerie, Cheryl, Kara, and Heiko. I think. Someone willing to jump in?

PARTICIPANT:

Yeah. Thanks, Tanya. I'll jump in with this. Reiterating what's been said already. A big thing is just being able to work together. But starting with working together, it's starting at an individual level, then bringing that to the group and then to the organization and incorporating the community into that. And a part that comes from that is making sure that we have some patience because this is taking some time to build these relationships and to make sure that these relationships are reciprocal in a way that it's not just a one-sided relationship, that one, you know, that the organization, the school is benefiting from it, from having enrollment per se and more student numbers. So it looks good on a spreadsheet as opposed to what is the benefit to the whole community. Valerie brought up something, which I just wanted to share with the whole group, which just really was my big learning a-ha moments today of when, a lot of times when we're talking about our organizations, we always, at the end we say, oh, we still have a lot of work to do. Regardless of what we've done so far, we still have a lot of work to do and that we should start to eliminate that from, try to eliminate that from our talking and not looking at it as negating everything that we've done so far, but celebrating every step that we make, regardless of how large or little that step is. And as we encounter challenges with building these relationships, to create this space, to build these, to build a stronger community. Sorry, I just lost my train of thought there. That we should celebrate those specific moments and use them as learning. And so everything is learning, even if it's a challenge, we can reframe that in our mind to use that as a learning experience as opposed to, you know, we're up against another wall and institutional or systemic wall, which everybody here is. We're all in the same, the same overall system of that education system. And how do we start to break through and break through and break down those walls.

TANYA:

Yeah, that's such a good reminder. I think that's really important because a lot of us, especially when we're coming in and representing a community that might not be our own, there's a lot

of anxiety around that. And I think that's really important that you guys are all bringing it up in your conversations. So in our community we have, we call them monsters, right? But it's things like the rougarou and the rougarou rule is, it's actually a person that actually has a lot of anxieties, right? And they end up removing themselves from the community. So they almost turned into a werewolf. That's how we view these things. So that's a really good way. That's good medicine and that's good healing medicine leaving on a positive note because it's so easy for us to go into those big, deep holes and hard for us to get out. So celebrating everything that we've accomplished is so important. Yes. Us Métis we're the boisterous party people, so yeah, bring it on. We love to celebrate. Any excuse. Yes, please. Great ideas. Anything else that you'd like to mention in the group? All right. Let's move on to group 4. That's Linda, Sylvia, Yuni, and Charlene. Anyone wanting to jump in and add something to the conversation?

PARTICIPANT:

I can start. Sure. One of the things that we thought maybe we would, could do to make space for Indigenous peoples is to actually include them specifically on this wheel. So if by including Indigenous worldviews, Western worldviews, other, other perspectives, and so literally make space. So that was one of the things we talked about.

TANYA:

Yes, I love it. Nice inclusion Charlene. Anyone else wanting to add? I love it. Okay. Room 5, Jamie, Jessica, Tyler, and Viji. Anyone from group 5 that's wanting to share their discussion?

TYLER:

Okay. I guess I'll go. Hi everyone. I'm Tyler calling you from the traditional territories of the Sinixt peoples in Castlegar, B.C. Selkirk College. I just want to say thank you Tanya, for the past five weeks, six weeks now. It's been very informative. Thank you. Our group really focused on the left side of the circle in terms of the education quadrant. Because we're all educators. And I think it was, it was Jessica brought up the point about increasing accessibility for our Indigenous students going into post-secondary in particular by breaking down kind of decolonizing, I suppose, the entry requirements, that traditional entry requirements for students to get into post-secondary education. So I have to give credit to Jessica for bringing that up.

TANYA:

Thanks, Tyler. Yes, absolutely. If you need or would like a university I know the U of A, they have, it's called a transition year program. And a lot of other institutions have programs that are like this. So these are for Indigenous peoples that are coming in off of reserve or who are just starting out in their post-secondary. It's a year of open studies to prepare and work with the student on introducing them to academia. Because of, sometimes there's a lot of culture shock when you're coming from a small town and then you're at university and it's very depersonalized. So I think it's really important that you brought that up. So thank you. Thank you. Alright. I'm going to move on to group 6. Is there anyone from group 6 that would like to add to the conversation? Deidre, Joanne, and Joelle. No one's feeling brave, That's okay. So

maybe for the last one, I will ask groups. If there's anyone from group 6, 7, or 8 that would like to share, jump on in. Now is the time.

LISA:

I don't know that our group, we had a lot of those same conversations. I'm Lisa. I'm here today on Tsawout, which is north Pender Island, the territory of W̱SÁNEĆ. And I am, I think we talked a lot about relationships and the importance of relationships and on the different levels. So you had mentioned, somebody had mentioned in here about the individual level and listening and things of that nature that can be done on a one-to-one basis with students. And then at the systems level. Obviously there's a lot of frustration there and we share that with some of the folks who have already shared. But sort of bending the system where we can and providing outdoor spaces and changing the structure of how teaching is delivered. Working in consultation, of course, but then not overwhelming people in consultant positions, which can easily happen. And just recognizing that there is no such thing as a safe space, that they're safer spaces and brave spaces. And so I think, yes, I think we captured a lot of the same discussions, but that's what I thought I would share.

TANYA:

Thank you so much, Lisa. Go ahead, Joanne.

JOANNE:

I'm back. I'm sorry. I had a student at the door, so I had to leave for a minute and I wasn't too sure if anybody had spoken from group 6. We started off looking at the wheel of privilege and there was a couple of things that were noted that were missing on the wheel until we had a brief conversation first about who created this wheel. Was it an Indigenous person? I'm going to think not. I think there's many areas that this could be expanded and recreated to be more inclusive. Yeah. So then we moved on to a lot of what the discussion that I have heard, awesome discussion about how we are all working towards being inclusive and working with Indigenous people. And Chantel was really kind of put in the chat that we have a program at the college that is. And that's exactly what we're trying to do. And I think the piece that I'd just like to talk about is after students have the ability to listen to Elders and Knowledge Holders share their stories, they go away for a reflection time. And then about three weeks to a month later, we invite all of the students that were able to be part of these presentations and all of the Elders and Knowledge Holders together, and we hold a reciprocity tea so that we have a closure for everybody where the conversation is then just between students and the presenters, the Elders and Knowledge Holders. And we have found that has been really successful. And giving the students that time to reflect on what they heard and then come back with their questions or comments or just to thank the Elders and Knowledge Holders for what they shared. We have found that it's really been really rewarding for everybody, for everybody that's been involved. And we've been doing this now for a couple of years. Yeah. Anyway, I just wanted to share that.

TANYA:

That sounds amazing, Joanne. Thank you so much for sharing. That all sounds wonderful. And also, you said it's in the chat as well, the program that you have so people can access it.

JOANNE:

Yeah, I can put my email in the chat as well so people can connect directly with me and I can send them information.

TANYA:

Thank you. Joanne. Marla, did you want to add something? MARLA: Yeah. I just wanted to add I think there's that space where we have like was saying about these larger, larger pieces of where we make space physically. But I'm also thinking about what knowledge is privileged. And something that I brought up in my group is I'm really working in the realm of like de-weaponizing grades. And de-weaponizing the way that we think about what a paper is supposed to look like and being able to recognize what two-eyed seeing looks like in an academic paper, right? So just really shifting that perspective when you're coming into a paper and what you're looking for a project and being able to pull out that information in a way that really honours the knowledge that the student is bringing and giving them yeah. Giving them kudos where kudos is due.

TANYA:

Absolutely. Marla, thank you for adding that. Alright. Paula, can I get you to jump back to the slides, please?

There we go. Okay, so a lot of you have amazing programs that are already in your institutions that we've talked a little bit about. But if you don't have any ideas, There's actually a really great resource that I linked on there. Paula, can you click on the link? It's actually a PDF. And I really like this document because it goes through things that you can do from a structural level. And it talks about structural change, which is actually pretty rare for a document to have this kind of stuff, which I thought was super duper useful. So if you scroll down, what it does, it was made from the University of Regina, but they have different ways. So for deans, different ways for the dean to step in, different ways for assistants to the deans to step up. And then there's faculty. So it goes through all of the different levels of academia and it gives you some ideas on how to promote this systemic change and also to promote change within yourself. Really great resource. So if you have a chance, take a look at it and try to see yourself within this document and take up those suggestions, not all, one at a time. Baby steps, right? Thanks for showing that Paula. If you go to the next slide.

This slide is, the previous slide is all about looking at systemic changes and structural change. But this one is a really good source for individual change. So this is an article by Sarah Komarnisky and Crystal Frazier. It was actually brought out during the 150 year celebration of Canada's quote, Quote, birthday, birthday unquote. So this was made in response to that. And what it is there's 150 things that you can do as a form of reconciliation. It has suggestions for Indigenous comedy groups to look up on YouTube. It has suggestions for different events that

happen annually that you can join and different things that you can read. All of these things that are compiled together in a nice little list that you can go through and check out things that you can make those changes on your own because that's where the journey starts. A lot of you have pulled out that it starts with the individual level and then broadens out to structural. So these are good suggestions that you can take a peek at. Next slide.

Otherwise, those resources are there to help you. But at this point, I want to offer my thank you for everyone with your patience for these last three weeks, we have done it. We have completed all this stuff that we have set out to complete, but I do want to open it up for any larger group questions about the course over all or anything along those lines. You can put your question in the chat if you have, or you can put your hand up if you have a question, but I just want to open up the floor to anyone. Yes. Go ahead, Haiko. Am I saying your name correctly? You are. You've got that. Yes. Awesome. Okay. Thanks. Thank you so much.

PARTICIPANT:

I'm curious to know if there's any plans in the works to offer because I know there's different guides in this Pulling Together series. If there's going to be a program offered for instructors like the front-facing. Because I come from an instructional side, That's where my background is. And I know that no matter what, how good of work we do as curriculum developers in the background and how inclusive are relationship-building. If we don't have that frontline, educated and understanding with the compassion. And again, given the tools to be able to take that information forward to the students, the whole thing can collapse, right? Just a vice versa, we can have zero things happening good in the background. But if you have a great instructor and lot of compassion and understanding, they can take make something that doesn't look good, wonderful. So I'm just wondering if that is possibly in the future?

TANYA:

I'll pass it to you, Gabrielle. Yeah, we do have the teacher set instructors guides, and we're not 100% sure, but it looks like we'll be hosting in another session this fall, another fall series. And we've previously hosted a teachers and instructors guide session with. John Chenoweth, who is an instructor at MVIT, an Indigenous instructor and Diane Biin. So that does look like that would be the next guide that we will be hosting this fall. If you subscribe to our newsletter, our BCcampus newsletter, I'll put it in the chat. That's how you will find the details. Thank you. Awesome.

TANYA:

Awesome. Thank you, Gabrielle. Lots of resources out there to help you, so that's awesome. Any other questions? You can also email me, you can put it in the chat. Oh, my lots of thank you's bee's knees. Oh my gosh, Jessica. Thank you. That's awesome. I'm just going through the chat right now. Okay. So at this point, I would like to hand it over to you, Michelle. Are you open to sharing what you have created with us?

MICHELLE:

Yeah. Just got it ready, so it's good timing. Okay, I'm just going to share my screen with everyone. And hopefully you can see this. Perfect. Okay, I see heads nodding. Awesome. So this is what I've created for all of you today. I hope it resonates with you. In talking with or emailing with the team, the facilitation team and the team at BCcampus. Some of the imagery that they had suggested was a canoe. So having a journey, a canoe journey together, which is fitting for those of us who are on the West Coast. And really showcasing here that the relationships are important and being able to do this work together, it's really hard to do anti-racism work alone. And so I think that was really highlighted throughout the day. And I just, maybe I'll start over on the left side. This image seems to naturally work around the canoe. And I wanted to show, use colour a little bit to show pieces of this journey. So a lot of it, I think it's, especially when we're talking about oppression or anti-Indigenous racism or Indigenous-specific racism, however you want to call it. I think they're not very palatable conversations. And so I wanted to show, and what I mean by that is it's hard to talk about. So I just wanted to show how the changing colour of the sky sort of reflects that, the emotion you can go through. Learning about how Indigenous people face racism on a daily basis is really difficult, I think for a lot of people. I also do anti-racism work. And you can really see what people are going through when we talk about this stuff. So I wanted to convey that with the colours. And you can see that I've made sure and just backing up a step, wanted to include Indigenous literatures and really highlight the S. And something that Tanya said was, we're valid in our diversity. And I think it's so important to avoid pan-Indigenization, but to also be aware that the language can get really messy. Like when. When I was a student, I would write... Writing Indigenous peoples every time. It's really difficult, so I would just write IP, like being able to talk about it in a way, but you highlight diversity, but also, it can be difficult when there's so many different cultures and nations across Canada, especially in B.C. I'm Wet'suwet'en and Gitxan, and the Gitxan who live right beside us Wet'suwet'ens speak a totally different language. So it's really interesting to, to start noticing all the diversity across B.C. just alone. And I also wanted to highlight what Tanya started us off with Indigenous experiences and worldviews. That holistic perspective being really important to know that when our people are working on different projects we're thinking, ideally if our entire community, which is diverse across even a small community, something that someone just shared, reciprocity being important in this work. And then again, the relations piece. That's why we say "All My Relations" is we're literally talking about all our relations. Then I'll just go down underneath the canoe there. We just wanted to make a couple of points about the presentation and impression. So being aware of power imbalances, noting that whiteness is often uplifted and Indigeneity is often not, especially in institutions. And I wanted to note the privilege walk. Maybe that's something that somebody looking at this image might think, what is that? I'm going to look it up and then something that a number of you mentioned and I was thinking about it when I was sitting and listening to one of the breakout groups was racial caucusing. So being able to have like Tanya saying, doing this alone or with a group that you trust or same race. We know race is a social construct, but it very much exists in our social world. So being able to let Indigenous people be in a room together and have other people in their racial rooms so that we avoid triggers. And wanted to note a number of you also said and leading to the PowerPoint as well, the personal versus structural work. Oh, I didn't finish that. I'll finish that sentence. I'll finish it after. I meant to say that is, doing this work to address

racism is different. Those two personal, structural, are different parts of anti-racism work. And shifting to the last part of the visual, I wrote down some questions that I heard throughout the report backs. You know, what can my institution do? Can we learn from other institutions? Is there something that has been done before that we can also do? Relating to the bottom to Tanya was saying often I finish in the same place that I started. It's like it's not really a linear process doing anti-racism work. Especially in institutions you might think the progress line is going straight up, but often it's like a heartbeat goes up and down. And then having policies considered in alignment with curriculum, can we change the policies and the bubbles that you can see in the green? Those are some of the conversations I heard about spaces. So important in institutions, especially for Indigenous students. Folks were asking, can we have more dedicated Indigenous spaces? Making sure that Indigenous consultation is done to consider levels of acceptance within the universities. And how can we move forward with Indigenous voices in mind and leading? Then there's one thing that I picked up on as well, which is a systemic bias that we often see in, across all institutions, which is, if we do something for you, it has to be done for everyone. And you see that a lot in health care. So Indigenous peoples... For instance, when I was a student at the University of Victoria, they had just built the Gathering Space, a big, beautiful longhouse in the middle of campus. But the university decided that if it was going to be a space, it couldn't just be for Indigenous people. Then non-Indigenous students started going there and I stopped going there because there was no space for me. Every time I went there it was full. So that is actually a form of racism, saying, if we do it for you Indigenous people, it has to be done for everyone else. Because the kind of, I don't know if that's still the same thing at UVic now, but it really drove me out of the space. So we have to really consider that what are our policies actually doing? And then one thing I wanted to share with the gathering spaces is the facilitation tools. Just a little piece. When we're in a space, we just avoid taking up all the space. I think as Indigenous people, we often, like it's a part of my culture anyways, to listen. And I was taught to, especially if somebody is in a position higher than me, like that power imbalance, I won't talk as much. And so being really aware of when students are speaking. If you have a quiet Indigenous person in your class, why aren't they? Why aren't they talking? So one thing I like to tell students when I work with them is considering, wait, why am I talking? Maybe allow, like mentioning to them, maybe you should consider allowing Indigenous students to speak first or something like that. Then I really liked what somebody just shared near the end of the conversation. What knowledges are privileged in the institution? So how can students share ways of knowing openly? And like somebody mentioned, how might a paper be written differently by an Indigenous student? What can we do, see, and read to be a good ally? That was another question I heard that I really liked. One example I can give is when I was a master's student, instead of using a PowerPoint to defend my capstone, I used a graphic recording. And so being able, and I had to advocate for myself to be able to do that. It wasn't a fight, but I think visually, clearly. And so allowing Indigenous students to do their work in that way can be really powerful. So anyways, thank you, everyone. I'm happy to finish up the series with you, and I really hope you enjoy the imagery. So thank you so much. Yeah. Sne kal yëgh.

TANYA:

Thank you, Michelle. Holy cow. That image is gorgeous. Gorgeous. I love it. Thank you so much for sharing that and sharing your gift with us today and at the beginning of the session. So thank you. Thank you. Gabrielle. You ready for pet happenings? We can do it. Let's see those pet babies.

GABRIELLE:

A few things right before so we can end on a good note. Thanks so much for sharing that, Michelle, that was wonderful. We'll actually be printing those out and mailing them to all registrants. So expect them I'm going to be honest, like within a month or month-and-a-half. I just wanted to hope that most people have gotten their medicine bags. I know some of them are still waiting but they are on their way. I double-checked all the addresses, but I just wanted to open up if anyone wants to share anything that they've done with their medicine bag or if they've put anything in, you have the option if anyone wants to for the last little bit. Oh it came? Oh fantastic. Okay, so I'm just going to put a link in the chat or Paula, if you could put a link in, we have a survey, an optional survey, just to see how the course went for everyone. It takes about 10 to 15 minutes, but it's really helpful on our end to see where we can improve, what people liked, what skills people actually pulled out of the class. So Paula just put in the chat there. We'll send it out via email as well. We also have almost completed our registration form for the Pulling Together Curriculum Developer workshops. So that will be on March 2nd and March 16th. So we'll email it to all participants here. It will be facilitated by Dr. Carmen Rodriguez de France, who was actually a registrant of this, but she's facilitated many webinars for us in the past. And this is going to be less presenting and more of a hands-on opportunity for people to put what they've learned into practical application. So we'll probably email that out on Tuesday, I'm thinking, because I think Monday is a holiday.

TANYA:

Thank you to Gabrielle for organizing everything, Doing all the facilitation, and for Valerie for always being supportive and everyone else. Michelle, thank you for the wonderful stuff. If you can pop in your emojis at any time, pop in your emojis, give your thanks into the chat. And hopefully, hopefully we will see you in future, future workshops. So thank you. Thank you all again. And we hope to see you soon.