

**Transcript for Weaving Indigenous Ways of Knowing into Digital Literacy
BCcampus OER Production Series session hosted on August 26, 2024
Facilitators: Connie Strayer and Robyn Greliunas
Host: Tracy Roberts**

TRACY ROBERTS:

Good morning, folks. My name is Tracy Roberts, and I'm the director of the Learning and Teaching team here at BCcampus. Today, I'm on the territory of the Lekwungen ancestors and families, also known to us as the Esquimalt and Songhees First Nations. I've lived and worked on their lands for almost 20 years. And can we get the next slide, please?

My ancestors immigrated here in the mid-1800s from the UK from places like Cornwall and Devon and Essex, as well as Ireland and Scotland. My mother's people were market gardeners who made their way west to farm and Regina and Abbotsford, and my dad's people were mariners who ended up by the sea on the West Coast. This past May, I went on my first ever trip to Cornwall and Devon in large part because I was curious where I came from and what it's like to be on lands where I'm not a settler. On that trip, thanks to coaching from our speakers today, Robyn and Connie, I made sure that I took off my shoes and felt that land under my bare feet. It was a really powerful experience that has added a small piece to my ongoing learning and reflection as a settler who lives and works here on native land and in colonial systems of government and education. In my helping role in our session today, it is my intention and hope to support our time together in ongoing learning and reflection as we consider the work that Connie Strayer and Robyn Greliunas are doing to bring together Indigenous knowledges and ways of being in digital literacy and access to education in the B.C. post-secondary system. We received a number of questions in advance from you and things you're hoping to get from this session, and we've taken care to address as many as we can today while also keeping our focus on the topic of Indigenous Digital Literacies. It's been my tremendous pleasure to work with Robyn and Connie leading up today, and I'm very excited for you to meet them and get to know a bit more about their work. With that, I'm going to invite you both to introduce yourself, starting with Robyn and then Connie and we'll get on with the session.

ROBYN GRELIUNAS:

Thank you for that nice welcome, Tracy. It's been our pleasure to be here with BCcampus. I'm calling in today from the traditional and unceded territories of the Okanagan Syilx Nations and territories. I was raised in the Nlaka'pamux Syilx territories as a guest and I'm a guest here now in the Okanagan Syilx area. As Tracy said, my name is Robyn Greliunas, and I've been working in Indigenous education throughout my adult life, I've had the honour to do that. I am honoured to be here with you today hand over to you, Connie.

CONNIE STRAYER:

My name is Connie Strayer, and I currently live, work, and play in the unceded traditional territory of the Qualicum Nanoose people in Parksville, British Columbia on Vancouver Island. It

is not my home traditional territory. I am Métis. I am part Scottish, and my family has come from Orkney Island early on and my Scottish ancestors that came over, they were the fur traders for the Hudson's Bay Company. That is how my mostly dominantly male ancestors came over, married predominantly Cree women, and that is how I became a Métis. My ancestry goes back to the Red River Settlement. K^wu k^wuk^wstp. thank you so much for having us.

TRACY:

Let's go to the next slide. Thanks, everyone for including the territory that you're zooming in from. It's lovely to see that practice happening. We thought we would start off by definition of digital literacy. But we said to each other, well, let's make it fun though, and so here's a dancing cat for your enjoyment. So this definition of digital literacy comes from the B.C. Digital Learning Strategy, which includes eight specific competencies. So I don't need to read it. There it is. But the important part is about access to information and participation in society, I think, and having the skills and knowledge to operate in different contexts, including learning, but also employment and other. So we're going to start our time today with some context for these Indigenous digital literacy materials, what they are, why they are, and then move on to really dig in a bit more to three of the eight competencies and applications for teaching and learning practice. So next slide, please,

I'm going to start with a couple of questions for our authors just to get us going. Robyn, can you tell us a bit about the materials that we're talking about in a very high-level way? What are they and who are they for?

ROBYN:

Okay. Thank you. Tracy, thank you for moving off the dancing cat. It's a great visual. So what are these materials and who are they for? The audience for these materials could be anyone, but focused in on an audience of post-secondary educators and people who support in those educational roles here in British Columbia or beyond, of course. The materials are, as Tracy said, eight competencies. Connie and I have had this amazing opportunity to work with the BCcampus and take the eight digital literacy competencies and do a deep dive into them. There are eight modules in the course. We are going to give you a very little surface level taste test today on three of those in hopes that you will want to dive further into those competencies. All of the work that we've done, of course, is through an Indigenous lens, and Indigenous education, focused in on how to best work with your Indigenous students as educators and your community and supports that surround you.

TRACY:

Thank you. Connie, more on the why. Why is this material important and perhaps specifically in a post-secondary environment?

CONNIE:

Yeah, thank you for that, Tracy. There's a gap in resources available in understanding in the academy. Let's just put that on the table. What we're trying to do is bring Indigenous ways of

knowing and being into education that is not in a supplemental role in a truly authentic decolonizing, moving towards indigenizing way. Sharing that also makes sense to talk about from that module one that Robyn alluded to, and we don't get into it in this particular webinar. But talking about the governance structures of Indigenous people and how many of them want to be engaged with and how we go about getting that engagement. You're going to find if you take the whole course, module one is very heavy on all that background. The TRC, UNDRIP, moving into different governance models that Métis people like to use, Inuit people like to use, and First Nation people like to use. By no means does that mean that we know exactly which nation of the 203 nations in British Columbia are using which ones, but it gives you a foundation to know where to go and find that information as a good starting point.

TRACY:

Thank you. Staying with you, Connie. One of the things I really appreciated when I was reading all of the materials is how there is a tremendous number of connected resources throughout. Honestly, I am rarely someone who would crack a recommended reading list, but I found myself going down all sorts of different rabbit holes when I was reading. I'm curious for folks. This was a question that we got leading up to this webinar. What are a couple of your absolute go to resources that you use often and would recommend to folks?

CONNIE:

Yeah. From an educational perspective, a really good one that has a breadth of information is FNEC which stands for the First Nations Education Steering Committee. They have a vast amount of information on there. It's geared towards the K–12 system, but there's a lot of information in there that you could adapt into the post-secondary. Switching from just being on a reconciliation pathway. The other website that I spent a lot of time on is the B.C. Assembly of First Nations interactive map. It will give you not only that First Nations territory, it will tell you the pronunciation. It will go into Chief and Council, it'll tell you the band office location. It gives you all that background information in case your post-secondary does not have the information you're looking for, it gives you a good starting base of where to go. The other one just not wanting to highlight websites. The other one that I really enjoyed was something called native land and it's an app. It does something very similar to the First Nations Assembly, but on a smaller scale. It's an app, it's in its infancy. But it talks about the territories you're on, the languages and the treaties, and it's not just Canadian based, it is global. Like I said, the app is in its infancy, but it's a really cool app to start using. Obviously, we all take our phones with us. We don't always take Google.

TRACY:

Those are great. Thank you so much. I've put links to all of those things in the chat. If you don't have your chat window open, you'll find the links there if you open that up. Robyn, last question from me for you. Knowing the tremendous amount of work and care that went into developing these resources, I'm curious to know what it would be like if your highest hopes for this work was realized. What would happen?

ROBYN:

Yeah. Great question. Thank you. Highest hopes. I mean, sky's the limit, starting right here today. It was that we got the opportunity through BCcampus to speak more about this really important course called Indigenous Digital Literacy. Connie and I have poured a lot of our information and education and knowledge into our hearts and to be able to speak here in a webinar and have people show up. Really hoping that today's webinar encourages people to take the course in the eight modules and learn more and use that information, how they see it usable in the work that they're doing. Recognizing that while this is an Indigenous digital literacy course and today a webinar as a piece of that, that everything that we've put into this course is transferable, in my mind, to all students. It's something that I do, whether I'm teaching in Indigenous education or any type of adult education, I take the values and principles and what I know it from this education and apply them because it will benefit most of the students.

TRACY:

Thank you so much. Okay. So I'm going to hand it over to you both. By the way, 72 people in the room right now is twice as many as I was hoping for. So my highest hopes are coming true today. I'm going to hand it over. I'm going to keep my eye on the chat. We will be pausing for questions at the end of each section, each topic section. So audience, if you want to be putting questions in the chat, we'll grab those or you can hold them and ask them yourselves when we take a pause at the end of each section. So next slide and over to you, Connie and Robyn.

ROBYN: Thank you, Tracy.

CONNIE:

Thank you. On the slide on the screen, you're going to find two welcoming figures. Notice I did not call them totems. They're not technically totem poles. They are welcoming figures. Totem is more of a Haida ancestry piece. But these two welcoming figures have their hands outstretched. They are usually related to water in Coast Salish cultures, and what they're doing is they're welcoming visitors. You'll see a lot of Indigenous people when we gather, we'll hold our hands out and to show gratitude and thanks and that welcoming gesture. You're going to see that throughout and if you have seen other Indigenous people put their hands out like that, and you're wondering what they're doing, it is a way of welcoming and showing gratitude and grace. Next slide, please.

This is the lovely cover for the digital modules that we talked about those eight digital models. I am not an artist, but I really wanted to highlight Turtle Island. We believe in being in balance, and it's something that a lot of Indigenous cultures believe. We're trying to balance out this educational piece between the colonial and the Indigenization piece. I thought it was really important to put that medicine wheel on there, the concept of being in balance, and you're going to see it in one of the last modules we talk about too. Then the turtle represents Turtle Island, which is what most Indigenous people call North America. Next slide, please.

ROBYN:

The purpose here today is to explore communication and collaboration in Indigenous communities. This is module two of the Indigenous Digital Literacy course. We're just giving you a small taste test overview of that today. The second purpose is understanding Indigenous protocols for creation and curation, which is module three in the course. Exercising digital well-being through an Indigenous lens, that is taken from module seven. Again, just an introduction. We really want to link this to the topic of reconciliation journey, which we're not diving deep into that today, but something that Connie and I felt strongly about in doing this work and still feel strongly about is this work is tied to all of our work in reconciliation. Next slide, please.

Our intention here today is to create a safe space for exchanging knowledge. It is important to us that we provide two-way learning and two-way learning is that we come with knowledge and you come with knowledge, we learn from each other. We do have times in the webinar because we are in a time limit, where you can ask questions and we can interact as well as you have the chat to do that. Connie and I come today with an open heart and an open mind and we hope to be received in the same way. Next slide, please.

CONNIE:

No worries, Robyn. We just wanted to highlight the importance of not pan-Indigenizing. As I alluded to earlier, there are 203 First Nations in British Columbia, 635 across Turtle Island, Canada. We are not going to pretend that we're experts in all of those cultures. We cannot stress enough how important it is to not pan-Indigenize though. Each nation has their own way of knowing and being and to be respectful to that, I would strongly encourage you to go and understand your local specific nations, customs and protocols. Next slide, please.

ROBYN:

That moves us into the first topic of communication and collaboration. Next slide, please.

We have a picture here of people of different cultures, Indigenous people and others joining them. We're paddling to, I have a fly in my office right now if you see me moving around. We're paddling together in a canoe. And we're all on this journey together and we must learn to communicate and collaborate to move forward in a purposeful way. As you know, that many people paddling together in a canoe would take communication and collaboration and working together. This comes from the teaching of our Elders, certainly the Elders that I've had the honour to learn from and work with over the years, have strongly spoken to me about this metaphor of working together and paddling our canoe together. Next slide, please.

The fundamental knowledge of communication and collaboration is we want to invest the time, respect the differences, be patient, and know that words matter. Next slide.

In terms of time, we're investing time in a patient and meaningful way. We want to establish trusting and meaningful relationships with our students and with host nations that we are working with in our work. It's very key that we think about time investment. Next slide.

We need to respect differences, of course. We're respecting multiple ways of knowing, seeing, and living. We're respecting that our students and the host nations that we're working with come from different belief systems and different ways of knowing and seeing and living. Next slide.

I said I mentioned investing time already. That time investment is so key. Our patience here really leads to building trust, trust with our Indigenous students, our students, and our community contacts. Next slide.

CONNIE:

We want to talk a little bit about the importance of words matter and using strength-based words that are trying to decolonize and being respectful of whose traditional territory are we on. Obviously, words and language matter. They can promote stereotypes and biases, they can isolate people. We're going to highlight a few terms that you may want to use or may have already been using that will help with this process of being strength-based and being respectful and honouring the traditional lands that you're on. Next slide, please.

As we know, there's lots of terminology out there that can be harmful not just to Indigenous people, but to all nations and all people. But we want to talk about mostly keeping those stereotypes regarding Indigenous people out of mainstream society and trying to break down those barriers. There's a history there of some not so pleasant and damaging terminology that we want to be respectful of moving past. Next slide, please.

The first one I want to highlight is "Indigenous Peoples." Notice that "Peoples" is plural and the P is capitalized. That is the most respectful way to spell Indigenous Peoples. The reason why it is plural is because, like I said, there is more than one Indigenous group of people in Canada, so that's why it's Indigenous Peoples. Under the Constitution Act of 1982, they break it down into three different Indigenous groups. First Nations, Métis, and Inuit, and we'll get into a little bit more of that in the next few slides. Next slide.

Here we had a little bit of fun when we tried to find a definition for "First Nations." We didn't like any of the ones that we found. We made up our own based on our understanding and talking to Elders and people that we respect and admire. We were defining First Nations as a group of people whose ancestors lived on Turtle Island from time in memorial before the arrival of settlers. Most places when you go to look online, they're going to define it as a First Nation under the Indian Act of Canada, blah, blah, blah, that colonial structure. We did not want to follow that colonial structure. This is how we are going to define First Nations moving forward from that strength-based language approach. Next slide, please. On the nature of sharing resources, if you're wanting to know, and I apologize for people that are not in B.C., but you can find them online for all provinces. This is the B.C. First Nations traditional territory map, and it's just put here as a resource for you. I just thought we'd highlight it. Next slide, please. Métis people, again, we did not like the definition that it was "a person of mixed Eurocentric and

European and Indigenous ancestry." We wanted to define it as a little bit more meaningful than that. We're defining Métis people as those whose heritage can be traced back to Métis settlement in Canada. The reason why I wanted to highlight that is a lot of people had the assumption that when you are half something and half Indigenous that you're automatically Métis. That is not true. Your ancestry has to be traced back to a Métis settlement to have Métis status. I use the word status, but not in the same way a First Nation person would have status. Let me rephrase that to having Métis identity. Next slide, please.

The Inuit. Just to try to put a visual on there, that flag in the bottom of the corner is Nunavut's flag. Inuit people are usually from the northern part of and we think of that as a Yukon, Nunavut in the Northwest Territories. There are also some Inuit people in Northern Québec and Labrador. Inuit, the word itself in Inuktitut means "the people." They are the people of those homelands. Next slide, please.

Going back to understanding that we have First Nations, Métis, and Inuit, the narrower we can focus on and the more specific we can be on whose traditional territory you're on or who you're speaking with, the better. If you're not sure if a person is First Nation, the most polite way is to say Indigenous. If you happen to know that they are First Nations, then you'd call them First Nations, not Indigenous. If you happen to know they're Coast Salish, Yes, they're First Nations, but if you know they're Coast Salish, you'd call them from a Coast Salish Nation. If you happen to know, and there's many, many Coast Salish tribes. If you happen to know if they're from Musqueam, Squamish, Tsleil-Waututh, Shishalh, Esquimalt, Sumas. There's lots of them. And you're going to see that on the next slide. If you go to the next slide.

Again, I'm the map girl, apparently. Here's the map of all the Coast Salish Nations. Notice that it goes down into the states as well. Not all Coast Salish Nations are in Canada, as you probably know, when Canada and the states decided to be different countries. It was cut across the 49th parallel, not recognizing Indigenous traditional territories. Next slide, please.

ROBYN:

Just reiterating, as you know, words matter in the work that we do. Just going to take a deeper look at some of those things here, next slide.

We did pick out of the course just a few common things that we see or that we find that we're questioned about from fellow educators. There's that fly who just wants to be in this webinar today. We want to say "Indigenous Peoples in Canada." This is the appropriate phrase to say, Indigenous Peoples in Canada. Next slide.

We want to avoid saying Canada's Indigenous Peoples, our Indigenous Peoples, the Indigenous Peoples of Canada, the Indigenous Peoples of B.C., the Indigenous Peoples of Vancouver, any saying there. So it's not "of," it's not "ours." Indigenous people do not belong to us and do not belong to Canada. Independent sovereign rights predate Canada, and so we want to say very

clearly Indigenous Peoples in Canada, or breaking that down as Connie broke down being more specific. Next slide.

You'll probably recognize some terms here. If people, if our audience here today has access to hand up emoji or can put one in the chat. Just wanted to see a show of hands. How many people have heard these terms before, Unceded territory, traditional territory, or ancestral territory. You can put your virtual hand up, you can put thumbs up in the chat, just to let us know, and we can talk more about that later. We want to use these respectful terms. Unceded territory, traditional territory, and ancestral territory. Next slide, please.

We want to avoid saying terms like "Crown land." The land does not belong to the Crown. We hear that term. We hear it often even in the field of forestry. It's not a term that we want to use. We also hear terms like "Treaty 8," "Treaty 7," any of the treaty terms around territories, and we want to be much more specific than that. It doesn't belong to the treaty. That's a colonial term to use, we want to have those very specific terms to use, Indigenous communities have stood strong to defend their Indigenous titles. In 1997, there was a decision made at the government level that had been fought in Supreme Court for many years, well over a decade, and we want to respect those. Again, summing that up, we want to say unceded territory, traditional territory and ancestral territory. Next slide, please.

Just to sum up this Words Matter section, which we gave you a little taste into there, but there are some really deep learning, great depth of this in module two in the Indigenous Literacies course. We want to just remind you to invest that time in communication and collaboration with your Indigenous students and your Indigenous community, your host nations. Invest the time. Respect the differences, be patient in that investment of time and just remember that words matter. Next slide. Okay.

So we'll open up for a moment for questions on the communication collaboration section.

TRACY:

I didn't see any in the chat moving through, but this is your chance, folks to grab the mic or put something in the chat before we move to the next topic. I think we're clear to go. Hearing nothing. You're doing great for time.

ROBYN:

Okay. Now we are moving on to creation and curation. This is module three, if you're looking at the Indigenous Literacies course after this. This is where we get into understanding protocols. Next slide.

The fundamentals of creation and curation or those protocols is to understand protocols, respect Indigenous ways of knowing and being, and to know your local resources, and we'll dive into these a little bit here. Next slide, please. It's important to understand and follow protocols for appropriately using Indigenous traditional knowledges. That's a big unknown area for most.

We're always learning. Information can change. We can get the wrong information off the internet. We're going to talk a little bit about how you do that. We need to understand that these cultures in Indigenous nations are sacred. The cultures consider protocols sacred. Of course, the cultures are sacred. But these protocols are sacred living things within the community. We want to create some understanding about that. Understanding that all of this supports our journey on reconciliation. Next slide.

Indigenous communities have different laws, governance systems, principles, ways of relating. These are known as Indigenous ways of knowing and being, and we will be looking at that. The course, again, not that I'm the big course promoter today, but it's hard in a webinar to get all the information we want to share with you. So I just really want to encourage you to dive deeper into the topics after today. Next slide.

CONNIE:

We're going to move from words matter to getting to know your community resources, those First Nations, Métis, or Inuit resources. Next slide, please.

The first place we're going to touch base on is where you can go from your post-secondary perspective. There's a lot of great resources in-house at post-secondaries without having to go outside necessarily. The first one is most post-secondaries in British Columbia. I'm not overly familiar with the other provinces, so I apologize about that for the people from outside of B.C., but they have an Elder or Elders in Residence. Many public post-secondaries have these Elders. They're generally Elders from the local First Nations, and they are usually situated on an Elders Council or an Elder in Residence. This is the person or persons that you can go and get information from, ask for knowledge that is familiar with the local customs. Next slide, please.

The things that they usually do as Elders in Residence or if you're blessed to have an Elders Council. They support Indigenous knowledges and languages. Some of them might even have a special gift from the creator. What I mean by that is some of them might specialize in medicines. Some might specialize in sweat lodges. There's a whole bunch of different things. Just because they're an Elder, does not mean that they're an Elder in everything. They usually have a specific piece of knowledge they'd like to share. Those traditional knowledges and spiritual guidance that they offer learners. I was blessed to work at a post-secondary that had an Elders Council, and they were like grandparents to us all, not just the students. Then of course, they assist with faculty, staff, and administration in areas of understanding. The one thing I really want to highlight though is before you connect with your Elder in Residence or ask something of them, make sure you understand the protocol because every nation has different protocol when asking an Elder for supports. Next slide, please.

We talked about Elders Council and Elders. But there's also the flip side for students. A lot of places will have an Indigenous House of Learning or a Gathering Place. There might be other terms for it, but these are two common ones in British Columbia anyways, is that Indigenous House of Learning and Gathering Place. This is somewhere that is a safe hub, academically,

socially, spiritually, and culturally for Indigenous students, I would argue staff as well. Next slide, please.

In these houses of learning or gathering places, you'll usually find, again, like I said, that social, academic, and spiritual place. I know when my daughter went to campus every Monday, the campus that she was at had a smudge and she really enjoyed starting her week that way. It was a great way of meeting people. But from an instructor, a staff member, it's also a great way if you're trying to figure out where to go and who to turn to. I would strongly encourage you to go to your Indigenous House of Learning/Gathering Place, and not just learning from the staff and faculty that are there, but also the students. My depth of knowledge from other Indigenous cultures definitely came from my students that are willing to share. Robyn is very good at talking about that two-way learning, that it's not just the instructors teaching students, but they have so much they can teach us, particularly when it comes to their cultures and their lived experiences. Next slide, please.

If the information you're looking for cannot be found from a Council, an Elder in Residence, the House of Learning, the first place if you're looking to go to is each individual Indigenous First Nations or Métis, Inuit or band office. That band office should have an understanding of who you need to connect with. They are usually a really great place to start because that is your entry point. I would strongly encourage you though if you're going to go to the band office, they're usually situated, not always, but usually situated on the reserve, that you, as I call it, knock on the door, meaning you email or phone and ask for permission, so you don't just show up. A lot of people don't like just showing up at people's houses, let alone not knowing that you're showing up. I strongly encourage you if you do decide to go to the band office, just let them know that you're coming first and they'll have a better idea of how they can help you. Next slide, please.

Just getting to the summary of this particular section, what we're trying to say is it's important to understand, respect, and know your resources.

ROBYN:

So we'll just pause for a moment and see if there are any questions on this section around creation and curation or protocols, knowing your resources, anything we've covered so far.

TRACY:

One came up in the chat. We were just having a little sidebar about referring to numbered treaties. I wonder if you can say a little bit more about how to handle that. Many of us have heard the use of Treaty 6, Treaty 7. So, can you say more about how to.

CONNIE:

Robyn, are you okay if I answer this question?

ROBYN: Absolutely.

CONNIE:

This is more my passion of my pet peeve. Go throw it out there. Being a treaty, first of all, if you, without getting too far down the rabbit hole, not all treaties were created equally and not all treaties were abided by and held to what was said in them. Number one. Number two, having a treaty is like if I was a treaty nation, it'd be equivalent of a slapping to the face every time you refer to my traditional lands as treaty territory. I don't find it overly respectful and I don't feel it's following the reconciliation pathway. For me, and I know. I Google some of the Alberta post- secondaries and they'll say they're situated on Treaty 7, Treaty 8, Treaty 6, it just guts me, and I'm not even from one of those nations. Back to what my mother always said, treat others how you want to be treated. I'd want to be treated as a person from whatever nation, not because it's a treaty.

ROBYN:

Well said, Connie, thank you. I just set an example there. I do a lot of work in Post-secondary in Alberta, where I hear Treaty 6, Treaty 7, a lot. But I did my due diligence, even though the school was using those terms, and I found which nations are within those terms and do my acknowledgment that way. You take something like Treaty 6, there might be 10 separate nations underneath that, and of course, echoing what Connie said about just is honestly, if it's fair to say, this Connie the colonial way to say that. We do our research just like we would research, what's the Okanagan Syilx Nation and territories. Great questions and discussion. I can see lots popping up also in the chat. Great area of engagement. Thank you. I think we'll move on to the next slide.

We're now into digital well-being an area that Connie and I are passionate about, along with all areas and topics in the Indigenous Digital Literacies course. Next slide.

We want to look at digital well-being through an Indigenous lens, and we're going to explain how to do that. Just show of hands, or thumbs up or comment in the chat. How many people have seen the symbol or something similar in their work or in their daily lives? I see some thumbs coming up, so that's great and we will dive deeper into this topic. Next slide. CONNIE: K^wu k^wuk^wstp. I just want to start off by having a disclaimer that not all Indigenous cultures have the medicine wheel as part of their culture, and not all the ones that do have the medicine wheel as part of the culture have it in this colour format or the way we're going to present it. There are multiple ways of understanding the medicine wheel. This is just one way that we're going to interpret it moving forward that has been taught to us by our Elders and people that we respect and Knowledge Keepers. Just keep in mind that this is one interpretation. Again, not all Indigenous First Nations Inuit people use the medicine wheel. I want to make that disclaimer. Like a dream catcher. Again, not all people use the dream catcher, not all Indigenous people use dream catchers. There's some pan-Indigenous pieces, and the medicine wheel can be one that can be a little bit seen that way. I just really want to highlight that this is one interpretation. There are many, many and not all Indigenous Peoples use the medicine wheel as part of their culture. Next slide, please.

ROBYN:

Yeah, well said, Connie, and the medicine wheel model that we're using here today does come from teachings that we've learned from our Elders, so Connie and I both had the opportunity to work in Indigenous education with Indigenous, with Elders and Elders councils in the Nlaka'pamux Syilx Nation. Our teachings do come from there, but as Connie said, there are many. We want to look at the fundamental knowledge of digital well-being. We want to appreciate the effects of screen time. We hear about this all the time, but we really want to have that appreciation through an Indigenous lens. We want to develop a healthy relationship with technology. Again, something we hear every day, but we want to do that through an Indigenous lens. We want to practise, teach, and role model this digital well-being to our students and with our students in our work in education. Next slide, please.

CONNIE:

Again, this is just one interpretation. The way we are going to interpret this is we're going to use spiritual, physical, mental, and emotional way of modelling digital well-being through the balancing principle of the medicine wheel. I'm going to touch back on that. I mentioned it earlier when I was explaining why the cover was. But in Indigenous cultures, at least the ones that I'm familiar with and I don't want to make a disclaimer that's all, but that importance in being in balance puts you in a good mind and good body. It's really important that if one of these four at the bottom is out of balance. Then you probably might be stressed, have anxiety, not sleeping. The idea of being in balance is really important to my Indigenous culture from the Elders I have learned from. Next one, please.

Here we're just going to get into some of the examples that we could think of that Robyn and I use. I want to touch base here though that I might put something in the physical realm, but you might put it in the spiritual realm. Someone else might put it in the mental or the emotional. It doesn't really matter what realm it goes into as long as it fits in that cycle for yourself. Let's take a look at the first one. Physical, and these are obviously Robyn and I, but by no means you might look at and go, well, I would put that in spiritual. The first one is connecting with Mother Nature and I love that Tracy used that when she was doing her introduction that Robyn and I said to her, you know what, take off your shoes, close your eyes, just really connect and feel Mother Earth. That's physical to us. The way I just described it might be spiritual to another person. I'm a water baby. I know Tracy is too. If I'm stressed, I go to water and I'm thankful to live by the ocean, and I find my heartbeat automatically goes in sync with the waves. To me, I'd put that as spiritual, but it depends on where you would be and what you connect with. That's what we mean by that grounding piece. Spirituality piece, not in spirituality in the same way as most people think religion. That's not what Indigenous people mean by spirituality. That's like that practice of deep breath. If you take any of those breathwork courses, you might hear it as box breathing, that kind of thing. Meditate, just appreciate nature, visit an Elder, Knowledge Keeper. Then that mental part, again, we have meditate in both, we really want to highlight that. We put smudge in the mental, some people might put it in the spiritual and same with that breathwork. Then emotionally those connections to nations. You'll hear a lot of Indigenous

people say, "All my relations." Relationships are important, not just relationships to other human beings, but to the winged ones, the finned ones, the four-legged ones. It's really important to have a connection to all living and non-living things on this planet. Next, please.

If you're not sure of the local custom, like I said, because not all Indigenous people follow the same, seek out an Elder, Knowledge Keeper. If you're not sure where to find an Elder or Knowledge Keeper, most places have an Indigenous Friendship Centre. They'd be a good starting point. There's Indigenous access centres and then there's obviously your local First Nation communities that you could reach out to. Next slide.

Any questions about the concept of being in balance and how we can use those four realms to teach not only our students, ourselves, our children how to have a safe healthy relationship with digital literacy? Then I'm just going to add another point. When we were getting ready to do this, we were looking at digital literacy and we had some really pragmatic pieces, but we took the slide out because we thought it was too colonial. What I mean by that, we're looking at the physical. To get up and just get up from your computer and leave, put a time frame on your social media. All those things would also be keeping in balance, but we really wanted to highlight Indigenous ways, not just healthy boundaries with Indigenous technology, and digital technology. There's lots of apps out there that you can mute different things. If it's not an emergency, you can mute things. If there's a time frame that you want, I'm big with my family. My kids don't like it, but they're not allowed to have any digital pieces at the dinner table. If they ring, ping, make any noise, too bad, it is family time. That would be, that's an example of setting a healthy boundary with digital literacy. I have other friends that have young kids that at night when they go to bed, all the phones go into the kitchen, so no one has them in their room. There's different ways of balancing depending on your own personal lifestyle.

ROBYN:

Thank you, Connie. I don't see any questions, so we can move on to the next slide.

CONNIE:

You get stuck listening to me again. We just wanted to highlight some of the really key concepts, not only that we've highlighted through these three little snippets from the eight modules, but that are important in eight modules. If you're looking at what to learn, those fundamental concepts, pardon me, are that concept of being in balance. Your openness to learn, and obviously that's happening here, so k^wu k^wuk^wstp for the people that are in the room. Make sure you're following communication protocols and protocols in general. That you're building authentic trustworthy relationships and that can take time. You're acting respectful, you're being mindful of Indigenous Peoples, protocols, and priorities, and that you're trying to build that relationship first, Business will always come. But it's really important when you look at the colonial past with Indigenous people, that you need to build that trust in that relationship and being very transparent. That way the business will come. If you're asking, say if you're if you're doing research, you need to build that trust, you need to be authentic, and you need to be very clear what your purpose is.

ROBYN:

Thank you, Connie. This is really where we wrap up the webinar journey here today, but begin our journey in we're all at different points in our journey of understanding Indigenous digital literacy, understanding our role that we play in reconciliation on that journey and how those linked together. So really, we begin here, and we end here. Connie just summed that up really nicely. We really want you to understand that it's about relationship building. It's about knowing those resources within your school. The Elders, the Elders Council, the Knowledge Keepers, the House of Learning. And creating that two-way learning. Learning from your students as well as Elders and those that you'll look for. Finding who your resources are in the community and working with your nations and community members, but we feel like all that work starts in-house first. Here we are just wrapping up the webinar journey, but really starting our journey together on Indigenous digital literacy. Next slide, please.

So we're not quite done, but Connie and I are wrapping up here, and we'll go over to Tracy to do some final information. So we really, we raise our hands up to you, each and every one of you for registering for this webinar for being interested in this topic, for coming out today. As Tracy said, it's a phenomenal attendance today and hopefully for continuing your journey, so thank you, each of you.

CONNIE:

K^wu k^wuk^wstp. Next slide.

TRACY:

So this is a QR code for the Indigenous Digital Literacies materials, which I have also shared in the chat, so one way or the other, you can get it. We had wonderful time management. Way to go, team. So we do have a few minutes if there are any other questions, and I might offer one. I really like the idea of weaving the care for well-being into our courses and our course design, especially as it feels like we are more online than ever. And I'm wondering and really, this is open for anybody, our speakers and audience. I feel like we can do this in so many different ways, whether it's course policies or expectations or activities, the different flexibilities. Like, do folks have examples of ways that they either do or have experienced care for their well-being in our course design? What do you got, Val? VAL: Hi, everybody. Thank you so much for putting these resources together. I think this is really great, and I do have, I posted on the link. I'm a university faculty member at Royal Roads University. I teach Indigenous learners as part of our work with continuing education. And I'm also starting a PhD at UVic in this area. So now I'm full of ideas and resources, but I guess I'm also asking for some help in the sense of how to share, and I'm sure there's other people on the call that have specific examples and even I'm thinking about the quotes that students have said that are very telling about what is needed in post-secondary education to move forward in a good way. But specifically the link that I shared was around how we used an Indigenous-based framework and content for one of our courses and having a rubric that assesses learning outcomes based on self-love. And also a holistic kind of

assessment. So that was placed kind of like the foundation of our course, and I think it was really important as we continued with online learning through difficult moments with our communities and that we were working with. There's a lot and maybe other ways in which BCcampus can support the sharing of the very specific examples would be great. But so far with the course and all the presentation that you gave, Connie and Robyn, that's great. Thank you so much.

TRACY:

Thank you so much, Val. Other questions, comments?

CONNIE:

If I can just add, weather-dependent, granted. But I know Robyn and I, we both did this when we taught. We've had our paths cross numerous ways over the years academically. But take your students outside, if the weathers great and if there's a piece of the curriculum that you're trying to teach that you can weave in the natural surroundings, take them outside.

TRACY:

I had that experience recently where I was facilitating a workshop and they asked to go outside, and I was, you know, what about my slides? But I didn't need them. And we had a much better time outside. It's a good example. R

ROBYN:

So many things you can do there. I had a wonderful experience where I was teaching a class over on the Scw'exmx Nation, and our classroom was on a beautiful beach, just beautiful. And we were inside, and I wanted to do some team building to get the class gelled. We were at the start of a long program ahead of us. I, of course, was the guest in the community. So I took them out to the beach and divided them into teams, and we built sandcastles, and we had a little competition. And the class talked about it all the time. But yeah, there's so many natural things we can do and getting out into the environment. Not all of us are teaching on a beach, but using that. I also just wanted to tie into your question, Tracy about using the well-being model in our coursework. Of course here, we tied it to digital well-being, and we gave you examples there. This model is one that I've used in all my teaching in all of my years in post-secondary education. And just incorporated it into anything that I'm teaching. Students really relate to it. You have to explain which model you're using and you can't pan-Indigenize, of course. It's important to know the nation that you're in and what their beliefs are, but it's such a visual, creative way for students, for us to find balance, to model it, to teach it, and for our students to find it. Whether you're in a digital course or not, of course, most of us are in digital education now with either blended or online courses. I see there's a question in the chat?

TRACY:

Yes. It just popped up. "Much of our work in higher ed starts with changing behaviour, but this is not always preceded by changes in attitudes and ways of thinking. How can we improve this issue?"

ROBYN: Great question. Yeah.

CONNIE:

I think it's really. Yeah, I think it's really important to model it and model it and try to incorporate as many different ways of knowing and being, and we're in an Indigenous literacy course right now. But I would say not just Indigenous. Every culture, if you can somehow interpret and let them bring it into the classroom. Obviously in British Columbia and Canada as a whole, we are trying to decolonize. We're trying to move forward with getting rid of all the biases and the stereotypes that are ingrained right into our legal system. But I think it starts with acknowledging it, it starts including some of these pieces. It starts with simply acknowledging not just once, but every time you walk in the classroom, what traditional territory you're on. If your students want to share something about their culture, there's so many ways of breaking down these barriers and the more and more I learn about Indigenous cultures, there's some real beauty there that other cultures don't have. Other cultures have their strengths too. But I think the more you understand about a different culture, there you understand the people and their ways of being.

ROBYN:

Such a great question and such a great answer to that question, Connie. Thank you. Connie hit on something really important there. And so, whether the school has asked you or required of you to open every one of your classes with a land acknowledgment, a territory acknowledgement, you can still do it. I do it at schools where it's not commonly being used sadly. It is part of our requirements and on our road to reconciliation is to acknowledge these lands. We can model things. We can do things. Even if we can't be big change makers, we don't have to wait to be asked to do them because those subtle things and just learning from our students in the classroom and our Elders available to us. We'll go so far.

CONNIE:

If I just add on, I opened up with kukwstsétsemc which is one traditional language. Huy ch q'u would be the same thing. Huy ch q'u is Coast Salish. But kukwstsétsemc is from where Robyn's living. I've picked up, please thank you, good morning, good afternoon. How are you doing from different languages in the places that I've worked. So just incorporating some of that language into shows respect that you're trying. I don't pretend to be a fluent speaker in any any language, maybe English, but any of the languages, but I'm trying. Sometimes it's just that learning. I know a lot of the time we don't want to take a step forward because we're worried about being disrespectful with that. But from my understanding and from what I've heard from Indigenous people that I work with, they'd rather be asked than you not try at all and ask and maybe get part of it wrong, but at least you're trying and that trying goes a long way.

TRACY:

Thank you so much. We are incredibly at time. I did want to just tell folks here that our plan is to offer a facilitated version of this course next year. In the meantime, these materials are

openly licensed and you can adopt and adapt and use them and contextualize them for your purposes. Thank you so much for coming. Thank you so much for your work and being here to lead us through today, Connie and Robyn. It's been such a real pleasure and have a great week, everyone. Happy Monday. Thank you. Thank you, everyone.