

**Transcript for Integrating Indigenous Values Frameworks in Curriculum Design
BCcampus FLO Friday session on February 6, 2026**

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HELENA PRINS:

Hello, everyone. Happy FLO Friday. My name's Helena Prins, and I'm an advisor on the Learning and Teaching team, and I am so glad that you chose to spend your Friday morning with us. Now, I'm zooming in today from the unceded territories of the ləkʷəŋən (Lekwungen) People, which includes the Songhees and Esquimalt Nations. And at BCcampus, one of our core values is our commitment to building and nurturing meaningful relationships where we practise reciprocity and honour Indigenous ways of knowing and being. And I've been so fortunate to have had previous learning experience with Natasha. So it gives me tremendous joy to know that she'll be our guide in the next hour.

NATASHA PARRISH Sk'ing lúudas:

Thanks, Helena. It's great to be with you all today and I see some lots of folks from Camosun, it's great to see you and other familiar faces. It's honoured to be speaking today and sharing a little bit about what I know, what I've learned along the years. I'm going to start just sharing a little bit about who I am.

All right. Yeah, my name is Natasha Parrish. That's my English name. I was born and raised in ləkʷəŋən Territory in what is now known as Victoria. In Haida, we say Miktoli. In other languages, I've heard Mtulia. So that's on Vancouver Island. And my Haida name is Sk'ing lúudas. Sk'ing lúudas means bow wave. So I was given that. That's a new name for me. And I was given that a couple of years ago during my Nana's memorial and other family work. I'm English and Haida through my maternal line, through my mother and my grandmother's. And I've been doing Indigenous education work for over 10 years, working as a teacher in the secondary system in the public system, and then also in the post-secondary system at Camosun College.

Camosun means place where the waters meet and are transformed. So it's a really neat meaning of the word. Camosung is a woman, a young woman who is transformed into a rock by Haylas creator. And so there's a story there with a name of Camosun itself, as well as a connection to the Gorge waterway. I did a master's of Indigenization Nation at UVic and really keen on Indigenous resurgence. Thinking about it from that positive angle of reclamation and resurgence, I know that a lot of folks are doing work in many areas, including decolonization, you know, taking those things, dismantling, taking those things apart of colonization. So for me, Indigenization, or Indigenizing means to reclaim and to resurge, and decolonizing is taking a part of colonization. So they work in tandem with each other, in my understanding of those words. There's other understandings of those words as well. So just recognizing that, we're still working through what those words mean. Indigenization in post-secondary really began in 2015, I believe, with the Truth and Reconciliation Commission. And so that's where that word

originates from. So it's a relatively new word just being about I'm an Indigenization education developer for Indigenization at Camosun College in the Teaching and Learning Centre. And I put this image here of Fort Rodd Hill Teechamitsa territory, which is the territory, the ɫəkʷəŋən and I spent many time many hours as a young person here with my family visiting this place. Okay, next slide, please.

I wanted to just start with who my teachers are. I've been thinking a lot about teaching, teachers and mentors. These are some of my mentors and teachers, including, you know, the art of the Coast Salish people. That's where I teach today and live in the lands of the ɫəkʷəŋən and W̱SÁNEĆ peoples. And the art even can teach us so much. I have some mentors kind of starting on the left going all the way around. My brother, Graham Richard, Skilgans is his Haida name. Kathleen King Hunt, Brother Rick Peter, Henry Chips, Earl Claxton, Tiffany Joseph. And at the top, there is Captain Gold. He's a Haida Elder. So some of the folks that have taught me and really recognizing that the things that I've learned over the years are things that have come to me in different ways and different learning opportunities over time. And I'm just really grateful to have spent time with these people to support my learning and understanding of what it means to Indigenize and decolonize in post-secondary or in the education systems that we have. And how can we do that in authentic ways that are true to our values, true to ourselves, you know, and encapsulate that whole person, that embodied understanding of who we are and why we're here. Next slide.

So I do want to thank Helena for recognizing the territories. I do recognize that today, I'm actually in Tlingit Territory. I'm in Ketchikan, Alaska, which is Tlingit Territory, as well as Southeast Alaska known today as home of the Tsimshian, the Haida, and the Tlingit. So recognizing that that's, you know, part of the stories is how people emerged and travelled throughout the different territories. What we now know as British Columbia is all First Nations lands. So that's a really unique aspect of who we are and where we are in these lands. Usually, you'll find me in Victoria Miktoli, which is the homelands of ɫəkʷəŋən and W̱SÁNEĆ specifically. That's where I live. Vancouver Island, of course, is home to the Coast Salish, Nuu-chah-nulth People and the Kwakwaka'wakw to the northeast. We're just recognizing all of the different languages, cultures, histories, families that have existed since the beginning times in these places. There's many interconnections between these peoples. And for myself as a Haida person, you know, recognizing the history of my nation with where I live, as well as recognizing that, you know, we travelled extensively, in canoes up and down the coast. There's stories of Haida travelling all the way to Jasper. There's a poll there about the two brothers. And so just recognizing that over time, you know, for thousands of years, people have been travelling and sharing and intermingling and carrying on languages and stories throughout the territories. And I love this image here. This is one of the images that was brought to me. Next slide, please.

When I started working at Camosun College, this image of Pulling Together by Kwakwaka'wakw artist Louann Neel. And this represents a time-honoured human connections of First Peoples travelling by canoe. And so this one is the ocean-going canoes of the Salish. But of course, we had many different types of canoes that carried anywhere from one person to 50, 60 people

depending at the time. So we didn't have maybe highways like we do today, but definitely having using the waterways as our roadways. So that was really the main transport. And I recognized that when I did hike the North Coast Trail a few years ago, and I said, man, I sure wish I was in a canoe right now. It would be a lot easier. So I recognize after that trip, I didn't like hiking as much as I thought I did. So it's important to think about where we are in the world, you know, if we're in Japan or if we're in other places in the world, where are we? Who's been there for so long? And how does that influence who we are today?

So today, what we're going to be doing is I've done a welcome and intro. Going to talk a little bit about the context, so we need to set the stage. This is a more advanced presentation, so recognizing I'm not going to go into why necessarily, but more so the how. So we'll talk about time immemorial. We'll talk about the Declaration of the Rights of Indigenous Peoples Act. I'm going to share a little bit about Haida principles and the Circle of Courage. And then we're going to look at a course alignment activity that was developed by myself and my colleague Charlotte Sheldrake. So we'll look at that and then we'll have time for questions and comments and that type of thing. So if you have questions, or if you want to share where you are and who you are, feel free to use a chat at any time. And then we'll come back to those things. Or to put in resources or other things that might help each other. Okay, next slide.

I just wanted to quickly go through the context. It's really important to set the context to think about why and how and set that intention. We used the term "time immemorial" to talk about memory before memory. During that time of oral histories, during that time of languages being developed, in our stories, in our creation stories, the time when the spiritual beings were still transforming things, becoming things, and, in the W̱SÁNEĆ story, Hales is travelling around and turning humans into islands and humans into deer. So those types of things, a time of where the land was the landslides and earthquakes and all sorts of different things geologically. So I just wanted to... I'm not going to go and read through this, but just recognizing that there's a lot of evidence through the archaeological record, you know, of what's happened here in this place, this place we now know as B.C. So at least 15,000 years ago, evidence of those things. And Captain Gold who is a Haida Elder talks about, we have stories of Tow Hill moving, for example, and that would have happened before the glacial period. So thinking about how long have people been here and recognizing that all of the languages emerged from these lands. So that's a really key aspect is thinking about the languages in Haida Gwaii, Xaad kil Xaayda Kil. They are language isolates, meaning that no other language in the whole world is like them. And so that recognizing how long and how that language developed from that place. Here is just an image of the Salish Woolly dog. If you don't know about the Salish Woolly dog, Look check it out. It's pretty amazing. And of course, in ləkʷəŋən W̱SÁNEĆ territories in the coast Salish region, we have the Gary Oak ecosystem, a very amazing example of agriculture for thousands of years. And this new piece that came up recently was this hazelnut cultivation in B.C. So that was a really, really interesting article. About 7,000 years ago, talking about how hazelnuts travelled. And so it's neat to see just thinking about how long was 7,000 years ago, how long was 10,000 years ago. And then we are very familiar with things like the buffalo drive,

6,000 years old practice. That's a very long time when you put it into perspective. Next slide, please.

We can look at... We can look at things like the Pyramids in the Americas, 5,000 years old, those types of things. And so, yeah, so this is just a brief timeline to help us understand how long people have been in these places, and to erase ideas of Terra nullius, the empty land. Those are not true. So people have been on these lands for thousands and thousands of years. And as John Elliott says, "Since beginning times," I love that phrase "since beginning times." So we recognize that, you know, present-day Canada is only just over 150 years old, that the Indian Act of 1876 really did a lot of harm to contain and control Indigenous Peoples in what we now know as B.C. And through things like the Truth and Reconciliation Act and through things like the Declaration of the Rights of Indigenous Peoples Act, those things are starting to come back. And so we're looking at how can we live as visitors in more respectful ways. And myself, I'm Haida and English. I live in Victoria, which is lək'wəŋən and W̱SÁNEĆ territory, so I'm a visitor in their territory. And they ask us to walk gently, to be careful to follow their laws and protocols while we're visiting in those lands. So just thinking about how can I do this? And how can we do this together? Next slide.

So thinking about the context, thinking about colonialism, that word is accepting the full history of these places, recognizing the full history, accepting and supporting self-determination. So self-determination is that Indigenous Peoples have rights and title to govern themselves. And that's what's happening today for Haida People with a title agreement that just happened recently. Thinking about it, we're all in post-secondary. We are all very capable, and I remember, is it Corey Wilson was talking about this a few years ago on a webinar and I said, she said, You know, we all have our MAs or PhDs, so we can research. We're capable. Encouraging ourselves to do that research to think about what can you learn behind the scenes about where you work and where you're from. Acknowledging who you are and how you got here. So as I just did, recognizing who I am, recognizing I have English ancestry that for whatever reasons people came to these lands as guests, 50 years ago or 75 years ago, whatever that history is that you have. And not all of us know that history, and so recognizing also that we have to be gentle with ourselves because some of our family histories are very difficult. And some of us don't know and are not able to trace who we are or where we come from. And that's just part of your story, if that's the case. Recognizing we work within colonial institutions. So the reality, you know, of that aspect, you know, articulating your journey so far, recognizing how far you've come in your own learning. And I do that, too, thinking about who my teachers are and when I started in the school system, just how little I knew, even though I have done some courses in Indigenous studies and such, but just the amount of learning that's happened and the availability of learning in the last decade has really increased as we look more towards how do we live in a sustainable way? How do we fight colonialism? How do we live so that our students or ourselves are living in a more equitable world? And also thinking about mental health and, you know, mindfulness practices, how can we keep ourselves healthy in this world, in this modern world. How can we reconnect with land as teachers? How can we reconnect with the waters in sustainable and supportive ways? What is our role as humans, our relationship, not

just with other humans, but our relationship with the natural world. So it's really important to always keep that in mind when we're thinking about relationships, we want to share with our students. It's about relationships with humans, yes, and it's about our responsibilities to the natural world as well. Yeah, and then just looking at what is your institution or your program or your course, what are you already doing? And how can you be part of that? So thinking about that kind of idea of what's already happening and how can we join forces and work together to keep that momentum moving forward. So each institution is different. We're often in different territories, even. So, you know, what looks, what we do at Camosun or UVic or what happens in VIU or what happens at Langara or what happens, you know, in Prince George, those are all going to look a little bit different, and that's okay. So because that's connected with that campus or that territory or the Elders or the people that are there supporting that work. Okay, next slide.

We have a poll question. Yeah. So just for fun, a little exercise here. You're going to mark all that apply to you. So, you know, if you're on the spot or if you have a presentation, could you find out or figure out how to articulate a territory acknowledgment? So this happened to me when I had to go to Toronto. And I was like, Oh, what is the territory here? And who's here? And how can I do that territory acknowledgment, right? Familiar with the concept of the distinction-based approach, thinking about the Declaration of the Rights of Indigenous People. And can you share a little bit about the difference between Indigenization, decolonization, from your understanding of those phrases. Oh, awesome. So it looks like we have lots of folks coming in on the poll. That's great. So we'll just do one more minute. Okay, thanks, everybody. So the one that's maybe the most more difficult one for us is the distinctions-based approach. We'll talk about that a little bit as we go through. And we can stop sharing there and just encourage you to look at the Declarations Act when you have the opportunity. It's a great resource for students as well, because they can look through it and they can pick out things that are relevant to them.

This is a really helpful quote I found for myself from Queen's University. "If we think about decolonization as the undoing or unsettling of colonial power and structures and ways of learning and teaching, then Indigenization can be seen as the redoing or reaffirming of education to include Indigenous ways of knowing, thinking, feeling, and being. It evolves elevating the voices of Indigenous Peoples, elevating traditional and cultural knowledge." I love that idea because we talk a lot about in teaching and learning the Know Be Do's. How do they know? How can they be? And how can they do for learners? And also, I want to encourage us to think about the feelings of education. At Camosun College, we have been gifted a name like about Na'tsa'maht, working together, good heart, with a good mind, with good feeling. It's the philosophy of this place, and thinking about Na'tsa'maht, working together with good feelings, can you imagine if every learner came into a learning environment where they had those good feelings, and you had those good feelings and together created something, you know? And so I think in things like psychology and such, we're looking more at that strength based aspects. And so we're beginning to align a little bit more even with the philosophies of these lands, those feelings and those teachings. Next slide.

The Declarations Act is, I've just kind of put this here for your information is that Aboriginal Title, Aboriginal being in Canada, First Nations, Inuit, and Métis Peoples. Rights and Title emerges from their relationship to their territory since time-immemorial. It is important to recognize that Aboriginal Rights and Title does not come from Canadian law, but from Indigenous jurisdiction and law. So thinking again about that timeline, about the languages, about the cultures, about the societies, the governance structures that are in place, hereditary chiefships for example, or the matrilineal lines, for example, those things go back for thousands of years, and that's where the jurisdiction comes from. It doesn't come from Canadian law. So we have sort of these parallel systems of Indigenous law and excuse me, and Canadian law. So who... And, of course, we work with these two systems because that's the colonial or that's the modern day, modern-day situation. So the four themes in the Act talk about the self-determination and inherent right of self-government, the Title and Rights of Indigenous Peoples, the ending Indigenous-specific racism and discrimination, and the social, cultural, and economic well-being of Indigenous People. So there's a lot in this Act that shares about the rights to language, the rights to culture, people's rights to governance. And so when we think about, what does it mean, this distinctions-based approach? It means beginning with the territory in which you live and the laws and values of that place and the governance structures of that place. So honouring we do that in territory acknowledgments. We honour the local nations or nation by recognizing who they are and how they've been stewarding the lands and waters since the beginning. So when we think about distinctions-based approach, in a way, it's simple. If we think about territory acknowledgment, who are we acknowledging in these lands and places? Remembering that British Columbia is all First Nations lands, although we have visitors from across Canada, across the world. So at Camosun, for example, we have Métis students, Inuit students, Cree students, people, Gitksan, all sorts of students who are visiting those in that place. And we have different artworks from those people at the school, as well. So we always want to start with where we are and whose lands we're in, and then we want to work kind of out in that regard. So at Camosun College, we always start with lək'wəŋən, W̱SÁNEĆ, and then we work through that way. Of course, we also can bring in ourselves. As a Haida person. I bring in a little bit about my teachings from that perspective, although it's often parallel but often different. Next slide.

So something that really got me thinking about how do we Indigenize and decolonize in respectful ways, you know, in the complications of our modern world, began thinking firstly from a Haida perspective during my master's time, thinking about the laws that we have in our place in Haida Gwaii. So here's a little map of Haida Gwaii. Hopefully, some of you have been there before. If not, you should come visit. It's pretty awesome. So we have the Haida principles of being, these laws of responsibility, interconnectedness, seeking wise counsel, balance, respect, and reciprocity. These are principles that came, emerged from council that was held many, many, many years ago. And so these laws and philosophies came from the land from those conversations from that council that was held. So let's think about this in terms of, like, how do I live my life? And how do I guide, you know, my work and next slide, please.

And so it was just really thinking about how can we use this to guide my work and guide the way that I do things? Sort of that it's Tommy Happynook says, what does he say? It's, oh, I can't think of the word right now. I had the word, but I'll come back to that in a minute. So I wanted to take a few minutes just to go to the website. And just to show you how the Parks Canada has been using these principles to guide the work that they're doing. That's great.

So they have this since a few years ago, they have this idea of a Haida Gwaii Pledge. So when you go to visit the territory, they ask you to respect Haida Gwaii and Haida ways of being during your visit. So you can scroll down here. What we're really interested in is how they've been using these principles to guide the work. Can you scroll down to the four images in yellow. Yeah, perfect. Thank you so much. So we'll pause there. Yeah.

So the first one is Yahguudang, respect for all beings. So they have sort of ideas of how you could do this within the context of visiting the territory, as well as asking permission first, Ad kyaanang, Ad kyaanang. You know, accepting that not all areas and events are open to visitors and just recognizing that as an aspect of visiting in that place. Scroll down to the next. Perfect. Yeah, making it right. So thinking about, you know, if you make a mistake, how can you fix that mistake? Cleaning things as you go along, those types of things, being mindful of environmental footprint, and then everything depends on everything else or that interconnectedness. So Gina 'waadixan gu ad kwaagid Respecting Haida Gwaii's bounty, only taking what you need to feed yourself for the day, supporting local business and giving back where I can. I just wanted to bring out these Haida values as they are being used by this Haida Gwaii Pledge. I was at a governance event, House of Assembly for Haida citizens, and they were thinking about how can they use these within how can they use these values and principles within our own structure and laws. So we really are thinking about making this shift towards how can we use these old values, these old principles from these places and bring them into the things that we do every day.

So I was also introduced to these other ways of being, which is a Circle of Courage. Some of you might recognize a Circle of Courage by Larry Brendtro, Dr. Martin Brokenleg and Steve Van Brocken. So it's identifying four universal needs of all children and taking aspects of the laws and values of place, and then as well as positive psychology and resilience research. When I was first introduced to this, I wasn't really ready to understand, you know, what this concept was. I was introduced to it by Yolanda Skelton. She's now a fashion designer, which is amazing. But she was a colleague of mine in the school district, and I couldn't quite wrap my head around it, but over the years, I've been able to kind of take it apart and understand it more. And it's been really helpful for me in terms of what I do in my work, as well as I'm also helping to raise some teenagers. So it also really helps me in that way when I think about how can I support the people that I love in my life, the young people in my life. Next slide.

So this philosophy comes from South Dakota where it emerged. And what was part of this philosophy is Dr. Martin Brokenleg, sort of thinking about the needs of young people and Indigenous People and how his people, Indigenous People used to raise children. So what are

the philosophies of child raising that come from sort of that time immemorial? And so this is where the Circle of Courage emerged from this model or framework. Next slide.

I'm not going to go into a lot of detail, but just really briefly talk about this theory or this model, a framework. It's been around for 30 years, and it's been used in many different educational settings. The office is still very active, so you can always email them and just ask them if you need permission or whatever those things look like, and they'll be happy to support you and to share if they have other resources that might be available to you. So as I said, it comes from the resilience research and the child raising practices of the Indigenous Peoples and as well as self-worth research. So it comes with belonging, which is talking about, I appreciate. I have trusting connections, moves through to mastery, where learners can solve problems where they have the opportunity to discover what they can do. Moving through into independence, which is I can do this on my own. I can set my life pathway. I can have successes or failures. The last quadrant of the circle is generosity, something that we really need to do more of in post-secondary, which is sharing with others, human and non-human. So being able to give cherished things to others, that's what generosity is. It's not just opening the door, welcoming somebody. It's about really, you know, sacrificing of your own, whether it's time or other ways, volunteering, those types of things that show you that you are a good person. This can be done through things like invasive species removal, those types of things, you know, like, whatever your talents are. I see, you know, the folks doing quilts for survivors, the hours and hours that people have put into that type of work and the generosity of creating quilts for residential school survivors, such a beautiful project. Each has their own way. What are your talents? What are your areas of expertise or things that give you joy and how can you use those things to do it forward? So it's on two levels. It's on a personal level. It's also thinking about in terms of students as well. So all of these things are when we think about Indigenization. For me, it's very transformative because it's not only professional, it's personal. So you have to be able to. There's the word I was thinking about embody, embody the practice, and transform yourself in order to be that good visitor in order to support self-determination of the peoples of where you are living today.

And so this is I'll just briefly go through the quadrant model, you know, some of the strength, warmth, friendship, identifying belonging.

And then the mastery aspect, those, you know, interests. What are your talents? What are those sparks? As an educator, you think you would give those opportunities for sparks for your learners. Personally, of course, you would think, as well, what are my sparks? What do I love to do? I just watched what's it called The Professor or something like that, and in it, is it the professor? In it, she talks about when she was born, like, or as a young person, she really wanted to be a teacher. That's what she wants to do, you know, and it was such a beautiful. Oh, the chair, that's what it was called. It's such a beautiful story. She wanted to be a teacher. That's what she really wanted to do. And so, is that are those things that those are your sparks or those types of things?

Independence, you know, giving opportunities for individuals to have power within themselves, confidence in themselves. So it's not power over, it's about empowering others. So it's not about control. It's about empowerment. So we do that for our learners, for our students, giving them that confidence that I could do difficult things. I can put myself forward in these ways.

And, of course, generosity. You know, I can give cherished things to others, and I look forward to doing that. And Dr. Martin Brokenleg talks about the potlatch system that people would save for years in order to accumulate wealth and then have a gathering where they gave all their wealth away, all of it. So they were left with nothing. That's the ultimate, you know, spirit of that generosity. And that would give you social credibility, right? So it's not about what you can accumulate for yourself, but what you can accumulate on behalf of others and to and it's such a different way than capitalism, you know? You're collecting wealth to just disperse it to everybody else. So it's really when you start to think about it in terms of world views and start of Indigenous values and start in mind of, you know, how we are and why we are the way we are, it really can be a transformative process that you embody as an educator, as a human of this world.

So there's a number. These are two Indigenous values frameworks. That's what I've been calling them Indigenous values frameworks. There might be a better name for them. The Haida principles, as well as the Circle of Courage, there's many others. Think about where you are and where you're from before maybe going ahead and choosing one. I've seen a lot of work with the 5 Rs, which is very awesome. I wanted to highlight that there's some work being done at UVic. I think it's on February the 24th. I could put it in the chat, but it's in the file. There's a webinar about AI and the 5 Rs. And so, Alexander Warrington is doing some work around that. Super interesting, super interesting things. The Seven Sacred Teachings, you know, those are a little bit of those are really important teachings that come from the East. To Two-Eyed Seeing. That's a beautiful teaching that's Mi'kmaq that comes from the very East coast. First Peoples' Principles of Learning. Those are 10 or nine ways of being for First Peoples of B.C. that's been developed by the B.C. Teachers Federation, as well as I can't remember the other acronym right now. Oh, perfect. Thanks, Helena. You know, Métis Values. I forgot the accent on the "e" there. Métis Values. There's some really beautiful work being done with the giving tree, other types of Métis values that are coming more and more available. A First Nation's Holistic Lifelong Learning Model. That's an older model for myself and other Camosun colleagues, we've been offered to use the W̱SÁNEĆ values. So those are values like family and self-responsibility for yourself, those types of values. And then there's this beautiful one that I wanted to highlight the Pedagogy of Peace that comes from Haudenosaunee Lindsay Brant. I think she's at Queen's as well still. Lindsay Brant created this Pedagogy of Peace, and that's a very, very beautiful framework that she uses in her work in education. So many different. These are just a couple. Like there's many, many different ones. And as Indigenous Peoples are being asked to do more in the public, you know, in that public world, we are beginning to articulate a bit more about our values and how visitors and guests can participate in those values, just like the Haida Gwaii Pledge for Visitors. You know, that's not very old. That's just released maybe 10 years ago, maybe even less. Just thinking that these things are still developing and we're still in this place

of truth, you know, truth before reconciliation. And Monique Gray Smith talks about that. We need to know what the truth is, do that history, learn where we are, who we are, why we are here, and the laws and philosophies of these places. And the realities of colonialism, as well as, you know, thinking about that reconciliation. How can I be a better visitor? How can I do better? How can I guide my learners, my students towards this practice? So there's a lot. How can I dismantle, you know, the patriarchy or different aspects of policy and these types of things in my work. There's a lot of layers to Indigenizing and decolonizing, and we're just beginning to take to do that work together. So it's really exciting time, I think, in education. And there's still a lot of questions. There's still a lot of question marks. How do I do this work? What's the best thing to do? And I remember the late Victor, the late Victor, Thank you. Underwood, thanks, Julian. The late Victor Underwood says, like, "There's no wrong way to do the right thing." In that context we have this good intention. There's no wrong way to do the right thing. So we really want to move away from perfectionism, which is sort of that Western value. We want to move towards incremental change over time, incremental change.

Okay, so, we're going to do another poll, so we'll just open up the poll here. Feel free to mark if you like. You can also don't have to do it if you don't want to. I can see how I might integrate these philosophies into my teaching or workplace. I have seen an Indigenous Values Framework used in education settings before. So that's, you know, I'm familiar with local teachings. And then, something that's still emerging, you know, local teachings are available to me to use. So for example, I haven't yet seen a lək'wəŋən values framework yet. I know that one exists, but I haven't seen it available for use yet. And so working, that's part of those aspects. And so my understanding of Na'tsa'maht is a lək'wəŋən values framework, you know. So thinking about what is that and how can we use that. So sometimes things are available to us and sometimes things are still not quite yet available. There's a lot of work being done in Indigenous communities, governance, language revitalization, you know, intergenerational difficulties that are still happening. So we want to recognize that we can't put too much pressure on communities. We need to meet communities where they're at and see what is available to us to be using to also look like hiring somebody to do some of that work as well. So recognizing that the Knowledge Keepers, Elders are very, very busy, and we also want to honour their time with proper honorariums. Okay, great. So a few folks are joining in here. Okay, so yes. That was great. I can see how you might start to integrate these things. So thinking about the example of, you know, the Haida Gwaii Pledge and other things and familiar with some local teachings. Yeah. So look and see what's available to you in your area, where you're at. And then also starting to see where are those frameworks popping up for you? Where are you starting to see them? Each place is kind of different. Okay. Thanks, everybody. Oh, sorry. Okay, so I am going to stop sharing that. And we're just going to go on to that next piece.

So I really wanted to bring this up. My colleague, Charlotte Sheldrake has been such an influential person for me. She's a program development specialist, as well as she's just everything amazing in terms of curriculum development and alignment and all these things. So together, we developed this idea of curricular alignment activity with an Indigenous Values Framework centred on that, in that course or program. And so in a course or program, you'll

have your learning outcomes, your assessments, and your teaching and learning strategies. And we encourage folks to think about that Indigenous Values Framework and how does that align with each learning outcome? And so in the documents there in the full file that was shared, there's a document called Course Alignment Activity for Indigenizing. So I'll just get you to open that up. And we can probably also share it on the screen. If that's possible. And we won't do this today, but I want you to know what it is and kind of my thoughts around our thoughts around how we could develop this. So it's there for you when you need it? When you have time, you know, to do this. This activity takes a lot of time, you know, taking your course, writing the course outcomes, thinking about the activities and the assessments and also that values framework, adding that there. Awesome.

So curricular alignment, of course, is its own area. But it's kind of the applied aspects of this. So how do we take a framework and begin to integrate it seamlessly into our course and program? The most important thing I just want to share is that we want to ensure that learners know that you're doing this. So make it transparent for learners to know your process. Why are you doing this? How are you doing this? It's an experiment, you know, these types of things, ensuring that students know what's happening and that they can follow the framework themselves and begin to see themselves within that framework.

So if you can scroll down to page four, I believe it's page four. Yeah, perfect. Right there. Okay, so this is sort of a very basic template for us as educators. And you'll have your learning outcome, your assessment, your teaching learning activities, and then your framework. So if I was using the Circle of Courage, I would say, like, this is a belonging activity, or we're going to really focus on belonging for this specific activity, maybe there's an activity where you're doing team teaching or these types of things, and that could be a little bit more towards independence area. So kind of thinking about how you can frame that for learners. And also, we think about, you think about doing group work. You know, students go, they start to resist and they go, Oh, my gosh, group work, blah, blah blah. They can do that. When you show them that's part of the Circle of Courage that you show them that this is part of their independence that they can start to buy into the why and how that this is happening for them and with them. So it can be a very powerful opportunity for Indigenizing, decolonizing your coarse materials. There's lots there in the file folder. There are some resources that I've created. There's some resources that I've created with colleagues and feel free to use those resources as needed. There's different pieces there. I think there's a little bit about Indigenizing at Camosun and sort of what we're trying to do as a campus. So there's lots there. We don't have time to go through all of it, of course. That would be like a full day workshop, probably. But please feel free to reach out to me personally if you need to.

And we're going to move into Q&A right now. And you can put your questions in the chat. I haven't been following the chat, so I'm just going to pop that open now. And I also recognize some folks will have to leave to get to other things at noon, you know? So, hey, look at us. We did pretty good.

HELENA:

There was a question. There was a question early on about Hazeltons. I visited and I didn't, sorry about pronunciation there, territory last May, a region called the Hazeltons due to the hazelnut trees in the region. Are these part of the hazelnuts that were cultivated 7,000 years ago? I don't know if you know the answer to that.

NATASHA: What's the question?

HELENA:

What's the question? The question is, if those were the ones you referred to earlier that were cultivated thousand years ago.

NATASHA:

Maybe. Maybe. I'm not too sure. I just saw an article about it, so that's how I was learning about it. I thought, Oh, that's pretty awesome. I'm going to add that to my timeline.

HELENA:

If there's any other questions, people can probably raise their hands. Are you okay with that as well?

NATASHA: That sounds good.

HELENA:

A: Just keep in mind whether you've signed the release or not, then you can raise your hand.

PARTICIPANT:

Yeah, thank you so much for the great presentation. I really enjoyed it. The question about the hazelnuts, that was my question. Yeah, I really love that region, the Gitksan territory. And yeah, it's just left. It's one of those places that you just want to go and visit again. Yeah. So my other question is, I'm really interested to learn more about the Northwestern First Nations. So what resources would you recommend to learn more about the nations in the Northwest B.C. Yeah. I really recommend going to the band's website or the nation's website. So for us, we have the WSÁNEĆ Leadership Council website. They've got history on there. They've got language on there. So I'd like to start with the nation's website if it's possible. Sometimes those things are under construction, those types of things. Yeah. Maps. So looking at whose land is it anyways? You know, those types of maps can really help thinking about the language, language territories and those types of things. The challenges, there's so many resources, which is a good challenge to have. You know, talk to your librarian, talk to family or friends, or, you know, who's a great resource, your children's school. Your nieces' and nephews' school. They're doing so much awesome stuff in their schools. So just keep your eyes open, see what learning opportunities are coming up, those types of things. So there's no really one answer to that. There's just so much out there, just taking up those different opportunities.

PARTICIPANT: Thanks. Yeah.

NATASHA: Thanks. Thanks for the question.

PARTICIPANT:

My question is non-Indigenous people. Like, where do non-Indigenous people fit in, you know, their positionality or location? You know, cultural humility is so important. And when applying these practices, as you mentioned, a person who mentioned, it's not wrong if you're doing the right thing. So how does one rebuild trust in a relationship, you know, for a non-Indigenous person? Trust in a relationship when working with Indigenous People. You know, like, sometimes we are in the circle, we are out of the circle. I'm aware of cultural humility. So what does one do when this trust is so fragile? Thank you.

NATASHA:

Thank you. That's a great question, and we all have those experiences where there's difficulties in relationships. And so there's no there's no best, there's no necessarily one answer to that. We have to think that's why I love the Circle of Courage. It is thinking about always beginning with warmth and friendship, always beginning with friendship. Recognizing that Indigenous Peoples, you know, in what we now know as B.C. have had 150-plus years of cultural genocide, genocide, you know, suppression, exclusion, and recognizing that we each have our own histories. So we all come from different places, different languages, different cultures, and we're living in this territory together. You know, what does that look like? How can you be a good visitor? So for myself, as I said, I'm also a visitor in the land of the $\text{l}\acute{\text{a}}\text{k}^{\text{w}}\text{ə}\text{ŋ}\text{ə}\text{n}$ and $\text{W}\text{S}\acute{\text{A}}\text{N}\acute{\text{E}}\acute{\text{C}}$. And so that's even though I have Indigenous ancestry, I'm also thinking about that, you know, day to day. One practice that I've become more familiar with is giving gifts. So giving gifts, whether it's, like, a little bag of coffee or whether it's, you know, a little card at the beginning of a formal meeting or just the beginning of something, it's that gesture of warmth and friendship, right? And so that's a bit of a cultural protocol to give a gift or to bring something. So if I have an Elder or a Knowledge Keeper in my classroom, I will ask students to bring a gift for that person. And so it's that way of saying, I know you're going to share something with me, but before you do at the beginning, I want to also give this to you just as a gesture. So there's a lot of little gestures that we can do to support. Food is a great example. So thanks for that question. And I think we have one more question.

PARTICIPANT:

Well, I'm aware that we're at the end of time. So thank you so much, Natasha, for that wonderful presentation. So much to think about and work with. I was just interested and maybe I can ask you another time, just about the $\text{W}\text{S}\acute{\text{A}}\text{N}\acute{\text{E}}\acute{\text{C}}$ values and incorporating those in practices. So I don't know if that's something that is widely open or if that's something, we've been given permission to share that, so I can send that to you. That would be really, really cool. Thank you.

NATASHA: Yeah. Yeah, I'll send that to you. Thanks for being here. Okay. Thanks, everybody.

HELENA:

An hour with you is way too short. But thank you so much for how you did this for us, the preparation you put into it. You are in Alaska right now, doing some other workshop. So we're just very thankful that we could spend this hour with you, and there's lots of love for you in the chat. We'll send the slides of some of the resources, or you have that link to the folder, but we'll send that with the recording in a couple of weeks to all of you.