Indigenous Education Primer
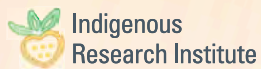
McMaster University | Indigenous Research Institute

Dedication:

To the Indigenous families and communities of children

that lay in unmarked graves at residential schools across Canada,

and to the Peoples that continue to deal with and overcome

the intergenerational effects of those schools.

Indigenous Education Primer

In 2015, the Truth and Reconciliation Commission (TRC) published its final report on the federal government's role, alongside various church organizations, in building and administering the residential school system that forcefully removed approximately 150,000 First Nations, Métis and Inuit children from their families and communities, and attempted to violently eliminate their distinct cultures, languages, and customs in what is now recognized as a genocide. After working with Indigenous families and communities to reveal this tragedy, the TRC issued ninety-four Calls to Action to address the historical injustices that continue to affect them, and to move forward with reconciliation between Indigenous and non-Indigenous Peoples in Canada. The Calls to Action looked to address systemic issues in child welfare, health care, the justice system, language and cultural revitalization, and education. The Commission recognized the important role of education for Indigenous Peoples who continue to seek greater self-determination and control over their destinies. TRC Commissioner Murray Sinclair stated that "education is the key to reconciliation," adding, "education got us into this mess, and education will get us out of this mess" (CBC, 2015). To that end, stakeholders in post-secondary education have a moral and ethical responsibility to address and reconcile historical and current injustices to improve educational experiences and outcomes for Indigenous Peoples.

Indigenous Circle teaching
and gathering space at
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Origins of this Guide

The Indigenous Education Primer project started in early 2020 as a shared vision of McMaster's Indigenous Educational Council (IEC) and the Paul R. MacPherson Institute for Leadership, Innovation, and Excellence in Teaching (MacPherson Institute; MI). Members of the MacPherson Institute visited an IEC meeting in the fall of 2019 to ask how the MI could best support IEC-identified teaching and learning priorities at McMaster. Based on input shared by IEC at that initial discussion, the Primer was determined to be the highest-priority teaching and learning need and a collaborative effort began.

Purpose of this Guide

The Indigenous Education Primer is a resource that can be used to provide guidance and information for learners, staff, educators (faculty, instructors, teaching assistants), and administrators at McMaster and for local Indigenous communities looking to engage with the university. Its purpose is to inform the McMaster community and other Indigenous education stakeholders about Indigenous histories, worldviews, education & pedagogy, and relationships with McMaster University. These histories and worldviews as they relate to Indigenous education and pedagogy are complex and presented as succinctly as possible. To that end, the Primer is intended to be a starting point, not a comprehensive review of Indigenous education. It does, however, provide direction to available resources and supports for those looking to decolonize and Indigenize their role in the academy.

Locating Ourselves – Introduction to the Contributors

Best practices and protocols are outlined in this guide including how to properly locate yourself in relation to Indigenous knowledge, content, processes, and peoples. Protocols are appropriate ways of using cultural material, and of interacting with Indigenous Peoples and communities. "They encourage ethical conduct," says Cree scholar Gregory Younging (2018), "and promote interaction based on good faith and mutual respect" (p. 35). By situating ourselves as Indigenous, non-Indigenous, settler, or any personally meaningful cultural, ethnic, or other identifier, we are aligning ourselves with a knowledge system that, according to Cree/Saulteaux scholar Margaret Kovach (2009), "tells us that we can only interpret the world from the place of our experience" (p. 110). Our lived experiences, including the relationships we engage in, shape our understanding of the world and therefore we cannot be separated from them in a seemingly objective, Western sense.
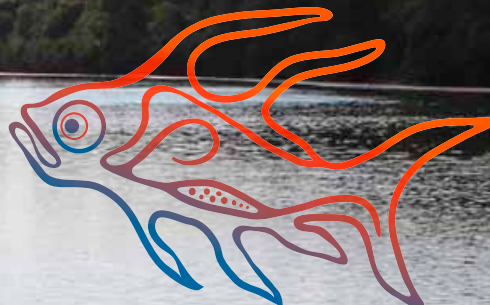
By locating ourselves, we create a sense of transparency by making our biases and intentions known. This is important to Indigenous Peoples and communities who, through their experiences, may have lost trust in settlers or people who are perceived to be outsiders.

Relationality and Relational Accountability

Part of that experience is relationality, or a relational way of being, which is at the heart of Indigenous education and its worldview. According to Cree scholar, Shawn Wilson (2001), "identity for Indigenous Peoples is grounded in their relationships with the land, with their ancestors who have returned to the land and with future generations that will come into being on the land" (as cited in Wilson, 2008, p. 80). We are not *in* relationships with people or things, we *are* the relationships. This means there is a degree of responsibility to our relations in the way we present ourselves and the knowledge we share. Wilson refers to this process as relational accountability. We honour past, present, and future relations by respecting the ways in which we share knowledge. We also honour our relations to the natural environment by acknowledging the connections between sharing knowledge and the land from which it comes. For the McMaster University community, this means respecting the knowledge that is shared within the boundaries of the Dish with One Spoon territory of the Haudenosaunee and Anishinaabe Peoples. It also means being accountable to Indigenous Peoples for building and nurturing healthy relationships with them.

By reading this resource and engaging with it you are entering into a relationship with the various people who contributed to its development and the people for which it is

intended. These people – their views, opinions, and lived experiences – become part of this resource. If we are to practice relational accountability, it is important that readers have some understanding of the people who contributed to the creation of it. Included below are brief descriptions of the contributors to the guide. By situating ourselves in relation to this resource and its content, we hope to honour all relations that shared their knowledge in its creation.

Brief Introduction to Contributors

Bernice Downey (Kwe/she/her) is a mother and a grand-mother. She is Ojibway/ Saulteaux and Settler Irish with family roots in Lake St. Martin First Nations. She was raised in an urban environment primarily on Haudenosaunee and Anishinaabe Territory in Hamilton ON. After a long career in nursing, health/research policy and Indigenous health leadership at the national level, Bernice completed a doctorate in medical anthropology at McMaster University. Her research was prompted by an awareness of the health inequities experienced by First Nations, Inuit and Métis peoples within Western health systems. Areas of inquiry include health literacy, language and harmonizing health systems. She also completed a Fellowship with the School of Graduate Studies at McMaster and was the Indigenous Lead for the development of the McMaster Indigenous Research Institute. She currently holds a Heart and Stroke Foundation/Canadian Institutes of Health Research Early Career Chair in Indigenous Womens' Heart and Brain health. She is cross appointed in the Department of Psychiatry and Behavioral Neurosciences and the School of Nursing and led the development of the Indigenous Health Initiative for the FHS which is being implemented through the establishment of the Indigenous Health Learning Lodge. She is also the inaugural Associate Dean, Indigenous Health for the Faculty of Health Sciences. She remains committed to addressing system barriers in health and the achievement of sovereign-based health equity for First Nations, Inuit and Métis peoples.

Bonnie Freeman is Algonquin/Mohawk from the Six Nations of the Grand River Territory, and currently an Associate Professor in the School of Social Work at McMaster. Her mother is from Kitigan Zibi reserve located in Quebec and just north of Ottawa. Her father is Cayuga from Six Nations of the Grand River. Bonnie's parents established their family in Rochester, New York. Bonnie grew up in Rochester, New York and moved to Six Nations in her late 20s. Through Bonnie's life she has witnessed and experienced various levels of generational trauma, from racism to the effects of residential school. These experiences not only impact the overall health of her parents but carried through to herself, her family and community. This has led Bonnie in search of understanding the plight of Indigenous people,

but also to seek and bring forth practices and knowledge how her ancestors experienced in living – "being alive well". Her work and research have been rooted in her connections with Six Nations, the Hamilton Aboriginal Community and other Indigenous communities throughout Canada and the United States. Bonnie has parlayed a long career towards the health and well-being of Indigenous communities built on the foundation of Indigenous knowledge and wellbeing. She is undertaking cutting-edge academic research and contributing with extensive community service. Her participatory research studies use an Indigenous methodological perspective of journeying, with a key goal of understanding how Indigenous knowledge and connection to land and water contributes to positive health and well-being, as well looking at reconciliation through alliance building of a canoe journey between Indigenous and non-Indigenous people and communities. Bonnie has received several awards during her education and career. She was the first to receive the Canadian Indigenous Pre-Doctoral Fellowship leading to a tenure-track position in her field of social work at McMaster University in 2009. In addition, Bonnie has been acknowledged by her community post-secondary institution, Six Nations Polytechnic with an appointment as Ehyadohsraedei Yehyatohserayenteiri (formerly known as SNP Associate Professor).

Randy Jackson is Assistant Professor at McMaster University in the School of Social Work with a cross-appointment in the Department of Health, Aging and Society. Randy is Anishinaabe from Kettle and Stony Point First Nation and has become an expert in HIV in Indigenous communities in Canada. Dissatisfied with existing research, which tended to focus excessively on pathologizing Indigenous people, Jackson works with communities to find another perspective – one grounded in Indigenous cultural world views. By better understanding the role of culture in the lives of people living with HIV, Jackson reveals parts of the bigger picture of the sociological facets of human health. Jackson teaches courses in Indigenous Health and Wellness and Community-Based Research methods that are at the heart of his own research. In the recent past, he also held a CIHR Doctoral Awards, a Community Scholar Award with the Ontario HIV Treatment Network (OHTN) and also held the position of Director of Research and Programs with the Canadian Aboriginal AIDS Network (CAAN). Reflecting his beliefs about the significance of Indigenous self-determination in research, Randy helped develop CAAN's Principles of Research Collaboration. Current areas of research include Indigenous masculinity and chronic illness, Indigenous leadership and its connection to health and wellness, and Indigenous transgender health. In 2012, Randy was honoured and recognized for his decade-plus long involvement in Indigenous HIV/AIDS research with a Queen Elizabeth II Diamond Jubilee Medal (2012).

Jesse Staats – I am Irish Canadian and Mohawk from Six Nations of the Grand River Territory. My mother is a long-time educator in the community. She has worked at my old elementary school since it opened in 1991. My father grew up on the reserve and owns a successful construction company based in Six Nations. Working in education runs in my family. I am a former elementary school teacher of the community and currently work as an instructor at Brock University. My current research uses Indigenous storywork principles to collaborate with retired elementary school principals from Six Nations to reframe administrative control of education as an expression of self-determination and sovereignty. My understanding of education and an Indigenous worldview is largely shaped by the works of Shawn Wilson (2008) *Research is Ceremony*, Jo-Ann Archibald (2008) *Indigenous Storywork,* and Fyre Jean Graveline (1998) Circleworks: *Transforming Eurocentric Consciousness*. I hope this resource will prepare students, staff, educators, and administrators for working and collaborating with Indigenous students and communities in a respectful and meaningful way.

Rebecca Taylor – I am a Canadian settler of English and Scottish descent. I grew up in Dundas, Ontario, and my ties to people and places ultimately drew me back home after my post-secondary years spent in Guelph, Vancouver, and Toronto. My mother is a retired elementary school teacher and my father is a professor emeritus with McMaster and entrepreneur. Academically, I've studied the environment, oceanography, and education. It was during my time out west that I began to really notice and think deeply about the new-to-me lands on which I was living and working, my positionality and privilege, the depth of my connections to land and family, and the wide-ranging impact education and educational institutions can have. As a settler in Canada, I believe it's my responsibility to educate myself on the history of Indigenous Peoples with Canada and contribute to reconciliation for the past and current impacts of colonization. This belief has played a large part in my work as an Educational Developer. It is my honour to be part of the Indigenous Education Primer project as part of a greater goal to engage the McMaster community in indigenization and decolonization of the academy.

Stephanie Verkoeyen – I am a Canadian settler from Windsor Ontario with Dutch and French-Canadian roots. Like my father I harbour great enthusiasm for the outdoors and spent much of my childhood roaming the bush behind my parents' house and exploring the variety of parks and protected areas this province has to offer. Yet, growing up, I didn't feel a particularly strong connection to this country or have a clear sense of what it meant to be 'Canadian'. Experiencing my husband's family's rich Latvian cultural ties and traditions left me with a desire to explore and learn more about this land and its people pre-colonization.

Through these explorations I've come to recognize the damage done by colonization and have committed to use my privilege and position to contribute to reconciliation. Working as part of the Indigenous Education Primer team has been an honour and has had a profound influence on how I view the world and my role as an educational developer.

Carrie McMullin – Born and raised in Hamilton Ontario, Carrie's maternal line comes from the Six Nations of the Grand River, and her graduate studies in History focused on that community. Carrie's work in education is focused on centring Haudenosaunee political and intellectual sovereignty. Carrie provided editing support to the final version of this primer in her role as Educational Developer, Indigenous Andragogies with the MacPherson Institute.

Acknowledgements

A Note on Terminology

Important terms will be defined throughout the guide, but there are some that need to be clarified from the outset. This is to ensure that there is no confusion as to what is meant when terms are used like Indigenous, First Nations, Métis, Inuit, or Settler. It should be noted that Indigenous Peoples have personal preferences as to what is acceptable and that the appropriateness of terms changes over time. For example, in the 1990s Aboriginal was the term commonly used across Canada but has since been replaced by Indigenous. Some people may object to the term Aboriginal, while others may be indifferent. It is important to

use the correct terminology, so consulting a guide like Gregory Younging's (2018), *Elements of Indigenous style: A Guide for Writing By and About Indigenous Peoples* is a good way to ensure you use the current and most appropriate language. Definitions can also be found in the Glossary section of the guide.

Appropriate Terminology to use, from general to specific

General: Indigenous, Aboriginal, Native

First Nations, First Peoples
Métis, Métis peoples
Inuit (plural), Inuk (singular)
Nation

Local Names: Haudenosaunee – Six Nations of the Grand River (Seneca, Cayuga, Onondaga, Oneida, Mohawk, Tuscarora), Anishinaabe (Ojibway, Odawa, Potawatomi, Mississauga, Chippewa) – Mississaugas of the Credit First Nation

Nation Names in their language: e.g., Carrier becomes Dakelh, Blood becomes Kainai, **Mohawk becomes Kanien'kéha**, **Cayuga becomes Gayogo̲hó:noʼ, Onondaga becomes Onoñdaʼgegáʼ**

Indigenous, Aboriginal, Native: These are terms collectively used to describe First Nations, Métis, and Inuit Peoples in Canada. Younging (**2018**) states that generally Indigenous Peoples do not mind pluralistic terms that respectfully group them together, but it is better to refer to people according to their distinctive terms as they express them.

First Nations, First Peoples: First Nations is more commonly used than First Peoples. Indigenous Peoples used the term beginning in the late 1970s as an alternative to problematic terms, like Indian, at the time. First Nations refers to a certain segment of Indigenous Peoples in Canada who inhabited traditional territory before the arrival of Europeans. In relation to the federal government, First Nations can include Status (recognized under the *Indian Act*), Non-Status, and mixed ancestry peoples. First Nations is a political term that asserts the sovereignty, plurality, and distinctiveness of Turtle Island's original inhabitants.

Métis, Métis peoples: According to Younging (**2018**), the term has many contexts in Canada and people who self-identify as Métis do so for different reasons. In one of its meanings, Métis emerged in the fur trade through the intermarriage of people with European descent and people of Indigenous descent. The historic Métis, as some commenters have termed them, are connected to the Red River Resistance and Riel Resistance. In another one of its meanings, Metis (without the accent) is also the way English-speaking people of mixed ancestry who are connected to Red River, as well as other heritages refer to themselves. In another meaning, Metis also refers to peoples of mixed Indigenous and non-Indigenous descent who are not connected to Red River such as heritages evolving from networks along the St. Lawrence and Hudson's Bay watersheds. Métis peoples is the umbrella term used to recognize these significant differences.

Inuit/Inuk: Inuit (plural) generally describes the Indigenous people who traditionally inhabit the Arctic regions of Canada.

Settler, Settler-Colonials: According to Chelsea Vowel (2016), this is the most appropriate term to describe "the non-Indigenous Peoples living in Canada who form the European-descended sociopolitical majority" (p. 15). There are important distinctions in the settler population, however. This also includes those who are not European people with sociopolitical power, but who are people of colour that have settled here to seek economic opportunity. But unlike European-descended settlers who benefit from dominant sociopolitical structures that remain in place, people of colour do not, so the term settler does not sufficiently address that distinction. Vowel does make the clear distinction, however, that descendants of Africans who were kidnapped and sold into slavery are not and cannot be categorized as settlers. Still, the historical and contemporary inequalities in power relations between Indigenous Peoples and settlers are at the centre of this definition.

Physical Spaces at McMaster

Students and faculty can find spaces across the university that are home to programs and services that aim to assist Indigenous students at McMaster. The Indigenous Studies Department and Indigenous Student Services (ISS) are in L.R. Wilson Hall 1811. The space includes faculty and staff offices, a ceremonial/conference room, library, kitchen, and study spaces for students. Workshops and presentations are held regularly welcoming Indigenous and non-Indigenous students.

The Faculty of Health Sciences Indigenous Health Learning Lodge (IHLL) is situated in the Michael G. DeGroote Centre for Learning and Discovery, MDCL 3510. The Learning Lodge represents the strategic planning and visioning within the Faculty of Health Sciences that is responsive to the Truth and Reconciliation Commission of Canada's Calls to Action. It espouses an Indigenous academic community of staff, faculty, students and Knowledge Helpers and practitioners. The IHLL includes the existing Indigenous Students Health Sciences Office (ISHS) that provides services and supports for the academic success of all Indigenous students in the Faculty of Health Sciences. Students can access study spaces, access the library, or visit with Elders.

The McMaster Indigenous Research Institute (MIRI) is located in McMaster's A.N. Bourns Building, ABB 274 . MIRI leads the way in Indigenous research and reform at McMaster to establish it as a leading post-secondary institution in Indigenous knowledge creation and mobilization.

The Indigenous Circle/Gathering Place, or, *Karahakon Kateweienstha (Learning in the Forest) in Mohawk, and Nibwaajkaawin Teg (Place of Wisdom)* in Anishinaabemowin is a four-tier, outdoor educational space located behind Alumni House and is open to educators looking to reconnect learning back to the natural environment. It is important that students, staff, and faculty engage with these spaces at McMaster because, as Goulet and Goulet (2014) note, they connect Indigenous students to a place of safety and belonging.

Indigenous Circle teaching and gathering space at McMaster University

Purpose of the Foundations Guide

McMaster University is located on the traditional lands commonly known as the Dish with One Spoon territory of the Anishinaabe and Haudenosaunee Peoples. The brief history presented below is pivotal to understanding the relationship the Haudenosaunee and Anishinaabe have to this land and to the peoples that share it. There must be an acknowledgement of the colonial history of this land and the effects on its original inhabitants. In addition to the Dish with One Spoon, the Foundations Guide Draws on the Two Row Wampum to emulate the principles of peace, friendship, and mutual respect to practice safe stewardship of this land. This way, we can hope to move forward with decolonizing McMaster University through peace, friendship, and mutual respect between Indigenous and non-Indigenous students, instructors, administrators and staff.

Understanding Relations and History: Pre-contact, Contact, and Continuing Relationships

Introduction to Haudenosaunee and Anishinaabe First Nations

Haudenosaunee: Established in the twelfth century, The Great Law of Peace united the Seneca, Cayuga, Onondaga, Oneida, and Mohawk Nations under the Haudenosaunee Confederacy and determined how they **would treat** one another and neighbouring First Nations. By accepting the Law, the five original Haudenosaunee Nations buried their war clubs beneath the Tree of Peace in order to end the conflicts between them. Within this political formation, each nation retains their autonomy and self-determination, based on achieving consensus on matters that affected all. Any neighbouring Nations that chose to adopt the principles of 'a good mind and good heart' under the Great Law could find shelter within the Confederacy in a process sometimes referred to as 'extending the rafters'. The Tuscaroras joined the Confederacy formally under these terms in the eighteenth century, as a result of land loss in their territory (Hill, 2007). The Haudenosaunee Confederacy continues to draw on the principles of 'a good mind and good heart' as outlined in the story of the founding of the Confederacy to inform the way that they conduct relations both internally, and with First Nations and other peoples in contemporary times. The Six Nations of the Grand River, located 40 KMS from McMaster's main campus in Hamilton, is the largest First Nations community within the contemporary borders of Canada, and is the only community comprised of all six nations living in a shared territory.

Anishinaabe: The Ojibway, Odawa, and Potawatomi Nations who shared similar languages and territories **throughout the Great Lakes**, formed the Confederacy of the Three Fires to determine military and political direction regarding other First Nations Peoples. According to Benton-Banai (1988), each Nation organized themselves to fulfill certain roles that were necessary to the survival of the People. The Ojibway were the Faithkeepers of the Confederacy. The Odawa took care of hunting and trading expeditions and provided food and supplies. The Potawatomi were charged with the safekeeping of the Sacred Fire that united the Peoples. From these three roles came a powerful spiritual sense that bound them together. The Anishinaabe Nations of Ontario, **including the Mississaugas of the Credit First Nation**, draw on the teachings of the Confederacy of the Three Fires to maintain relationships in contemporary times.

Pre-contact: Relationships between First Nations

The land that McMaster University is situated on has been home to distinct First Nations at different times throughout history.

Beaver Hunting Grounds (according to the 1701 Nanfan Treaty)
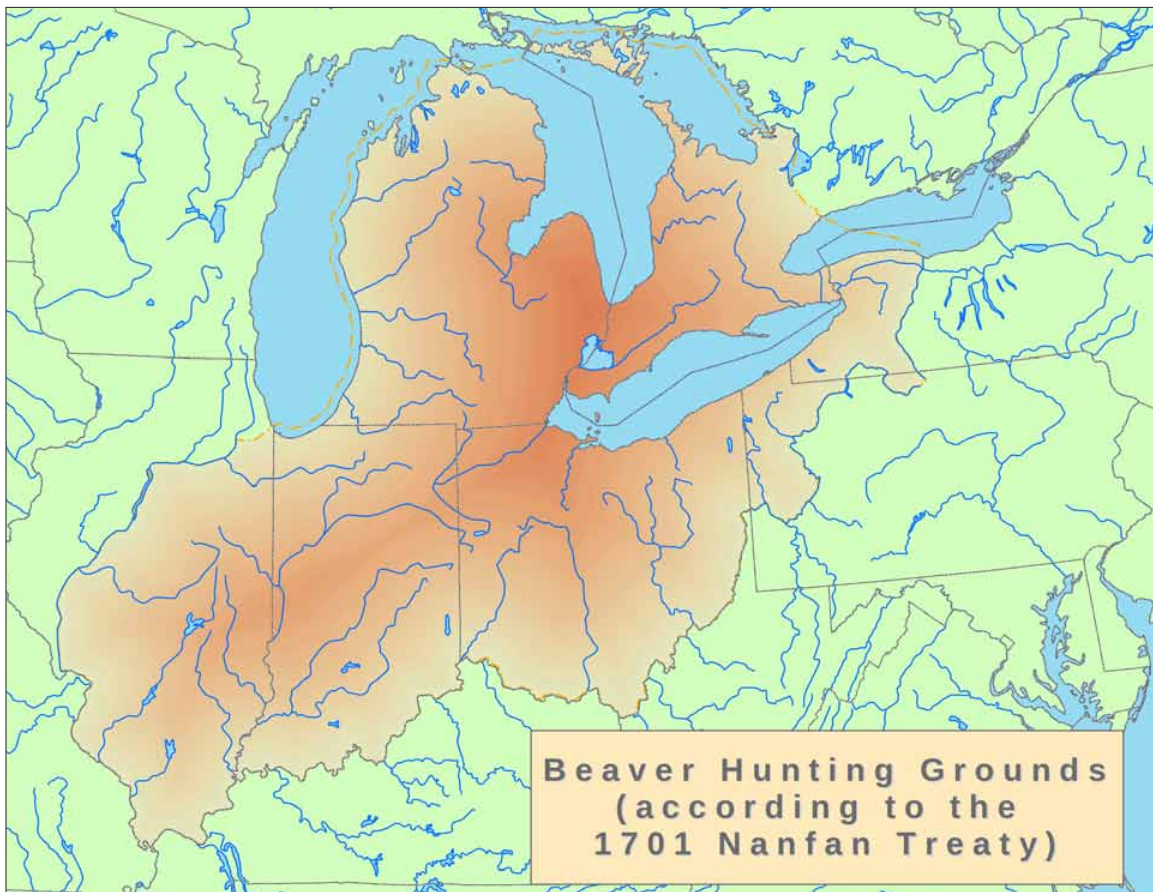
General map of the "Beaver Hunting Grounds" described in "Deed from the Five Nations to the King, of their Beaver Hunting Ground," also known as the Nanfan Treaty of 1701. Photograph by CJ Lippert, distributed under a Public Domain.

According to Trigger (1994), Iroquoian-speaking Peoples of the Neutral Confederacy, numbering approximately 30,000 people, lived in present-day Hamilton and the Niagara Peninsula until the sixteenth century. The population suffered decline and decimation due to effects of European contact including disease, famine, over-hunting, and warfare precipitated by the pressure of alliance-building, and land loss, previously referred to as the *Beaver Wars*. Geographically, this area was understood to be a rich, bio-diverse territory that held value to many local Indigenous peoples. By the turn of the eighteenth century it played a key political role in agreed upon boundaries between Anishinaabe territories being targeted by the French colonial power to the north and east; and Haudenosaunee territories to the south, which were being encroached upon by the British.

Thus, by 1701, this area was understood to comprise the western part of Haudenosaunee hunting grounds, as is referenced in the Nanfan Treaty. This treaty, also referred to as the Beaver Hunting Tract treaty (see: Hill, 2017).

In the 1700s, many Mississaugas settled in Southern Ontario and followed their seasonal traditions in mobility, social grouping, and resource harvesting. Those who had settled between Toronto and Lake Erie engaged in fur trading with primarily French (and later also English) traders. At a particular trading post established in 1720 on the Missinnihe creek, a particular trading practice developed which consisted of Europeans trading goods for credit to the Mississaugas in the fall and were later repaid the following spring with furs generated from hunting activity throughout the winter. Due to this practice, the Missinnihe was renamed the Credit River. In contemporary times, the Mississaugas inhabiting this area became known as the Mississaugas of the Credit (MNCFN, 2018; Wybenga & Dalton, 2018)

Courtesy of Richard Hill
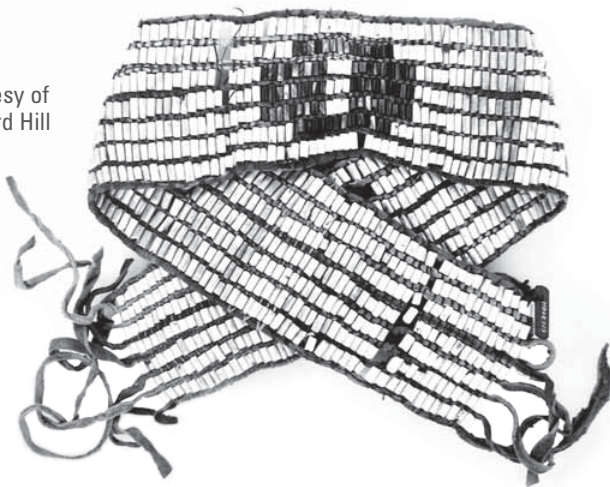
The Dish with One Spoon wampum belt symbolizes the relationship the Haudenosaunee and Anishinaabe continue to have with their traditional territories in Southern Ontario, which include McMaster University lands. The wampum belt is pictured here. **Symbolically**, it depicts a beaver tail being shared in one dish, which is a representation of equal access to the fields and hunting grounds of the Haudenosaunee. Mohawk scholar Susan M. Hill (2017) notes that knives or sharp tools were not used in the sharing of the tail to avoid injuring others partaking in the meal. The relational aspect of this agreement also

insists upon responsible and sustainable stewardship of the vast resources of this area. One nation, family or individual is not to take more than their share, and is to ensure the dish is left bountiful, and healthily maintained for generations to come. **In practice, this meant that the Haudenosaunee and Anishinaabe shared the safe space to ensure the well-being of their respective peoples**. Over time, the Dish with One Spoon wampum has come to represent mutual respect for the traditional territories of the Anishinaabe and Haudenosaunee and a reminder of the responsibilties of sustainable stewardship to all who benefit from those lands. This wampum is commonly referenced in McMaster University's Land Acknowledgement, making all University community members party to its terms and values.

Early Contact: Relationships with Europeans

In early contact, the Haudenosaunee entered into nation-to-nation agreements with various European colonial powers. The Two Row Wampum, or Kaswentha, is a wampum belt
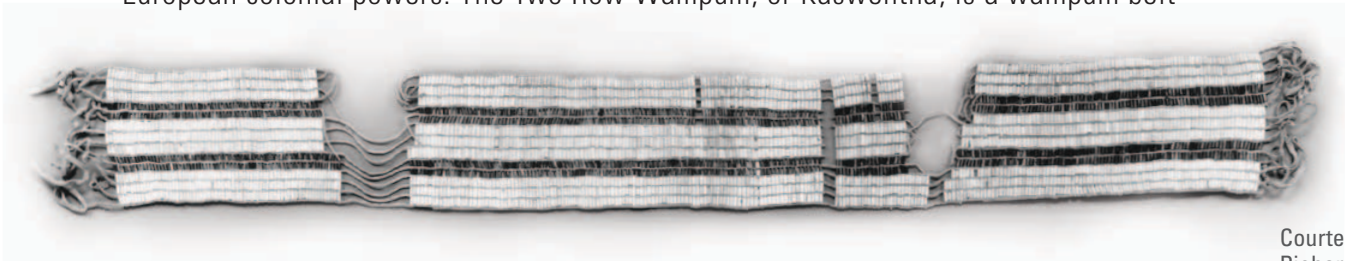
Courtesy of
Richard Hill

signifying the early relationship between Mohawk and Dutch settlers. Created in 1613, the belt has two purple parallel lines which symbolize the Dutch on one side and the Haudenosaunee on another, making visual a relationship built on non-interference, and mutual self-determination. The two vessels follow a parallel path down a river side-by-side. The parallel lines represent that the two paths will never cross but remain connected through three white rows of wampum representing peace, friendship, and mutual respect. Each vessel is not to interfere with the internal matters of the other. The Two Row Wampum laid the foundation for future treaty relationships and continues to be an important instructional form of knowledge for the Haudenosaunee.

The Kaswentha would be further expanded in the Covenant Chain of Friendship agreement made between the Haudenosaunee and the new British colony at Albany in 1664. Eager to replace the Dutch as principal allies of the Haudenosaunee, the British Crown expanded on the principles of peace, friendship, and mutual respect by affirming the sovereignty of each respective nation, and connecting them as equals. The two governments would work together, but remain distinct allies, neither becoming subject to the other (Hill, 2017). It is under the Covenant Chain, developed during the 17th century, that the Haudenosaunee maintain their right to self-determination and sovereignty. (Hill, 2017).
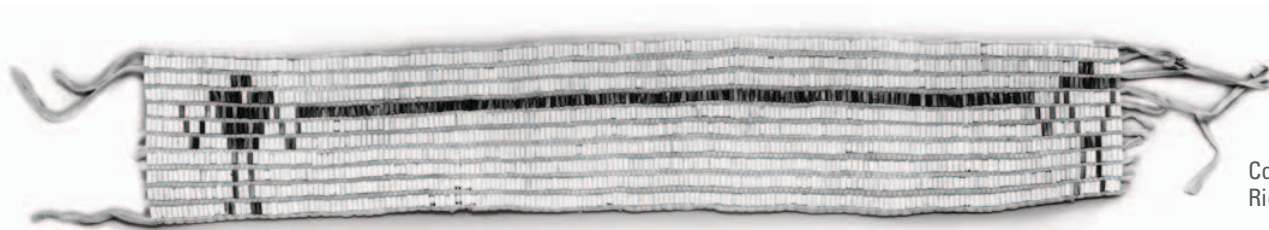
Thus, when the British North America Act of 1867, section 91:24, imbued the newly forming Confederation of Canada "exclusive '*Legislative Authority' in relation to the classes of subjects 'Indians, and Lands reserved for the Indians.'* – it was the terms of these prior treaty relationships that were assumed by the Indigenous nations affected.

Colonization: Relationship with Canadian Colonial Government

Following the American Revolutionary War, it was no longer possible for Haudenosaunee who had fought as allies alongside the British Crown to continue living in their homelands, (along the Finger Lakes in what would become New York State) after the territory was awarded to the Americans under the terms of the Treaty of Paris.

HISTORIC AND CURRENT HAUDENOSAUNEE TERRITORY

By the numbers	Tuscarora	Seneca	Cayuga	Onondaga	Oneida	Mohawk
Original Land Area (acres):	Arrived in 1713	6.5 million	1.9 million	2.6 million	3.7 million	9.9 million
Land Area Today (acres):	5,770	56,213	70	7,300	32 +10,000 reacquired	14,640

https://native-land.ca/maps/territories/haudenosauneega-confederacy/

Map 2. *The Settlement of the Six Nations along the Lower Grand River. Source: George Beaver,* Mohawk Reporter *(Ohsweken: IPACS, 1996), 18.*

Hill, S. M. (2017). *The Clay we are made of: Haudenosaunee Land Tenure on the Grand River.* University of Manitoba Press: Winnipeg, MB.

This permanent land loss was expected to be compensated within the terms of Haudenosaunee and British alliance, and the British were held to these terms by Haudenosaunee leadership after a period of protracted refuge at the Fort of Niagara following the war (Hill, 2007, 145).

British officer, Frederick Haldimand worked on behalf of the Crown in order to respond to the demands of the allies to provide sufficient lands. Two sites were identified by Mohawk military leaders: one at the Bay of Quinte, close to Kingston, ON, and one within the previously mentioned Beaver Hunting Tract, along the Grand River: land understood to be fruitful, productive, and ecologically diverse. (Hill, 2007, 137).

Within the terms of the Royal Proclamation of 1760, which outlined the parameters for land sales within Crown territories, the the British Crown thus requested that the Mississaugas permit the settlement along the Grand River of Mohawks and some other Haudenosaunee Nations led by Joseph Brant. This resulted in a land grant from the Mississaugas to the Haudenosaunee in 1784 as part of a series of 'land surrenders' (as per British Crown interpretation) between

1781 and 1820 (MNCFN, 2018). The Haudenosaunee were granted six miles on either side of the Grand River from mouth to source by Governor Sir Frederick Haldimand. Since that time and leading up to the consolidation of the Six Nations Reserve in 1847, the British Crown failed to protect Haudenosaunee interests against inadequate Crown policies and laws, and the encroachment of settlers. The contemporary boundaries of the community are situated between Brantford in Brant County, and Caledonia and Hagersville in Haldimand County.

Map 3. Map of the Lower Grand, Haldimand Grant, Showing Indian Settlements, 1783–1849. Source: George Beaver, Mohawk Reporter (Ohsweken: IPACS, 1996), 19.

Hill, S. M. (2017). *The Clay we are made of: Haudenosaunee Land Tenure on the Grand River.* University of Manitoba Press: Winnipeg, MB.

Living the Principles of the Dish with One Spoon – A Six Nations Meeting with the Mississaugas, May 22, 1784 (as cited in Johnson, 1964, p. 47)

Pokquan, a Mississauga Chief

"We have considered your request Father. We the Mississaugas are not the owners of all that land laying between the three lakes, but we have agreed and are willing to transfer our right of Soil and property to the King our Father, for the use of His people, and our Brethren the Six Nations... who may wish to settle and Hunt thereon...we are Indians, and consider ourselves and the Six Nations to be one and the same people, and agreeable to a former, and mutual agreement, we are bound to help each..."

Meanwhile, toward the end of the 1700s, European settlement around the western end of Lake Ontario began to encroach upon the seasonal movements and practices of the Mississaugas of the Credit river. Initially, this challenge also came with opportunity as the Mississaugas of the Credit supplied food and goods via barter sales to the Europe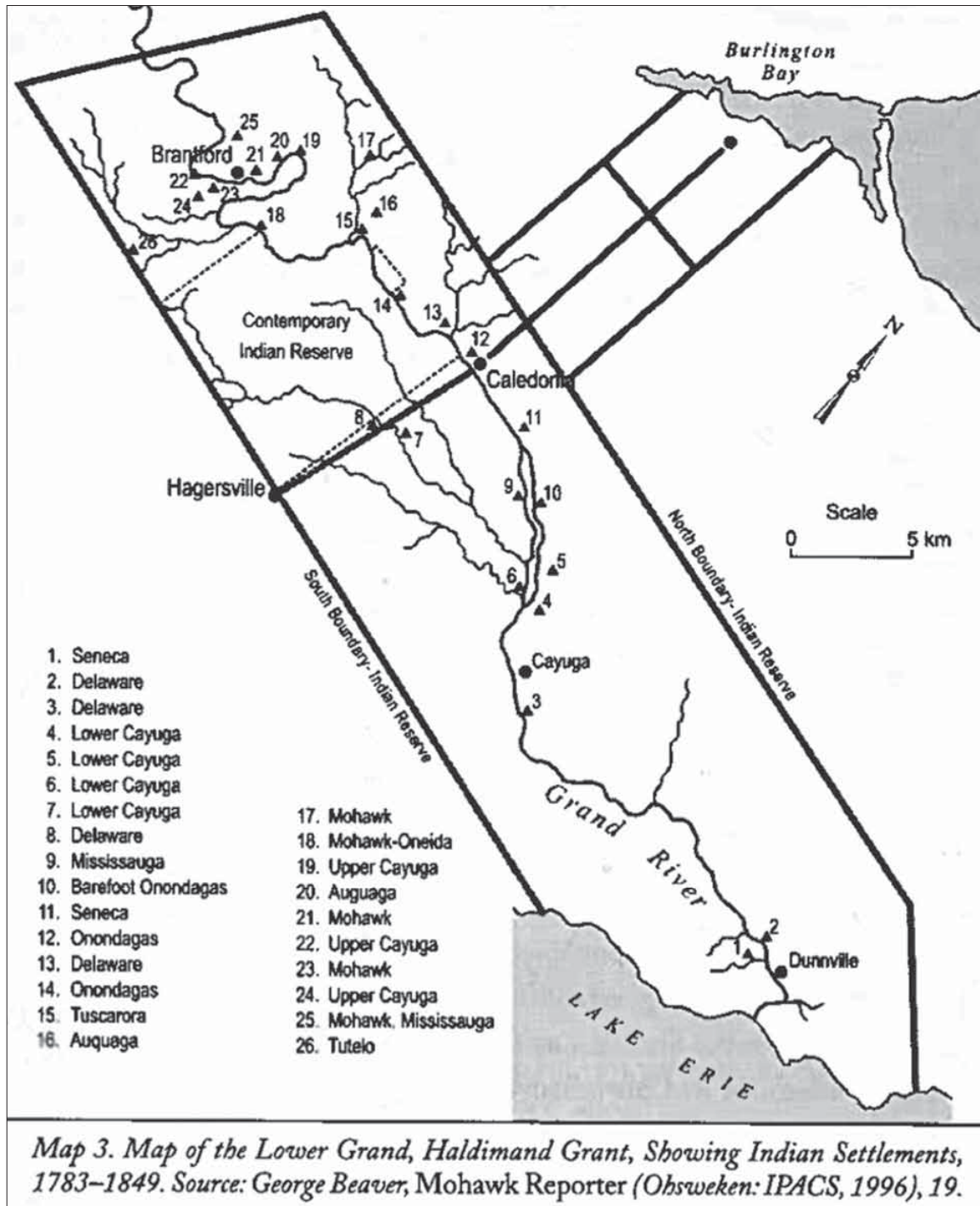ans. However, as European settlement intensified, encroachment continued, and resources were depleted; the Mississaugas of the Credit had to adjust their practices and move further inland to access more remote and bountiful hunting grounds. Their ability to make a living on their territory decreased (MNCFN, 2018).

Recognizing the threat to their way of life, the Mississaugas advocated to protect the land. In response,the Crown granted exclusive rights to the Mississaugas to key fisheries in 'land surrender' agreements in the first half of the 1800s. Yet, the encroachment of European settlers continued and further jeopardized the Mississaugas of the Credit way of life. Throughout this period of land surrender agreements, the Crown acquired all but 200 acres of the Mississaugas of the Credit territory. Some of these 'land surrenders' remain controversial today due to legal errors made by the Crown at the time, as well as the difference in understanding of the agreements between the British and the Mississaugas, notably including the concept of purchasing and selling land. In a turn of events from the prior century, ultimately, the Mississaugas of the Credit accepted an offer from the Haudenosaunee to relocate to a 4800-acre tract of land in the southeast corner of the Six Nations reserve near Hagersville in 1847. This new settlement was named New Credit, and the Mississaugas of the Credit became known as the Mississaugas of the Credit First Nation (MNCFN, 2018).

The Ojibway/Haudenosaunee Friendship Belt is representative of the current relationship between the Six Nations and Mississaugas of the Credit First Nations communities. The wampum belt depicts two white squares joined by a thick white line. One square represents the Ojibway/Mississaugas and the other represents the Haudenosaunee. The thick white line represents the Path of Peace both peoples walk on while practising a good mind and agreeing to never be at war with each other. This path will always be open between them.

Contemporary Communities

Governance

Six Nations has two forms of government that affect the relationship with the Canadian government and Canadians. The traditional leadership belongs to the Confederacy Council of hereditary Chiefs. However, the Canadian government and RCMP ousted the Confederacy leadership in 1924 in favour of the current elective band council system. Many traditional families **and supporters of the Confederacy Council** believe **it** to be the authentic leadership of the community, while the band council is formally recognized by the Canadian government. Not recognizing the traditional leadership has led to issues **and conflicts around** self-determination and sovereignty in the community. **Indeed, the Confederacy Council controlled education before 1924, so its ousting continues to have implications for the community as it looks to improve educational outcomes for its membership.**

Mississaugas of the Credit First Nation (MCFN) are governed by Chief and Council. Council is the decision-making body for MCFN and is supported by several Committees which directly tie into the strategic direction set by Chief and Council (Chief and Council, 2019). In 2017, a 'holistic, integrated, and self-reinforcing Strategic Plan' (MNCFN, 2017; p.4) was published which is grounded in four core values called the Virtuous Circle, supported by seven key pillars which 'acts as a road map through prosperous and uncertain times ahead' (p.8). The Mississaugas of the Credit First Nation also has an active Three Fires Council that symbolizes the Mississaugas traditional alliance with the Ojibway, Odawa, and Pottawatomi Nations.

Urban Indigenous populations

According to demographic information on the Six Nations of the Grand River website, current membership is listed at approximately 28,000 (retrieved

January 11, 2021). Six Nations has the largest community of First Nations in Canada. Of that 28,000, approximately 15,000 live off-reserve. Many members move to urban areas like Brantford, Caledonia, Hamilton and beyond to pursue economic opportunity. While some remain connected to Six Nations, some members connect with the urban Indigenous population that may include status and non-status First Nations, Métis, and Inuit. Urban Indigenous Peoples may choose to connect with local Indigenous centres like the Hamilton Regional Indian Centre to socialize and get connected with cultural services and programs. In urban areas, Haudenosaunee as well as other Indigenous Peoples, pursue post-secondary education too.

After moving to New Credit, the Mississaugas of the Credit First Nation created another successful agricultural community which lasted for many years, until the agrarian lifestyle became too difficult to sustain financially in the 1900s. Persevering once again in the face of significant change, many Mississaugas of the Credit First Nation took up trades in Brantford and Hamilton or found employment in Hagersville's quarry and gypsum mines. Towards the later years of the 1900s, education also attracted many Mississaugas of the Credit First Nation to high school, college, and university. In 2018, the population of the Mississaugas of the Credit First Nation was approximately 2500 people, two-thirds of whom lived away from New Credit (Wybenga & Dalton, 2018).

Hamilton Indigenous Community

According to 2016 Statistics Canada demographic data, over 14 000 Indigenous peoples live in Hamilton. This includes Status and non-Status First Nations, Metis, and Inuit Peoples. The Hamilton Regional Indian Centre, founded in 1973, continues to deliver health, family, education and cultural programs and services to Hamilton's Indigenous population. See hric.ca for more information.

Summary Points

- The Haudenosaunee and Mississaugas First Nations have a longstanding relationship with one another through stewardship of the lands including Southern Ontario
- Early relationships between First Nations and Europeans included nation-to-nation agreements grounded in values of mutual respect

- Core differences between how First Nations and Europeans view their relationship with the land – stewardship vs. Ownership (Dish with One Spoon vs. 'land surrenders') – is reflected in the history of the relationship between these Nations
- As the British Crown, and later, the Canadian Government gained power, they attempted to assimilate and integrate Indigenous Peoples into the dominant European culture through land surrenders, residential schools, and policy

Reflect

- What is your relationship with the land? Is it a respectful one?
- How might your educational experience compare to that of an Indigenous person? Consider First Nations, Métis, Inuit, Status and non-Status, and urban Indigenous Peoples.
- How does relationality and relational accountability fit into your academic area? How might you integrate these concepts in the future?
- What are you taking away from this Foundations Guide? What questions do you have after reading through the Foundations Guide? Write these insights and questions down as well as an action plan for how you intend to find further information.

Transforming Indigenous Education

Indigenous Education: Residential Schools, Recovering Control, and Self-Determination

Indigenous education evolved over time as Indigenous Peoples engaged with European settlers and the Canadian government. Traditionally, Indigenous children learned from family and community members within their local, natural environment, but the federal government changed this by forcing them into residential schools. As the Truth and Reconciliation Commission has shown, Indigenous children experienced emotional, physical, mental, spiritual, and sexual abuse in the schools, and survivors' families continue to suffer from intergenerational trauma. Indigenous education changed into the 1970s as First Nations communities demanded local control of residential and Indian day schools to ensure their children were safe, learned their cultures and languages, and prepared them for work in the Canadian economy. As one of the primary institutions for transferring a society's cultural values, Indigenous Peoples recognized that control over education was essential to greater self-determination and control over their lives.

Examining Residential Schooling through The Mohawk Institute

Into the late 1800s, the Canadian government started to expand the residential school system in order to separate Indigenous children from their families and assimilate them into the dominant, Eurocentric society. At its peak in the 1930s, there were over eighty residential schools in Canada. Many of them were based on the model of the Mohawk Institute in Brantford where Indigenous children from across Ontario attended including Haudenosaunee from Six Nations and Mississaugas from Credit First Nation.

The Haudenosaunee at Six Nations envisioned the Mohawk Institute as a place where their children could prepare for work and life in Canadian society, but that did not happen as the curriculum devolved into one of domestic and manual labour. With the introduction of the Indian Act in 1876, the "Indian problem" was to be solved through assimilation into a lower dependent class. The vision of providing education changed to the training of domestic servants and hired hands. As the Mohawk Institute moved away from its original purpose, the running of the institution became its major purpose. The domestic and farm work that students were doing for the school became the kind of work they were qualified to do. In effect, the solution had become the problem.

The Mush Hole, as it became known because of the bland-tasting porridge students had to endure, changed over time as students from Six Nations and the Mississaugas of the Credit First Nation increasingly attended local day schools. An amendment to the Indian Act in 1894 paved the way for compulsory education, requiring schools to accept orphans and children from other Reserves. By 1965, the Mohawk Institute's purpose was described as "to provide hostel accommodation for children requiring special care and attention or those who cannot receive an education while residing at home" (Graham, 1997, p. 13). The school closed in 1970 because most children were coming from the north and it was decided to build schools for them on their Reserves. The last one in Canada did not close until decades later in 1996.

The Mush Hole is distinctive in its historical connection to the Six Nations and the Mississaugas of the Credit First Nations communities, but not unlike the experience for many Indigenous children in residential schools across Canada as the TRC revealed. The Woodland Cultural Centre ensures the legacy of the Mohawk Institute is remembered. In addition to housing a museum on Haudenosaunee culture and history, the centre provides tours of the Institute to share its history.
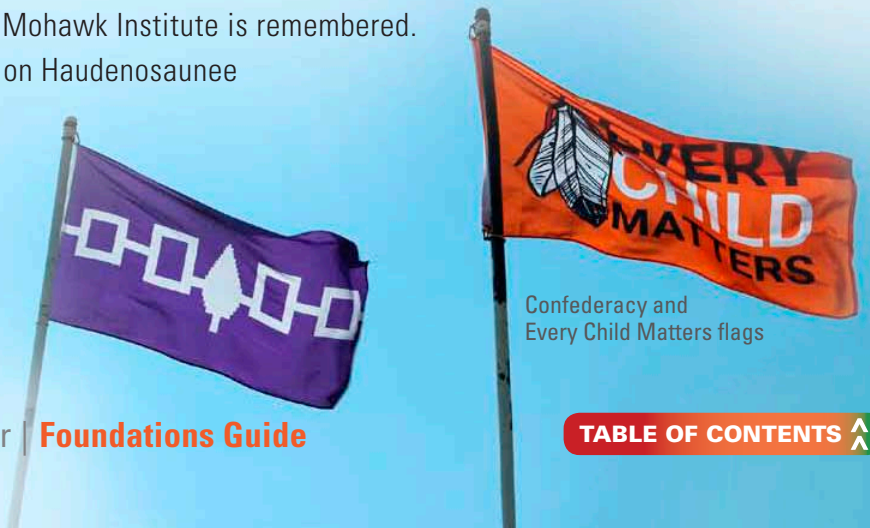
Confederacy and
Every Child Matters flags

Voices from the Mush Hole: Excerpts from Elizabeth Graham's
The Mush Hole: Life at Two Indian Residential Schools, 1997

Bob White Eye (1955-1964)

"I was in Brantford from 1955 to 1964, and it was the most drastic time of my life. We were abused, we were hungry, we were neglected, and we were assaulted. As far as getting an education, I think we learned the education of survival." (p. 418)

Sylvia Soney (1943-1947)

"The food was horrible. We never got meat. We used to get soup with a big piece of fat in it – it was gross – and they'd take this piece of fat and put it on the hot water pipes to cook it. I don't remember getting any fresh vegetables or fruit." (p. 393)

National Indian Brotherhood *Indian Control of Indian Education* (1972)

Following World War Two, a general concern emerged for the rights and well-being of all peoples in Canada. As a result, the federal government evaluated its First Nations policy and began to shift away from assimilation towards integration. It wrongfully assumed that the isolation of residential schools prevented Indigenous children from assimilating into Canadian society instead of acknowledging that the curriculum of domestic and manual labour perpetually suppressed them into a lower economic class. To resolve the issue, the federal government focused on integrating Indigenous children into public school education systems or Indian day schools. Both had their problems including racism in the public system and underfunding in day schools. Although the Canadian government viewed the post-war policy change as an improvement, some Indigenous communities argued integration was simply assimilation rebranded.

Into the 1960s, First Nations communities increasingly demanded participation and input into the direction of their children's education, but this process accelerated after the federal government introduced its *Statement of the Government of Canada on Indian Policy*, the infamous *White Paper*, in 1969. Written by Harold Cardinal, the *White Paper* sought to eliminate the *Indian Act*, dissolve the Department of Indian Affairs, abrogate

the treaties, and shift general responsibility for First Nations Peoples to the provinces – essentially reneging on the nation-to-nation relationship with them. Indigenous Peoples across Canada publicly denounced the White Paper. In response, the Indian Association of Alberta published the Red Paper in 1970, which maintained that the Canadian government needed to honour its treaty obligations. Subsequently, the *White Paper* was shelved, and Indigenous Peoples became increasingly vocal regarding their treaty rights – especially the one to education.

The federal government changed its education policy again after the national outcry from Indigenous Peoples following the *White Paper*. In 1970, Indigenous parents and community members occupied Blue Quills residential school in Alberta and advocated for greater control over its administration. The federal government transferred management of the school to the Saddle Lake Education Authority and the school officially opened in 1971 under local control. In 1972, the National Indian Brotherhood published its policy paper, *Indian Control of Indian Education (ICIE)*, seeking parental input and community control over education to ensure Indigenous children learned culture and language, and acquired the necessary skills for employment. In 1973, the federal government officially adopted *ICIE* as education policy and a new era of local community control of Indigenous education began. What became known as devolution of education to local First Nations has not been without problems, mainly underfunding and community isolation, but the principles outlined in *ICIE* – community input, integration of culture and language, and preparation for work in the Canadian economy – remain the guideposts for Indigenous education in Canada.

Assembly of First Nations *Tradition and Education: Towards a Vision of our Future* (1988)

Throughout the 1970s and 1980s, First Nations communities increasingly gained control over their educational programs and services, but the federal government failed to deliver on *ICIE's* vision of local control. First Nations communities wanted authority over finances and the decision-making power to fund programs as they saw fit. The federal government, however, retained that authority and offered management of its programs and services to First Nations communities. After publishing its own report in the early 1980s, the federal government provided funding to the Assembly of First Nations (AFN – formerly the National Indian Brotherhood) to conduct a comprehensive study on First Nations education. The study published in 1988 and entitled *Tradition and Education: Towards a Vision of our Future* redefined local control as jurisdiction over education. This meant legal authority over important aspects of education including language, funding, curriculum, personnel and facilities, and included post-secondary education (AFN, 1988). After years of frustration

with the way the federal government mishandled the transfer to First Nations control, the AFN clearly connected education to greater self-determination and sovereignty. To achieve self-determination, First Nations needed jurisdiction over their education systems.

In addition to advocating for jurisdiction over education, the AFN demanded that the federal government fulfill its obligation to Indigenous students who pursued post-secondary education. Into the late 1980s, Indigenous Peoples entered post-secondary institutions at increasingly higher levels which led to funding problems. As the government threatened to cap funding, the AFN echoed Indigenous student protests for increased funding. This led to increased access to higher education in First Nations communities, support for First Nations-controlled programs, and improvements to some programs in provincial universities (Stonechild, 2006).

Origins of Indigenous Studies at McMaster

McMaster developed the Indigenous Studies Program and Student Services in response to growing student and community calls for increased Indigenous representation and curriculum at the university. At the first Drum Beat Conference in 1989, then-student Dr. Dawn Martin-Hill requested support to develop courses and supports for Indigenous students. Dr. Peter George, Dr. Harvey Feit and Chief Harvey Longboat responded to the call and the Indigenous Studies Program was founded in 1992. "The program is a main focal point for McMaster's enhanced commitment to, and support of, Indigenous students" (Indigenous Studies Program, 2021).

Reconciliation and Rights

Truth and Reconciliation Commission's Calls to Action

In June 2008, the former Prime Minister of Canada, Stephen Harper, officially apologized on behalf of the federal government for removing Indigenous children from their communities and placing them into residential schools. It was a long overdue apology for many families that continued to suffer intergenerational trauma from the residential school experience; in fact, there exists some critique of the apology as a "quasi-apology" that does not meet the scholarly criteria of an authentic political apology (Regan, 2010; p. 180-181). As part of

the $2 billion compensation package for residential school survivors, which was announced alongside the 2008 apology, the federal government committed to establishing the Truth and Reconciliation Commission (TRC). The Commission began hearing stories from residential school survivors in 2010 and published its final report in 2015.

The TRC's Final Report (2015) issued ninety-four Calls to Action towards reconciling the relationship between Indigenous Peoples and Canadians. Seven of those Calls to Action sought institutional changes directly from the education sector while other Calls to Action flagged post-secondary institutions as sites to support Indigenous languages, cultures, and reconciliation. Following the publication of the TRC's Final Report, post-secondary institutions began to work with Indigenous communities and other stakeholders to improve the educational experience for Indigenous students. In a reconciliation focused approach, the MacPherson Institute and the Indigenous Education Council partnered to create this Primer to educate and engage educators, administrators, staff, and students in Indigenous Education.

Excerpts from Truth and Reconciliation Commission of Canada's Calls to Action

Education (pages 1-2)

6. We call upon the Government of Canada to repeal Section 43 of the Criminal Code of Canada. *"Every schoolteacher, parent or person standing in the place of a parent is justified in using force by way of correction toward a pupil or child, as the case may be, who is under his care, if the force does not exceed what is reasonable under the circumstances."*

7. We call upon the federal government to develop with Aboriginal groups a joint strategy to eliminate educational and employment gaps between Aboriginal and non-Aboriginal Canadians.

8. We call upon the federal government to eliminate the discrepancy in federal education funding for First Nations children being educated on reserves and those First Nations children being educated off reserves.

9. We call upon the federal government to prepare and publish annual reports comparing funding for the education of First Nations children on and off reserves, as well as educational and income attainments of Aboriginal Peoples in Canada compared with non-Aboriginal people. **>>**

10. We call on the federal government to draft new Aboriginal education legislation with the full participation and informed consent of Aboriginal Peoples. The new legislation would include a commitment to sufficient funding and would incorporate the following principles:

    a. Providing sufficient funding to close identified educational achievement gaps within one generation.

    b. Improving education attainment levels and success rates.

    c. Developing culturally appropriate curricula.

    d. Protecting the right to Aboriginal languages, including the teaching of Aboriginal languages as credit courses.

    e. Enabling parental and community responsibility, control, and accountability, similar to what parents enjoy in public school systems.

    f. Enabling parents to fully participate in the education of their children.

    g. Respecting and honouring Treaty relationships.

11. We call upon the federal government to provide adequate funding to end the backlog of First Nations students seeking a post-secondary education.

12. We call upon the federal, provincial, territorial, and Aboriginal governments to develop culturally appropriate early childhood education programs for Aboriginal families.

Language and culture (page 2)

13. We call upon post-secondary institutions to create university and college degree and diploma programs in Aboriginal languages.

Education for reconciliation (pages 7-8)

62. We call upon the federal, provincial, and territorial governments, in consultation and collaboration with Survivors, Aboriginal Peoples, and educators, to:

    i. Make age-appropriate curriculum on residential schools, Treaties, and Aboriginal Peoples' historical and contemporary contributions to Canada a mandatory education requirement for Kindergarten to Grade Twelve students.

    ii. Provide the necessary funding to post-secondary institutions to educate teachers on how to integrate Indigenous knowledge and teaching methods into classrooms.

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    iii. Provide the necessary funding to Aboriginal schools to utilize Indigenous knowledge and teaching methods in classrooms.

    iv. Establish senior-level positions in government at the assistant deputy minister level or higher dedicated to Aboriginal content in education.

63. We call upon the Council of Ministers of Education, Canada to maintain an annual commitment to Aboriginal education issues, including:

    i. Developing and implementing Kindergarten to Grade Twelve curriculum and learning resources on Aboriginal Peoples in Canadian history, and the history and legacy of residential schools.

    ii. Sharing information and best practices on teaching curriculum related to residential schools and Aboriginal history.

    iii. Building student capacity for intercultural understanding, empathy, and mutual respect.

    iv. Identifying teacher-training needs relating to the above.

64. We call upon all levels of government that provide public funds to denominational schools to require such schools to provide an education on comparative religious studies, which must include a segment on Aboriginal spiritual beliefs and practices developed in collaboration with Aboriginal Elders.

65. We call upon the federal government, through the Social Sciences and Humanities Research Council, and in collaboration with Aboriginal Peoples, post-secondary institutions and educators, and the National Centre for Truth and Reconciliation and its partner institutions, to establish a national research program with multi-year funding to advance understanding of reconciliation.

This Indigenous Education Primer is part of McMaster's response to the Truth and Reconciliation Commission's Calls to Action to transform the educational experience for Indigenous students and provide them with the supports necessary for their success. The words of Mi'kmaq scholar Marie Battiste ring true here when she says, "Every school is either a site of reproduction or a site of change" (2013, p. 175). Educators can make the conscious decision to ignore the Calls to Action and continue to systemically uninvite and

exclude Indigenous students from receiving the education they deserve after years of an overwhelmingly negative experience in Western institutions. Alternatively, post-secondary institutions and educators can answer the Calls to Action and provide an educational experience that is both culturally reaffirming and liberating. In an effort to answer these calls, McMaster University, in partnership with the Indigenous Education Council, developed this guide to provide a foundation for educators to continue, or at least begin the process of answering these important Calls.

Although it preceded the Truth and Reconciliation Commission's Final Report (but was not accepted by the Canadian federal government until 2016), the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) ties the Calls to Action to what is most important to Indigenous Peoples – self-determination. Indigenous Peoples have always recognized the importance of education in providing opportunities for their children. Education leads to greater economic self-sufficiency and independence, thus leading to an increased ability to determine one's future. However, the experience for most Indigenous students in Western education systems is one of isolation and alienation. Dominant discourses in curriculum and teaching practices tell them their ideas and opinions are not valuable or do not matter at all. Therefore, Indigenous communities have sought greater control over their education systems because their children have a worldview and values that matter. The dominant system needs to reflect those values. It is the close link between education and greater self-determination that makes UNDRIP so important to decolonizing post-secondary education.

United Nations Declaration on the Rights of Indigenous Peoples [(UNDRIP)](UNDRIP)
Canada has been committed to since 2016, that recognizes the moral obligation nations have towards upholding certain levels of human dignity and well-being of Indigenous Peoples around the world (Younging, 2018). The document has forty-two articles that amongst various rights, freedoms, and customs, recognizes Indigenous Peoples' right to self-determination. Article Three states, "Indigenous Peoples have the right to self-determination," and, "By virtue of that right, they freely determine their political status and freely pursue their economic, social, and cultural development" (United Nations, p.8). As part of the process of self-determination, education plays an essential role for Indigenous Peoples looking to pursue their economic, social and cultural development within their own institutions, and in this case, McMaster University.

Excerpt from Article 31 of United Nations Declaration on the Rights of Indigenous Peoples (pages 22-23):

1. Indigenous Peoples have the right to maintain, control, protect and develop their cultural heritage, traditional knowledge and traditional cultural expressions, as well as the manifestations of their sciences, technologies and cultures, including human and genetic resources, seeds, medicines, knowledge of the properties of fauna and flora, oral traditions, literatures, designs, sports and traditional games and visual and performing arts. They also have the right to maintain, control, protect and develop their intellectual property over such cultural heritage, traditional knowledge, and traditional cultural expressions.

2. In conjunction with Indigenous Peoples, States shall take effective measures to recognize and protect the exercise of these rights.

Along with the TRC's Calls to Action, UNDRIP can provide direction to post-secondary institutions looking to move forward with decolonizing Western educational policies and practices. Respecting Indigenous Peoples' right to protect and develop their traditional knowledges and cultural expressions within the McMaster community can form the basis for first recognizing the way alternative knowledges are suppressed or excluded from Western academic discourses. Educators must ask themselves important questions like: How does my academic discipline value Indigenous knowledges?; How does it exclude them?; and How might I address unequal power dynamics between Western and Indigenous knowledge systems? By answering these questions, educators can move forward with first decolonizing their practice and then Indigenizing it to ensure Indigenous knowledges and cultural expressions are integrated into policy, practice, and curriculum across the university.

Summary Points

- The residential and Indian day school experience for many Indigenous children has been a negative one leading to the loss of culture, language, and identity.
- Indigenous Peoples continue to seek greater parental and community input into their children's educational experiences including integrating culture and language.

- Answering the TRC's Calls to Action is essential to transforming the educational experience and outcomes for Indigenous students at McMaster.

- Indigenous Peoples have the right to self-determination including the pursuit of traditional knowledges and cultural expressions at the post-secondary level.

Reflect

- Consider contemporary issues or recent events in your area or nationally and the extent to which the rights outlined in Article 31 of UNDRIP have been protected by the Canadian government.

- How do you take up or become witness to the TRC's Calls to Action? How will you?

- How does my academic discipline value Indigenous knowledges? How does it exclude them?

- How might I adapt the TRC's Calls to Action or UNDRIP's articles on the rights of Indigenous Peoples to my academic specialization or administrative responsibilities?

- Where are the inequalities in power dynamics between Indigenous students and my academic discipline or administrative role? How will I respect traditional knowledges and cultural expressions to address these inequalities?

Decolonization, Indigenization, and Ways of Learning

What is Decolonization?

To define decolonization, there first needs to be an understanding of what is meant by colonization. In *Culture and Imperialism*, Edward Said defines imperialism and colonialism, and examines the effects both processes have on the cultures of colonized peoples. Said says, "'Imperialism' means the practice, the theory, and the attitudes of a dominating metropolitan center ruling a distant territory; 'colonialism,' which is almost always a consequence of imperialism, is the implanting of settlements on distant territory" (1993, p. 9). Empire is a relationship in which one state effectively controls the political sovereignty of another political society. The colonial relationship between Indigenous Nations and Canada evolved over time as it became an independent nation, but colonization continues in the settler-state. The Canadian state continues to alienate Indigenous Peoples from their lands and extract mineral wealth from their traditional territories.

Colonization extends beyond the alienation of Indigenous Peoples from their lands to a disconnection from their traditional knowledges, languages, customs, and worldviews. Eurocentric education that values individualism, skill-acquisition, meritocracy, and the market economy will continue to subjugate Indigenous education that values spirituality, holism, and relationships between all things. Marie Battiste refers to this process as cognitive imperialism. She says, "When Indigenous knowledge is omitted or ignored in the schools, and a Eurocentric foundation is advanced to the exclusion of other knowledges and languages, these are conditions that define an experience of cognitive imperialism" (p. 26). More specifically, she continues, "Cognitive imperialism is about white-washing the mind as a result of forced assimilation, English education, Eurocentric humanities and sciences, and living in a Eurocentric context complete with media, books, laws, and values" (p. 26). As a primary institution for the creation and propagation of knowledge, the university is a place where Eurocentric values are reinforced. The ubiquity and superiority of Eurocentric knowledge needs to be identified and challenged in order to begin the decolonization process.

Mural Depicting Mother Earth, Clans, and Three Sisters at Gaylord Powless Arena – Six Nations by Alapinta

What does that mean for students, staff, administrators, and educators? In *Pulling Together: A Guide for Curriculum Developers*, Asma-na-hi Antoine et. al. (2018) articulate quite succinctly the process of decolonization. The authors say, "Decolonization refers to the process of deconstructing colonial ideologies of the superiority and privilege of Western thought and approaches. On the one hand, decolonization involves dismantling structures that perpetuate the status quo, problematizing dominant discourses, and addressing unbalanced power dynamics. On the other hand, decolonization involves valuing and revitalizing Indigenous knowledge and approaches and weeding out settler biases or assumptions that have impacted Indigenous ways of being. Decolonization necessitates shifting our frames of reference with regard to the knowledge we hold; examining how we have arrived at such knowledge; and considering what we need to do to change misconceptions, prejudice, and assumptions about Indigenous Peoples" (p. 6).

Decolonizing post-secondary education is also an inward process of exercising intellectual sovereignty for Indigenous students. This process is a struggle given the continuing effects of residential schools, Eurocentric education, and cognitive imperialism. Osage scholar

Robert Allen Warrior (1994) states, "If our struggle is anything, it is the struggle for sovereignty, and if sovereignty is anything, it is a way of life... It is a decision—a decision we make in our minds, in our hearts, and in our bodies—to be sovereign and to find out what that means in the process" (p. 123). Implicitly and explicitly, Indigenous students are told through interactions with their peers and instructors, through curriculum content and instructional methods that their worldview, values, and ways of being and knowing are not valued. They must decide how to adapt to and mitigate their interactions with dominant societal values as they are reinforced in post-secondary institutions. They may hide away a piece of themselves or feel like they are being tokenized (Cote-Meek, 2014). It is important that staff, educators, and administrators are aware of this ongoing inward process. Indigenous students are not only acquiring skills and knowledge in the classroom, but they are also in a struggle to protect their ways of being and knowing.

What is Indigenization?

Often decolonization and Indigenization are used interchangeably, but there is a clear distinction between the two processes. In decolonization, the individual situates themself in-relation to dominant societal values and identifies and challenges the ubiquity and superiority of Eurocentric knowledge. Indigenization means, "bringing Indigenous knowledge and approaches together with Western knowledge systems" (Antoine et. al., 2018, p. 6). Indigenization does not mean replacing Western with Indigenous knowledge or merging the two together. Antoine et. al. (2018) say, "Indigenization can be understood as weaving or braiding together two distinct knowledge systems so that learners can come to understand and appreciate both... It is a deliberate coming together of these two ways of knowing" (2018, p. 6). Educators must consult and collaborate with Indigenous Peoples, communities, and organizations to begin the Indigenization process. This means consulting relevant research and literature on respectful protocols and establishing relationships with appropriate educators/staff at McMaster and in the larger Indigenous communities it serves.

What is the Relationship between Decolonization and Indigenization?

While there is a distinction between decolonization and Indigenization, the two processes are interrelated and connected. Decolonization is part of Indigenization. It must happen in a physical and intellectual sense before moving forward with Indigenization. This means providing safe, cultural spaces for Indigenous students like the McMaster Indigenous

Studies Program and Indigenous Student Services. It also means disrupting Eurocentric knowledge by identifying hegemonic policies and practices that suppress Indigenous ways of knowing and being. Both decolonization and Indigenization are processes that must be led by Indigenous Peoples. They must be consulted and lead the discussion on the ways in which Indigenous knowledges and values are to be integrated into post-secondary education to avoid cultural appropriation and misrepresentation.

A Decolonized View of Eurocentric Ways of Learning

Part of the process of decolonization is identifying Eurocentric ways of learning that suppress Indigenous forms. From there, we can identify Indigenous ways of learning and look to integrate them into post-secondary education. Eurocentric or Western pedagogies and ways of learning, in a traditional sense, do not reflect the same holistic values as Indigenous processes. In the forward to Tewa scholar, Gregory Cajete's (1994) *Look to the Mountain: An Ecology of Indigenous Education*, Sioux scholar Vine Deloria Jr. criticized Western teaching methods for relying on memorization of facts and doctrines instead of the traditional Indigenous way of learning by doing. To Deloria, Western notions of inanimate masses of shapes and energy were meaningless in relation to traditional Indigenous education that saw the world as an intimate relationship of all living things. Cajete's notions of Indigenous education reflect similar views. To him, Western objectivism excluded the relational reality of Indigenous Peoples. Shawn Wilson (2008) raises similar criticisms of Western research methods rooted in positivism and the scientific method. It is within this educational context that Indigenous students find themselves trying to make sense of a worldview that does not respect or value what they know to be true.

Characteristics of Eurocentric Ways of Learning

1. Objectivism: Separation of human beings and nature.
2. Categorization: Breaking down knowledge and phenomena into composite parts to be studied individually.
3. Manipulation: Human beings dominate the natural environment to adapt it to their needs.
4. Mastery: Anything that exists can be studied to solve its mysteries.
5. Memorization of Facts: also described by Paulo Freire (1970) as the "Banking Model of Education" where information is stored and recalled without critical analysis.
6. Individualistic: Knowledge and skill acquisition are most important.
7. Competitive: Connected to the market economy.

Indigenous Ways of Learning

Indigenous pedagogy and ways of learning are directly connected to an Indigenous worldview, so traditional forms of Indigenous education need to be understood before moving forward with the decolonization process. By understanding this foundation, educational stakeholders (students, administrators, educators, and staff) may begin to critically examine the ways in which Indigenous educational pedagogy and knowledge have been displaced through colonization and Eurocentrism.

Indigenous Peoples and communities relied on the land for survival, so Indigenous children learned through a communal process of orality, modelling and emulation that taught them how to contribute to the community as responsible adults. (Bell & Brant, 2015; Cajete, 1994; Kanu, 2011). Elders used storytelling to educate children about the morals and values that guided proper behaviour in the home, community, and natural environment (Bell & Brant, 2015). Stories were a way to guide learners without infringing on their ability to pursue their own interests, strengths, and personal development. Beyond storytelling, children learned through a process of watching and performing daily tasks for survival. Children had to fulfill their responsibilities within the family unit, so this meant watching adults perform tasks and then repeating them. For example, when learning how to make snowshoes, children learned culture, language, and knowledge of nature, while also learning about the characteristics of wood, hand-eye co-ordination, geometry, ways of measurement and the ways of stringing and or weaving the snowshoe (English, 1996, as cited in Bell & Brant, 2015). While building skills and knowledge was necessary for survival, the learning process also nurtured healthy relationships between teacher, learner and community. It was in this holistic process of learning that the full potential of Indigenous children developed.

Indigenous Worldviews

Different terms are used to describe what is known as an Indigenous worldview. They include: Indigenous knowledge ontologies, Indigenous knowledge systems, Indigenous ways of knowing, Indigenous knowledge, and Indigenous intellectual traditions amongst other popular ways of describing Indigenous worldviews. According to Belanger (2016), "Indigenous ways of knowing are based on the belief that individuals are trained to comprehend their environment according to teachings originating in stories developed specifically to describe collective lived experiences dating back thousands of years" (p. 2-3). It is from these stories and collective lived experiences that codes of conduct and ethics come to guide individual actions (Belanger, 2016). While there is no singular definition of an Indigenous worldview – or singular worldview for that matter – because of local and regional differences in traditions, stories, and customs across Canada, it is generally

understood that an Indigenous worldview – or philosophy – is characterized by certain values. It should be noted that these common values are interconnected and are not easily separated but are presented below in such a way for accessibility.

In 1994, Gregory Cajete published his important work, *Look to the Mountain: An Ecology of Indigenous Education* where he revealed his understanding of an Indigenous educational philosophy. In it, he listed forty-two characteristics of an Indigenous educational philosophy. His work is often cited by Indigenous educators, academics and researchers alike as laying the foundation for an expression of education based in an Indigenous worldview (Archibald, 2008; Battiste, 2013; Bell & Brant, 2014; Kanu, 2011). Some of the characteristics he cited accompany the values listed below to show the connection between an Indigenous worldview and educational philosophy.

Characteristics of Indigenous Worldviews & Ways of Learning

Connection to the Land

Indigenous ways of knowing are rooted in the connection to land and traditional territories. Traditional living was based on an intimate connection with the surrounding environment and the relationships between all things. This included knowledge of edible plants and medicines, harvest cycles, and migratory patterns. Mother Earth provided for the people and was treated with respect in order to sustain all her resources for multiple generations. Wilson (2008) says the relationship with the land is the basis of Indigenous identity including ancestors that have returned to the land and for future generations to come. Battiste (2013) says, "Indigenous knowledges are diverse learning processes that come from living intimately with the land, working with resources surrounding that land base, and the relationships that it has fostered over time and place" (p. 33). The relationship is one of belonging, not of ownership, dominance, and extraction. In many Indigenous cultures, knowledge keepers believe the land does not belong to Native people, but people belong to the land. This belief is reflected in Haudenosaunee languages. For example, when asking a person what clan they belong to in Mohawk, the question literally translates into, "What clay are you made of?" The names for Haudenosaunee nations refer to a specific characteristic of their original territory. For example, *Onöñda'gega* (Onondaga) translates into "people of the hills." (Hill, 2017). Understanding the connection to the land is essential to understanding other values of an Indigenous worldview. **>>**

Connection to Cajete's Foundational Characteristics of Indigenous Education:

- A sacred view of nature permeates processes of teaching and learning.
- True sources of knowledge are found within the individual and nature.

Cyclical Nature of All Things/Sustainability

Interrelated with connection to the land, Indigenous ways of knowing are grounded in the cyclical nature of all things. "Historically, a direct and abiding understanding of the special significance of Nature's cycles — life, death, struggle, and survival – was integral to the survival of Indian Peoples. Given this reality, environmental education amongst American Indians took many forms, and it was here they established their most profound and intimate expressions of culture." (Cajete, 1994, p. 74). Because survival depended on environmental cycles (seasons, harvests, migratory patterns, etc.), Indigenous Peoples lived in harmony with Mother Earth to sustain the natural cycles of the environment.

Reverence for the cyclical nature of things is symbolized in many Indigenous cultures, including the Anishinaabe, through the Medicine Wheel. Composed of four equal parts representing balance and holism, the Medicine Wheel symbolizes many natural phenomena and cyclical processes. This includes: realms of holistic health; natural elements; directions; cyclical processes of birth, growth, death, and renewal like the seasons; times of day (dawn, noon, dusk, and night); and the stages of life (baby, child, adult, and elder) (Graveline, 1998).

Connection to Cajete's Foundational Characteristics of Indigenous Education:

- Recognizes and incorporates the principle of cycles within cycles (there are deeper levels of meaning to be found in all teaching/learning processes.
- Creates maps of the world that assist us through life's journey.
- Culture and its reality are invested anew with each generation.

Spirituality

Spiritual elements permeate the Indigenous worldview and inform the way Indigenous Peoples conduct themselves. According to Graveline (1998) Indigenous Peoples have a respect for immanence, that is the shared belief of knowledge and unseen powers. These mysterious powers are found in all Earth's creatures including rocks, birds, trees, wood, plants, and animals. She says, "In our world, all things have value, because all things are beings." **>>**

This respect for spiritual elements is also reflected in the traditional ceremonies of many Indigenous Peoples.

Connection to Cajete's Foundational Characteristics of Indigenous Education:
- The ritual complex (ceremonies) is the structure and process for teaching key spiritual and cultural principles and values.
- Indigenous thinking adheres to the most subtle, yet deeply rooted, universals and principles of human learning.

Holism

In creating a context for Indigenous storywork (storytelling with elders), Jo-Ann Archibald (2008) describes holism as a concept referring to the "interrelatedness between the intellectual, spiritual (metaphysical values and beliefs and the Creator), emotional, physical (body and behaviour/action) realms to form a whole healthy person" (p. 11). Internal balance of the four realms entails living in balance with the natural world. In an educational context, holism refers to developing a complete person by nurturing all four realms by stimulating all the senses. Cajete (1994) states, "The cultivation of all one's senses through learning how to listen, observe, and experience holistically by creative exploration was highly valued" in traditional Indigenous education. Education is not the accumulation of knowledge, but "a journey for learning to be fully human" (p. 43).

Connection to Cajete's Foundational Characteristics of Indigenous Education:
- Founded upon successive stages of learning. I.e., how to see, feel, listen, and act.
- Learning is about seeing the whole through the parts.
- We learn as much through our bodies and spirits as we do through our minds.

Relationality

There are relationships between all things. This includes between animate and inanimate objects, as well as forms of knowledge. Wilson (2008) says, "Rather than viewing ourselves as being in relationship with other people or things, we are the relationships that we hold and are part of" (p. 80). This is also reflected in Graveline's (1998) concept of self-in-relation. In an Indigenous worldview, everything that makes us who we are as human beings are our relationships. We understand the world as mothers, daughters, fathers, sons, grandmothers, grandfathers, brothers, sisters, cousins, aunts, uncles, friends, colleagues, **>>**

students, and teachers. It is through these relational lenses that we make sense of knowledge creation and transmission.

Connection to Cajete's Foundational Characteristics of Indigenous Education:
- Elements, activities, and knowledge bases of teaching and learning radiate in concentric rings of process and relationship.
- True learning occurs through participation and honouring relationships in both the human and natural communities.
- Thinking and learning who one is can be accomplished by learning who one is not.

Orality

Knowledge is conveyed through the oral tradition. "Oral tradition is inclusive; it is the actions, behaviour, relationships, practices throughout the whole social, economic, and spiritual life process of people. In this respect, the oral tradition is the consciousness of the people … Oral tradition evokes and expresses a belief system" (Simon Ortiz, 1992, p. 7 as cited in Archibald, 2008, p. 25-26). The oral tradition is more than the spoken word. It is a relationship that is created between speaker and listener. This is something that is largely lost when translating values of oral cultures into the literary tradition of Western cultures (Archibald, 2008). Cajete (1994) states, "the ability to use language through storytelling, oratory, and song was highly regarded by all tribes as a primary tool for teaching and learning" (p. 33).

Connection to Cajete's Foundational Characteristics of Indigenous Education:
- Story, expressed through experience, myth, parables, and various forms of metaphor is an essential vehicle of Indigenous learning.
- Uses story as a way to root a perspective that unfolds through the special use of language.

Subjectivity

In an Indigenous worldview, there is no one singular truth. Lived experience determines our understanding of the natural world and interpretation of new knowledge. No one single person can have the same lived experiences, so reality is interpreted differently by all peoples. According to Wilson (2008), the truth is not something that is "out there," or external, but reality is instead, the relationships one has with the truth. This means that an object or thing is not as important as the relationship one has with it (Wilson, 2008). Subjectivity is also reflected in the value of Truth from the Seven Grandfather Teachings of the >>

Anishinaabe. It is a subjective truth interpreted through one's understandings of the six other Teachings and one's own lived experiences.

Connection to Cajete's Foundational Characteristics of Indigenous Education:

- Learning requires letting go, growing, and reintegrating at successively higher levels of understanding.
- Honours each person's way of being, doing, and understanding.
- Honours the reality that there are always two sides to the two sides. There are realities and realities. Learning how they interact is real understanding.

Language

The values of the worldview are reflected in and a reflection of languages. Battiste (2013) says, "Where Indigenous knowledge or epistemology survives, it is transmitted through the Indigenous languages. Aboriginal languages in Canada provide a direct and powerful means of understanding the legacy of Aboriginal knowledges and provide deep and lasting cognitive bonds, which affect all aspects of Aboriginal life. Through sharing a language, Aboriginal people create a shared belief of how the world works and what constitutes proper action. The sharing of these common ideals creates a collective cognitive experience for tribal societies that is understood as Aboriginal or Indigenous knowledge systems" (p. 33).

Connection to Cajete's Foundational Characteristics of Indigenous Education:

- Language is a sacred expression of breath and incorporates this orientation in all its foundations.
- Recognizes the power of thought and language to create the worlds we live in.

Self-Determination

Self-determination, in a traditional sense, was closely tied to being self-sufficient and able to provide for one's family and community. As the relationship between Indigenous Peoples, settlers, and the Canadian state changed from one of mutual respect to dominance and paternalism, self-determination in contemporary times is associated with Indigenous Peoples being able to determine their own destinies, make mistakes along the way and learn from them. Indigenous Peoples had their own institutions, laws, and customs prior to European contact, and they would like to return to them, or at least adapt them to the existing colonial environment to address community needs. **>>**

Connection to Cajete's Foundational Characteristics of Indigenous Education:

- Each person and each culture contain the seeds that are essential to their well-being and positive development.
- The purpose of training in thinking and learning is to bring forth your personal power.

Respect

Indigenous Peoples value respect for all living and non-living things. This is tied to a traditional lifestyle that relied on animals and the natural environment for survival. Indigenous Peoples understood that they were dependent on Mother Earth and all her creatures, so they respected the relationship with them. The Anishinaabe values respect as it is one of the Seven Grandfather Teachings that have been passed down to guide the people.

Respect also means respect for self and for others. In an educational context, this means respecting Indigenous knowledges, but also respecting students as people, which often is not the case for Indigenous students (Kirkness & Barnhardt, 1991).

Connection to Cajete's Foundational Characteristics of Indigenous Education:

- Processes adhere to the principle of mutual reciprocity between humans and all other things.
- Teaching mirrors thinking back to the learner.

Community

In an Indigenous worldview, individual identity is closely tied to belonging to a community. While Indigenous Peoples ultimately are responsible for themselves, they must take into consideration how their decisions and actions affect the broader community. This inward orientation towards the community determines how Indigenous Peoples conduct themselves in the real world. Quite often, Indigenous Peoples will introduce themselves in-relation to their Nation, Clan, family, and home community. This not only creates a sense of belonging but creates transparency in the way one interprets the world according to their community and upbringing. According to Kovach (2009), it also shows respect to the ancestors and allows community to locate us. In an educational context, Indigenous communities, whether they be academic, organizational, urban, or reserve are a valuable resource for supporting Indigenous students. **>>**

Connection to Cajete's Foundational Characteristics of Indigenous Education:

- Teaches a way of life that sustains the individual and the community.
- Integrates human individuality with community needs.
- Unfolds within an authentic context of community and nature.

Experiential

Because reality is understood to be subjective in an Indigenous worldview, lived experience is valued in knowledge creation and transmission. "We can only interpret the world from the place of our experience," says Kovach (2009, p. 110), so the way people interpret experiences is valued. In an educational context, this means respecting the lived experiences of Indigenous students and valuing what they have to offer. In terms of changes to policy and practice at an administrative level, this means valuing Indigenous knowledges and experiences that find their roots outside of post-secondary institutions.

Connection to Cajete's Foundational Characteristics of Indigenous Education:

- We learn by watching and doing, reflecting on what we are doing, then doing again.
- Personal power, learning, and thinking are expressed through doing. Learning through doing is an essential process.

In her groundbreaking work, *Decolonizing Methodologies: Research and Indigenous Peoples*, Maori scholar Linda Tuhiwai Smith (1999) suggested twenty-five different types of research projects to promote the survival of Indigenous Peoples, cultures and languages, self-determination and regaining control over their destinies. Many of her projects offer insight into the types of changes educators can make to decolonize and Indigenize their practices. 'Reframing' is one such project where Indigenous Peoples draw on and apply different theories to find solutions to Indigenous problems. Similarly, educators can reframe values of an Indigenous worldview or educational philosophy to ensure Indigenous students are represented in course content and processes.

Values of an Indigenous worldview and educational philosophy form the basis of decolonizing and Indigenization processes at all levels of education. For those educators that are apprehensive about where to begin to integrate Indigenous content and processes into their practice, selecting a few of these values that align with personal philosophies of education or academic discipline is a good place to start. It is important, however, that these values are not shared in a way that misrepresents them as 'culture' that is tied only to pre-contact Indigenous Peoples. Indigenous Peoples continue to adapt these values to create solutions for problems in the contemporary context of Canadian education.

Summary Points

- Decolonization is a process where educators identify the ubiquity and superiority of Eurocentric knowledge and challenge it.

- Indigenization is a braiding of two worldviews or philosophies to integrate Indigenous content, pedagogies, and learning processes into Western education.

- Decolonization and Indigenization are two closely related processes that must be done in consultation and collaboration with appropriate Indigenous individuals, communities, and organizations.

- Although there is no one singular Indigenous worldview, there are many values held in common across distinct cultures and Nations. These values form the basis of an Indigenous educational philosophy.

- Educators must reframe values of an Indigenous worldview and educational philosophy to the contemporary context to decolonize and Indigenize their practice and responsibilities.

Reflect

- Reflect on your educational experiences growing up. What did your education value? What did you value most about your education?

- How do your values of education align with an Indigenous worldview or philosophy of education?

- What values do you have about education that you put into practice in your learning and teaching?.

Gage Park.
Large community
park and civic
gardens located in
Hamilton, Ontario.

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Applications
Guide

Using the Applications Guide

This Guide is designed to help you build upon your knowledge of Indigenous Education from the Foundations Guide and beyond. It features a series of practical advice and key considerations for getting engaged in decolonization or indigenization of education, often accompanied by reflective activities to help you prepare your mind, consider your relationality and key concepts, and determine appropriate approaches to engaging in Indigenous Education. This is followed by information on Indigenous Research Methods for those who may be interested in conducting pedagogical research related to Indigenous knowledges, cultures, and histories.

> Please note that content within the Applications Guide is often based on the open source *Pulling Together: A Guide for Indigenization of Post-Secondary Institutions; A Professional Learning Series*, an Indigenization Project created in partnership by BCcampus, the Ministry of Advanced Education and Skills Training, and a Steering Committee of Indigenous education leaders within British Columbia, Canada. We thank this collective for their valuable works!

Locating Yourself

"It starts with self, understanding, because all learning takes place in relationships, so first of all you have to have that relationship with yourself.... Once you understand and know yourself, you can then move forward in doing the research and being involved. It's important to face that and look at it. Then you can start to unravel what the story is and the history of our people."
— Nella Nelson of the Kwakwaka'wakw peoples and administrator for School District 61's (Victoria) Aboriginal Nations Education

Educators are often hesitant to include Indigenous content and learning processes because of a lack of knowledge and resources (Kanu, 2011). They can be apprehensive about misrepresenting or appropriating Indigenous cultures, histories, and knowledges given Canada's colonial past and present. To ensure Indigenous Peoples are represented accurately, educators often look for 'authentic' sources in text, media, or through guest speakers. Yet, it is common practice for guest speakers/elders to correct misconceptions of authenticity by locating their understandings in their lived experience. They show humility by not claiming to be an expert in someone else's experience. This practice of locating

one's understanding in their own experience is one that non-Indigenous educators must engage in if they want to include Indigenous content and processes into their practice (see, Self-in-Relation in the Indigenous Research Methods section of this guide).

ACTIVITY: Family reflections

TIME:
1-2 hours

TYPE:
Individual

Recount and reflect on your family's experiences in Canada:

- Recount your family history in relation to when and how your ancestors came to Canada; if you are Indigenous, describe your Indigenous lineage and traditional place.

- What struggles and opportunities did your family experience?

- What privileges and disadvantages did your family experience?

- How has your lived experience been informed by your family identity?

Defining your why

"As leaders we have to own the why."

- Joan Yates, Camosun College's vice-president of student experience

A fundamental part of decolonization work is to encourage people to understand the why of decolonization. Individuals often question, challenge, and ask why we should decolonize, why decolonization is so important, and what it means for students. These are important questions, requiring you to be ready for and open to the complexities of the decolonization journey. It is a process that requires time and patience as you navigate the multiple layers of history, colonization, and the experiences of Indigenous Peoples (Harrison et al., 2018).

Understanding the why also strengthens your ability to develop and maintain relationships with Indigenous Peoples and communities in a way that will benefit students, staff, and the institution as a whole (Harrison et al., 2018).

ACTIVITY: Articulating your *why*

TIME:
Ongoing

TYPE:
Individual

As you have read and continue to read through this resource, aim to clarify you own explanation for why decolonization is of importance to you, your department, your institution, and beyond. Write down your *why*, and revisit and amend it regularly as your understanding of and engagement in decolonization develops.

Reflecting on your values

Knowing yourself is an important aspect of Indigenization, particularly as it relates to the values and beliefs of local Indigenous Peoples. Once you have determined who you are and what your personal values and beliefs are, then you can recognize your responsibility to work genuinely and respectfully with Indigenous Peoples and communities (Harrison et al., 2018). Consider how these values might align with the values of an Indigenous worldview. Consider your position and how your words and actions may explicitly or implicitly misrepresent your values, contradict them, or suppress and silence values of an Indigenous worldview.

ACTIVITY:	Exploring values
TIME: **20 minutes** **TYPE:** **Individual**	Identify your core values, both personally and professionally, and compare them with the values shared in the Indigenous Worldviews section of the Foundations Guide. • What are the similarities and dissimilarities between them? • Do any Indigenous values particularly resonate for you? • How can you adapt those values to your educational environment as a student, educator, or administrator?

Working through the feelings of guilt and fatigue

Working through unlearning and relearning the collective histories of Canada is an emotional journey. Non-Indigenous educators often feel anger, guilt, and shame for not having known about the atrocities levelled against Indigenous Peoples in this country. As well, educators who are exploring ways to include Indigenous content must explore and identify their own perceptions of Indigenous identity, along with their personal biases and prejudices (Allan et al., 2018).

ACTIVITY:	Working with your emotions
TIME: **30 minutes** **TYPE:** **Individual**	Watch Susan Dion's seven-minute video Considering the role of emotions in disrupting the "perfect stranger" position in teacher education program. • What resonates for you in this video? • What is your self-care strategy when working through the emotions of decolonization?

Your Role in Decolonizing Higher Education

"It takes time to decolonize our attitudes, beliefs, and knowledge to a place where we can accept other knowledges as valid, authentic, and meaningful. Accept this as a learning journey and be humble as you acquire this knowledge, as it will strengthen your teaching practice."
– Allan et al., 2018

Once you've spent some time with the self, consider your relationships and responsibilities to other people in your teaching and learning context. In particular, educators must take a student-centered approach in fulfilling their various roles and responsibilities at all levels of post-secondary education including administration, teaching, research, and/or service delivery. They must consider the unique socio-cultural needs of each student. This is especially true for Indigenous students. Western educational institutions have reproduced negative experiences for multiple generations of family members. Regardless of your role at McMaster University, you are the critical point of intersection between reaffirming historically negative experiences in Western educational institutions or disrupting them.

Although Indigenous Peoples share commonalities in the lived experiences of colonization and assimilation, it must be understood that Indigenous students come from various social and cultural backgrounds. Goulet and Goulet (2014) state, "Assumptions cannot be made about Indigenous students' social positions or cultural practices" (p. 199). For example, poverty is a concern for many reserve communities, but some Indigenous students may not experience those problems. Some students will have a good understanding of their Indigenous cultural backgrounds and histories, while others will look to connect with that part of their identity. Indigenous students cannot be essentialized into one homogenous group, so this means supports – educational and otherwise – must be adapted to the needs of each individual student.

According to Goulet and Goulet (2014) when it comes to learning, the best way to the head is through the heart. It is essential that educators show that they genuinely care about Indigenous students. The following research-supported frameworks, concepts, and practical applications are recommended as you look to decolonize and Indigenize your work at McMaster.

Concepts to Consider as you look to Indigenize

Educators and administrators at all levels of education share common apprehensions about integrating Indigenous perspectives into their practice. It is often difficult to determine where to begin the process of first acquiring Indigenous content or resources and then

learning how to use them in a respectful and meaningful way. It is important to have some knowledge of the approaches you might consider as you look to decolonize your courses and Indigenize content and teaching and learning processes. Consider James Banks' (1989) four levels of integration of multicultural content. Yatta Kanu (2011) subsequently adapted them to her research on integrating Indigenous perspectives in Canadian high schools which is referenced below. The approaches are transferable to post-secondary Indigenous education.

Contributions Approach: This is the approach that is most often used by educators who are unfamiliar with Indigenous content and teaching and learning processes. The focus is on teaching students the contributions of Indigenous Peoples to narratives of the dominant society. It is problematic because it represents Indigenous Peoples in a tokenistic and one-dimensional manner. It can reinforce stereotypes or misconceptions if the complexities of an individual's life are not examined, especially barriers of systemic racism that they had to overcome to succeed. Moreover, the underlying goals and structure of the curriculum remain unchanged. It is, however, an entry point into more integrative approaches that accurately represent Indigenous content and peoples.

Additive Approach: This approach adds Indigenous content, concepts, and topics to the otherwise standard (Eurocentric) curriculum. This is often accomplished by adding a book or unit into a course. Indigenous Peoples and knowledge are still viewed within a Eurocentric lens, because the underlying structure and goals of the curriculum remain unchanged. It is problematic because students lack the background concepts or context to fully understand Indigenous content. It is, however, a positive step towards an integrative or transformational approach.

Transformational Approach: This approach challenges the underlying assumptions of the curriculum and enables students to view content, concepts, themes, and issues from a perspective that centres on Indigenous values, ways of being and knowing. This means that not only is Indigenous content is an integral component of the course, but also that instructors use Indigenous processes of teaching to deliver it. The underlying philosophy of the course and its content align with an Indigenous education philosophy (see worldview and characteristics of Indigenous education). While this is the ideal approach, it is often the most time consuming as educators look to dismantle and reconstruct course content and processes from the ground up. Educators require support, professional development, and resources to assist them in achieving this approach.

Social Action Approach: This approach moves beyond transformation by promoting and supporting reconciliation. Educators and students are encouraged to apply Indigenous content and concepts to their understanding of the world and use them to effect positive social change for Indigenous and non-Indigenous Canadians. It means taking the classroom into the community to reconcile Indigenous and non-indigenous relations.

These four levels of integrating multicultural content are often mixed and blended to various teaching situations. It is not expected that an educator immediately moves from a Contributions to a Social Action approach. Moving between the levels takes time. Educators must build their capacity and sense of efficacy first.

Teaching Capacity: refers to an educator's general knowledge of Indigenous values, educational philosophy, content, pedagogy, and ways of learning. As educators look to decolonize and begin Indigenizing their practice, their teaching capacity may be quite low. While Indigenous content may be more accessible in some academic areas, the case may not appear to be the same in others. Educators with a high degree of content knowledge may lack the capacity in Indigenous educational philosophy or pedagogy. It is important to first build up your teaching capacity of not just Indigenous content, but of processes too. Take the first step by considering one of the above approaches. While the Contributions approach has its limitations, it is a place to start Indigenizing your practice as you build your teaching capacity. Do not stop at Contributions, however. You need to move forward to move beyond superficial representations of Indigenous Peoples.

Teaching Efficacy: refers to an instructor or educator's general sense of confidence using Indigenous values, educational philosophy, content, pedagogy, and ways of learning. It is closely tied to teaching capacity. Some educators are confident in their content knowledge and have a high degree of teaching efficacy in their academic areas. They may, however, lack capacity of Indigenous processes of teaching and learning and therefore have a low sense of efficacy in that area. Teaching efficacy builds as an educator develops teaching capacity. This comes with experience, so the important piece is to get started. Often it is easier and more comfortable to continue using the same content and processes from previous years; however, this perpetuates the suppression and silencing of Indigenous values, content, and processes of teaching and learning. Educators overcome feelings of inadequacy and

discomfort, as well as apprehensions of appropriation and misrepresentation as they gain more experience. This is why it is important to move forward with approaches to Indigenization as teaching capacity and efficacy develop over time.

Finally, educators must critically examine their position in relation to Indigenous content and pedagogy. This can be uncomfortable at first, but is an important part of the learning process.

> **Pedagogy of Discomfort/Settler Guilt**: To improve educational practices and experiences and increase cultural safety when working with Indigenous Peoples, it is essential to engage with challenging discourses that critically engage one's social, political, personal, professional, and historical positioning. Such engagement may provoke emotional responses. According to Mills & Creedy (2019), "The pedagogy of discomfort is a process of self-examination that requires [we] critically engage [our] ideological assumptions and [such] may be useful in examining the emotional dimension that occurs when learning this content. Such discomfort may inspire changes in perspective and frames of reference that lead to action in ways that challenge differential privilege."

Integration for Decolonization

Often educators turn to learning activities as a first step in Indigenization. However, including or adapting learning activities without changing other aspects of the curriculum is not a holistic approach to Indigenization, and in some cases can result in trivializing and misappropriating those activities. Interweaving Indigenous approaches should involve considering all the following aspects of your course design:

- **Goals**: Does the course goal include holistic development of the learner? If applicable, does the course benefit Indigenous People or communities?

- **Learning outcomes**: Do the learning outcomes emphasize cognitive, emotional, physical, and spiritual development? Is there room for personalization, group and individual learning goals, and self-development?

- **Learning activitie**s: Have you included learning activities that are land-based, narrative, intergenerational, relational, experiential, and/or multimodal (rely on auditory, visual, physical, or tactile modes of learning)?

- **Assessment**: Is the assessment holistic in nature? Are there opportunities for self-assessment that allow students to reflect on their own development? Are you assessing process as well as product?

- **Relationships**: Are there opportunities for learning in collaboration, community, intergenerational learning, and learning in relationship to the land? Does your practice show respect for all the people you form relationships with?

- **Format**: Does the course include learning beyond the classroom walls or virtual site?

Yatta Kanu's: 5 Layers of Integration

In her book, *Integrating Aboriginal Perspectives into the School Curriculum: Purposes, Possibilities, and Challenges*, Yatta Kanu (2011) researched the effects integrating Indigenous content and processes had on educational attainment of Indigenous students in secondary schools in Manitoba. She proposed a framework for integration at five layers of classroom practice: student learning outcomes, curriculum content and resources, instructional methods/strategies, assessment methods/strategies, and philosophical underpinning of the curriculum. Her research provides a useful and practical framework for educators looking to Indigenize their teaching practice. It is easily adaptable to the post-secondary learning environment.

1. The **first layer** of integration is **student learning outcomes**.

    This layer aligns with the overall outcomes for a course. They are the most important pieces of knowledge or skills that the students need to acquire by the end of the course. Educators need to consider a few questions as they design their courses: What knowledge and skills are students to acquire? How does this align with values of an Indigenous worldview? How does this align with values of local Indigenous populations and their goals? Will the outcomes disrupt or reaffirm dominant discourses in my academic area? If instructors consider the learning outcomes and move backwards, they can consider different content, instructional methods, and assessment that will Indigenize the course and meet those outcomes.

2. The **second layer** of integration is **curriculum content and resources**.

    Indigenous students need to see themselves represented in positive and accurate ways in curriculum content. If they do not see themselves at all, instructors and the institution at large are telling them that their histories, values, and ideas do not matter. Instructors must integrate positive and empowering representations into course content to show Indigenous students that they are valued. If Indigenous content is not available or applicable, instructors must look for positive role models within the academic or professional area in which they are teaching. This makes curriculum content relevant and meaningful to Indigenous students.

Instructors need to critically analyze course content and learning resources for biases or misrepresentations of Indigenous Peoples and knowledge. Content should come from a reliable source. If unsure, consult with a person knowledgeable in the subject/content. Sometimes, the content is not there and that is okay (sometimes math is just straight math), but focus on Indigenous processes of learning or the other layers of integration.

3. The **third layer** of integration is **instructional methods/strategies**.

    This involves reflection on personal teaching methods and style. Try to move away from Eurocentric models of teaching and learning towards experiential, communal, holistic learning processes. How can traditional Indigenous pedagogies and ways of learning be adapted to the contemporary context?

4. The **fourth layer** of integration is **assessment methods/strategies**.

    Assessment methods should be varied and take into consideration lived experiences of Indigenous and non-Indigenous students. Indigenous knowledge should be accessed and valued like Western knowledge. Move away from "pen and paper" assessment towards communal assessment, group work and/or presentations, journaling and/or podcasts that are more in tune with Indigenous ways of learning.

5. The **fifth layer** of integration is **philosophical underpinning of the curriculum**.

    What is the core principle that guides your practice as an educator and how is it reflective of Indigenous ways of knowing and/or learning?

Emily C. General
Elementary School
– Six Nations

Examples of Courses that Interweave Indigenous Knowledge

Review one or more of the following case studies of post-secondary courses that have been developed to interweave Indigenous knowledge. Notice how these courses have considered Indigenous approaches in their goals, learning outcomes, learning activities, assessment, relationships, and format.

- Teacher as leader: In this example, a non-Indigenous educator shares her original and revised syllabus and reflects upon her process and learning as she worked to Indigenize her course. In reading Lindsey Herriot's reflection on her course, "Teacher as Leader," pay attention to the process she used to Indigenize her course, the collaboration with Indigenous colleagues, and her own learning journey throughout that process. How does her shift in focus from content to values align with an Indigenous pedagogical approach?

- Schalay'nung Sxwey'ga: Emerging Cross-Cultural Pedagogy in the Academy. In this description of a course on Indigenous education, led by Indigenous educators and community members, what elements of Indigenous pedagogy do you notice? How does the overall structure of the course reflect Indigenous approaches? How is relationality practiced?

- In these audio recordings (See Part 1 and Part 2), Dr. Gloria Snively talks about her experience as a non-Indigenous environmental educator who has worked with Indigenous communities for four decades. She shares her advice about how to braid Indigenous approaches into science education, and how non-Indigenous People can overcome fear of mistakes and build positive relationships with Indigenous community members. For more on Dr. Snively's experience, read her open textbook: Knowing Home: Braiding Indigenous Science with Western Science.

ACTIVITY: Critical Review of Your Curriculum

TIME:
1-3 hours

TYPE:
Individual, Group

This activity will provide an opportunity for you to critically review and adapt a lesson, activity, or assessment that you have used in your teaching and to revise it to incorporate Indigenous approaches. Examine one of your lessons, activities, or assessments to determine if you have included any Indigenous epistemologies or pedagogies. Identify one or two instances where Indigenous epistemologies or pedagogies could be interwoven into your lesson, activity, or assessment. For example, are there any areas where you could include a greater focus on the emotional and spiritual knowledge domains? If possible, work in collaboration with a colleague or get input from a colleague on your work. If there is an opportunity for your course or lesson to be taught, gather student input as well.

After you have finished your adaptation, reflect on the following questions below (adapted from the work of Halbert and Kaser, 2013):

- Does every student have genuine opportunities to develop a deeper understanding of and respect for Indigenous ways of knowing?

- Do all students have the chance to teach someone else and through doing so contribute to the community as a whole?

- Will Indigenous students see themselves reflected in the curriculum on an ongoing basis and not just as a "one off" or as a special unit?

- Is deep listening a part of students' everyday experience?

- To what extent are students expected to do the best they can on all tasks while keeping an eye on how they can help others?

- Will every student feel their voice is valued?

- What are the opportunities for learners to express themselves in a variety of ways?

- Is oral storytelling valued?

- Will students have opportunities to connect with and learn from Elders?

- Do assessment activities value holistic development?

Taking Action

Having considered the self, your relationships and responsibilities in post-secondary education and some key concepts, you may feel more ready to take action and participate in the work of decolonization and Indigenization of education. Below, a number of ways to engage in this work, from the individual to the institutional level, are shared. We start with some advice to help you address common questions and apprehensions you may be feeling before getting started.

Overcoming common barriers to decolonizing your practice

If you are at a point of decolonizing your practice, you may still be facing fears and concerns. Here are some strategies to keep in mind to help you overcome these challenges and barriers:

"I'm afraid to make a mistake."

- Do the emotional labour instead of being politically correct.
- Listen deeply.
- Trust that there are Indigenous people who have the skills to share with you and that you are willing to learn.
- Prepare yourself to conduct the appropriate protocols in their entirety and seek guidance.
- Include appropriate gestures/language of the land.
- Be kind to yourself.
- Ask yourself: What was the first or biggest mistake I made in the classroom? What were the consequences? What did I do?
- Approach with a "good mind and good heart"; be intentional to avoid tokenism.
- Indigenous processes of learning are beneficial to all students.

"I am not Indigenous. Isn't it appropriation?"

- Ask yourself: Am I appropriating or being appropriate? Am I respecting protocol (ex. identity statement, gift-giving)?
- Acknowledge (in your delivery) that others know more than you. Practice humility.
- Embrace subjectivity and lived experience: Indigenous Peoples interact and express cultural values in different ways.

- Always ensure that you acknowledge and properly recognize the sources of your information.

- Be open to being "corrected" and willing to do more research.

- Use guest speakers and (particularly if they are an Elder or community member) properly compensate them for their expertise.

- Practice reciprocity by being a guest speaker for Indigenous faculty you invite into your classroom.

- Ensure that the information and resources you use are verified.

- Avoid static representations of culture. Emphasize values of an Indigenous worldview and adapt them to the contemporary context.

""I'll do it if the university/college/institute gives me a course release."

- Remind yourself of the following:

  - Indigenous perspectives and content are related to the original course outline.

  - Indigenous and non-Indigenous students deserve to be taught this information to allow them to become respected citizens and understand their lived realities.

  - In this era of reconciliation, Indigenizing is responsible practice and part of staying current.

  - Indigenizing your course content and practice can go into your teaching portfolio, thus contributing to professional practice and tenure.

  - Indigenous processes of learning are student-centered. Some existing practices you are already using may connect easily with Indigenous pedagogy.

"I have 13 weeks to deliver all content and can't include anything else."

- Consider Banks' (1989) approaches to multicultural integration (refer to Concepts to Consider as you look to Indigenize section). Start small; set some goals and objectives for your course to include Indigenous ways of learning, such as making a territorial acknowledgement and sharing why this is important to you with students.

- Identify some topics that could include local Indigenous communities and adapt your course to include local knowledge.

- Inter-culturalize your lesson planning; once you create the space it becomes a natural part of your course delivery.

- Ask yourself: What is my understanding of "Indigenizing"? What Indigenous processes of learning can I integrate to support course content?

- Encourage yourself: It will take my very best thinking, but I am in the best position to do this thinking/creating.

"I can't do this myself."

- Empower yourself by taking personal responsibility for your teaching practice.

- Devote more professional development time to engaging with Indigenous content and perspectives.

- Meaningfully involve "authentic" scholars who devote their life to inclusive and generous learning.

- Be inclusive of all stakeholders in the area. Develop curriculum and policies together.

- Remember you are not alone; you are supported by policy, colleagues, Indigenous people, and educators.

- Look for allies!

- Have a cup of tea with an Elder or Indigenous instructor to develop a relationship as a start to Indigenize your course.

- Read Indigenous Peoples' writings in your discipline.

- Attend Indigenous sections at discipline conferences.

"I am waiting to receive direction from the consultation process with Indigenous colleagues/community members. What can I do in the meantime to move decolonization/Indigenization forward?"

- Consider using an identity statement (see Brief Introduction to Contributors section of guide) to situate your self-in-relation to Indigenous content and processes. Mistakes can be forgiven if the process is approached with humility and respect.

- Situate your discipline or field of study and how it contributed to the colonial project, or the dispossession of Indigenous land and knowledges.

- Consider values of an Indigenous worldview and how they align with your academic area or teaching philosophy more broadly. You may already be using Indigenous processes of learning without knowing it.

- You can Indigenize immediately by valuing and nurturing student relationships. Respect students' lived experiences and what they have to offer as unique individuals.

- Consider the holistic needs of students. Can you adapt course content, readings, and assignments to ensure a balance in emotional, intellectual, spiritual, and physical health?
- Consider other valuable resources at McMaster and beyond: Indigenous Education Council, Indigenous Studies Program and Student Services, the MacPherson Institute, Hamilton Regional Indian Centre, etc.

"How can I respectfully engage in discussions about Indigenous issues, histories, and cultures when there are Indigenous people in my class?"

- Approach discussions with humility and transparency. Locate yourself in relation to the topic being discussed.
- Know and use appropriate terminology.
- Do not look to them for all the answers or expect them to know everything. Individuals may feel tokenized and pressured into representing all Indigenous Peoples.
- Indigenous Peoples engage with and express their cultural identities in different ways. Respect that.
- Seek clarification of misunderstandings or misconceptions from professors, instructors, TAs, and peers.

"What can I do as a student to decolonize and Indigenize my place in the university?"

- Engage with the Indigenous Studies Department. Enrol in courses to learn about histories, philosophies, and spirituality.
- Engage with Indigenous Student Services (ISS). Attend open guest speaker series, workshops, or to learn about other learning opportunities.
- Regularly visit ISD and ISS spaces in LR Wilson Hall 1811. Engage with faculty, staff, and students.
- Consider volunteer opportunities working in nearby Indigenous communities (Six Nations, Credit First Nation), local organizations like the Hamilton Regional Indian Centre (HRIC), or ISP/ISS initiatives.
- Indigenous processes of learning are relational ones. Engage in respectful conversations with your peers. Value the lived experiences of others.
- Situate yourself in relation to discussions on Indigenous knowledges, histories, and issues.

- Consider how your academic discipline includes or excludes Indigenous knowledges. Conduct research that includes Indigenous Peoples.

"What can I do as a Teaching Assistant to decolonize and Indigenize my place in the university?"

- Relationships are fundamental to Indigenous processes of learning. Build and nurture positive relationships with your students by showing them that you care about their holistic health in the pursuit of intellectual growth.

- Take time to create meaningful introductions in the beginning of courses, tutorials, and labs.

- Situate yourself in relation to Indigenous knowledges, histories, and issues. Model proper protocols for engaging with Indigenous content.

- "Seeing and Doing" are traditional processes of learning. Show students how to complete a task and support them as they repeat it.

- Question and challenge how your academic discipline includes or excludes Indigenous knowledges. Consider the four approaches to integrating Indigenous content and work towards a transformational approach as you build your sense of capacity and efficacy.

- Undertake available trainings in creating and maintaining safe classrooms and addressing micro-aggressions that affect Indigenous learners.

- Consider the differences between Indigenous content and processes. Sometimes, Indigenous content is not applicable to your academic area. Consider focusing on Indigenous processes of learning by engaging in conversation and collaborative work.

- Connect with the CUPE 3906 Indigenous Solidarity Working Group.

Dream Catcher shadow
of pergola beams at
Credit First Nations

Understanding land acknowledgements

Territorial acknowledgements are now being made in many post-secondary institutions across the country. The Canadian Association of University Teachers has developed a living resource called Guide to Acknowledging First Peoples and Traditional Territory, which shows how institutions are identifying the traditional First Nation and Inuit territories they reside upon.

As an educator, you play a part in modelling and sharing this learning with students. Meaningful territorial acknowledgements develop a closer relationship with the land and stewards of the place by recognizing the living history and connections of ourselves with other communities. Providing a territorial acknowledgement is protocol. In this Vancouver Island University welcome video, Snuneymuxw Elder Gary Manson speaks to the importance of protocol when doing a territorial acknowledgement. Acknowledging territory is political, an act of alliance, and a practice for reconciliation.

Learning to do a territorial acknowledgement takes time. You can learn from other leaders and colleagues. As you build connections with the land, you also build connections with and belonging to Indigenous community; it enables you to engage with education and community in the classroom, together. Modelling a territorial acknowledgement for students creates space to talk about systemic change. In his blog, Liberated Yet?, Sḵwx̱wú7mesh-Kwakwa̱ka'wakw educator and artist Khelsilem (2015) shares five tips for acknowledging territory:

- Elevate Indigenous polity (society, governance, and jurisdiction).
- Practice unceded territory, do not just talk about it.
- Move the yardstick – center yourself and your role in the acknowledgement.
- Do not insert yourself into internal politics by only sharing one perspective.
- Make mistakes so you can learn.

ACTIVITY:	Territorial acknowledgement protocols
TIME: 20 minutes - 1 hour **TYPE:** Individual	Reflect on the following questions: • Why are territorial acknowledgements important? • In what ways are territorial acknowledgements a political act? • Why is there more to making a territorial acknowledgement than just getting the wording right? Research the protocols for territorial acknowledgement at your institution, organization, or anywhere else where you will be presenting.

Using multiple ways of listening

"[L]earn to listen so we can listen to learn."

– Elder Terry P'ulsemet Prest at University of the Fraser Valley

The longest journey you can take in Indigenizing your teaching practice is listening to your mind via the heart. Effective listening takes patience, practice, and kindness. In this video, Otto Scharmer (2015) describes the four levels of listening from the head to heart: downloading ("I and me"), factual ("I and it"), empathetic ("I and you"), and generative or emergent ("I and now"). However, these ways of listening happen while information is being shared, so the meaning behind and within that instance of sharing can be lost if it is not wholly acknowledged or if it is filtered by stereotypes and biased judgment. Thus, we also need to practice silence after receiving knowledge so the meaning can be constructed.

The concept of "listening to hear" is explored in allyship scholarship (McGloin, 2015). When teachers and students hear stories and different perspectives on racism and colonization, they must consider how their own perpetuation of colonization affects what is heard, and learning stops if they become paralyzed by guilt and shame.

ACTIVITY:	**Listening and hearing**
TIME: **30 minutes** **TYPE:** **Individual**	Read Susan Dion's report on The Listening Stone Project (2014). Reflect on a moment in your teaching when you have not listened and what the impact of this was. Think of an activity or strategy in the classroom that will facilitate not only listening but hearing in both you and your students.

Building relationships

Community-based engagement and relationship building can be complex. A genuine interest in partnering with Indigenous communities is essential in building relationships. When working together, it is important to honour the knowledge and expertise that Indigenous communities bring to the partnership. Building bridges and relationships with Indigenous Peoples and communities takes not only time and patience, but also the ability to be present and to listen intently.

An appropriate amount of time is required to nurture those relationships, on the part of both the Indigenous community and the college or university. Time must be provided

for leadership to come together to discuss what an effective post-secondary–nation partnership can look like. Kendra Underwood, director of the W̱SÁNEĆ Adult Education Centre, explains "It is so important for senior leadership, not only at the community level, to be present, but also at the post-secondary institution level too, to have a president sit down and meet with a chair of a school board or a Chief of a community" (Harrison et. al., 2018).

It is about working together to value and honour the knowledge and expertise that an Indigenous community brings to the table, and reciprocity in terms of the contributions that both partners make to deliver programming, especially in community-based education. Kendra's advice for building relationships is to be honest, open, and up-front: she always deeply respects someone if they come to her to share their uncertainty and ask for recommendations. The openness, transparency, and humbleness of being unsure, but asking questions anyway, is valued and appreciated in community. The community might not know the answers, but will appreciate the humility, and there will be a willingness to support and guide or make recommendations if challenges arise during program delivery. Uncertainty will exist on both sides of the partnership; being up-front and open is the best policy (Harrison et. al., 2018).

Furthermore, as stakeholders in post-secondary education, we have a responsibility to ensure that students also have the knowledge and skills necessary to work with and build relationships with Indigenous Peoples and communities. This includes a working knowledge of the changing political and social landscape and emerging and re-establishment of rights and title of First Nations, Métis, Inuit organizations and communities. It also includes incorporating the principles of the United Nations Declaration on the Rights of Indigenous Peoples (see UNDRIP section in Foundations Guide) (Allan et al., 2018).

ACTIVITY: **Responsibility for relationships**

TIME:
Ongoing

TYPE:
Individual

Take a moment to write down:

1. What is your responsibility in maintaining or creating Indigenous partnerships in your institution?
2. How are you going to achieve this?
3. How are you going to collaborate?
4. What will your contributions be?

Using Indigenous content appropriately

Understanding cultural appropriation

When selecting resources for your curriculum, it is important to incorporate authentic Indigenous resources. However, cultural appropriation can occur when intellectual property, traditional knowledge, cultural expressions, or artifacts from someone's culture are used without permission.

The two examples of learning experiences about creating poles shared below illustrate the nuances of cultural appropriation.

Cardboard Box "Totem" Poles

In the learning exchange video series "appropriation," Susan Dion gives the example of elementary school educators having their students make "totem" poles out of cardboard boxes. She explains that this activity trivializes the importance of poles in Haida culture. Dion compares making totem poles to having children make a model of a Catholic chalice and host and pretending to give and take first communion. This would be clearly recognizable as inappropriate and offensive.

Thunderbird/Whale Protection and Welcoming Pole: Learning and Teaching in an Indigenous World

The University of Victoria's course, "Thunderbird/Whale Protection and Welcoming Pole: Learning and Teaching in an Indigenous World" for the faculty of education was pedagogically based in an Indigenous teaching and learning experience. The course involved the construction and installation of a thunderbird/whale house pole, and pre-service teachers, education graduate students, and faculty worked alongside an Aboriginal artist-in-residence and an Aboriginal mentor carver/educator. As part of an interactive learning community, the students experienced the principles of traditional Indigenous ways of teaching and learning including, mentorship and apprenticeship learning; learning by doing; learning by deeply observing; learning through listening, telling stories, and singing songs; learning in a community; and learning by sharing and providing service to the community.

In the first example, cultural appropriation occurred for the following reasons:

- Indigenous communities that created totem poles have been exploited through colonialism in many other ways. They were not involved in the assignment to make poles, and they did not grant permission to the teacher to make poles.

- Poles have a spiritual significance, which was not honoured in the activity.
- The creating of the poles was not interwoven with Indigenous approaches but was a one-off assignment within a predominantly Westernized approach.

In the second example, making poles was a respectful activity for the following reasons:

- In the second example, making poles was a respectful activity for the following reasons:
- Indigenous community experts were actively involved.
- The activity was deeply integrated with Indigenous pedagogical approaches.

Cultural appropriation can feel like an ambiguous topic, and the fear of appropriating may lead educators to shy away from Indigenous content or issues. But this is not an acceptable response. Instead, what is required is that educators think through considerations of cultural appropriation carefully. They need to build connections with Indigenous communities so that they can incorporate Indigenous culture in ways that are not harmful or exploitative. This may be harder work than simply adding an Indigenous text, speaker, or activity into a course, but it is the responsibility of all educators to engage in this work.

ACTIVITY: **Reflection on Cultural Appropriation**

TIME:
10 minutes

TYPE:
Reflection

Have you seen examples of cultural appropriation? Have you seen examples where culture was integrated respectfully? How did they feel different?

Inclusion of authentic resources

Working with Indigenous perspectives and voices in your course also involves the inclusion of authentic resources. It is not always easy to identify authentic Indigenous texts. According to the First Nations Education Steering Committee (2016), authentic First Peoples' texts are historical or contemporary texts that:

- Present authentic First Peoples' voices (are created by First Peoples or through the substantial contributions of First Peoples);
- Depict themes and issues that are important within First Peoples' cultures (e.g., loss of identity and affirmation of identity, tradition, healing, role of family, importance of

Elders, connection to the land, the relationships between individual and community, the importance of oral tradition); and

- Incorporate First Peoples' storytelling techniques and features as applicable (e.g., circular structure, repetition, weaving in of spirituality, humour).

In trying to decide whether a resource is authentic, you may consider:

- Using pre-vetted resource lists such as the ones developed by First Nations Education Steering Committee.

- Consulting with the Indigenous education office or council at your organization.

- Reaching out to other educators who incorporate Indigenous resources and content in their classrooms. Ask them how they chose their resources. What factors did they consider?

- Ensuring that proper copyright and protocols have been followed to obtain permission, particularly when using resources found online (such as songs or artwork).

Creating space for Indigenous Knowledge from Elders and other knowledge keepers

The nuances of carrying and holding knowledge systems alongside, rather than competing, is a key component of Indigenization. There are times when you, as the teacher, are not the expert. Learning can be a reciprocal process with Indigenous knowledge keepers. In recent years, post-secondary institutions have been privileged to work with Elders and other Indigenous knowledge keepers in the classroom.

Elders are recognized for their cultural knowledge and wisdom. Their credibility is built on trust gained from community and other knowledge holders, expertise from lived experience and oral transmission of knowledge, and their practice of generosity. Additionally, there are Indigenous knowledge keepers who may not yet be recognized as "Elders" but who nevertheless carry teachings and practices and are recognized for their expertise. This includes youth who are fluent speakers, cultural practitioners, and teachers of song, dance, stories, art, and environmental stewardship. Learning from Elders, these knowledge keepers are continuing the transmission, retention, and sharing of Indigenous knowledge systems.

For students, having Elders in their classroom creates a place where living knowledge and presence remind them to receive teachings in a loving, caring way. Elders and other knowledge keepers come with a breadth of wellness and cultural connections that aid in

transformational learning. Non-Indigenous teachers can facilitate knowledge but could not and would not necessarily be accepted to shape relevant cultural teachings and Indigenous self-determination themselves.

Bringing Elders and other knowledge keepers into the classroom requires considerable preparatory work, and you will need to be aware of the procedures for working with Elders in your institution. The following protocols and procedures can guide your work with Elders and other knowledge keepers:

- The Pulling Together Guide for Curriculum Developers shares procedures from Royal Roads University's Working with Elders.

- If you want to interview an Elder for a program or course, you need to accommodate the protection of knowledge systems and practice respectful behaviour. The National Aboriginal Health Organization's Interviewing Elders provides practical tips.

- Understand protocols of gift- and honoraria-giving, and ensure any barriers that exist at your institution are considered, and prepared for in advance.

- Arrange for transportation, or mileage re-imbursement and parking passes for the Elder, and their helpers or family attendant.

- Treat their time respectfully and prepare your students accordingly.

Creating transformative learning spaces

As you begin to Indigenize your practice, you will hear people sharing their story as a way of introducing themselves, authentically identifying who they are and their connections through kinship ties, and acknowledging their relations and their connection to homelands and the land they may now be on as a guest. This is an approach, a practice, and a protocol for setting up the space in a good way to listen, share, and get to know one another.

Sharing this aspect of who we are and where we are rather than what we do draws attention to how we will approach our work and frame the knowledge we are sharing. Setting up space in a good way for listening and hearing models Indigenous values of kinship ties, land connections, positionality in history, and roles in present relations.

In post-secondary classrooms there is often little space in which to know each other in this way. The precedent for this is often overshadowed by what seems like immovable factors, such as too many students, too much to teach, not enough time, and so on. In these classrooms, a student can spend the entire semester sitting behind the same person and never really know them.

Through the process of Indigenizing the spaces we teach in, we are shaped not only by the content that is brought into the classroom but also by the way we interact with one another and share what we know and what we may still need to learn. We need to do this with humility. This is transformative learning.

The work to create these spaces cannot be done solely by Indigenous teachers, Elders, or knowledge keepers invited into your classroom. The richness of the overall learning experience comes through a collaborative and reciprocal effort by everyone in these spaces. Here are some considerations to keep in mind:

- Create an atmosphere where Indigenous land and traditional territories are known about and acknowledged. Conversations about positionality are invited and modelled, and there are opportunities to share what you know and acknowledge what you do not know, openly and respectfully.

- Reflect on how you honour Indigenous perspectives in your classroom. How will you set up the space prior to a visit from an Elder or Indigenous knowledge keeper? How will you maintain this relationship after their visit? Consider ways to reciprocate something of yourself in this visit. How will you give back and reinforce this relationship with Indigenous knowledge systems? Be a mentor and model for students to show how an Indigenous way of being can build good relationships.

- Participate in acts of generosity. Set up the classroom space so that not only you and students are receiving knowledge, but you are also thinking about ways to share what you are learning. One way to do this is to ask, what are the responsibilities that we have as a class after a guest visit? Another way is to ask students, what is one thing you have contributed to the class, and what is one thing you will take away with you?

- Model humility. When you create a culturally safe space in which to discuss Indigenous perspectives on contemporary realities, you also create a "brave space" where opposing views can be shared "with honesty, sensitivity, and respect" (Arao & Clemens, 2013, p. 135). This is a vulnerable space for you as the teacher, because you co-create shared learnings based on multiple viewpoints and truths.

- Accept teachings. In a learning relationship, accept your mistakes and be open to receiving guidance from Indigenous colleagues and community educational partners. Guidance can be subtle and may arise as a gentle reminder or kind correction.

- Ensure that Indigenous knowledge systems are included in a way that does not cause appropriation and harm. Appreciating, rather than appropriating, Indigenous knowledge systems "is characterized by a meaningful and informed engagement that includes acknowledgement and permission" (Brant, 2017). This also means positioning

Indigenous knowledge systems; so, when sharing Indigenous scholarship and stories, state the cultural location – for example:

- "Micmaq scholar, Marie Battiste, describes cognitive imperialism as …"
- "Ojibwe writer, Richard Wagamese, in his book Indian Horse explores the …"
- "In this Big Thinking talk, Dr. Leroy Littlebear, Blackfoot philosopher and scholar, discusses how Cree metaphysics …"

Embedding decolonization across the institution

"As a leader of the institution, I am responsible for making sure that we are moving forward. I've been part of many things where there's lots of talk, but it's always better to be moving forward with a plan, seeing things happen. So that strategic piece is something that is the head part but the act of doing is super important as well."

– Sherri Bell, President of Camosun College

Take time to explore the diversity of Indigenous governing structures. It's important to consider how your institution's governance structures – board, executive and leadership, senate, and education councils – engage with local Indigenous leaders and their governance structures (Harrison et. al., 2018).

Begin to reflect on how you might develop and resource decolonization work rather than considering decolonization as a stand-alone initiative or pilot. This will facilitate embedding decolonization in all plans (strategic, financial, student engagement, academic) and in governance (Harrison et. al., 2018).

ACTIVITY:	Strategic Plans and Principles
TIME: **30 minutes** **TYPE:** **Individual**	Look at your institution's strategic plan. What Indigenous values have been reflected in it? You may also wish to review Colleges and Institutes Canada's (CICan) Indigenous Education Protocol for Colleges and Institutes and Universities Canada principles on Indigenous Education. • In what ways does your institution embrace allyship? • Has your institution, faculty, or department endorsed either of the CICan and Universities Canada documents? • If so, has your institution, faculty, or department created accountability measures to meet these protocols and principles?

Indigenous Research Methods

Introduction

Historically, research has been used against Indigenous Peoples to justify the physical and ideological colonization of Turtle Island. Smith (1999) has shown how Western conceptions of space displaced Indigenous Peoples both physically and ideologically from their lands. Upon 'discovery,' European imperial nations deemed Indigenous land *terra nullius*, or uninhabited, therefore staking claim to large swaths of Indigenous territory. Land needed to be tamed and brought under control. Indeed, settlers used Western notions of productivity, mainly clearing land and farming it, to assert that Indigenous Peoples did not occupy the land and that they had claim to it instead. Equally devastating to Indigenous Peoples' connection to their traditional territories was the European process of renaming places. This ensured subsequent generations of Indigenous Peoples lost the linguistic and cultural connection to their lands. Worse still, renamed "pockets of land for Indigenous Peoples who once possessed all of it" were then 'gifted back' to First Nations as reserves (Smith, p. 51).

More recently, outsiders to Indigenous communities have used research to reinforce misrepresentations of their knowledges, cultures, and histories. Indigenous scholars have been vocal in their criticisms of these practices (Deloria, 1969; Smith, 1999; Kovach, 2009; Simpson, 2014). In its Tri-Council Policy Statement, the Government of Canada recognized that "abuses stemming from research have included: misappropriation of sacred songs, stories and artefacts; devaluation of Indigenous Peoples' knowledge as primitive or superstitious; violation of community norms regarding the use of human tissue and remains; failure to share data and resulting benefits; and dissemination of information that has misrepresented or stigmatized entire communities" (Section B). Given its history, it is unsurprising that Smith says, "the word itself, 'research', is probably one of the dirtiest words in the Indigenous world's vocabulary" (p. 1). It remains inextricably linked to European imperialism and colonialism. It is important that researchers recognize that the power imbalances of the colonial relationship extend beyond the post-secondary institution into Indigenous communities and are replicated and reinforced through unethical research practices.

"Coming to know the past has been part of the critical pedagogy of decolonization. To hold alternative histories is to hold alternative knowledges. The pedagogical implication of this access to alternative knowledges is that they can form the basis of alternative ways of doings things. Transforming our colonized views of our own history (as written by the West), however, requires us to revisit, site by site, our history under Western eyes. This in turn requires a theory or approach which helps us to engage with, understand and then act upon history."

– (Smith, 1999, p. 34)

Purpose and Audience

As part of a larger commitment to responding to the Truth and Reconciliation Commission's educational Calls to Action, research institutions must be dedicated to transforming their research policy and practices to respect and more accurately represent Indigenous knowledges, cultures, and histories. Smith (1999) writes, "Indigenous Peoples want to tell our own stories, write our own versions, in our own ways, for our own purposes" (p. 28). This is something that Indigenous researchers and communities continue to develop inside and outside post-secondary educational institutions. For those students and educators who are from outside Indigenous communities and are looking to engage in Indigenous research, this section provides a survey knowledge of some of its important foundations. The foundations surveyed here are elaborated on in more detail in McMaster University's Indigenous Research Guide (coming soon!).

McMaster's Role/Spaces (MIRI)

The university offers support for research through McMaster's Indigenous Research Institute. MIRI is committed to fostering research excellence and best practices for all Indigenous related research across the university. Its objectives include leading and informing Indigenous research reform at McMaster. MIRI builds and enhances the existing research infrastructure at the university by bringing together educators and researchers across multiple disciplines to advance understanding of working by and with Indigenous communities. It enhances knowledge translation by educating McMaster staff and local community on reconciliation and Indigenous knowledge to provide meaningful support to researchers. MIRI is dedicated to establishing McMaster as a leading authority on Indigenous research and knowledge, and as a resource for post-secondary institutions across the country. For more information on MIRI, see miri.mcmaster.ca.

Important Policy

OCAP (Ownership, Control, Access, Possession)

The First Nations Regional Longitudinal Health Survey Working Committee advocated the principles of Ownership, Control, Access, and Possession as an expression of Indigenous self-determination in research. In 2004, Brian Schnarch of the National Aboriginal Health Organization elaborated on OCAP, citing that implementing the four principles would rebuild trust with Indigenous communities, improve research quality and relevance, reduce bias, develop human capacity, and empower them to create change. According to Schnarch, "OCAP has become a rallying cry for First Nations and should be a wake-up call for researchers" (p. 80). The four principles of OCAP (Ownership, Control, Access and Possession) are defined as follows and must inform all research with Indigenous Peoples and communities.

Ownership refers to the relationship of First Nations to their cultural knowledge, data, and information. This principle states that a community or group owns information collectively in the same way that an individual owns his or her personal information.

Control affirms that First Nations, their communities, and representative bodies are within their rights in seeking to control over all aspects of research and information management processes that impact them. First Nations control of research can include all stages of a particular research project-from start to finish. The principle extends to the control of resources and review processes, the planning process, management of the information, and so on.

Access refers to the fact that First Nations must have access to information and data about themselves and their communities regardless of where it is held. The principle of access also refers to the right of First Nations' communities and organizations to manage and make decisions regarding access to their collective information. This may be achieved, in practice, through standardized, formal protocols.

Possession While ownership identifies the relationship between a people and their information in principle, possession or stewardship is more concrete: it refers to the physical control of data. Possession is the mechanism by which ownership can be asserted and protected.

Government of Canada Tri-Council Policy Statement

In 2018, the Canadian Institutes of Health Research (CIHR), the Natural Sciences and Engineering Research Council of Canada (NSERC), and the Social Sciences and Humanities Research Council (SSHRC) completed substantive changes to their *Tri-Council Policy Statement: Ethical Conduct for Research Involving Humans* "to keep the *TCPS* current and responsive to the ethical issues that arise in the course of research involving humans" (p. 3). In it, the agencies dedicated a chapter exclusively to research with First Nations, Metis, and Inuit Peoples and communities. The *TCPS* outlined twenty-two articles that must be followed when engaging with Indigenous Peoples and provided practical applications for conducting respectful and meaningful research. The policy makes clear that research must focus on building and maintaining healthy relationships with Indigenous Peoples, support their communities, and value Indigenous contributions by showing a commitment to reciprocity. Along with contributions from Indigenous researchers and academics, the *TCPS* informs the foundations of Indigenous research surveyed in this section.

Decolonization and Indigenization in Research

There are strong similarities between decolonizing and Indigenizing post-secondary education and research with Indigenous Peoples and communities. To decolonize, first researchers need to identify the ways in which Western research has in the past and continues to negatively affect Indigenous Peoples. "We've been researched to death," is a common expression amongst Indigenous Peoples and is indicative of the many ways in which research has been a negative experience for them (Schnarch, 2004, p. 82). According to Wilson (2008), research on Indigenous Peoples has changed over time, but it is predominantly guided by research paradigms that are influenced by traditional science. In these paradigms, there is one objective truth governed by natural laws which the researcher can determine by separating the object, observing and manipulating it, then predicting and replicating results. Research influenced by these values – research on Indigenous Peoples – has in the past and continues to alienate Indigenous Peoples and communities from Indigenous knowledges and resources for the benefit of Western society. Some academic professions have been criticized for going into Indigenous communities, observing 'culture' and obtaining sacred knowledge, and misrepresenting Indigenous Peoples without their consent (Deloria Jr., 1969). For the Haudenosaunee specifically, Iroquois studies produced a static, unchanging representation of 'pure' culture that is a misrepresentation of the multitude of Haudenosaunee expressions of cultural identity in contemporary times (Simpson, 2014). In order to portray themselves more accurately, Indigenous Peoples 'write back' against dominant misrepresentations (Miller & Riding In, 2011). They continue to (re)define what it means to be Indigenous in the colonial context (Forte, 2013).

Some Recurring Grievances about Research and Researchers

Drawn from Schnarch (2004). He lists thirty grievances regarding research on First Nations communities, but they are applicable to the larger Indigenous community (Kovach, 2009).

- Researchers have selected subjects of personal or academic interest or of interest to larger society but have not been interested in First Nations priorities.
- Researchers have essentially pre-empted meaningful community involvement by presenting completed research designs, often already funded, for community approval rather than collaborating from the start.
- Governments and researchers analyze, interpret and report First Nations data without consent, approval, review, or input by First Nations representatives.
- Researchers have profited professionally and economically from First Nations research without employing local people or compensating research subjects.
- Individuals have been persuaded to participate in research without fully understanding risks to health and safety or the potential application or misapplication of research outcomes.

To Indigenize, researchers must challenge the ubiquity and superiority of Western research by transforming it with Indigenous knowledges, methodologies, methods, and ways of knowing. It is essential that researchers draw on OCAP principles and *TCPS* articles to inform their understanding of these four foundations of Indigenous research.

Foundations of Indigenous Research

Situating Self-in-Relation

As a researcher, it is important to situate one's self-in-relation to the Indigenous individuals and communities in which a person hopes to work. There are important considerations to consider as either an 'outsider' or 'insider' to an Indigenous community. The 'outsider,' historically, has positioned themselves as the 'expert' on Indigenous cultures, histories, and customs, coming into communities, observing, and then extracting knowledge to share with other outsider experts. As a result, Indigenous Peoples have grown to distrust outsiders coming into their communities to conduct research. Now, it is important for outsider

researchers to create transparency in their research intentions by clearly stating their rationale for engaging with Indigenous communities and how they intend to use knowledge to benefit all of those involved. As outlined in the TCPS and OCAP, there are important protocols that need to be followed to ensure research is completed in the most culturally appropriate and responsible way.

Many Indigenous researchers find themselves at odds with Western research frameworks and methods that value objectivity and unbiased replicable results, because they often come from the communities in which they are conducting research and have pre-existing relationships with participants. As 'insiders,' there is an extra burden that must be borne as they look to conduct research that will benefit the community, while potentially putting themselves and others at risk. As Smith (1999) notes, enthusiastic young researchers might have findings that contradict their images of esteemed community elders, or family-based research might reveal family and community injustices. They may end up testing some of their own deeply held beliefs about their community's culture, values, or their own identity. Sometimes, researchers might belong to both 'insider' and 'outsider' identities, especially if they are looking to conduct research in their reserve community after living in an urban setting for most of their lives.

So, if researchers are looking to transform the way they conduct research with Indigenous Peoples, they must first situate themselves as outsiders, insiders, or a combination thereof to establish a sense of transparency and trust that has been lost because of past, unethical research practices.

Relationships

Researchers must conduct research with Indigenous Peoples and communities, not on them, so this means building and nurturing healthy and respectful relationships with everyone involved. This is first done by establishing one's self-in-relation. Then researchers must engage in an ongoing consultative process with individuals and communities involved in and affected by the research. The relationship does not end, however, once the research is completed. Researchers must maintain healthy relationships with participants and communities to acknowledge their contributions and show that they are valued.

TCPS Article 9.2 Nature and Extent of Community Engagement – "... shall be determined jointly by the researcher and relevant community and shall be appropriate to community characteristics and the nature of the research" (p. 113).

TCPS Article 9.15 Recognition of the Role of Elders and Other Knowledge Keepers – "Researchers should engage the community in identifying Elders or other recognized knowledge holders to participate in the design and execution of research, and the interpretation of findings in the context of cultural norms and traditional knowledge. Community advice should also be sought to determine appropriate recognition for the unique advisory role fulfilled by these persons" (p. 126).

TCPS Article 9.16 Privacy and Confidentiality – "Researchers and community partners shall address privacy and confidentiality for communities and individuals early on in the community engagement process. Research agreements, where they exist, shall address whether part or all of the personal information related to the research will be disclosed to community partners. Researchers shall not disclose personal information to community partners without the participant's consent..." (p. 126)

Community

First and foremost, it is essential that research benefits Indigenous Peoples and communities. Researchers must work with communities to define an important problem and then find solutions based on what the communities want and how they want it delivered. It is important that researchers take into consideration the diverse interests of peoples within a community or organization. Consider what peoples may be underrepresented or silenced with those bodies and ensure they have a voice too. This means possibly changing questions or directions so that the research provides solutions for the community in which the research was conducted. It also means being accountable to the community for the way knowledge and research results are shared with the general public.

TCPS Article 9.1 Requirement of Community Engagement in Indigenous Research – "Where the research is likely to affect the welfare of an Indigenous community, or communities... researchers shall seek engagement with the relevant community" (p. 112).

TCPS Article 9.3 Respect for First Nations, Metis and Inuit Governing Authorities – "...researchers shall seek the engagement of leaders of the community..." (p. 115).

TCPS Article 9.6 Recognizing Diverse Interests within Communities – "In engaging territorial or organizational communities, researchers should ensure, to the extent possible, that they take into consideration the views of all relevant sectors – including individuals and subgroups who may not have a voice in the formal leadership" (p. 117).

TCPS Article 9.8 Respect for Community Customs and Codes of Practice – "Researchers have an obligation to become informed about, and to respect, the relevant customs and codes of research practice that apply in the particular community or communities affected by their research" (p. 118).

Reciprocity

In exchange for creating, sharing, and transmitting knowledge, Indigenous Peoples and communities need to be compensated accordingly and in the most appropriate way deemed necessary by those involved. Research findings should benefit the community as well as help develop research capacity within it. OCAP principles must be followed, in addition to UNDRIP's declaration on Indigenous rights to intellectual and cultural property, to ensure individuals and communities maintain Ownership, Control, Access, and Possession of research data and findings.

TCPS Article 9.13 Mutual Benefits in Research – "...research should be relevant to community needs and priorities. The research should benefit the participating community (e.g., training, local hiring, recognition of contributors, return of results), as well as extend the boundaries of knowledge" (p. 124).

TCPS Article 9.14 Strengthening Research Capacity – "Research projects should support capacity building through enhancement of the skills of community personnel in research methods, project management, and ethical review and oversight" (p. 125).

TCPS Article 9.18 Intellectual Property Related to Research – "In collaborative research, intellectual property rights should be discussed by researchers, communities and institutions. The assignment of rights, or the grant of licenses and interests in material that may flow from the research, should be specified in a research agreement (as appropriate) before the research is conducted" (p. 128).

Getting started with Indigenous Research

Similar in structure to the format of the education guide in general, the research section offers some practical applications to the foundations of Indigenous research. These four foundations quite often overlap. For example, in her work with Coast Salish and Sto:lo elders, Jo-Ann Archibald (2008) determined protocols for engaging with storytellers where respecting notions of relationships, community, and reciprocity were interconnected. To build a trusting, reciprocal relationship with elders meant engaging with the community

at large to guide the research process. So, it is important to take into consideration how recommendations cited below may be applicable across these four foundations.

Situating Self-in-Relation

- Develop an identity statement that will establish your self-in-relation to the Indigenous community in which you hope to work. Consider answering some of these questions: Are you an outsider or insider? Do you have a connection to the community either through land use, employment, or relations? Why are you interested in working in the community? What do you plan on doing with the knowledge that is shared or created so that it benefits the community? How will you give back to individuals or the community for participating?

- Show humility by seeking consultation and direction.

- Acknowledge your positionality in the publication of research findings. Acknowledge the 'outside expert' relationship and its problems.

Relationships

- Before conducting research in a First Nations community, researchers should approach governing bodies about local research ethics approval. This may include completing a research proposal or satisfying requirements outlined by a community research ethics board.

- Consider local protocols for engaging with elders. "In many First Nations, this involves the presentation and acceptance of tobacco to symbolize entering into a relationship" (*TCPS*, p. 126).

- Consult with individuals most affected by the research to help shape the project. They will tell you what the community needs.

- Review interview transcripts or audio-video recordings with participants so that they can ensure they are represented accurately.

- Share executive summaries of findings before publishing to confirm accuracy.

- Consider additional measures that may need to be taken to protect privacy and confidentiality, especially in small Indigenous communities where community members may be able to identify participants in coded data.

Community

- Obtain permission before entering a cultural territory. Consult the community and/or organizations governing body (elected band council, hereditary or traditional leadership, knowledge-keepers).

- If a community has a formal ethics board, ensure its protocols are followed and respected.

- Provide participants and the community copies of the research results or publications.

- Adapt OCAP principles and TCPS articles to community cultural practices and customs to ensure ethical research protocols are followed according to local needs.

Reciprocity

- Decide with participants or community members the most appropriate way to compensate them for sharing their knowledge or lived experience.

- Consider participants as contributors or co-authors to acknowledge their contributions.

- The relationship does not end once the research is completed and published. Reciprocate individual and community participation by exploring other research projects in conjunction with past participants.

- Consider how the project might help develop local capacity so that individuals may acquire skills necessary to conduct research on their own.

- Consider OCAP and the agreements that may need to be put into place to ensure local ownership, control, access and possession of research data and findings.

Conclusion

The research section of the Guide is by no means comprehensive. It should provide researchers looking to work with Indigenous Peoples and communities a survey knowledge of the ways in which research has resulted in negative outcomes for them and provide a foundation regarding important policies and practices to observe. The "Getting Started" section offers some important practices to follow. For a fully comprehensive examination of Indigenous research, please consult McMaster University's Indigenous Research Guide (coming soon!). It provides further detail on how researchers can decolonize and Indigenize research paradigms, methodologies, and methods.

Summary Points

- Historically, European nations utilized Western research and knowledge to justify dispossessing Indigenous Peoples of their lands.

- Western research and knowledge continue to be used to reinforce misrepresentations and silence Indigenous Peoples' knowledges, cultures, and histories.

- Researchers must challenge the ubiquity and superiority of Western research by integrating Indigenous paradigms, methodologies, methods, and ways of knowing into their research.

- OCAP principles and *TCPS* articles must be used to guide research with Indigenous Peoples to first acknowledge and then improve unethical research practices.

- Apply OCAP and *TCPS*, in addition to research conducted by Indigenous academics on research paradigms, methodologies, and methods, to transform research outcomes for Indigenous Peoples into positive ones that respect and value their distinct cultures, traditions, and languages.

Reflect

- How has Western research negatively affected Indigenous Peoples in your academic area?

- How will you use OCAP and/or TCPS to transform your research practices to ensure you conduct research with Indigenous Peoples, not on them?

- How will you give back to Indigenous individuals and communities who trust you with accurately representing their knowledge and lived experiences?

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Six Nations of the Grand River – Photography by Alex Jacobs-Blum

Glossary

Aboriginal: See Indigenous

Anishinaabe: The Ojibway, Odawa, and Potawatomi Nations who shared similar languages and territories, formed the Confederacy of the Three Fires to determine military and political direction regarding other First Nations Peoples. Each Nation took it upon themselves to fulfill certain roles that were necessary to the survival of the people. The Ojibway were the Faithkeepers of the Confederacy. The Odawa took care of hunting and trading expeditions and provided food and supplies. The Potawatomi were charged with the safekeeping of the Sacred Fire that united the peoples. From these three roles came a powerful spiritual sense that bound them together. The term includes other Nations that share similarities in culture and language including Mississaugas and Chippewas in Ontario.

Decolonization: Refers to the process of deconstructing colonial ideologies of the superiority and privilege of Western thought and approaches. On the one hand, decolonization involves dismantling structures that perpetuate the status quo, problematizing dominant discourses, and addressing unbalanced power dynamics. On the other hand, decolonization involves valuing and revitalizing Indigenous knowledge and approaches and weeding out settler biases or assumptions that have impacted Indigenous ways of being. Decolonization necessitates shifting our frames of reference with regard to the knowledge we hold; examining how we have arrived at such knowledge; and considering what we need to do to change misconceptions, prejudice, and assumptions about Indigenous Peoples.

Dish with One Spoon Wampum: The belt symbolizes the relationship the Haudenosaunee and Anishinaabe continue to have with their traditional territories in Southern Ontario, which include McMaster University lands. It depicts a beaver tail being shared in one dish, which is a representation of equal access to the fields and hunting grounds of the Haudenosaunee. Over time, the Dish with One Spoon wampum has come to represent mutual respect for the traditional territories of the Anishinaabe and Haudenosaunee, and settlers who benefit from those lands.

First Nations: First Nations is more commonly used than First Peoples. Indigenous Peoples used the term beginning in the late 1970s as an alternative to problematic terms, like Indian, at the time. First Nations refers to a certain segment of Indigenous Peoples in Canada who inhabited traditional territory before the arrival of Europeans. In relation to

the federal government, First Nations can include Status (recognized under the Indian Act), Non-Status, and mixed ancestry peoples. First Nations is a political term that asserts the sovereignty, plurality, and distinctiveness of Turtle Island's original inhabitants.

Métis/Metis: According to Younging (2008), the term has many contexts in Canada and people who self-identify as Métis do so for different reasons. In one of its meanings, Métis emerged in the fur trade through the intermarriage of people with European descent and people of Indigenous descent. The historic Métis, as some commenters have termed them, are connected to the Red River Resistance and Riel Resistance. In another one of its meanings, Metis (without the accent) is also the way English-speaking people of mixed ancestry who are connected to Red River, as well as other heritages refer to themselves. In another meaning, Metis also refers to peoples of mixed Indigenous and non-Indigenous descent who are not connected to Red River such as heritages evolving from networks along the St. Lawrence and Hudson's Bay watersheds. Métis peoples is the umbrella term used to recognize these significant differences.

Haudenosaunee: The collective term for Nations that share similar Iroquioan languages and cultures. They include Seneca, Cayuga, Onondaga, Oneida, Mohawk, and Tuscarora Nations. The term is also used to refer to the Haudenosaunee Confederacy that is bound by the Great Law of Peace and is rooted in its traditional territory in upstate New York. Haudenosaunee communities still exist there as well as in Ontario (Six Nations, Oneida Nation of the Thames, and Tyendinaga, for example) and Quebec (Kahnawake, and Kanehsatake, for example).

Indigenization: The process of bringing Indigenous knowledge and approaches together with Western knowledge systems. It does not mean replacing Western with Indigenous knowledge or merging the two together. Indigenization can be understood as weaving or braiding together two distinct knowledge systems so that learners can come to understand and appreciate both. It is a deliberate coming together of these two ways of knowing.

Indigenous: These are terms collectively used to describe First Nations, Métis, and Inuit Peoples in Canada. Younging (2008) states that generally Indigenous Peoples do not mind pluralistic terms that respectfully group them together, but it is better to refer to people according to their distinctive terms as they express them.

Inuit: (Plural) generally describes the Indigenous people who traditionally inhabit the Arctic regions of Canada. Inuk (Singular).

Mississaugas of the Credit First Nation: Refers to the Peoples and/or the reserve community located between Six Nations and Hagersville.

Native: See Indigenous.

OCAP: The First Nations Regional Longitudinal Health Survey Working Committee advocated the principles of Ownership, Control, Access, and Possession as an expression of Indigenous self-determination in research. It is the acronym for the concepts of Ownership, Access, Control, Possession that are essential to Indigenous research. Indigenous Peoples and communities Own the research that they conduct, contribute to, and/or participate in. They are within their rights to Control all aspects of the research process. They must be able to Access research that involves them. This also includes granting or withholding access to their histories, knowledges, and communities. Indigenous Peoples are within their rights to maintain Possession of research data.

Relationality: Coined by Cree scholar, Shawn Wilson, it refers to a relational way of being. Indigenous Peoples seem themselves in relation to all things: people, animals, the natural environment, and the cosmos. According to relationality, they are not in relationships with living and non-living things but are the relationships. This entails a certain degree of responsibility to maintaining and respecting these relationships. See also Relational Accountability.

Relational Accountability: As an extension of Cree scholar, Shawn Wilson's, relationality, it refers to a responsibility towards our relations in the way we present ourselves and the knowledge we share. We honour past, present, and future relations by respecting the ways in which we share knowledge. We also honour our relations to the natural environment by acknowledging the connections between sharing knowledge and the land from which it comes.
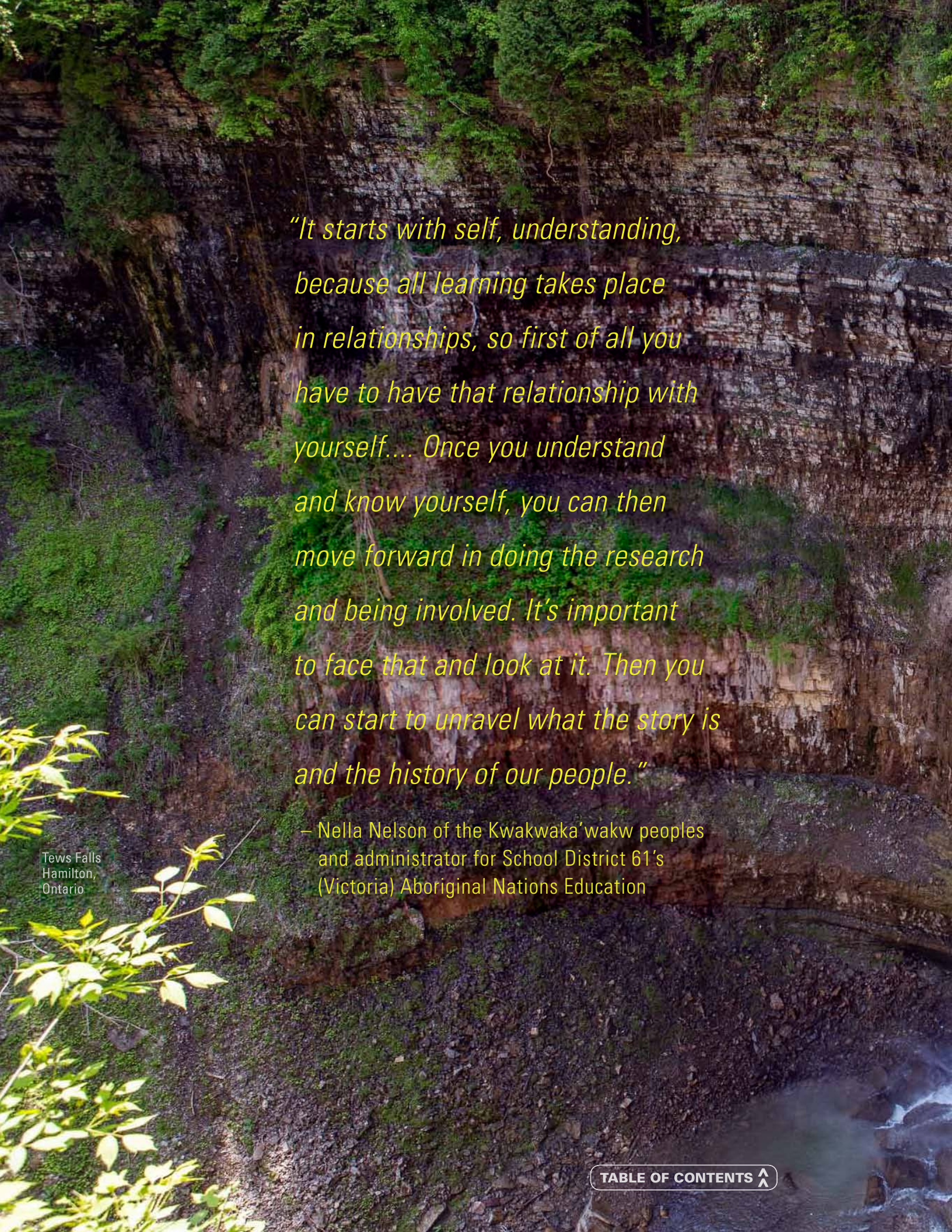
Self-In-Relation: Coined by Métis scholar, Fyre Jean Graveline, it refers to an individual's identity statement. Our lived experiences, including the relationships we engage in, shape our understanding of the world and therefore we cannot be separated from them in a seemingly objective, Western sense. By locating ourselves, in relation to Indigenous histories, knowledges, and issues, we create a sense of transparency by making our biases and intentions known. This is important to Indigenous Peoples and communities who, through their experiences, may have lost trust in settlers or people who are perceived to be outsiders.

Settler: Short for settler-colonials. According to Chelsea Vowel (2016), this is the most appropriate term to describe "the non-Indigenous Peoples living in Canada who form the European-descended sociopolitical majority" (p. 15). There are important distinctions in the settler population, however. This also includes those who are not European people with sociopolitical power, but who are people of colour that have settled here to seek economic opportunity. But unlike European-descended settlers who benefit from dominant sociopolitical structures that remain in place, people of colour do not so the term settler does not sufficiently address that distinction. Vowel does make the clear distinction, however, that descendants of Africans who were kidnapped and sold into slavery are not and cannot be categorized as settlers. Still, the historical and contemporary inequalities in power relations between Indigenous Peoples and settlers are at the centre of this definition.

Six Nations of the Grand River Territory: Refers to the Haudenosaunee Peoples and/or reserve community located between Brantford, and Caledonia, and alongside Mississaugas of the Credit First Nation.

Truth and Reconciliation Commission (TRC): In 2008, the federal government established the Truth and Reconciliation Commission (TRC) to conduct a comprehensive examination into the history of residential schools. For six years, the TRC travelled across Canada to hear from Indigenous peoples who had been taken from their families as children in what former National Chief of the Assembly of First Nations (AFN) and residential school survivor, Phil Fontaine, called an "experiment in assimilation." In 2015, the TRC published its final report. It shows clearly that survivors, families, and subsequent generations continue to suffer trauma from those schools. The TRC issued 94 Calls-to-Action to address systemic problems Indigenous Peoples face in child welfare, education, language and culture, health, and justice.

Two-Row Wampum: Also known as Kaswentha, the belt signifies the early relationship between Mohawk and Dutch settlers. Created in 1613, the belt has two purple parallel lines which symbolize the Dutch on one side and the Haudenosaunee on another. The two vessels follow a parallel path down a river side-by-side. The parallel lines represent that the two paths will never cross but remain connected through three white rows of wampum representing peace, friendship, and mutual respect. Each vessel is not to interfere with the internal matters of the other. The Two Row Wampum laid the foundation for treaty agreements between the Haudenosaunee and European settlers known as the Covenant Chain.

"It starts with self, understanding, because all learning takes place in relationships, so first of all you have to have that relationship with yourself.... Once you understand and know yourself, you can then move forward in doing the research and being involved. It's important to face that and look at it. Then you can start to unravel what the story is and the history of our people."

— Nella Nelson of the Kwakwaka'wakw peoples and administrator for School District 61's (Victoria) Aboriginal Nations Education

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