

Decolonizing and Indigenizing Curriculum Workshop

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Tzeachten First Nation

"The Future of Individualized & Interdisciplinary Studies Programs"

March 17, 2023

Land Acknowledgement

It is an honour to be on the ancestral Lenape homelands. I honor the past, present, and future contributions of the Lenape peoples. I strongly believe in the importance of raising awareness of the exclusion and erasure of Indigenous nations and that we need to be committed to continuing our learning on this important history of Indigenous peoples.

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Introductions

Please introduce yourself, round circle, using traditional Indigenous protocol, which is:

Start Your Class at the beginning of the term with a Land Acknowledgment and doing this exercise

1. Acknowledgement of Traditional Territory
2. Your Name (Traditional if applicable, and English)
3. Where your family is from (Nation, Community, Clan or Grandparents)
4. Learning Expectations

Consider taking a moment to discover whose traditional territory you are on through using resources like

<https://www.whose.land/en/>

www.native-land.ca.

David's passion
in bringing
change to
education



Truth & Reconciliation Commission of Canada: Background

- ❑ For over 150 years, residential schools operated in Canada.
- ❑ Over 150,000 children attended these schools.
- ❑ Often underfunded and overcrowded, these schools were used as a tool of assimilation by the Canadian state and churches.
- ❑ Thousands of students suffered physical and sexual abuse. All suffered from loneliness and a longing to be home with their families.
- ❑ The damages inflicted by these schools continue to this day.

INTS 345
**Reconciliation in
Action**

- This course invites students to engage in the process of advancing reconciliation between Indigenous and non-Indigenous peoples in Canada.
- Engaging with the work and teachings of Elders, Indigenous scholars, cultural experts, and Indigenous communities, students will examine the process of reconciliation within the context of past and ongoing processes of settler colonialism, including residential schools and genocide committed against Indigenous people.

**COURSE STUDENT
LEARNING OUTCOMES**
**Reconciliation in
Action course**

On successful completion of this course, students will be able to do the following:

1. Explain the purpose and significance of the Truth and Reconciliation Commission of Canada.
2. Apply appropriate protocols required for conducting community-engaged research with Indigenous elders, leaders, and community members.
3. Critically evaluate efforts at reconciliation in Canada in their historical, political, cultural, and legal contexts.
4. Envision and advocate for reconciliation between Indigenous and non-Indigenous peoples in Canada.
5. Touch upon International reconciliation

COURSE STUDENT LEARNING OUTCOMES

Students who complete this Experiential course will be able to do the following:

1. Critically reflect on their progress and development in the context of the course and assess the utility of the acquired knowledge, skills, and values in the learner's personal, academic, or professional trajectory.
2. Apply the skills and knowledge of a given discipline or professional context, including working collaboratively in both leadership and team roles.

Students who complete this Self and Society course will be able to do the following:

1. Assess and evaluate individual and collective responsibilities within a diverse and interconnected global society.
2. Analyze the impacts of colonialism and racism on Indigenous peoples.
3. Synthesize a range of differing community perspectives on ethics and justice and explain how these perspectives can inform structural change.
4. Generate strategies for reconciling Indigenous and Canadian relations.

Building relationships,
demonstrating care,
decolonization, and
Indigenizing your
courses



Elder Ernie
George



<https://capu50.capilanou.ca/project/the-inlet/>

Family and
community
connections



Example of Indigenizing curriculum

1. Apply the skills and knowledge of a given discipline or professional context, including working collaboratively in both leadership and team roles. Students who complete this Self and Society course will be able to do the following:
2. Assess and evaluate individual and collective responsibilities within a diverse and interconnected global society.
3. Analyse the impacts of colonialism and racism on Indigenous peoples.
4. Synthesize a range of differing community perspectives on ethics and justice and explain how these perspectives can inform structural change.
5. Generate strategies for reconciling Indigenous and Canadian relations

Indigenous Representation in Curriculum

Culturally Responsive Teaching is a pedagogy that recognizes the importance of including students cultural references in all aspects of learning (Ladson-Billings, 1994).

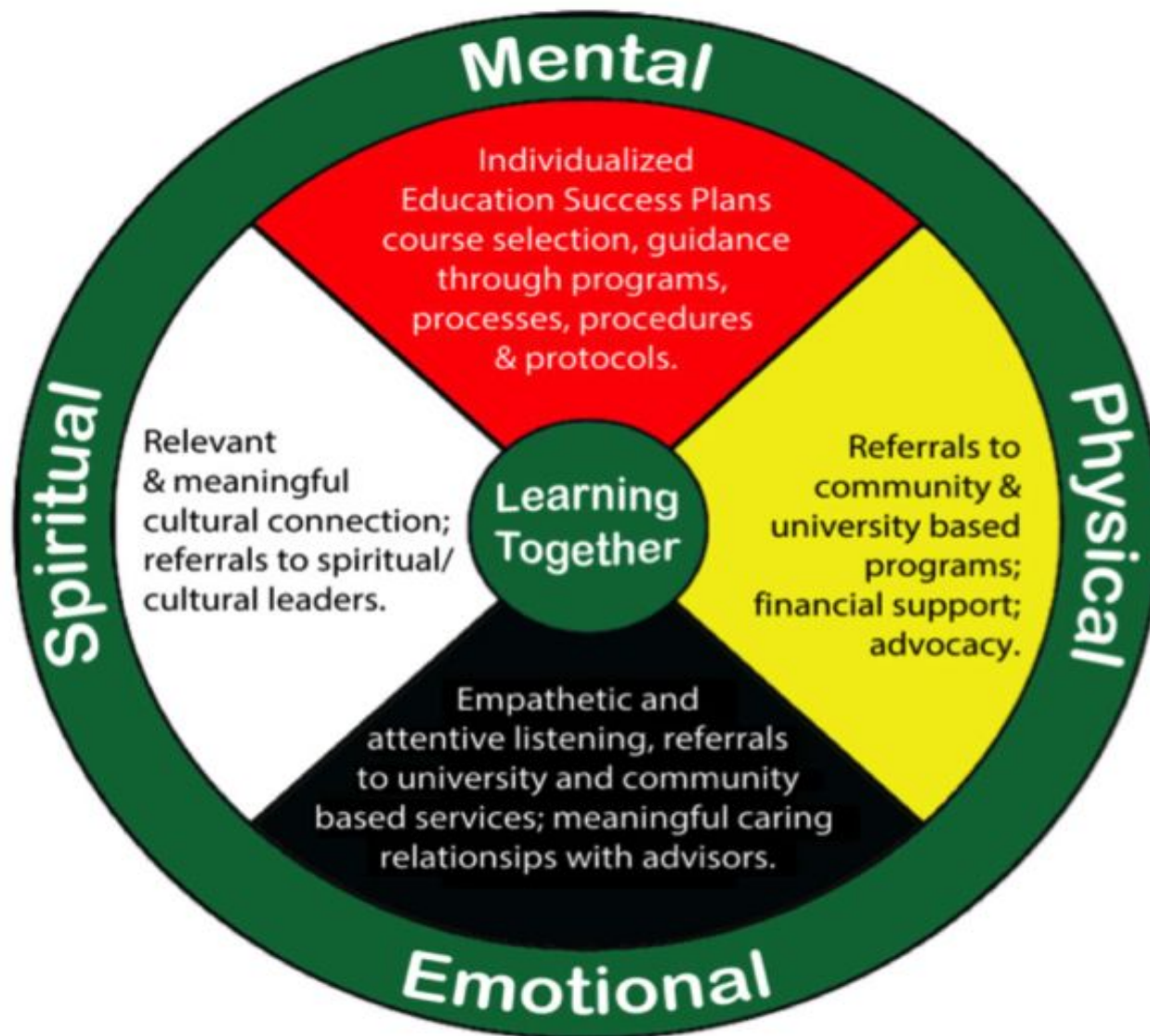
A pedagogy that acknowledges, responds to and celebrates fundamental cultures offers full, equitable access to education for students from all cultures (Brown University, 2020).

Students need to see themselves reflected in the curriculum. There are many ways that this can be done, for example: learning within the context of culture, communicating high expectations, reshaping curriculum, student-centered instruction, weaving culture into lecture content, and using resources that reflect multiple cultures

Traditional Education

The traditional Indigenous education system was based upon an intergenerational transmission of knowledge, both declarative and procedural. The education processes within this system “were embedded in their social institutions, both formal and informal, occurring over a person’s lifetime”

Traditional Education



Host a Talking Circle

Take some time at the beginning of every lecture or even just at the start and end of the term to engage in a virtual or in person Talking Circle. This can encourage dialogue, respect, and building a community space that allows us to open our hearts and connect within your class.

In a Circle, everyone's contribution is equally important, everyone listens to one another, participants are welcomed to express themselves in a way that is comfortable to them, vulnerability is welcomed, and the space created becomes safe and judgment-free. Every Circle works towards building a stronger classroom community and allows for instructors to get to know their students on a more personal level

Traditional Indigenous Social Values & Inter-connected ness

- **Respect:** This includes respect of self, our relationship with others, the land, and animals.
- **Land:** Indigenous peoples cultures, societies and ways of knowing are derived from a holistic relationship to the land and its resources.
- **Shared Leadership:** Sharing leadership that recognizes the equality of people.
- **Community Responsibility:** Indigenous peoples are deeply committed to their communities, whether a distinct community or social affiliation.
- **Elders:** Respected traditional knowledge keepers and teachers, who have are particularly important for setting out positive expectations to learners.

The background features several sets of concentric, curved lines in light gray and white, some solid and some dashed, creating a sense of movement and depth. A prominent red rectangular box is positioned on the left side, containing white text.

Giving voice to Indigenous Elders and Indigenous Community Members

Reconciliation begins with building relationships, developing understanding, and allowing for Indigenous Elders and community members to collaborate on classroom initiatives or projects in the community. It is important to give voice to Indigenous Elders and Knowledge keepers.

Culturally Relevant
Programs, Information and
Services developed in
collaboration with
Indigenous Communities
and Organizations”

- **GOAL 1** Systemic change means that the public post-secondary education system is relevant, responsive respectful and receptive to Aboriginal learners and communities
- **GOAL 2** Community based delivery of programs is supported through partnerships between public post-secondary institutions and Aboriginal institutes and communities
- **GOAL 3** Financial barriers to accessing and completing post-secondary education and training are reduced for Aboriginal learners
- **GOAL 4** Aboriginal learners transition seamlessly from K-12 to postsecondary education
- **GOAL 5** Continuous improvement is based on research, data-tracking and sharing of leading practice

In closing...

One of the many things Elder Ernie shared with me over the years, it is how we connect and interact with people that is most important thing in this journey we are all on. This interaction and connection needs to be done in a mutual and respectful manner. I will treasure the many teachings he shared with not only me, but with students and colleagues.



Contact information

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Resources and References

Community of practice

Unsettling Faculty Minds: A Faculty Learning Community on Indigenization; Michelle Yeo, Liam Haggarty, Wathu Wida (Thomas Snow), Kent Ayounman, Chatherine M.L. Pearl, Tanya Stogre, and Angela Waldie, *New Directions for Teaching and Learning*, 2019, 157.

Indigenizing pedagogy

An English Language Teacher's Pedagogical Response to Canada's Truth and Reconciliation Commission; Jennifer Walsh Marr, *New directions for teaching and learning*, 2019, 157.

As If Indigenous Knowledge and Communities Mattered: Transformative Education in First

Nations Communities in Canada; Jessica Ball, *American Indian Quarterly*, 2004, 28(3/4).

Changing the subject in teacher education: Centering Indigenous, diasporic, and settler colonial relations, Martin John Cannon, *Cultural and Pedagogical Inquiry*, 2013, 4(2).

Culturally Responsive Pedagogy: Indigenizing Curriculum; Karen Ragoonaden and Lyle Mueller, *The Canadian Journal of Higher Education*, 2017, 47(2).

Decolonizing Education in Canadian Universities: An Interdisciplinary, International, Indigenous Research

Project; Maria Battista, Jenna Bell, and L. M. Findler, *Canadian Journal of Native Education*, 2008, 36(2)

- Applying Indigenizing Principles of Decolonizing Methodologies in University Classrooms, Dustin William Louie, Yvonne Poitras-Pratt, Aubrey Jean Hanson, Jacqueline Ottmann, Ashley Pullman, Michelle Pidgeon, Canadian Journal of Higher Education, 2017, 47(3).
- <https://www.welcomebc.ca/Choose-B-C/Explore-British-Columbia/B-C-First-Nations-Indigenous-People>
- The Five R's for Indigenizing Online Learning: A Case Study of the First Nations Schools' Principals Course; Danielle Tessaro, Jean-Paul Restoule, Patricia Gaviria, Joseph Flessa, Carlana Lindeman, Carlana, and Coleen Scully-Stewart, 2018.
- Toward Being Inclusive: Intentionally Weaving Online Learning, Reconciliation, and Intercultural Development; Heather Williams, New Directions for Teaching and Learning, 2019 (157).
- Two-Eyed Seeing and other lessons learned within a co-learning journey of bringing together indigenous and mainstream knowledges and ways of knowing; Cheryl Bartlett, Murdena Marshall, and Albert Marshall, Journal of Environmental Studies and Sciences, 2012, 2(4).