

STAFF AND FACULTY ABORIGINAL CULTURAL TRAINING (SFACT)
BUILDING RESPECTFUL RELATIONSHIPS
CURRICULUM

LE,NONUNET Research Project

University of Victoria, 2010



LE,NONUNET



Acknowledgements

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Welcome from the LE,NONET Project

The LE,NONET Project was developed by the University of Victoria in partnership with the Government of Canada through the Canada Millennium Scholarship Foundation (CMSF) to develop promising practices for supporting the success and retention of Aboriginal students in post-secondary education. The Project developed a suite of student-focused programs and one program for faculty and staff at the University, which were piloted between 2005 and 2009. The student-focused programs included bursaries and emergency relief funds; an academic seminar; mentoring; community internships; and research apprenticeships.

One of the main goals of the LE,NONET Project was to make the university a more welcoming environment for Aboriginal students. The SFACT Program (Staff and Faculty Aboriginal Cultural Training) was developed with this goal in mind, and included piloting both online and workshop curriculum for UVic staff and faculty. This curriculum *Building Respectful Relationships* is the result of the pilot workshops. The curriculum has been shaped by feedback from the workshop participants as well as a sub committee of the SFACT Advisory (with representation from stakeholders across campus). It was also informed by the *SFACT Needs Assessment Report*, released by the LE,NONET Project in 2009, which outlined innovative ideas for designing and delivering training to UVic staff and faculty to improve their knowledge of Aboriginal cultures and issues faced by Aboriginal students. The needs assessment was the result of consultation with 267 members of the UVic community (70 Aboriginal students, 114 staff, 74 faculty and 10 professionals in Aboriginal education), and included concrete ideas for the content and format for delivering future models.

We would like to extend a huge thank you to everyone involved in developing and piloting the curriculum, especially Denise and Alannah, the elders and community members who contributed their time, the SFACT Advisory members, all of the pilot participants, and the project staff (past and present) who contributed to making this program come to life. We hope that this curriculum will be useful for future staff and faculty training at UVic, and that other post-secondary institutions will find inspiration in the material as well.

Welcome from Curriculum Authors

Denise Nadeau and Alannah Young

We want to thank the Lekwungen peoples on whose traditional territory we have been guests in the development of the *Building Respectful Relationships* Curriculum. We offer deep gratitude to the University of Victoria Elders' Voices Program, and in particular Deb George (Quw'utsun') Cultural Protocol Liaison for the University of Victoria, Ron George (Quw'utsun'), Marie Cooper (Wsanec), Samantha Sansregret (Métis), Victor Underwood (Wsanec), Joyce Underwood (Wsanec), Wayne Charlie (Quw'utsun'), Albie Charlie (Quw'utsun'), Skip Dick (Lekwungen), Tom Sampson (Wsanec) and John Elliot (Wsanec), whose contributions made it possible for all to understand the gift that Indigenous Knowledge (IK) can bring to the university. We would also like to thank Jeri Sparrow from Musqueam for her gift blankets and Ramona Johnson for her donation of gifts from the I-Hos Gallery of the K'omox First Nation.

Development of the *Building Respectful Relationships* pilot program is timely, as it is geared to educating university staff and faculty about the history, cultures and realities of Indigenous peoples in an economic and social context where the need for higher education of Indigenous populations is becoming increasingly urgent. It is important to create an environment in the university which is welcoming to Indigenous students and where Indigenous Knowledge is central to responsible academic imperatives for producing relevant contextual knowledge. This imperative is linked to the fact that Indigenous communities are challenging the ongoing resource and land grabs occurring on Indigenous lands and are fighting for control of these resources and for creating economic, cultural and environmental sustainability on their lands. This requires a skilled and educated population. At same time there is a realization amongst non-Indigenous people that climate change signifies the destruction of the planet and that Indigenous people have knowledge to manage the earth's resources sustainably. All Canadians have a stake in learning about Indigenous Knowledge and in having universities that can effectively support Indigenous populations to run and benefit from their own economies as well as share the wealth of their traditions.



Getting Started

This section covers some of the main points that you, the facilitators, need to consider before and during delivery of the curriculum. This curriculum contains five workshops: three for staff and faculty and two additional sessions just for faculty.

How to use this curriculum

This document begins with an overview of guiding elements for the facilitators to consider while preparing to deliver the workshops. The curriculum is meant to be adapted to a variety of institutional settings, according to local Indigenous protocols, and emerging from consultation with Indigenous stakeholders.

An overview of all five workshops is provided in order to provide a quick reference for each workshop, including the timeline and necessary materials and handouts.

Each of the five workshop sections contain information to guide you through the workshop activities. However, some activities are listed with little detail, as they are meant to be adapted to your local context. This is the case primarily for cultural or ceremonial activities.

This document ends with the original handouts needed for the workshops. Any additional readings that are listed must be obtained by following up with the appropriate sources.

Guiding threads and Core Competencies

The program teaches values through the *guiding threads* and *core competencies* to equip faculty and staff to better address student needs and understand a range of Indigenous issues. The guiding threads of the curriculum are:

- Building respectful relationships
- Indigenous Knowledge framework of responsibility, reciprocity, relationship, respect, reverence and balance

The core competencies are:

- Indigenous cultural knowledge
- Indigenous history and the history of colonialism in Canada

- Awareness of the centrality of heart knowledge¹ in Indigenous knowledge traditions
- Awareness of social location
- Skills to intervene in classroom situations
- Knowledge of and ways to respond to Aboriginal student needs

Guiding Elements for Facilitators

Working with Elders (*S'iem*, Wise Ones, Old Ones)

This program relies on elders as an essential component of the workshops. Elders have multiple roles, including opening and closing each workshop, participating in small group discussions and contributing knowledge on specific topics. The degree to which Indigenous Knowledge² can be included in the workshops will depend on the involvement of elders. The budget should include funds to support the participation of elders, including transportation, honoraria, food and gifts. The University of Victoria is fortunate to have an Elders Voices group (coordinated through the Office of Indigenous Affairs), which was involved in the workshop pilot. Through this group, six to eight elders participated in and contributed to each workshop. Some members of the Elders Voices prefer the Sencoten term *s'iem* (“old ones” or “wise ones”) rather than the term “elder”. Check with your local elders about what they wish to be called.

We recommend having at least four elders—preferably two male and two female for balance. It also works well to have a rotation of elders so that participants can be exposed to different cultures and teachings. During the pilot workshops, the group benefitted greatly in having a Métis elder, as well as local First Nations elders from various local nations. Additionally, when possible, include a balance between urban and rural Indigenous experiences.

In the book *Storyworks*, Ellen White (Kwulasulwut) from Snuneymuxw responded to the question “Who is an elder?” with the following: “To be an elder you first have to be accepted, listened to and not laughed at. You have to be a good speaker You always have to know where its’ (knowledge) is going to be in your memory, in your mind.”³ In this view, being respected by others and having cultural knowledge are the main criteria, not age. Elders have varying knowledges or “gifts” to pass onto others, whether spiritual, healing, medicinal, historical, storytelling or linguistic. The definitions around “elder” vary from community to community.

¹ “Heart knowledge” was introduced by elders in the pilot project as an knowledge framework that can hold all tensions in unity, and that values diverse perspectives and approaches.

² Indigenous Knowledge (IK) can be defined as “ancient, communal, holistic and spiritual knowledge that encompasses every aspect of human existence” and is “unique to each tradition and closely associated with a given territory”. (Simon Brascoupe and Howard Mann. *A Community Guide to Protecting Indigenous Knowledge*. Ottawa: Indian and Northern Affairs Canada, 2001. P 3).

³ Ellen White, quoted in Joanne Archibald. *Storyworks*. Vancouver: UBC Press, 2007. Pg 143.

It is important to include traditional language speakers whenever possible; only one workshop requires a language speaker, but it is ideal to include Indigenous languages throughout. For instance, in the ceremonial aspects of the workshops, you may have a traditional language speaker who is translated into English by someone else. This exposes the participants to the significance of valuing Indigenous languages and helps to ground them in the cultural practices of the local First Nations.

The incorporation of elders builds relationships between the university, the elders and their communities. In the pilot workshops, it was decided that the Elders Voices group was the “host family” for the program (following local tradition, all ceremonies are hosted by a family).

It is important that the facilitators convey and speak to the value of Indigenous Knowledge as equal to university academic knowledge. Some Elders may feel intimidated when they enter the university context, as their knowledge has not been considered valid. While many elders will not have finished high school or pursued post-secondary education, they want their knowledge to be respected. Your job as a facilitator is to support them while challenging how Indigenous Knowledge has been diminished or minimized by the Western academy.

It is important to designate a cultural liaison person who can work with the elders and orient them (the University of Victoria already employed someone in this role during the time that the workshops were piloted). Both this position and an elders group were a critical part of the pilot workshops, and strengthened the inclusion of cultural knowledge and practices in the workshop delivery. If possible, institutions should provide ongoing funding to ensure their stability and their role as advocates and holders of Indigenous Knowledge.

Ethics of including Indigenous Knowledge

In respecting the orality of Indigenous Knowledge traditions and intellectual property considerations, this curriculum has not recorded the specific Indigenous Knowledge contributions of the Elders (primarily including specific information about local ceremonies that were shared in the workshops). We ask that anyone who uses this curriculum honour the principle of respecting the collective ownership of traditional teachings. At the same time we support and encourage oral teachings as a way of sharing and maintaining the legacy of Indigenous traditions.

Heart Knowledge: holding all tensions in unity

The elders for the pilot program saw themselves as contributing “heart knowledge”, a framework that encompasses all tensions in unity and that allows for diverse perspectives. This in itself is a challenge in a curriculum which includes educating non-Indigenous people about power dynamics and the colonial context. During the pilot workshops, one example of holding two different worldviews together emerged in the discussion of Indigenous intellectual property rights. Several of the elders preferred the word “respect” rather than “protect” when applied to the work of preventing Indigenous Knowledge from being appropriated, misinterpreted or devalued. There is an historical and ongoing context of land expropriation, impoverishment, taking of sacred objects, robbing of gravesites and denial of the validity of Indigenous Knowledge. Sometimes communities have been over-studied, researched and exploited with few tangible results and benefits to participants. While it is important to illustrate how communities

are acting to protect their sacred knowledge, it is equally important to affirm the teachings of respectful engagement and balance in relationships.

A challenge of this curriculum is how to deal with power dynamics in a “heart way” rather than just intellectually, so that relationships are being built within the workshops. Grounding the workshops in Indigenous principles and knowledge helped to encourage this kind of authentic relationship-building.

Demonstrating Respectful Community Engagement

This is one of the main goals of the program--modeling how to build respectful relationships with members of local communities. This involves learning about local protocols and demonstrating them in the course of the program. You will need to meet with elders and offer them gifts before the program begins to see if they want to work with you. Consult with the elders as you go along and follow protocols during the workshop, including publicly acknowledging them with gifts.

Ceremony

Ceremony is a central part of the *Building Respectful Relationships* curriculum. Ceremony functions to restore balance to relationships. By framing the workshops in ceremony, all four dimensions of Indigenous ways of knowing are incorporated – the emotional, spiritual, physical and mental.

Ceremony is incorporated into each workshop. The ceremonies will depend on which Indigenous communities have representatives working with the facilitators, as well as the background of the facilitators. Consult with the elders about which ceremony would be most appropriate for opening and closing each session, and if there is a need for additional ceremonies as the workshops unfold. For example, we had a cleansing ceremony near the end of the session on the history of colonialism and Indigenous resistance in Canada because it was recommended by the participating elders. If the elders or other knowledge keepers in your workshops do not have knowledge of a suitable ceremony (because of loss of cultural practices through assimilation, for example), you could use other types of cultural practices that you are comfortable with. Whatever ceremonies are used, they should emerge from the group of facilitators or the planning committee (if there is one), and there should be a clear rationale for why these ceremonies are suitable for public use.

Facilitators

This program is best facilitated by a team of two. At least one of the facilitators should be an Indigenous person who is familiar with, or aware of, their traditional cultural practices. Non-Indigenous facilitators should have a background in anti-oppression work and familiarity with whiteness studies or critical race studies. Both facilitators should have an analysis of how power and privilege function in a colonial context, experience working in Indigenous contexts and familiarity with Indigenous worldviews. We recommend that each time the course is delivered the Indigenous facilitator mentor another Indigenous facilitator. An apprentice or mentor model is an excellent way to foster awareness of the challenges and rewards of doing this work and building an Indigenous cohort who can facilitate the program in an ongoing way.

As facilitators, it is very important that you role model what you are teaching, including acknowledging your own genealogy and speaking from and naming your social location.

Structure of Workshop Participation

During the piloting of the curriculum, participants could take any number of workshops in any combination, provided they were members of the targeted audience groups (staff and faculty). Feedback from the facilitators and participants indicated that it is preferable for the participants to take all five workshops (or three, in the case of staff) in succession. Additionally, a drop-in approach makes it difficult for trust to develop between participants and facilitators, as well as within the participant group. The curriculum includes exercises designed for personal sharing, and if confidentiality has not been established, participants are more at risk of feeling closed or distrustful. Additionally, the earlier sessions are intended to develop self-awareness in terms of the participants' own social location, which future sessions build upon. For these reasons, it is recommended that the five sessions be taken in sequence.

The facilitators or organizers may wish to provide participants with some acknowledgement of their completion. One benefit to having acknowledgement of completion is that it may make it easier for staff to take time off work to attend if they can give their supervisors proof of their participation. Also, the program equips participants to be more effective in their work, both in relation to Indigenous communities and Indigenous students, and they could note this in their employee file. However, it is important to avoid sending the message that once the program is complete, participants have learned everything there is to know about Indigenous people (such as through granting a certificate).

Dealing With Power Dynamics

The curriculum is intended to impact participants on a personal level, including investigating their own role in Indigenous communities and the lives of Indigenous students. Because of the tension between personal learning and the political and hierarchical structures inherent in an institutional setting, there is the potential for power dynamics to emerge between group members. For example, the participant group may consist of faculty or staff from the same department, together with managers or deans. It is important for the facilitators to be aware of the relationships between group members, and the ways in which these dynamics may impact the amount of personal sharing participants feel comfortable with. For example, a staff member may not want to open up about their personal history in front of their manager, if there is not already a good level of trust (and vice versa). The facilitators should be prepared to set some rules around confidentiality at the beginning of each session, while reminding participants that the level of sharing they choose to do is up to each individual.

Number of Participants Per Workshop

The pilot workshops had an average of 35 participants for the first three sessions, which were offered in the late summer. A much smaller group of faculty attended the last two sessions in the fall. An ideal workshop size is about 20 participants plus the elders and facilitators, but more can be accommodated.

Room Set-Up and Workshop Preparation

For all workshops, it is recommended that chairs be placed in a circle around the room, leaving space in the middle. Tables can be set up on the side of the room for materials and handouts, as well as one for food and coffee. Required handouts and other materials are outlined in the workshop overview at the beginning of each workshop section, and the facilitators should make sure they review this list prior to the workshop and gather the necessary materials.

Several of the workshops require that ceremonial gear is set up prior to the start of the workshop so that it is ready for use when the workshop starts:

Workshop One: 4 large stones from local territory, one placed in each of the 4 directions to indicate seasons.

Workshop Two: 28 stones in a circle around a basket or bowl with local plants/medicines

Workshop Five: 4 large stones from local territory placed each in of the 4 directions to indicate the four directions or winds. And drawings or images of four animals, each placed in one of the 4 directions.

Listening, Observing and Searching for Answers Within

The facilitators should encourage participants to consider that one of the Indigenous ways of learning is to listen and observe, and to search for an answer within before or instead of asking questions. As well, it is useful to discourage questions about ceremonies within the workshops. The purpose here is to provide the experience of ceremony and to make space for those who lead ceremony to do so, not to teach something that can be replicated. However, depending on what the elders are comfortable with, participants could be invited to ask questions after the workshops are finished. Lastly, in order to minimize the possibility that some group members will ask many questions and monopolize discussion, the facilitators can provide guidance in advance, saying: “the point here is to learn how to make space for Indigenous people, not take space.”

Gifts

Gift-giving is a fundamental part of Indigenous cultures and the principle of reciprocity is one of the guiding threads of this program. As such, the program budget should allow for purchasing gifts. First there are gifts for the elders at each workshop. Additionally, during the pilot, the elders presented small gifts at the end of each workshop for participants. In part, this emerged out of the local gift-giving tradition, and it is recommended that the local elders be consulted about gift-giving traditions. During the pilot, we gave the elders blankets, medicines in small bags and feathers. For the participants, we gave out medicines in small bags, cards and cedar roses—a gift particular to Straits Salish peoples, made by the elders and community members.

Listening to and Witnessing Violence

Non-Indigenous participants may not be aware of the extent of colonial violence and the genocidal policies of the Canadian state in its relationship with Indigenous peoples in Canada. The “Circle for Indigenous History Activity” in Workshop 2 and the “Understanding Whiteness

Activity” in Workshop 3 both can result in some participants feeling anger, guilt, confusion or an emotional pain they cannot identify. Indigenous and non-Indigenous participants can be affected in different ways, which may be both personally painful and intellectually challenging. At other points in the program an elder may give testimony about his or her residential school experience, someone may share their experience of being put in foster care, or someone may describe how Indigenous languages were lost in their community. It is important to both acknowledge that difficult feelings may arise for participants, but facilitators should also be prepared to provide some container or sense of safety and a way of moving past these waves of emotion.

As a facilitator, you may explain that to be a witness is an invitation to be fully present, without judgment, and to acknowledge what is evoked for you while honouring the story that is being told at the same time. Witnessing is more than hearing; it is an active presence.

One of the elders in the pilot workshops suggested that at the beginning of the history activity one can “ideally invite all participants to agree that they are going to be witness to living oral story and written personal history and that we all assume a position of non-judgement as we witness. The participants must be able to absorb the story as told or relayed from the position that they are being taught something that has happened and there may be no good way to mitigate or change what has happened.”⁴

As the facilitator, it is appropriate to ask for silence or to pause after a difficult moment. If someone starts to speak to hide their discomfort, invite them to be silent for the moment.

One of the functions of framing each workshop in ceremony is to provide a spiritual and emotional container for participants. This can include engaging the group in some sort of ceremony that provides cleansing or release, particularly during sessions that are emotionally charged. It is up to the facilitators to gauge their own comfort level in leading ceremonies, or find others to lead these aspects of the workshop. The facilitators may have their own spiritual or emotional self-care practices which can be utilized in a group setting.

If there are not enough elders to do a culturally-specific cleansing ceremony, and if the facilitators do not have one to offer, another option is to do something simple that helps the participants leave any difficult emotions behind. One idea is to hand out an object (such as a rock) which is passed from person to person, with each participant putting their negative feelings into the object. Each person can leave the workshop with the knowledge they have let go of their negative feelings. The object acts as a container, which the facilitator can take away to clean off or release (such as by washing it in the ocean or other natural water source) at a later appropriate time. Alternately, the facilitators can make themselves available after the workshop to do a cleansing session with whoever wishes to stay. A third option is to have a talking circle at the end of the workshop as an opportunity to debrief, asking the participants to say one or two words about how they feel. You may also wish to suggest they begin formulating a plan about what steps they will take to take care of themselves afterward, or follow up with action items that they wish to pursue.

⁴ Thanks to Tom Oleman of the St’at’imc Nation for this teaching.

Guilt is a response that some non-Indigenous people have when faced with the curriculum material, so it is useful to address guilt from the outset. You can ask the participants to share their ways of understanding or dealing with guilt. During the pilot workshops, a participant of the Buddhist faith shared about the practice of embracing or staying with uncomfortable feelings, saying that they are part of the journey to building respectful relationships, like “growing pains.” Another person added, “guilt is feeling bad about feeling good about doing nothing.” The danger of guilt is that it can be paralyzing rather than moving people toward action and change. It can be unhealthy unless one sees it as something that pricks the conscience as a motivator of change.

Incorporating Resources from Many Nations

While the university may be on the territory of a single nation or in a contested territory, it is important to acknowledge other tribal groups throughout the workshops. Universities have Indigenous students from many First Nations, and while respecting the protocols of the local territory or territories is important, it is useful to affirm that there are many Indigenous teachings and cultural practices in North America and internationally.

It is also important to discover and refer participants to resources that are being produced by different Aboriginal organizations or First Nations communities. For example, in the Victoria area, the Saanich School Board has developed curriculum for different ages that instructors could draw on in their classes. As well, encourage instructors to bring in local elders or keepers of Indigenous Knowledge when addressing topics such as traditional plant use, healing medicines or language.

Bibliography and Readings

Each session includes a number of handouts. These can be left on a table for participants to pick up. The appendix includes a bibliography with recommended articles for facilitators to read before they deliver the workshops. These articles can be made into a reading package once the university obtains the rights to use copyrighted material. The remainder of the bibliography includes recommended reading for participants who want to continue building respectful relationships and would like more background material.

When possible, add local authors to your reading list and/or display articles or books written by Indigenous scholars or non-Indigenous ally scholars from your own institution.

Social Location

A central part of the workshops involves facilitators acting as role models for participants. One element of this is in identifying one’s ancestry and naming how identity shapes and influences one’s perspective in doing anti-oppressive work. This process teaches all participants the importance of genealogy and responsibility to one’s own history, with a view to the seven generations before you and seven generations ahead. The curriculum developers, Denise Nadeau and Alannah Young, close this introduction by offering their own way of locating themselves and their ancestry:

Alannah is Anishnabe Mediwiwin and Cree from the Opaswayak Cree Nation, presently living in traditional Coast Salish Territory. She is working on her SSRCH funded PHD in Indigenous Education at the University of British Columbia. She has worked with teachers from several Indigenous nations and these experiences have shaped her Indigenous academic and spiritual practice. She is an artist, activist, grandmother, traditional ceremonialist & singer.

Opaskwayak describes the landscape of the high bluff over the Carrot River in north-western Manitoba. My Indigenous standpoints are informed by Nehiyow- a Cree word, which describes the people from my region as humans who seek knowledge from the four winds. I locate myself in the urban context and as a practitioner of cultural (IK) ceremonies of both biological parents. My matrilineal genealogy consist of intergenerational leadership locations and thus informs my momi tun ay chi kun eak. This Cree term describes the wisdom that comes from within and from this place seeks to reflect the voices of the Ancestors.

My Indigenous diaspora and paternal location is as an Anishnabekwe Midewiwin woman. Muskeg Inniwak from the heart of Turtle Island located in the central plain region of North America. I currently live as a visitor status in the urban unceded Traditional Territories of the Coast Salish peoples. In imposed governmental terms, I am a status person as defined by colonial policy under the Indian Act. My great great grandfathers on my maternal and paternal sides were treaty 1 and treaty 5 signatories, in 1875-6. I am married to the grandson of the renowned Chehalis Coast Salish storyteller educator Ed Leon Sr. My declared social locations indicate my responsibility to Indigenous Knowledge and transformative praxis as articulated from Indigenous perspectives.

Denise is of mixed French, Scottish and Mi'kmaq heritage on her father's side and of English and Irish heritage on her mother's side. She is presently living in traditional K'omox territory. She is a theologian, movement therapist and popular educator, as well as an activist, mother and a dancer. Denise grew up in Quebec; her French ancestors arrived in the 17th century and intermarried with Mi'kmaq women and occupied land in the unceded territory of Gespe'gewa'gi, (known as the Gaspé) which is the Seventh District within Mi'gmagi, the Mi'kmaq Confederacy. Her mother's family was upper middle class, from Eastern Ontario-Mohawk Territory, and she was raised in a context of three generations of white privilege and as a cradle Catholic. Her spiritual journey has been shaped by coming to terms with her own family's history and the colonial history of the Catholic Church.

Denise sees her responsibilities in the context of the need to acknowledge the colonial past and present of her ancestors and to restore balance in relations. Much of her work has been dedicated to decolonization and deconstructing whiteness in Christian practice. She has been influenced by feminist liberation and post-colonial theologies, as well as by the privilege of working alongside Indigenous traditionalists and Indigenous Christians over many years. She is the Director of the Interfaith Summer Institute for Justice, Peace and Social Movements (SFU), of which one of its central priorities is a commitment to the promotion of Indigenous Knowledges

and restoring balance in relations between Indigenous and non-Indigenous peoples.

In closing we acknowledge our place in Creation and the Ancestors who have gone before us, and the teachings they left us for future generations. We acknowledge the sacred gifts of the earth, the air, the fire and water that give life and sustain us. We acknowledge the minerals, plants, animals and the humans as our relatives. We acknowledge the traditional ancestral territories in which we visit, work, live, and we honour where our original ancestors' lineages come from and the gifts they offer in our lives as they continue to direct our intention to reflect our spiritual teachings in practice.

How Prepared Are You to Undertake This Training?

Before taking steps to begin offering educational workshops among staff and faculty on your campus, it is important to ask yourself how prepared your institution is to move ahead with this type of initiative. You may want to gather a group of Indigenous and non-Indigenous stakeholders in order to assess the level of support your institution can provide. These questions are a starting point for assessing your readiness.

Question	Response of Stakeholders
Do you know the names of the First Nations upon whose traditional territory your institution is situated?	
Does your institution support attempts to increase awareness of Indigenous issues on campus? What policies or programs are in place to show this support?	
Do you have existing relationships with local First Nations? Do you know anything about the history and practices of local First Nations?	
Do you have a budget for such things as space, catering, copying, gifts and honourariums?	
Is it the right time to offer this kind of training at your institution? Are there any political or other conflicts that might make this a difficult time to initiate the training?	



Overview of Workshops

Workshop 1: Taking Your Place in the Circle: engaging with local communities

Time	Activity	Required Materials
8:30 – 9:20am	Opening and Introductions	Four large stones Sticky name tags <i>Circle Guidelines</i>
9:20 - 10:10	Taking Your Place in the Circle	Flipcharts, paper, markers <i>Circle Guidelines</i>
10:10 - 10:30	Break	
10:30 – 11:25	Where is Your Granny From?	Maps of Victoria region, Vancouver Island Nations - from Cheryl Coull , <i>A Traveller's Guide to Aboriginal B.C.</i> Maps of BC Nations and First Nations of North America 1492
11:25 – 12:00	Lunch Break	
12:00 – 12:15pm	Who is an Indian?	<i>First Nations Peoples in BC: A Basic Guide to Names</i> <i>Definitions from Teaching Aboriginal Higher Learners – Coastal Corridor Consortium</i>
12:15 – 12:35	Protocols and Indigenous Knowledge	<i>Protocols Around Teacher –Learner Relationships</i>
12:35 – 1:00	Closing Ceremony	Gifts for speakers Evaluation forms

Workshop 2: Taking Responsibility for History, the Present and the Future

(Note: This workshop is 6½ hours long)

Time	Activity	Required Materials
8:30 – 9:05am	Opening and Introductions	
9:05 – 9:55	Taking Our Place in the Circle 2: Life Cycles	Flipcharts, paper, markers, tape
9:55 – 10:10	Break	
10:10 – 12:10	Learning Indigenous History: A Circle for Indigenous history in Canada	Stones/ Stone Messages History cards/paper <i>Comparison of Four Aspects of Legal Status and Aboriginal Rights for First Nations and Métis.</i> Kerrisa Dickie, <i>Wild Flowers</i>
12:10 – 12:40pm	Lunch Break	
12:40 – 1:00	Cleansing Ceremony	
1:00 – 2:00	Impact of This History on the Lives of Aboriginal Students	UVic Aboriginal Student Handbooks
2:00 – 2:30	Closing Ceremony	Gifts for speakers Evaluation forms

Workshop 3: White Privilege, Social location and Aboriginal Presence in Universities

Time	Activity	Required Materials
8:30 – 8:55	Opening and Introductions	Flipcharts, paper, markers
8:55 – 9:20	The Story of the Camas Lilies and University of Victoria	Cheryl Bryce, <i>Restoring Camas and Culture to Lekwungen and Victoria</i> -on SFACT website
9:20 – 10:05	Taking Our Place in the Circle: Genealogy, Ethnicity and Race	
10:05 – 10:20	Break	
10:20 – 11:25	Understanding Whiteness	<i>Unpacking the White Knapsack</i> <i>White Supremacy Culture</i> <i>History of Whiteness</i> Manon Jeanotte. <i>Our Identity in a White Environment</i> <i>Raising Awareness for White People</i>
11:25 – 11:55	Lunch Break	
11:55 – 12:30pm	How is UVic White? Identifying White Structures at the University	Ball, Jessica. <i>Cultural Safety in Practice with Children Families and Communities</i> . University of Victoria. <i>Working with Aboriginal people and Communities: University and Community Services Audit</i>
12:30 – 1:00	Closing Ceremony	Evaluation forms Gifts for Give away

Workshop 4: Honouring Indigenous Knowledge: Language, Medicines and the Land

Time	Activity	Required Materials
8:30 – 9:15	Opening and Introduction	
9:20 – 10:25	Taking our Place in the Circle: Ancestry and Language	Post-it notes, flipcharts, paper, markers Maps of Language groups BC, and the Gulf of Georgia Area
10:25 – 10:40	Break	
10:40 – 11:30	Respectful Relationships with Plant Medicines (Cedar)	Cedar branches
11:30 – 12:00	Lunch	
12:00 – 12:40	Issues and Challenges to the Respect and Honouring of Indigenous Knowledge	<i>Protocols Around Teacher – Learner Relationships</i> <i>Circle Guidelines</i> <i>Mi'kmaw Research Principles and Protocols - Mi'kmaw Ethics Watch</i> <i>Coastal Corridor Consortium Draft Traditional Knowledge Protocol Agreement</i>
12:40 – 1:00	Closing Ceremony	Evaluation forms Gifts for give away

Workshop 5: Aboriginal Issues in the Classroom

Time	Activity	Required Materials
8:30 – 9:15	Opening and Introduction	Flipcharts, paper, markers Sticky name tags Four large stones, images of four large animals
9:15 – 10:25	Aboriginal Issues in the Classroom	<i>Teaching Aboriginal Content in the Classroom Worksheet</i> <i>Teaching Aboriginal Content in the Classroom Worksheet for Facilitators</i> <i>What I Learned in the Class Today</i> Postcard Handout Yellowbird, Michael. <i>Teaching Aboriginal Content: A Decolonizing Framework.</i> <i>Indigenous Ways of Knowing Contrasted with Western Ways of Knowing</i>
10:25 – 10:40	Break	
10:45 – 10:55	Respectful Strategies for Students	<i>Respectful Thoughts and Action Strategies</i>
10:55 – 11:50	Taking our Place in the Circle: Deepening Relationships with Animals	
11:50 – 12:00	Closing words from facilitators	
12:00 – 12:30	Closing Ceremony	Evaluation forms Gifts for speakers, elders and participants
12:30 – 1:00	Lunch	



Workshop 1: Taking Your Place in the Circle, Engaging Local Communities

Objectives:

- Demonstrate how to engage respectfully with local Indigenous communities.
- Introduce protocols and teachings around the circle.
- Introduce participants through birth season and share Indigenous teachings on seasons.
- Demonstrate the importance of awareness of personal histories and ancestry, land occupation and migration.
- Clarify difference in terminology referring to Indigenous/Aboriginal peoples.
- Introduce Indigenous Knowledge and the concept of cultural protocols.

Learning Outcomes:

- Know how to acknowledge ourselves as visitors with awareness of the need to be welcomed by the people from the local territory.
- Demonstrate reciprocity in relationship with an elder and how to honour and acknowledge elders or community scholars- traditional knowledge keepers.
- Know whose land we are on.
- Know ones ancestry and lineage and responsibility to this history.
- Acknowledge the traditional territory where one was born or raised and where we live now.
- Develop some skills in engaging with Indigenous people according to protocols of introduction.
- Become familiar with maps and locations of traditional territories in Lower Vancouver Island, B.C., Canada and Turtle Island.

Opening and Introductions

8:30am – 9:20am (50 minutes)

Rationale:

Each workshop begins with a welcome or opening ceremony that is culturally appropriate for the Nations on whose territory the workshop is taking place. The purpose is to establish a sacred “container” for the work that will follow. In modelling Indigenous ways of teaching and learning, it is important to draw on ceremony at the beginning and end, and where possible, throughout the workshop. In this way, the spiritual provides a balance for the emotional, intellectual and physical aspects of the workshop.

The rest of the Opening and Introduction involves setting the context, introducing the facilitators and providing a brief overview of the workshop series.

Most interventions are brief and the timing is fluid in order to allow up to ten minutes delay in start-up, as this is the first workshop and people may be late.

- Local opening or welcoming ceremony: Determined by the elders or local Indigenous stakeholders.
- Song: If appropriate, again determined by elders and local stakeholders.
- Acknowledgement of territory: Following local protocol, possibly including a story which tells something about the land on which the university sits, told by an elder.
- Setting of intention of the program: An Elder is invited to speak to the larger theme of the workshop series - Building Respectful Relationships.
- Brief introductions: The background of this program (LE, NONET Project or host group) and the facilitators. Facilitators include their ancestry and connection to this work.
- Overview of series and workshop: Give enough information about this workshop that people have a sense of what is coming. Include that there will be small group and large group discussions, elders’ sharing, an opportunity to share about yourself, etc.
- Teachings on the circle and introduction to Indigenous worldviews: This can be facilitated by the Indigenous facilitator who draws on their own traditions of medicines and creation stories as appropriate. What is required here are teachings about the circle (see handout *Circle Guidelines*), and an introduction to Indigenous worldview through creation stories and reference to medicines. If the facilitators are visitors to the territories where the workshop is taking place, the protocol is to work with community knowledge holders, and to use their medicines and creation stories as appropriate. If there is no local person or permission to use a local creation story, the Indigenous

facilitator, who may be from another nation, can use one from their tradition and, at the same time, role model their visitor status. Facilitator here demonstrates their relationship to those territories and worldview – plants, animals, geography, etc.

Taking Your Place in the Circle

9:20am – 10:10am (50 minutes)

Rationale:

In each of the five workshops, time is spent in the beginning getting to know each other and exploring the ancestry, history, languages and cultural experiences of the participants. This allows a bridge between their experience and that of the elders. Both non-Indigenous and Indigenous people may be participating and the process shifts the participants from being passive observers to being active witnesses whose own history and life story is linked to that of the local Indigenous peoples. While each participant will have a name tag they pick up at the door when they register, these introductions begin the process of developing relationships. As well, remind people that throughout the workshop, they are invited to say their name and what part of the university they are from whenever they speak to the group.

Make sure, when possible, to have an Elder in each group, and where not possible, to have Elders move into different groups during each session.

A.

Set-up: 5 minutes

Invite each person to take their place around the circle according to the season of their birth. Start with Spring Equinox (March 21st to June 20th) going to the East, then Summer Solstice (June 21st to September 20th) going to the South, to Fall equinox (September 21st to Dec 20th) in the West and to Winter solstice (December 21st to March 20th) in the North.

Affirm that each one has a place, a direction, a path, a home and a nation- belonging in the Circle of Life as equals. Ask participants to take your place in the circle from the season of their birth, their first place of origin.

If numbers in a group are more than 6 break it into 2 groups.

Facilitators can take their place in one of the four directions so that they can help facilitate the process. As this first section is fairly short, people can remain standing, but remind them of the principles of the circle –witness and listen rather than reacting to each person after they speak, respect the time so everyone can speak, etc.

The following directions need to be written down on flipchart (before the workshop) and either posted on the wall or put on a flipchart stand in the 4 sides of the room. Ask each group to appoint a recorder or memory keeper to take note of hopes and fears in taking the workshop, and what the group knows about the season. Each group will be asked to share some of their hopes and fears and aspects of their season.

Small groups discussion: 15 minutes

Make sure participants have time to express their hopes and fears and a recorder note them. A facilitator can give an example of how to introduce oneself: “I am X and I am French Canadian from Quebec, or I am x and I am English, Scottish from my Dad’s side and Italian on my mother’s.” Explain that there will be another activity in which they can expand on their ancestry and this activity is to focus on seasons and hopes and fears.

The following is on the flipchart:

(Appoint a memory keeper or recorder)

- Identify yourself and your nation or heritage. (Briefly)
- As a group together briefly share what you know about the season of your birth.
- Share any hopes and fears you have for this day/gathering.

B.

Sharing from large circle: 10 minutes

Ask someone from each group to share a few reflections on their season. If there are two or more groups in a season ask for a few reflections from each group and not to duplicate what the first group has said.

Then ask the spokespersons/ recorders to share the hopes and fears of the group. Again the next group only adds new ones. The co-facilitator notes points that may need to be addressed later in the design or immediately.

As the facilitator, you and possibly the elders address hopes and fears, and facilitator clarifies what will be addressed in the workshop and what may need to be addressed elsewhere. For example, you could offer to follow up with a recommended resource or reading for those issues that will not be covered in the workshops.

C.

Reflections on seasons and Aboriginal student lives: 15 minutes

Ask:

- Are there any observations or comments about introducing ourselves according to our season of birth?
- In what ways or why are seasons central to how Indigenous communities function?
- Elders share some teachings on seasons (5 - 10 minutes).
- How do the rhythms of the seasons affect Indigenous students' lives?

Summarize and close the activity.

Break

10:10am -10:30am (20 minutes)

Short bathroom and coffee/tea break.

Where is Your Granny From?

10:30am -11:25am (55 minutes)

Rationale:

This activity gets participants to reflect on their own ancestry and historical connection with land. This serves two purposes: to increase personal awareness of the importance of ancestry and its link with identity and to connect personal histories with that of settler occupation of Indigenous lands and family histories of migration. For those fostered and adopted, this history can be painful to recall and the facilitator can encourage people to share only what feels comfortable for them.

A.

Small group work in the same groups: 20- 25 minutes

Ask participants to return to their season group. Break into smaller groups (4's and 3's are good here) if your season group is too large. Answer the following questions. The *italicized* questions are written on flipchart and the directions are clarifications for the facilitator to qualify the instructions, but are not to be written down.

Questions:

- *Where was (is) your granny from?* If fostered or adopted you can choose a granny or elder that you relate to. You can speak briefly about both grandmothers if you want.
- *Whose traditional territory did you grow up in?* Or, what territories if you moved a lot? If you grew up outside of North America who were the Indigenous people of the land where you grew up? Or, are you Indigenous to a specific territory?

There are two options for the third question. The first strengthens awareness of ancestry; the second starts the process of connecting to one's personal biography with that of Indigenous peoples and is useful for developing awareness that Indigenous peoples are not "perfect strangers." Please see Susan Dion's, *Braided Histories*, for an explanation of this term and approach.

Questions:

- Option A: What gifts have you received from your grandmothers?
- Option B: If you are non-Indigenous, what was your first contact that you can remember with Native people? If you are Indigenous what was your first contact with non-Native people? If you are mixed heritage, when was the first time you became conscious of Native or non-Native people as different from you? What do you remember learning or thinking about that contact? (i.e. what was your perception of the "Other"). This question is about first contact or awareness.

B.

Sharing from large circle: 30 minutes

Open circle to share responses to the activity. What did you learn, observe, and notice? (10 minutes)

Elder shares about the importance of ancestry and connection to land and more on local communities (10 minutes).

Facilitator indicates maps of BC and North America and encourages people to take them and find out more about where they grew up and where they are now. Point out that the map of First Nations of North America in 1492 shows that far from being "terra nullis" Turtle Island was fully occupied by different nations who lived within specific territories.

Lunch Break

11:25am – 12:00pm (30- 35 minutes)

Song or prayer before lunch.

Call back to circle with drumming or singing, if appropriate.

Who is an Indian?

12:00pm- 12:15pm (15 minutes)

A.

Tell the group the following story:

Nicole O'Bonsawin, Abenaki from Odanak, shared the story of how she was listening to the children in her community calling themselves Indians. She was so upset that this was a turning point in her decision to establish and curate an Abenaki museum in her territory. She said – our children are not Indians – they are Abenaki!

After telling this story, draw attention to the flipchart on which you have written the following: Métis, Inuit, First Nations, Indian, Aboriginal, Native, First Peoples, and Indigenous.

If there is not much time, briefly review the accepted definitions (see handout- *Definitions*) and explain the shifting terminology, while emphasizing that these are all colonial terms, and why these terms shift. Explain that we will get into the issue of status, non-status, urban, rural, etc. in the next session when we discuss the Indian Act, but that in this session on how to respectfully engage with local communities what we need to know is what these nations call themselves.

Point to hand-out to be picked up at the end or pass out now – *First Nations Peoples in BC: A Basic Guide to Names*.

Protocols and Indigenous Knowledge

12:15pm – 12:35pm (20 minutes)

Rationale:

This activity involves reflecting back on the morning and introducing the concept of Indigenous Knowledge or worldviews. Throughout this program we will be identifying aspects of Indigenous worldviews that are unique to them and also a gift to the university. The term

Indigenous Knowledge(s) (IK) is used in academic circles because it includes everything that has been passed on as knowledge in a community, from Indigenous science, to traditional ecological knowledge, to stories as one of the transmitters of IK, to ceremonies, to values etc... We have two readings that help us to in the understanding of what IK is. But at the very practical day to day level we have seen it today in the telling of stories to explain land and place and in the protocols we need to learn to engage with Indigenous communities. Both are part of IK.

A.

Ask:

What are protocols? That is, what is the meaning of protocol?

Which ones did we engage with or use today? The list is much longer but these are a few:

- Traditional welcome.
- Acknowledging the speaker.
- Acknowledgement of visitor status.
- Introductions through ancestry, land and lineage.
- Learning about local territory and communities – i.e. when one comes to a new territory.
- Elders first served at lunch.
- Etc.

B.

Ask elder(s) to speak about what protocols are.

Refer to handout based on *Indigenous Storywork* by Joanne Archibald, Q'um Q'um Xiiem (Sto'lo Nation). Handout is reviewed by facilitator if there is time.

Explain that protocols are forms of customary law whereby traditions are respected and observed. Lee Maracle calls them “sacred laws,” as they embody the practice of reverence for all that is sacred in this interdependent universe.

4 R's in engaging with local communities – Introduce the concepts and ask participants to observe, listen, and demonstrate:

- Introduce the importance of principles of *respect, responsibility, reverence and reciprocity* when engaging with local communities, especially when Indigenous Knowledge is to be shared.
- Participants may want information on how to begin building relationships with local First Nations. You can provide suggestions like: get the local Indigenous community papers to find out what is going on and attend open events. Be willing to spend time making

relationships with no agenda. Be ready to reciprocate for whatever the community needs are -be it with neighbours, parents of your kid's schoolmates, etc. Attend National Aboriginal Day or Truth and Reconciliation events. Check to see what is your intention is--making space not taking space.

Closing

12:35pm – 1:00pm (25 minutes)

Thanks participants for beginning this process of building respectful relationships. Thank elders and other Indigenous Knowledge keepers. Thank everyone for sharing their experiences and thoughts with the group. Local closing protocols may include:

Paying and acknowledging witnesses (10 minutes)

Giving gifts (5 minutes)

Evaluation form (10 minutes)

Closing Song or Prayer: elder



Workshop 2: Taking Responsibility for History, the Present and the Future

Objectives

- Learn about the role of life cycles in Indigenous family, community and ceremonial life and the impact of these on students, staff and faculty.
- Identify key moments in the history of colonialism and resistance (in Canada and B.C.).
- Discuss how this history impacts access, retention and recruitment of Aboriginal students, staff and faculty.

Learning Outcomes

- Learn about family, community responsibilities and community ceremonial life and how that affects the lives of Indigenous students (staff and faculty).
- Have an understanding of Indigenous and colonial history in Canada and how it informs our present responsibilities.
- Develop an understanding of some of the deficits in our education about the history of Indigenous peoples, the present, and where we fit into this history.
- Increase awareness of the unique needs of Indigenous students and knowledge of resources on and off campus.

Opening and Introductions

8:30am to 9:05am (35 minutes)

Rationale:

As with the first workshop this one also begins with ceremony, and with ceremony that is culturally appropriate for the Nations on whose territory the workshop is taking place. The purpose is to establish a sacred “container” for the work that will follow. In modelling

Indigenous ways of teaching and learning, it is important to draw on ceremony at the beginning and end, and where possible, throughout the workshop. In this way, the spiritual provides a balance for the emotional, intellectual and physical aspects of the workshop.

The rest of the Opening and Introduction involves setting the context, introducing the facilitators and providing a brief overview of the series and of this workshop for any new participants.

- Local opening or welcoming ceremony: Determined by the elders or local Indigenous stakeholders.
- Song: If appropriate, again determined by elders and local stakeholders.
- Acknowledgement of territory: Following local protocol, possibly including a story which tells something about the land on which the university sits, told by an elder.
- Setting of intention of the program: An Elder is invited to speak to the larger theme of the workshop series - Building Respectful Relationships.
- Brief introductions: The background of this program (LE, NONET Project or host group) and the facilitators. Facilitators include their ancestry and connection to this work.
- Overview of series and workshop: Give enough information about this workshop that people have a sense of what is coming. Include that there will be small group and large group discussions, elders' sharing, an opportunity to share about yourself, etc.
- Address any concerns that may have come up in the evaluation of the first workshop. At this point the question of explaining ceremonies may come up. Share some of the teachings under "Questions and Ceremonies" found in the Introduction.
- Review principles of the circle emphasizing respect, non-judgement, and reverence (we are all sacred.) Remind participants that everyone is equal in the circle and that you can speak to the centre of the circle rather than to the facilitator.

Taking Our Place in the Circle 2: Life Cycles

9:05am – 9:55am (50 minutes)

Rationale:

The purpose of this activity is to continue the process of introductions and building relationships as well as sharing teachings on life cycles and their importance in Indigenous communities and worldviews, including how life cycle rhythms and ceremonies impact Aboriginal students' lives.

A.

Set-up: 5 minutes

Explain that this is a continuation of getting to know each other and meeting different people in the group as well as sharing the knowledge in the room.

Ask participants to take their place in the circle on the basis of their age in their culture/society. The four life cycle areas we identify are Child, Youth, Adult and Elder. As we do not have children or many youth in the group we ask those who are either pregnant, raising babies or young children, or those who have youths/teen children to take their place in those aspects of the circle. Participants can choose youth if they have recently been a youth. In the East is Birth and Children, in the South is Youth (puberty to 30), in the West is Adulthood (30-55) and in the North is Elder (55 plus).

Affirm that each of us has a place, a direction, a path, a home and a nation and belong in the Circle of Life as equals. Ask participants to take their place in the circle in relation to the stage of life you are closest to.

(If there are too many people in any one of the four directions, ask if some folks are able to move to another one they can relate to because they spend much time with people of that age group. If numbers in a group are more than 7 break them into two groups).

Facilitators may choose to take their place in one of the 4 directions so that they can help facilitate the process. As this first section is fairly short, people can remain standing, but remind them of the principles of the circle – no reaction, respect the time so everyone can speak etc. The following directions need to be written down on flipchart and either posted on the wall or on a flipchart stand in the 4 sides of the room. Ask each group to appoint a recorder or memory keeper to note the main points of the discussion. The groups have 15 minutes to respond to the following questions.

Small Groups: 15 minutes

The following is on the flipchart:

- Appoint a memory keeper or recorder.
- Identify yourself and your Nation or heritage.
- Discuss the following two questions in relation to the age group that you are in:
 - What are the important moments or elements of this time of life?*
 - What ceremonies or rituals are associated with this stage of life in your culture?*

B.

Large Group Debrief: 15 minutes

Ask for brief reports from each group, first asking each group what they discussed as important moments of that time of life. Then return to the same spokesperson and ask about the second question, reflecting on the ceremonies and rituals associated with that stage.

The facilitator can then ask:

- Any other observations or comments?

C.

Importance of Life Cycles and Ceremonies: 15 minutes

Ask the elders to share some teachings on the different stages of life, and rights of passage ceremonies. The elders may want to include their boundaries and their importance for families and communities and responsibilities to these (10 minutes).

Share reflections on how and why is the recognition of cycles of life central to the revitalization of Indigenous communities.

Ask the group: How does all this, i.e., the importance of life cycles and transitions and the responsibilities to family and community affect Indigenous students' lives? (5 minutes)

It is important here to emphasize how, for many students, it will be a priority for them to attend ceremonies back in their communities – be it weddings, funerals, puberty rituals, seasonal ceremonies etc. – as part of their responsibilities as a member of a community, family and nation. There needs to be accommodation for this.

Ask people to reflect on how they can support the recognition of these cultural responsibilities in their own life or work.

Summarize.

Nutrition Break

9:55am – 10:10am (15 minutes)

Short bathroom and coffee/tea break.

Learning Indigenous History: A Circle for Indigenous History in Canada

10:10am to 12:10pm (2 hours)

Rationale:

This activity teaches the history of colonialism in Canada and resistance by Indigenous peoples within an “Indigenous way of knowing” framework. It teaches both respect and responsibility for this history. Therefore it is ideal to allow at minimum 2 hours or possibly 3 for this activity, especially if there are several Elders or Indigenous participants who can add to some of the history.

Ideally invite all participants to agree that they are going to be witness to living oral story and written personal history and that we all assume a position of non- judgement as we witness. The participants must be able to absorb the story as told or relayed from the position that they are being taught something that has happened and there may be no good way to mitigate or change what has happened. (Thanks to Tom Oleman for this teaching.) Responses like anger and guilt may come up and we will talk about them and provide a mechanism whereby they can be released before the workshop ends.

A.

Introduction and Set –up: 15 minutes (need to set up stones and messages ahead of time)

Explain that this activity was developed by Marjorie Beaucage, who is Métis; her ancestors are Red River Métis from St. Joseph. This activity was first created for the Aboriginal Rights Coalition, a coalition of Christian church people supporting Aboriginal rights and later adapted by different Aboriginal and non-Aboriginal groups to meet their needs. Marjorie’s intent was to place the linear history of colonialism in the framework of some Indigenous learning principles. It was originally called a *Medicine Wheel for the Indian Act* but we have changed it to the *Circle for Indigenous History*, as the Medicine Wheel is not part of West Coast culture and because we wanted to include more than the Indian Act. You can adapt the title and framework based on your local geographic and cultural context.

Explain the circle of stones, the role of the medicines, and activity.

In many traditions, medicines include all that is available to restore balance. Since we are related to everything in the universe, when we fall out of balance we need to get assistance from others including all the relatives in the hierarchy of dependence. For appropriate medicines, consult with local community knowledge holders.

Sharing around Messages in Pairs: 5-10 minutes

Procedure:

- Divide into groups by the seasons. There are 6 stones in each direction –the 7th one, the large one, represents the direction. Participants are to take the seven stones and the messages underneath them and, in pairs, discuss and share briefly about the message underneath their stone. Each pair should have one stone message to discuss or if there are 28 people or less, each person will have one stone message to reflect on in a pair.
- Participants form a circle around the stones and take the message from the stone in front of them. Starting with Spring, you will pick up the first Stone and Message...this is the one you are responsible for in your place/Direction. Take time to read it and be conscious of your thoughts, feelings, and memories as you read it. Allow a few moments of silence. Then share your thoughts with your partner reflecting on this piece of history. If you each have one message you can choose to share with one other person in your group. You will be asked to talk for the history of that stone message. There is no accident in the stone message you pick, nothing is random here.

B.

Talking for the History of the Stone Message: 80 minutes

Offer this as an opportunity to **talk for the History of the Stone/Message** that each one is taking responsibility for. We are telling our stories with what we know, feel, experience, and remember today. **We are creating a new oral history. Remember there are 28 messages and participants should take responsibility for sharing time so that all may speak.** If you know little about the history on your paper it is fine to share that this is new for you. You can briefly reflect on that fact.

Starting with Spring, invite each participants to say their name to the whole Circle and to share their **Stone/Message** and the reflections, feelings, stories that come to them (2 minutes max). They may read the message, or if it is long, briefly summarize. Ask participants to hold their Stone while they talk for it and to replace the Stone on the floor in front of them when they are finished. This is the cue for the next person to pick up a Stone Message and speak for it and so on. Participants are invited to keep their stone at the end of the day and to be responsible for that stone message in keeping that stone.

As facilitator, you can ask for added information about a piece of history from the group or Elders. Often an Elder may just jump in.

This activity needs to be carefully facilitated so that there is time for each participant and message.

If it feels like the information and emotional content is overwhelming you can call the lunch break and continue the activity after the lunch break.

After all the participant has spoken ask the group:

- What happened for you? What was your experience in doing this?
- What did you reflect on about your own ancestry and place?

At this point there may be strong expressions of guilt or anger from non-Native participants. Please see the notes in the introduction for possible responses to this.

Conclude with saying that after lunch or at the end of the activity there will be a cleansing ceremony to help transform some of the feelings that have arisen.

Refer to the handout *Wild Flowers*, a short story by Kerrisa Dickie, that is an example of the wealth of creative writing and arts being produced by Indigenous people that present this history in a way that does not reinforce victimization.

Lunch Break

12:10pm to 12:40pm (30 minutes)

Cleansing Ceremony

12:40pm to 1:00pm (20 minutes)

Ask the elders group to advise you on an appropriate cleansing ceremony for the group (see the Getting Started section for more ideas).

Impact of this History on the Lives of Aboriginal Students

1:00pm – 2:00pm (1 hour)

Rationale:

This activity is designed to get participants to understand some of the barriers and challenges Aboriginal students face in the university.

A.

Ask the group the following questions:

- In what specific ways does this history (outlined in the stone message activity) and ongoing contemporary realities of colonialism in Aboriginal communities have an impact on the lives of university students?
- From the general answers, now focus on residential schools. Ask: How does the history of residential schools affect community support for students as well as recruitment and retention? Here you can mention reluctance to attend school, lack of support and role models from the community, different communication styles between generations, etc.
- If not yet addressed ask what are some of the psychological, emotional, spiritual and physical impacts of this history on students?

Include being triggered when hearing about this history, or by racism, intergenerational impacts, unresolved grief expressed in anger and depression.

Poverty, numerous deaths, and family tragedies.

- What are some of the issues around Aboriginal identity created by the Indian Act that affect students?

You may comment on status/non-status divisions, rural and urban divisions, women who have lost their status, Métis identity, Inuit issues and the issue of colourism, or who is a “real “ Indian, versus the importance of culture over skin colour.

All these factors influence access, recruitment, and retention of Aboriginal students.

Ask:

- What resources are available here at UVic to meet some of the needs and concerns of Aboriginal students?

Refer to handbooks or other resources and make sure all participants have them.

- What else can the university do to be more able to address these needs?

Universities can commit to educate their non-Native population about Indigenous rights and Indigenous and colonial history. The Canadian population is largely ignorant of the ongoing legal, political and cultural issues that are involved in their relations with Native peoples.

B.

Summary and conclusion:

- An important question underlying all of this is: “*Why is it important to recruit and retain Aboriginal students?*”

Add to the responses, that in the light of this history of stolen land and ongoing corporate hunger for Indigenous resources, it is important to have a skilled and educated Indigenous population who have the knowledge and values to work for the balance between economic, environmental and cultural sustainability.

Closing

2:00pm – 2:30pm (30 minutes)

Thanks participants for beginning this process of building respectful relationships. Thank elders and other Indigenous Knowledge keepers. Thank everyone for sharing their experiences and thoughts with the group. Local closing protocols may include:

Paying and acknowledging witnesses (10 minutes)

Giving gifts (5 minutes)

Evaluation form (10 minutes)

Closing Song or Prayer: elder

Prayer or song



Workshop 3: White Privilege, Social Location and Aboriginal Presence in Universities

Objectives

- Discuss the difference between race and ethnicity.
- Identify how whiteness functions both personally and in society.
- Discuss the importance of social location in supporting and working with Aboriginal students.
- Analyze the nature and structure of whiteness and white culture in the university.
- Provide take-home tools that can be used to assess how welcoming your workplace is to Aboriginal students.

Learning Outcomes

- Learn how to distinguish between one's race and ethnicity.
- Learn some Indigenous teachings on difference and diversity.
- Identify one's own social location in terms of race and ethnicity as these intersect with other aspects of one's identity.
- Develop understanding of whiteness as it functions at personal and structural level in a university.
- Experience gifting and reciprocity as part of Indigenous Knowledge.
- Take home some tools that can be used for follow-up in terms of identifying welcoming characteristics and building cultural competency.

Opening and Introduction

8:30am -8:55am (20-25 minutes)

Rationale:

As with the first two workshops, this one begins with ceremony that is culturally appropriate for the Nations on whose territory the workshop is taking place. The rest of the Opening and Introduction involves setting the context, introductions of the facilitators, doing a recap of the previous workshops and providing an overview of the series and the agenda of this workshop for any new participants.

- Local opening or welcoming ceremony: Determined by the elders or local Indigenous stakeholders.
- Song: If appropriate, again determined by elders and local stakeholders.
- Acknowledgement of territory: Following local protocol, possibly including a story which tells something about the land on which the university sits, told by an elder.
- Setting of intention of the program: An Elder is invited to speak to the larger theme of the workshop series - Building Respectful Relationships.
- Brief introductions: The background of this program (LE, NONET Project or host group) and the facilitators. Facilitators include their ancestry and connection to this work.
- Overview of series and workshop: Give enough information about this workshop that people have a sense of what is coming. Include that there will be small group and large group discussions, elders' sharing, an opportunity to share about yourself, etc.
- Review briefly the guiding theme of the program – Building Respectful Relationships and the gift - and do a recap of the first two workshops and then give an overview of this workshop. Have the agenda on flipchart and go over it with the group (please see Appendix #1: Workshop 3 Agenda).

The Story of the Camas Lilies and University of Victoria

8:55am – 9:20am (20-25minutes)

Rationale:

It is important to use a story or living historical example of how colonialism destroys and devalues Indigenous peoples, cultures and practices. At the same time, it is equally important to show an example of revitalization and re-indigenization, where traditional practices are being restored. This particular story of revitalization involves Lekwammen land that the University of Victoria sits on. One of the objectives here is to show how European culture assumed the inferiority of Indigenous civilizations and peoples, that is racialized them as inferior.

A.

Using the handout that supplements this section, a facilitator can lead the exercise, but it is preferable to have one of the Elders, or one of the people connected to the recovery of the camas lilies (Cheryl Bryce for example), tell this story.

Read or tell this story or a similar story from your local community:

This story includes how the role of women in local agriculture and trade, the importance of the camas for food and trade, how the colonizers ignored Indigenous practices, expropriated land, destroyed ecosystems, and how local communities are involved in revitalizing the cultural and ecological practices around this plant.

Allow time for questions.

Ask:

- *Why did we choose to tell this story here?*
- *What were some of the reasons that the camas fields were gone in ten years?*
- *On what basis did the European assume their way was better?*

Summarize: We are talking about a significant clash of worldviews here and we want to deconstruct some of that in the rest of the workshop to see how racism and white privilege continue to play a role in the university and larger society. At the same time it is important to stress the potential of revitalization and the gift of Indigenous Knowledge to the university.

Taking Our Place in the Circle: Genealogy, Ethnicity and Race

9:20am – 10:05am (45 minutes)

Rationale:

The purpose here is to begin the discussion of race, white advantage and privilege, while at the same time showing an alternative Indigenous way of looking at difference between humans.

A.

Set-up and 4 Directions: 20 minutes

Ask participants to number off 1 to 4 and then ask all the ones to go stand in the East, all the two's to go stand in the south, 3's in the West and 4's in the North. Within these directions, participants can break into two smaller groups if they are 6 or more. A facilitator speaks briefly about the four directions/four winds.

As this first section is fairly short, people can remain standing or take their seats, but remind them of the principles of the circle – no reaction, respect the time so everyone can speak etc. The following directions need to be written down on flipchart and either posted on the wall or on a flipchart stand in the 4 sides of the room. Groups in the directions can be broken into small groups of 3.

Small Groups: 15 minutes

The following is on flipchart:

- *Identify yourself and your Nation and your maternal and paternal lineage and ethnicity. (If adopted or fostered choose a maternal or paternal figure with which you identify with and has shaped your ethnicity). Give an example as the facilitator.*
- *When were you first aware of yourself as a member of a particular racial group and how did that awareness come about?*

B.

Large Group Discussion: 20 minutes

Ask for observations or comments on what the participants shared in their groups.

Additional Points to make or add if time or where appropriate:

- What does being mixed-race add to our understanding of race and difference for ourselves?

- Point out the complexity of mixed race identity and how the language of whiteness and white supremacy is binary; and that we need to be careful of that binary of white and non-white as applied to Native and non-Native, as non-Native settlers come from many different ethnicities and geographic origins and so many Native people are mixed race.
- When we are born we have no racist attitudes, values and beliefs. We are all inherently sacred and interdependent beings. However, as we grow up, families, peers, community, religious institutions, media, school, and the judicial and political system give us messages about what is normal and desirable, and what is not. We begin to construct a social identity, or sense of who we are based on categories created by a society that is based in structures of domination and power.

One of the problems for some people is the confusion between ethnicity and race. You may put these two definitions on flipchart or read them aloud:

- *Ethnicity -The geographic place of origin of an individual's family and/or a group's identity linked to the many beliefs, behaviours and traditions they hold in common. This can include language, a common history, geography or religion.*
- *Race - A socially constructed way of grouping people which has no scientific basis, and is often associated with skin colour. Race has more to do with social and economic status, as opposed to biology but it has real material, social and economic consequences on Aboriginal people and people of colour's lives.*

You will hear some people, often those who are from European or dominant ethnicities referring to “ethnic restaurants” and leaving out their own foods. This is because whiteness has become their unconscious identification. Often there is confusion for white people as race is invisible for them. White experience is often one of privilege, a social location of advantage, whereby racism advantages white people at the expense of others. When one is in the advantage position it is easier to ignore it and not take responsibility for it.

The other important thing to underline here is one's race intersects with other social categories that define us, be it our gender, sexuality, religion, physical ability, class etc. It is easier here to use the example of your own social identity as the facilitator to show how your race intersects with these other categories. So you may be lesbian female but if you are white skinned and middle class you may have more social power than an Aboriginal two-spirited woman from the inner city.

C.

Closing Remarks by Facilitator and/or Elder: 5 minutes

Ask an Elder or facilitator to give specific teachings on respect and on difference. In Indigenous Knowledge worldviews we talk about genealogy and responsibility to place and place names, such as people are identified from their land – people of the river, people of the swamp - not by skin colour or some concept of racial superiority. Difference is respected. Elders should be invited to comment on how diversity is integral to Indigenous worldviews.

Nutrition Break

10:05am - 10:20am (15 minutes)

Short bathroom and coffee/tea break.

Understanding Whiteness

10:20am – 11:25am (65 minutes)

Rationale:

The purpose here is to illustrate how race is a social construction which is used to support power and privilege. At the same time, one's race brings advantages and disadvantages and this activity highlights white advantage or privilege, its impact on Aboriginal students and then asks how one can use one's privileges and social location responsibly in the university context.

A.

Looking at White Privilege or White Advantage: 15 minutes

This activity can be done in two ways. Option A is done in pairs and is less public than option B and allows for consciousness-raising without highlighting or making as visible the differences in the room. Option B is a simulation group exercise which embodies the function of whiteness and provides a powerful visceral and visual representation of white advantage and supremacy; but it also can reinforce exclusion, so there is some caution to be recommended in using this approach. Option A, to some extent, can continue to build on relationship in the pair sharing. Option B provides a more stark representation of the reality of white privilege and is useful for showing the extent to which white privilege operates collectively.

Option A: 15 minutes

- Handout: *Identifying white privilege – Unpacking the White Knapsack*
- Review White Privilege Handout – take 10 minutes to do activity and then share in pairs for 15 minutes

For those who have done this before, ask them to consider as they are doing it again “where are you now in terms of the process of recognizing your privilege and the psychological effects it has on you?” and to share with their partner.

This handout can be done by all groups/races, with different results.

Option B: 15 minutes

- As the facilitator, ask everyone to stand in the circle. Slowly reads the *Unpacking the White Knapsack* Handout. As the first item is read, ask all those who answered yes to step forward on step. At the next one ask all those to whom it applies to move to the right one step in the circle. As you continue to read, participants are asked to move to the right one step as it applies. For those for whom no is their answer, they may sit down, or for those for whom there are one or two areas to which they have answered yes they may step to the right from their original place.
- After you have finished reading the handout (and you may choose to drop a few items so that it is not too long) ask participants to pair up and share their feelings and reactions to doing this activity.

B.

Discussion of White Privilege and Advantage: 20 minutes

Questions for both activities are:

- What did you notice, observe, and learn in doing this?
- Why do we talk about whiteness and not just about racism?

Summary Comments:

- White racial advantage is a series of unearned benefits that white people receive from society about which they are usually unaware. It is the opposite of oppression. White privilege looks at the advantages white people get because they do not belong to a group that suffers racial oppression. Because not suffering from racial oppression feels

“normal,” white people usually believe their racial privileges are not a special set of circumstances but conditions to which they are entitled.

- Whiteness is a social construct that was created by British colonialists in the United States to separate indentured white workers from slaves and so divide and conquer worker resistance to their conditions. There is a history of how whiteness has been used to “reward” white workers and give them privileges that W.E. Dubois called the “wages of Whiteness.” The workers continued to be poor and oppressed but they had the illusion they were better than black people and Natives and Chinese, and they were given slightly higher wages. Refer to the history of whiteness handout and suggest people read it to see how whiteness has been constructed in colonial relations. Refer to *History of Whiteness Handout*.

C.

Responding to Issues of Identity, Racism and Colourism with Indigenous students - A Case Study: 20 minutes

From, *What I learned in class Today* website <http://www.whatilearnedinclasstoday.com/>

Read this out:

- A student gave this example of a classroom incident where the instructor didn't respond.
- “I was saying something about Aboriginal history, and another Aboriginal person who is full-blooded...there's always that debate, you're not really Native if you have White in you...He told me that I had really no right to be talking about things because I wasn't really Native and I hadn't really experienced anything because I get all this White privilege because I look like a pretty young White girl, and it's not fair for me to say anything because I haven't really experienced racism like he has.”

Then ask:

- What about this situation that was problematic for this student?
- What was the basis of the other student's challenge to this student?
- Both students come from Aboriginal heritages and experiences. What is the basis of the conflict here? Why does skin color matter?

Consider the outcome of this situation for both students. As an instructor, if you had been in the classroom or a part of this discussion, how would you address this situation? What is the relevance of this situation to the class as a whole? Discuss techniques that you would engage the class as a whole in the issues that are raised here.

This example illustrates the importance of teaching and owning social location for the instructor (see handout for full response). That helps the entire class understand some of the issues here. The instructor can validate the male student's experience of racism and acknowledge that skin colour privilege will make it easier for this woman, yet both are impacted by the history of colonialism in different ways and we are contributing to the "divide and conquer" agenda if we do not also acknowledge and respect their commonalities. It is also possible for white people to talk about Aboriginal history if they talk about it from their own social location and take responsibility for that.

A second issue here is the pain that mixed identity Aboriginal students feel. If time, add the following summary comments and conclude with recommending the brief article by Mi'kmaq Manon Jeanotte about her struggle with identity as a mixed- race woman.

The Indian Act combined with racism and white privilege contributes greatly to the "who is a real Indian" debate. Some of the results of the status / non-status division, with its huge impact on women who have been disenfranchised, are limited access to education funding (see handout on Métis education rights) , denial of legitimacy to speak, and assumptions about heritage that ignore Indigenous culture and which are based on skin colour, etc.

Whiteness plays multiple roles in impacting Aboriginal lives but also in impacting white peoples' lives. There is a negative impact on white people as well – point out Kivel handout. Whiteness is about more than skin colour, it is a culture that has infiltrated many other cultures. Let us look now at how this plays out in the university.

Song and Lunch

11:25am -11:55am (35 minutes)

How is UVic white? Identifying White Structures at the University

11:55am – 12:30am (35 minutes)

Rationale:

The purpose of this is to illustrate that the values and norms of white privilege are embodied and encoded in a culture of whiteness in the university. It is important to name the many levels at which the culture of whiteness permeates the university in order to illustrate the extent to which it therefore is not hospitable to both Indigenous worldviews as well as students.

A.

Opening Discussion: 5 minutes

Explain the purpose and flow of the activity and introduce the brainstorm as a way to begin.

Ask:

- What is white culture? - brainstorm elements of white culture. You may want to add elements identified in the handout *White Supremacy Culture*.

Limit this to 5 minutes as there will be time to concretize this in the small groups.

If someone asks for clarification you may want to refer to the below:

(But it may not be necessary)

- White culture are the norms, ideas and attitudes derived from Anglo-Saxon groups. Based mostly on physical appearance, white culture separates those who are entitled to have certain economic and social privileges from those who have not. It distinguished itself with the ideals of rugged individualism and the nuclear family and it values competition as a tool that determines who is entitled to access to society's resources. It assumes almost everyone is responsible to what happens to him and her and that one control's one's own fate. In its aesthetic, white culture defines beauty by European standards. (*The Great White Elephant* (New Jersey: Beyond Diversity Resource Centre, 2007.)

B.

Small Groups: 15 minutes

Divide into groups of faculty and staff, no more than 4 or 5 in the groups. Have each group appoint a recorder and take 15 minutes to discuss:

- How is UVIC white? That is, what are aspects of white culture that permeate the university?

C.

Sharing from each Group and Discussion: 15 minutes

Ask for some points from each group. These can be recorded or not.

- Ask for observations, comments?
- What changes could be made that could benefit Indigenous and all students?

Validate how difficult this discussion can be as it brings up difficult work place situations. Say we will be doing a closing activity to help resolve these feelings.

Point out the White Supremacy culture handout and note that it has antidotes – directions of change that can be taken.

Underneath this is the larger question of, “How does the university need to change?”

Our purpose here is to take small steps toward that and to remember patience. Ask participants to reflect (for their homework) on areas of change that have occurred, small spaces where UVIC culture is not white. Two handouts to take away – one, an audit of your workplace which shows small ways it can be more hospitable to Aboriginal clients and a Cultural Safety Practice Guidelines from Early Childhood Development here at UVIC (Jessica Ball).

Closing: Ceremony to let go of Negative Feelings

12:30pm-1:00pm (30 minutes)

Rationale:

This workshop can evoke a range of negative feelings, ranging from white guilt, shame, anger, and distress about the workplace. It is important to take care of this in a ceremonial way and to validate the feelings.

This ceremony will depend on the culture of the Elders involved in the program. Usually it will involve some form of cleansing or release. If there are not enough Elders to do a culture-specific ceremony, another option is to hand an object for each participant to hold and then pass on for the purpose of putting negative responses in the object. Each person can leave with the full knowledge they will be leaving their feelings in the object, which is a container, for someone with knowledge to clean off and release them at a later appropriate time.

Another option is to be available after the workshop to do a cleansing with whoever wishes to stay.

Thanks participants for beginning this process of building respectful relationships. Thank elders and other Indigenous Knowledge keepers. Thank everyone for sharing their experiences and thoughts with the group. Local closing protocols may include:

Paying and acknowledging witnesses (10 minutes)

Giving gifts (5 minutes)

Evaluation form (10 minutes)

Closing Song or Prayer: elder



Workshop 4: Honouring Indigenous Knowledge: Language, Medicines and the Land

Objectives

- Demonstrate how to engage respectfully with local Indigenous communities
- Introduce participants through ancestry and personal history of language
- Discuss the significance of language in Indigenous worldviews, including language loss and language revitalization with a focus on the Sencoten language
- Introduce Indigenous relationships with plant medicines, focusing on cedar
- Identify the key issues and practices that undermine the respect of Indigenous Knowledge in the classroom and discuss how to address them

Learning Outcomes

- Know how to acknowledge ourselves as visitors and the importance of being welcomed by the people from the local territory
- Demonstrate reciprocity in relationship with Elders and how to honour and acknowledge Elders and community scholars/ traditional knowledge keepers
- Learn about the relationship between Indigenous language and land with the example of Sencoten, and learn about the significance of language revitalization and how a university can work respectfully with communities on supporting this.
- Learn about the gifts of cedar and about respectful relationships with plants
- Have identified appropriation, misrepresentation and devaluation of Indigenous Knowledge as three issues that need to be addressed in the classroom.
- Have some examples of ethics and protocol guidelines that respect Indigenous Oral Traditions and Traditional Knowledge.

Opening and Introduction

8:30 – 9:15 (45 minutes)

- Local opening or welcoming ceremony: Determined by the elders or local Indigenous stakeholders.
- Song: If appropriate, again determined by elders and local stakeholders.
- Acknowledgement of territory: Following local protocol, possibly including a story which tells something about the land on which the university sits, told by an elder.
- Setting of intention of the program: An Elder is invited to speak to the larger theme of the workshop series - Building Respectful Relationships.
- Brief introductions: The background of this program (LE, NONET Project or host group) and the facilitators. Facilitators include their ancestry and connection to this work.

The following are points to be included in the introductory remarks:

- What has taken place in last three workshops: Taking our place in the circle in terms of our own ancestry and relation to land and territory, respectful relationships can only begin when we acknowledge our own ancestry and history in this land; then learning sacred history – both the history of colonialism and of Indigenous resistance and resilience. Throughout, we began sharing aspects of IK, including the importance of seasons and life cycles, four winds or directions, to Indigenous worldviews. We looked at the ongoing legacy and continuation of this history of colonialism and the role racism and white privilege and white structures play in this history and in the university and the impact of all this on Indigenous students. We briefly discussed the challenges and importance of both decolonizing ourselves and the university.
- Of the five workshops, workshops four and five address concerns that affect teaching and the classroom. All will benefit from all the workshops but these two address what **Indigenous Knowledges can bring to the university and classroom**, how Indigenous Knowledge is based on a worldview that is different from the Western worldview and how understanding this will **help in how to teach Indigenous content as well as in dealing with issues for Aboriginal students in the classroom**. This larger framework of what Indigenous Knowledges are and the theoretical framework they can bring to the university has been named as the gift of Indigenous Knowledge to the University by Rauna Kuokkanen, Sami scholar teaching at University of Toronto (refer to her book in bibliography).

- Theme of entire program or work is **building respectful relationships** – how can we build respectful relationships with local communities and towards a relationship between Indigenous Knowledges and the university that is respectful, relevant, reverent, reciprocal, and responsible in order to improve the lives of Indigenous students, people and communities.
- The theme today is **Honouring Indigenous Knowledges: Medicines, Language and the Land**. We are looking at two critical areas of IK, language and plant medicines, their relationships to land, how this knowledge is a form of traditional knowledge and how the protection of IK needs to be respected. We will briefly look at research ethics and protocols in relationship with communities. Throughout we will be exploring how the values **of respect, reciprocity, responsibility, relevance and reverence** are inherent in the process of incorporating Indigenous Knowledges into the university.
- Point to handouts on tables from previous workshops and the new ones for today.
- Overview of day (have the agenda on flipchart).
- We ask that every time someone speaks to the large group they give their name and where they work in the university.
- We are applying some Indigenous ways of knowing – we encourage you to listen and observe, using all your senses. In Indigenous ways of knowing students are encouraged to figure out answers themselves rather than always asking questions.
- Teachings on the Circle. Explain in context of theme: respect, responsibility, reciprocity, reverence, relevance.
- Reaffirm the importance of non-judgement as an aspect of respect. All are sacred and need to be respected even if they have chosen for a time to live a practice that is out of balance.

Taking our Place in the Circle: Ancestry and Language

9:20 – 10:25 (65 minutes)

Rationale:

The purpose of this activity is to introduce participants to a new group and continue the process of building relationships by having participants reflect on their own relationship to language and the connection between language and land for them. This is followed by teachings on language and land by a speaker who is a language teacher.

A) Set up – 5 min

Ask participants to number off one to four and then ask all the ones to go stand in the East, all the twos to go stand in the south, threes in the West and fours in the North. Within these directions, participants can break into two smaller groups if they are six or more (preferably four to a group).

Give each group some post-it notes. The task will be for each person to answer questions one and two on post-it notes, one post-it note for each language. The group appoints a recorder who will report for the entire group. Review the questions so that it is clear what the post-it notes are for and that the questions are to be answered separately, not collapsed.

The following directions are written down on flipchart and posted on the wall:

- *Introduce yourself* by your Nation and ancestry/ethnicity (if adopted or fostered, choose a maternal or paternal figure with which you identify with and has shaped your ethnicity) and say what part of the university you work in.
- Then share:
- *What was your first language?*
- *What are other languages you can speak or are engaged with?*
- *What is the connection between language and land for you?*

Ask the groups to write down their languages on the post-it notes before they start speaking.

B) Small Group Discussion of the above: 20 minutes

C) Large Group Discussion: 20 minutes

The facilitators have two flipcharts in front, one with the title First Languages, the other with Other Languages.

The facilitator starts with group one and asks the recorder to report first languages spoken and place them on the flipchart. Then report second or other languages of the group and place them on the flipchart.

After all groups have reported, pointing to the two flipcharts ask:

- What observations or comments do you have about these two columns?

You may choose to add how the number of languages spoken in the room contrasts with the dominance of English as the language of the University and therefore how much knowledge is lost when other languages are not included in the centre. Colonialism stresses homogeneity while Indigenous knowledges stress diversity and affirm complexity.

Then ask:

- What observations or comments do you have about the activity?
- What did you notice or learn?
- What did you discover about the connection between language and land?

D) Teachings on language: 20 minutes

Ask language teacher to speak on language and land and importance of language revitalization giving specific examples.

Summary points to add by facilitator, if time and appropriate:

Acknowledge the reality that many Indigenous languages are dying and few young people are learning them and the urban reality of most Indigenous peoples. As a teacher, do not get caught in the colonial trap of “who is more Indian?” by privileging language speakers. It is not helpful if Indigenous identity is seen as tied to speaking language, as it becomes another form of exclusion and hierarchy. The point here is the Indigenous languages bring new/old knowledge to the university and we need to support its revitalization so that these worldviews can continue to thrive and inform our work together.

Non-Indigenous people’s relationship with Indigenous languages can be complex. You may choose to learn a local language as part of ally work and building relationships. In some fields, for example, the study of Indigenous “religious” traditions (religion is a term not used by many Indigenous traditionalists as the practice is a way of life and religion can imply something separate), Indigenous scholars recommend strongly learning a language in order to effectively study and speak about Indigenous traditions. With the language it is possible to develop research methodologies and frameworks that are uniquely Indigenous.

Remind group of handouts on BC languages and languages across Canada and give the following URL for language maps in B.C. and Canada. <http://www.library.ubc.ca/xwi7xwa/lang.htm>

Nutrition Break

10:25-10:40 (15 minutes)

Respectful Relationships with Plant Medicines (Cedar)

10:40- 11:30 (50 minutes)

Rationale:

The purpose of this activity is to give participants an awareness and some experience of how plants are relatives in Indigenous world views, are resources in the living of daily life and how they need to be treated with respect. Cedar was chosen for its central role in Salish life.

A. Set-up and Small Group Sharing 15 minutes

Ask participants to form groups of three with their neighbours. Make sure Elders are spread out. Give each group a branch of cedar and ask them to discuss the following questions (on flipchart) after they have introduced themselves:

- Share your experience with cedar – i.e. how did you come to know this plant?
- What do you know about cedar?

B. Large group sharing: 30 minutes

Any observations or comments from the sharing in your small groups?

Elders speak to the use of cedar in their territory. Ask language speakers to share the translation of the term cedar and its history.

C. Summary Remarks

Pick up main points from speakers and make sure to include respect for the plant, offering tobacco before use, **talk about why you are using the plant, introducing yourself to the tree**, saying a prayer etc.

Song and Lunch

11:30- 12:00 (30 minutes)

Issues and Challenges to the Respect and Honouring of Indigenous Knowledge

12:00 -12:40 (40 minutes)

Rationale:

The purpose of this activity is to review the many dimensions of Traditional Knowledge and identify some of the dangers in the way it has been misrepresented and used inappropriately, both in the classroom and outside the classroom. Participants can then discuss approaches and guidelines that show respect for Indigenous Knowledge traditions and which can be used in the classroom.

A) Introduce the concept of Traditional Knowledge. 5 minutes

- In this workshop we have had experience of some forms of traditional knowledge. What are they?
- Traditional Indigenous Knowledge includes the knowledge that is inherent in the language and the knowledge connected to the respectful use of plants. Both are part of oral traditions.
- Ask *What are other types of Traditional Knowledge?* Have group brainstorm and record on the flipchart.
- Refer to *Traditional Knowledge and Customary Laws* (box) and add some things to the list the group may have missed. Do not speak about customary law yet.

Traditional Knowledge and Customary Laws

Traditional Knowledge encompasses: ancient stories, songs, dances; traditional architecture; traditional agricultural knowledge; biodiversity-related knowledge and medicinal, herbal and plant knowledge; ancient motifs, crests, and other artistic designs; various artistic mediums, styles, forms and techniques; spiritual and religious institutions and their ceremonies and symbols; and various other

There are numerous internal Customary Laws associated with the use of Indigenous Knowledge. Customary Laws are often called cultural protocols or sacred laws. Here are some examples.

Only certain members of families, or clans can perform certain songs, dances, stories and dramatic presentations in certain settings or ceremonies with individuals who have earned, inherited or gone through cultural and/or educational process

Crests, motifs, designs and symbols are owned by certain family members

Art forms and herbal techniques cannot be practiced or used unless the emerging artist has apprenticed under a master.

Certain ceremonial art can only be shared within specific Indigenous cultural contexts.

From Greg Young-Ing, “Conflicts, Discourse, Negotiations and Proposed Solutions Regarding Transformations of Traditional Knowledge,” in *Aboriginal Oral Traditions: Theory, Practice, Ethics*. Eds Renée Hulan and Renate Eigenbrod, Halifax: Fernwood 2008. 61-62.

B) Large Group Discussion with some pair work (25 minutes)

Ask: What are some of the dangers, challenges or problems that can arise in the presentation of Traditional Knowledge outside Indigenous communities by non-Indigenous peoples? In particular how do these dangers or problems show up in the classroom?

Add, or pick out and emphasize if necessary:

Three areas where problems arise in the classroom:

1. IK not seen as real knowledge
2. Cultural appropriation
3. Misinterpretation

Ask the group to move into pairs and to identify what the issues and possible approaches are for each of these, one by one. They have 10 minutes.

- What are the issues here?
- What can be the impact on students?
- How can you address this problem in the classroom?

Then bring the large group back together and go over each area. Some points to add in the discussion:

1) Oral knowledge and traditional knowledge *not seen as “real knowledge”* –seen as simplistic, because not text –based.

In terms of the denial of the legitimacy of oral traditions in a society that emphasises texts and the written word, it is important to always review the Delgamuukw decision of 1994 which recognizes oral history and traditions in the courts. As well, you can refer to the growing literature on Indigenous Knowledge throughout the world and the place it is beginning to take in universities. Refer participants to the UVic Indigenous Students and Staff booklets to see the number of Indigenous faculty here.

2) *Appropriation* – many students have been exposed to consumer Native spirituality and are quite open about taking on parts of Indigenous traditions in their own spiritual practice – often as part of New Age spirituality. Others may borrow a dance or song as part of their own work. This is done without understanding that most practices are context and place-based and are part of “a good life way” or way of living that does not separate ceremony from all of life. When practices from minority cultures are adopted by majority cultures there are also issues of power and privilege here.

Two articles in the facilitator’s reading kit address appropriation and provide some ideas and approaches for classroom discussion. You can give the articles for class readings and then have small group discussion of the articles. The subject of appropriation is often controversial because of the multiplicity of cultures interacting in urban areas and the “fusion” movement in vogue. It is important to encourage all students to practice respect for each other even when they disagree vehemently with each other.

See: Laura Donaldson, “On Medicine Women and White Shame-ans: New Age Native Americanism and Commodity Fetishism as Pop Culture Feminism,” in *Gender and Religion: An Anthology*. Ed. Elizabeth Castelli. Palgrave/St. Martin’s Press, 2001: 237-253.

Inés Hernandez-Avila, “Meditations of the Spirit: Native American Religious Traditions and the Ethics of Representation,” *Native American Spirituality: A Critical Reader*. Ed. Lee Irwin. Lincoln: University of Nebraska Press .11-36

Describe the Customary Law and its function in protecting sacred objects and practices, as in the Young-Ing reference box, and how protocols need to be respected at all levels. Refer to the Handout *Protocols Around Teacher –Learner Relationships*

3) *Misinterpretation* – stories and ceremonies are given inaccurate interpretations by non-Indigenous missionaries, anthropologists and research “experts” and students are unaware this is a problem. This is the result of many factors – unconscious racist and colonial attitudes of a researcher; ignorance of the language, history or context; lack of respectful relations with the communities worked with etc.

Give the example of the *Mi’kmaw Research Principles and Protocols: Mi’kmaw Ethics Watch* and as a handout.

Intro Remarks: it is challenging in university contexts where only certain knowledges are valued in the university and others relegated to secondary status. If we take current and historical colonial relations seriously and situate Indigenous knowledges in their rightful place as foundational and as contesting and alternative worldviews to Western worldviews, then we need to consider how to honour and protect IK.

Celia Haig-Brown talks about “Working a Third Space” in CJNE, Vol 31.1. that is can there be a third space where Indigenous and Western Knowledge can be together without misrepresentation, appropriation and hierarchy. She credits John Burrows from UVIC Law School who reflected on the Two-Row Wampun Treaty of 1643. As this was one of the Stone Messages from Workshop 2, let’s reread it.

1643 Two-Row Wampum Treaty

An agreement woven into a wampum belt, with the Iroquois Confederacy.

“You say that you are our father and I am your son. We say, We will not be like Father and Son, but like Brothers. This wampum belt confirms our words. These two rows will symbolize two paths or two vessels traveling down the same river together. One, a birch bark canoe, will be for the Indian People, their laws, their customs and their ways. We shall each travel the river together, side by side, but in our own boat. Neither of us will make compulsory laws or interfere in the internal affairs of the other. Neither of us will try to steer the other’s vessel.”

Ask: *What does this statement mean in the context of the classroom and university?*

Point out Richard Atleo’s *Tsawalk: A Nuu-chah-nulth Worldview*, where he develops an Indigenous Theory that allows “both Indigenous and Western views to be combined in order to advance our understand of the universe

If time add this example of applying the 4 R’s as a way to respect Indigenous Knowledge in Health Sciences.

The 4R's of Aboriginal Health*: Institute of Aboriginal Health- UBC

RESPECT, RELEVANCE, RECIPROCITY, RESPONSIBILITY

- Respect is demonstrated toward Aboriginal Peoples' cultures and communities by valuing their diverse knowledge of health matters and toward health science knowledge that contributes to Aboriginal community health and wellness.
- Relevance to culture and community is critical for the success of Aboriginal health training and research.
- Reciprocity is accomplished through a two-way process of learning and research exchange. Both community and university benefit from effective training and research relationships.
- Responsibility is empowerment and is fostered through active and rigorous engagement and participation.

*From: <http://www.ankn.uaf.edu/IEW/winhec/FourRs2ndEd.html> and Kirkness and Barnhardt's 1991 article "First Nations and higher education: The four R's - **respect, relevance, reciprocity, and responsibility**".

Closing

12:40 – 1:00 pm (20 minutes)

Thanks participants for beginning this process of building respectful relationships. Thank elders and other Indigenous Knowledge keepers. Thank everyone for sharing their experiences and thoughts with the group. Local closing protocols may include:

Paying and acknowledging witnesses (10 minutes)

Giving gifts (5 minutes)

Evaluation form (10 minutes)

Closing Song or Prayer: elder



Workshop 5: Aboriginal Issues in the Classroom

Objectives

- Review the principles of respect, reverence, relevance, responsibility and reciprocity as a basis for this workshop series and as a framework for incorporating an Indigenous Knowledge into the classroom and for supporting Aboriginal students.
- Identify issues that both faculty and Aboriginal students face in the classroom and share different approaches and resources that can be drawn on to address these issues.
- Addressing how to teach Aboriginal content to largely non-Aboriginal classes
- Identifying and discussing resources available for Aboriginal students
- Identifying some principles of Indigenous Knowledge and of Indigenous ways of knowing.
- Learning the balance between humans and nature, connecting with animal relations

Learning Outcomes

- Identify some of the common issues Aboriginal students face in the classroom and some approaches to dealing with them
- Learn approaches to dealing with Indigenous content and emotionally charged issues in the classroom
- Have list of resources for Aboriginal students at UVic and how to use them
- Learn about specific animals and their relations to humans and the land
- Able to identify some elements of Indigenous Knowledge
- Have some concrete examples of respect, responsibility, reverence, relevance and reciprocity and be able to identify some ways these values can be applied in the classroom or programming with Indigenous students and in relationship with local Indigenous communities

Opening and Introduction

8:30 – 9:15 (45 minutes)

- Local opening or welcoming ceremony: Determined by the elders or local Indigenous stakeholders.
- Song: If appropriate, again determined by elders and local stakeholders.
- Acknowledgement of territory: Following local protocol, possibly including a story which tells something about the land on which the university sits, told by an elder.
- Setting of intention of the program: An Elder is invited to speak to the larger theme of the workshop series - Building Respectful Relationships.
- Brief introductions: The background of this program (LE, NONET Project or host group) and the facilitators. Facilitators include their ancestry and connection to this work.
- This is the last session in the series so the facilitators can speak to the intention of the program by way of review. The following are points to be included in these introductory remarks.
- Today a focus on **respectful relationships in the classroom** in the context of sometimes difficult challenges around the material, around the colonial, historical and contemporary context as well as white university culture and its challenges for Indigenous students.
- Review Circle teachings re respect, responsibility, reverence and reciprocity. Here it may be helpful to have the Four R's on a flipchart and to review the Circle Guidelines handout. The reason for this is that these are principles that can be taught and applied in the classroom as well as in this group

Aboriginal Issues in the classroom

9:15 – 10:25 (70 minutes)

Rationale:

The purpose of this activity is to give faculty, staff and students some tools and resources to deal with difficult issues that arise in the classroom related to Aboriginal content and issues. These can apply when you do not have Aboriginal students in the class as many of these issues are part of the fabric of living in Canada in this context.

A) Teaching Issues in the Classroom

Set-up 5 minutes

Explain the purpose of the activity and say we will be working on these case studies first as they are a representative sample of the types of issues that may come up and we want to draw from the wisdom of the group. Divide the large group into groups of faculty and a separate elders group. Students and staff can join in with faculty groups. Have no more than five in a group, preferably four.

Hand out *Teaching Aboriginal Content in the Classroom Worksheet* and assign each group to a question. Two groups can respond to the same one. Make sure each group has a recorder.

Ask participants to first introduce themselves in terms of their ancestry and location in the university. After they have discussed their question they can spend time on #4, identifying other issues that have come up for them.

The Elders task is to identify their own concerns and issues when they come into the university to speak and, as well, any of their concerns for the students. *What are the difficulties around going into university classrooms for them and what would make it easier?*

B. Small group discussion: 20 minutes

C. Large group plenary – 30 minutes

- First ask the Elder's group to report their discussion. We have included a sample of some of the concerns of the Elders identified in the pilot in the Introduction to this curriculum, as they have raised some issues you can start to address as you prepare for and deliver this curriculum.
- Then go to the next group and ask them to report back on their issue from the worksheet. If there are two groups with the same issue go to that group to see what they can add before you ask for the additional issues identified. At this point feel free to add your own comments, and suggestions from the facilitator's worksheet and to invite ideas from the group.
- Continue moving to the next group while at the same time asking for input from the group. You may invite someone in the group that can specifically address the issue raised, for example the Indigenous Counsellor or the Indigenous Cultural Advisor (is this the correct title?).

- If time add some of the issues identified by students on the UBC website *What I Learned in Class Today: Aboriginal Issues in the Classroom* <http://fnsp.arts.ubc.ca/projects/classroom/textDocs/index.html> , which is a research project designed to make these situations visible and to find ways to have more professional and productive classroom discussions. Developed in the [First Nations Studies Program](#) at the University of British Columbia. Make sure participants know about the website and the URL is on the worksheet.
- Social Location. If this issue has not been addressed in the discussion stress and model the importance of the instructor identifying where they come from when they teach this material. This includes your own ancestry, own relationship to the material, and, if you are non-Indigenous, your own struggle with a sense of responsibility. It is important for non-Aboriginal faculty to teach some Aboriginal content, especially the history of colonialism and resistance, and to acknowledge and teach from their social location and acknowledge their own responsibility and implication in the history and realities of Aboriginal people. Below is an example from What I Learned in Class Today of how a non-Aboriginal instructor can teach from her/his social location. See What I Learned in Class – Social Position.
 - Students discussed an instructor teaching a course with an Aboriginal focus who consistently discussed her social position in relation to the course curriculum in terms of how she approached readings and interpretations of the material, and what limitations her social position placed on her engagement. By acknowledging her social position, she took responsibility for her perspective of Aboriginal issues, and modeled for students a way to engage with the course material in a way that encouraged critical and in-depth discussions. For example, she would discuss experiencing "white guilt" when she began learning about the history of colonization in Canada and its' impact on Aboriginal peoples. However, her critical self-awareness about her social position allowed her to interrogate what "white guilt" is and how it functions. She would question who benefits from white guilt, and would ask ironically if Aboriginal people benefit from white guilt, or if white guilt only serves the person feeling it. She would note that while experiencing white guilt is a common reaction to learning about the history of Aboriginal people, it is a limit to a person's ability to engage with the issues in a meaningful way that does justice to the material being discussed. In this way, she created an environment where students could move beyond the limits of white guilt in order to engage with the course content with the critical attention that it deserves.
- Make sure you have pointed out and have available the university resource materials on services for Indigenous students.

D. How to Support Students in the Classroom - 5 minutes

This section can be presented as a mini-lecture (1). The following are important points to cover, if even briefly.

Danger of the “Red Pass” – Marking Challenges- passing someone or giving an A because they are Indigenous and not because of the work they have done. This is one example of enabling rather than supporting and being flexible. It is important that Indigenous students meet the same standards as everyone else as they will have to function in the Western dominant world and provide leadership for their people. At the same time flexibility is required to work with student needs around family, community, and ceremonial responsibilities. You may choose to adapt assignments so that they are relevant to the students’ lives.

It is important to acknowledge and respect the Indigenous Knowledge a student may bring to the classroom and encourage that, while at the same time give them tools to deal with Western Knowledge systems. Treat Indigenous Knowledge as equally valuable.

For classes of students who are largely non-Indigenous it helps to writing on the board the names of nations or language terms. Don’t assume they know this.

You can spend some time mentoring Indigenous students on writing skills and also refer them to mentors. Some universities have retired faculty volunteers who help students. You can also assist with developing and supporting academic strategies that support Indigenous students and Indigenous Knowledge.

E. Teaching Indigenous Content – 10 minutes

Mini-lecture (2) :

Refer to *Braiding Histories* by Susan Dion. Dion examined how teachers could still encourage romanticism or victimization when teaching Indigenous content. The other trap was the mythical Indian or the militant as stereotype. The result of this is that the students assume the position of respectful admirers, or moral helpers or protectors of law and order and there is no engagement as equals and no sense of being part of this history. Dion’s work emphasizes teaching students how to recognize themselves in relation to Native people and to recognize how they have been invested in and shaped by the dominant colonial view of both the past and present. She emphasizes teaching responsibility, by examining each person’s biography in terms of their relations with Aboriginal peoples (be it only contact in books and newspapers for some recent immigrants) and to reflect on the student’s prior investments in maintaining the dominant narrative.

Danger of over-emphasis on Indigenous culture and identity in many courses and texts– Important to maintain an analysis of power dynamics and make clear how culture and identity are not separated from geo-politics. You can give an example here, e.g. residential school experience treated as primarily a problem of individual PTSD on the part of survivors, the result of bad teachers and the church, the solution to be cultural renewal and financial compensation. This is only part of the solution as the politics of colonialism involves policies to remove children from families and assimilate them as part of the process of expropriation of Indigenous homelands and resources. The resolution of this involves more than cultural renewal.

In teaching the content, stress role models, decolonizing and reindigenization work and revitalization projects.

Witnessing to histories of violence – a field of study now – both violence in the past and present. See comments in the Introduction.

Point to the decolonizing framework developed by Michael Yellowbird (see Handout), which provides a way of framing the material that encourages critical thinking. You can explain one of his examples across the four columns.

Suggest that, when possible, teach from and develop an Indigenous Knowledge framework for your courses. That means not only use material written or developed by Indigenous people but also material that does not put the colonizer at the centre, i.e. that is still caught up in an oppositional stance. For guidelines on how to bring an IK framework into the classroom, see CJNE 31:1, 2008 on *Indigenous Knowledge and the University*.

Nutrition Break

10:25 -10:40 (15 minutes)

Respectful Strategies for Students

10:45- 10:55 (10 minutes)

Rationale:

The purpose of this short section is to show a resource that was developed for students by students at First Nations House of Learning at UBC. The handout developed provides tools for students who can experience racism, exclusion or have strong emotional reactions to class content that intersects with their personal history. Some faculty may choose to go over this handout with their students so that the students realize they have options to be proactive, rather than reactive, in these situations.

A. Resources for Aboriginal students.

Make sure each participant has the handout. First explain the origin of the handout, and then go over it in detail.

Respectful Thoughts and Action Strategies

As the second handout suggests students document racist events, you may here suggest that it is important to support Indigenous faculty or even non-Indigenous faculty who may receive backlash from their teaching. It is important for faculty to document highly charged conflict in the class.

Taking our Place in the Circle: Deepening Relationships with Animals

10:55 -11:50 (55 minutes)

Rationale

This activity is adapted from the work of Indigenists Chameleon Consultants, Eagle Song Dance Group (Bob Baker) & Squamish Nation Youth, who used animal wisdom in a visioning workshop with Full Circle Performance Society- an Indigenous Theatre Company. Alannah Young and Denise Nadeau have since adapted it to teach about the importance of building respectful relations with animal guardians and how these animals can be sources of wisdom and teachings.

A. Set up -5 minutes

- Acknowledge where the activity comes from and its purpose. 11:50
- Ask participants to number off one to four and then ask all the ones to go stand in the East, all the two's to go stand in the south, three's in the West and four's in the North. Within these directions, participants can break into two smaller groups if they are six or more. – in the East is the whale, the South is the deer, the West is the snake and the North is the eagle. Remind participants that it is not a coincidence that they have ended up with this animal, and nothing is random.
- People can choose to sit, especially if there are elders in the group. Remind them of the principles of the circle – no reaction, respect the time so everyone can speak etc. The following directions need to be written down on flipchart and either posted on the wall or on a flipchart stand in the four sides of the room. The groups have 20 minutes.
- Appoint a recorder to record and report back on question #2.

(1) *Identify yourself and your Nation and ancestry/ ethnicity. (if adopted or fostered choose a maternal or paternal figure with which you identify and has shaped your ethnicity.)*

(2) *As a group briefly share what you know about the animal*

(3) *Share your personal connection with that animal*

(4) *Find a movement or gesture that embodies your animal*

B. Small groups: 20 minutes

- Discussion of the above questions

C. Large Group Discussion: 25 minutes

- Facilitator asks each group reporter to name some characteristics of their animal.
- Then ask for any observations and comments from that group.
- Then ask the group to demonstrate a movement they have found and everyone copies it.
- While the Elders may share as part of their group you can also ask for more animal stories from Elders if there is time.

You may conclude with summary reflections on honouring relationships with animals, and how they are sources of Knowledge in Indigenous traditions, they can appear in dreams and demonstrate how Indigenous Knowledge is multi-dimensional, not just rational or linear, and relational, that is, based in relationships.

Bringing to A Close

11:50 to 12:00 (10 minutes)

Note: You may choose to place the lunch at the end of this session, not only allowing for those who have decided to leave early but so the meal is a final time of informal sharing. We have done that here.

Building Respectful Relationships: what does this mean now?

Summarize briefly the following points:

- The context of this curriculum is the importance of creating an environment in the university that is open to Indigenous Knowledge and welcoming to Indigenous students. There is now a natural resources land grab occurring on Indigenous lands, which is

increasing in the context of free trade and neo-liberalism. At same time there is a realization that climate change signifies the destruction of the planet and Indigenous people have knowledge to manage these resources sustainably. There is an urgent need to educate the Indigenous populations so they have the capacity to negotiate and run their own economies as well as share the wealth of their traditions. We may all learn to live sustainably and as well, those who are non-Indigenous can learn to respect and then advocate for Indigenous sovereignty and rights.

- We have used the title Building Respectful Relationships to express the foundational principles of this program.

Option A: (10 minutes)

Ask: What does this term mean for you now? What have we learned about building respectful relationships?

If time allows, add any of the following points:

- Relationship is the spiritual and cultural foundation of Indigenous people. Embodied relationship must be honoured. Human rights must extend to nonhuman life forms and plants and animals must be protected as much as humans from rights violations.

Review the 4 R's and how we modelled them in the course

- In 1989 what are known as the 4 R's as first articulated by Ray Barnhardt and Verna J. Kirkness (1991) in their milestone article "First Nations and Higher Education: The Four R's - Respect, Relevance, Reciprocity, Responsibility." Explain reverence as an additional one.

How have we applied these 4 R's here? How have we practiced them in the workshops?

- Engaging respectfully with different aspects of Indigenous Knowledge and making space for them -Animals, seasons, life cycles, medicines, protocols, language, relationship to land, elders teachings across all this range, respect of IK, research ethics
- Reciprocity – gifting, circle with reciprocal learning process between academy and the communities – not a give and take – work in alliance and in cooperation with the Elders to bring IK into the centre in this course.
- Responsibility – purpose to improve the lives of Indigenous people and their communities and ultimately that of everyone in the room in doing this. – also have shown responsibility to kinship networks and that we have responsibilities and relationships with plants and animals

- Relevance – what we teach and learn is relevant to the lives of students and their communities and self-determination i.e. meeting needs of the community- developing capacity of the academy to be relevant and to respond to the gift of IK

The fifth “R” underlies all the rest.

- Reverence- sacredness of all land and all beings

Indigenous ways of knowing. This is another workshop but we have applied some principles you can incorporate into your work – the circle, protocols, incorporating four dimensions of emotional, physical, mental and spiritual.

Acknowledge Lorna Williams and her work at UVIC and the possibilities of workshops on Indigenous Ways of Knowing. Point to the handout.

Option B: (10 minutes)

(This can be added to the above if there is time.)

Ask each person to take a few minutes to think about and, if they want, write on a piece of paper the following two questions which are written on flipchart.

- What have I learned here that will make a difference in my life and work ?
- What changes can I make to the way I do my work?

Ask everyone to share with one other person. The closing ceremony can involve making a commitment to carry forward these intentions.

12:00 – 12:30 (30 minutes)

Thanks participants for beginning this process of building respectful relationships. Thank elders and other Indigenous Knowledge keepers. Thank everyone for sharing their experiences and thoughts with the group. Local closing protocols may include:

Paying and acknowledging witnesses (10 minutes)

Giving gifts (5 minutes)

Evaluation form (10 minutes)

Closing Song or Prayer: elder

Lunch

12:30 – 1:00 (30 minutes or until finished)



Appendix A: List of Recommended Reading

ARTICLES – Background Reading for Facilitators

(Recommended for a Supplementary Reading Package for all Participants)

*Indicates an author from the West Coast or Interior Nations or from University of Victoria

Kim Anderson, “The Dismantling of Gender Equality,” *A Recognition of Being*. Toronto: Second Story, 2002. 57-78

Archibald, Joanne. *Storyworks*. Vancouver: UBC Press, 2007.

*Armstrong, Jeanette. “ An Okanagan Worldview of Society,” in *Original Instructions: Indigenous Teachings for a Sustainable Future*. Ed. Melissa K. Nelson. Rochester Vermont: Bear And Company, 2008. 66-74.

Augustine, Stephen. “Preface: Oral History and Oral Traditions,” in Renée Hulan and Renate Eigenbrod eds. *Aboriginal Oral Traditions: Theory, Practice and Ethics*. Halifax: Fernwood, 2008. 1-5.

Brascoupé, Simon and Howard Mann. *A Community Guide to Protecting Indigenous Knowledge*. Ottawa: Indian and Northern Affairs Canada, 2001.

*Calliou, Sharilyn. “Us/Them, Me/You: Who? (Re) Thinking the Binary of First Nations and Non-First Nations,” *Journal of Native Education*, Volume 22, Number 1.

*Dickie, Kerissa, “WildFlowers” <http://www.our-story.ca/KerissaDickie2.html>

Donaldson, Laura. “On Medicine Women and White Shame-ans: New Age Native Americanism and Commodity Fetishism as Pop Culture Feminism,” in *Gender and Religion: An Anthology*. Ed. Elizabeth Castelli. Palgrave/St. Martin’s Press, 2001: 237-253.

Hernandez-Avila, Inés . “Meditations of the Spirit: Native American Religious Traditions and the Ethics of Representation,” *Native American Spirituality: A Critical Reader*. Ed. Lee Irwin. Lincoln: University of Nebraska Press .11-36.

Hulan, Renée and Renate Eigenbrod, “Introduction: A Layering of Voices : Aboriginal Oral Traditions,” in Renée Hulan and Renate Eigenbrod eds. *Aboriginal Oral Traditions: Theory, Practice and Ethics*. Halifax: Fernwood, 2008. 7-12.

*Kundoque, Jacqui Green, "Reclaiming Haisla Ways: Remembering Oolichan Fishing," in *Canadian Journal of Native Education: Indigenous Knowledges and the University*. 2008. Vol31.1, 11-23. (UVIC author)

*Lutz, John, Gender and Work in Lekwammen Families, 1843-1970," in Mary-Ellen Kelm and Lorna Townsend eds., *In the Days of Our Grandmothers: A Reader in Aboriginal Women's History in Canada*. Toronto: University of Toronto Press, 2006.

Settee, Priscilla. "Indigenous Knowledge as the Basis for Our Future," in *Original Instructions: Indigenous teachings for a Sustainable Future*, ed. Melissa K. Nelson. Rochester Vermont: Bear And Company, 2008. 42-47.

Mihesuah, Devon Abbott. "Stereotypes and Other Mistakes," *So You want to Write About American Indians? A Guide for Writers, Students and Scholars*. Lincoln: University of Nebraska Press, 2005. 17-30.

RECOMMENDED BOOKS

*Alfred, Taiaiake. *Wasáse: Indigenous Pathways of Action and Freedom*. Peterborough, ON: Broadview Press, 2005.

Anderson, Kim. *A Recognition of Being: Reconstructing Native Womanhood*. Toronto: Sumach press, 2000, 2003.

*Archibald, Joanne/Q'um Q'um Xiiem. *Indigenous Storywork: Educating the Heart, Mind, Body and Spirit*. Vancouver, UBC Press, 2008.

*Arnett, Chris. *The Terror of the Coast: Land Alienation and Colonial War on Vancouver Island and the Gulf Islands. 1849-1863*. Vancouver: Talonbooks, 1999.

Canadian Journal of Native Education: Indigenous Knowledges and the University. 2008. Vol31.1.

*Cheryl Coull. *A Traveller's Guide to Aboriginal B.C.* Vancouver: Whitecap Books: 1996.

Dion, Susan D. *Braiding Histories: Learning from Aboriginal People's Experiences and Perspectives*. Vancouver: UBC Press, 2009

Ellerby, Jonathan H. *Working with Indigenous Elders*. Winnipeg: Aboriginal Issues press, U. Of Manitoba, 2005.

Hulan Renée and Renate Eigenbrod eds. *Aboriginal Oral Traditions: Theory, Practice and Ethics*. Halifax: Fernwood, 2008

Kelm, M, & Townsend, L. (Eds.) *In the Days of Our Grandmothers: A Reader in Aboriginal Women's History in Canada*. Toronto: University of Toronto Press, 2006

Kirmayer, Laurence J. and Gail Guthrie Valaskakis. *Healing Traditions: The Mental Health of Aboriginal Peoples in Canada*. Vancouver: UBC Press, 2009

Kuokkanen, Rauna. *Reshaping the University: Responsibility, Indigenous Epistemes, and the Logic of the Gift*. Vancouver: UBC Press, 2007

Kivel, Paul. *Uprooting Racism*. Gabriola island: New Society Publishers, 2002.

Lawrence, Bonita. *Real Indians and Others: Mixed –Blood Urban Native peoples and Indigenous nationhood*. Toronto: UBC Press, 2004.

* Lutz John. *Makúk: A New History of Aboriginal White Relations*. Vancouver: UBC Press, 2008.

McNally, Michael D. *Honoring Elders: Aging, Authority and Ojibwe Religion*. New York: Columbia University Press, 2009.

Mihesuah, Devon Abbott. *So You want to Write About American Indians? A Guide for Writers, Students and Scholars*. Lincoln: University of Nebraska Press, 2005.

O'Brien, Suzanne J. Crawford. *Religion and Healing in Native America*. Westport Connecticut: Praeger, 2008.

Parker, Robin and Pamela Smith Chambers. *The Great White Elephant: A Workbook on Racial Privilege for White Anti-Racists*. Beyond Diversity Resource Centre. New Jersey, 2007.

Nelson, Melissa K. ed. *Original Instructions: Indigenous Teachings for a Sustainable Future*. Ed. Rochester Vermont: Bear And Company, 2008

Strega, Susan and Sohki Aski Esquao(Jeannine Carriere). *Walking This Path Together: Anti-Racist and Anti-Oppressive Child Welfare Practice*. Halifax and Winnipeg: Fernwood Press, 2009.

Turner, Dale. *This is Not A Peace Pipe: Towards A Critical Indigenous Philosophy*. Toronto: U of Toronto Press, 2006.

*Turner, Nancy. *The Earth's Blanket: Traditional Teachings for Sustainable Living*. Vancouver: Douglas and McIntyre, 2005.

*Umeek/E. Richard Atleo. *Tsawalk: A Nuu-chah-nulth Worldview*. Vancouver: UBC Press 2004.

Saul, John Ralston. *A Fair Country: Telling Truths About Canada*. Toronto: Viking Canada, 2008.

Wilson, Shawn. *Research is Ceremony: Indigenous Research Methods*. Halifax and Winnipeg: Fernwood, 2008.

*Young, James and Conrad G. Brunk, *The Ethics of Cultural Appropriation*, Wiley-Blackwell, 2009.



Appendix B: Workshop Handouts

Protocols around Teacher-Learner Relationships

Created by Denise Nadeau and Alannah Young

We would like to acknowledge the work of Joanne Archibald , (Q'um Q'um xiiem,) from the St'olo Nation. Her book *Indigenous Storywork: Educating the Heart, Mind, Body and Spirit* (UBC Press, 2008) addresses the protocols used when learning from Indigenous Elders.

Elders are people who have acquired wisdom through life experiences, education (a process of gaining skills, knowledge and understanding through informal or formal means) and reflection.

Ellen White (Kwulasulwut) from Sne ney mux responded to the question “ Who is an elder? “ with the following: “To be an elder you first have to be accepted, listened to and not laughed at. You have to be a good speaker ...You always have to know where it's (knowledge) is going to be in your memory, in your mind.” (Ellen White, quoted in Archibald 143.) Being respected by others and having cultural knowledge are the main criteria, not age. Elders have varying knowledges or “gifts” to pass onto others, whether spiritual, healing, medicinal, historical, storytelling or linguistic. Who is an elder is recognized and decided by the community.

“A protocol refers to any one of a number of culturally ordained actions or statements, established by ancient tradition, that an individual completes in order to establish a relationship with another person from whom the individual makes a request.”(Walter Lightning, quoted in Archibald,.37-38)

- Protocols differ according to the nature of the request and nature of the individuals involved. They can be simple and straightforward or they can be complex involving preparation for a year or more.
- There are protocols around relationship with land and with people and with communities, as well as protocols around songs, stories and Indigenous intellectual property in general.
- In terms of education and learning, there are teacher-learner protocols around working with elders or when researching in a community. The learner must ask about them and make himself or herself culturally ready.
- One needs *to take time* to follow cultural protocol and develop respectful relationships.
- Some protocols involve the presentation of something. For example, after someone has spoken they are given tobacco and sometime other gifts. In many of the Nations West of the Rockies a blanket is often given to acknowledge a speaker.
- When requesting a person to speak or be part of a class or workshop, often you give them tobacco.

Joanne Archibald , Q’um Q’um xiiem, speaks to the values connected to following protocols. “Knowledge must be shared in a manner that incorporates cultural *respect, responsibility, reciprocity and reverence* because these teachings of respect, reverence, responsibility and reciprocity are cultural values , beliefs, lessons and understandings that are passed on from generation to generation.”

Protocols around Host Peoples and Territories

It is customary to acknowledge the host people and their territory at the outset of any meeting, talk, conference, etc. or when meeting people on their territory.

Below are two sample acknowledgements but your sincerity will matter more than your words.

“ I would like to thank the _____ for agreeing to meet with us and inviting us into your traditional territory. “

“I would like to acknowledge that we are visitors on _____ and thank the _____ for allowing us to be here.”

(adapted from Working Effectively with Aboriginal Peoples by Robert Joseph P.C. and Cynthia Joseph, *Working Effectively with Aboriginal People*, 2nd edition. Indigenous Corporate Training Inc, North Vancouver, 2007.)

Protocols Around the Ethical Use of Stories and Story Ownership

- Find out what the ethical principles are in a community or Nation. If not developed consult with those who have to develop guiding principles for working respectfully and responsibly with each cultural community and storyteller.
- Obtain permission to enter a cultural territory.
- Respect cultural protocols.
- Handling verification responsibly.
- Moving beyond intellectual property rights through reciprocity- storyteller has copyright, but can give permission, lend, or put limitations on use. Always acknowledge the teller. This is practicing cultural reciprocity.

(from Archibald, Indigenous Storywork,143-146.)

Circle Guidelines

Created by Denise Nadeau and Alannah Young

(with acknowledgment to Bernadette Spence)

The circle represents a harmonious relationship with nature and with all living things which are our relatives. All things are connected and equal because in a circle there is no beginning and no end.

The circle is a place to come together in our vulnerability, humility and reverence for Creation. Circle is about transformation, no matter what the occasion.

It brings about enlightenment - an opportunity for reflection as we listen **respectfully** to one another sharing our thoughts. Circle is about being reflective, not reactive. In the eyes of the Creator we are equal.

In the circle all are witnesses to living oral story and history and are invited to be in the circle in an pre-agreed position of non- judgment.

We incorporate the values of non-violent communication in the circle: we hold all beings in **reverence** and we practice compassion for ourselves and others, and hold the principle that we are all are *sacred*. It is not our place to judge how another person chooses to live their life.

We all have *gifts* to contribute to make the circle whole. The principle of **reciprocity** operates in that we all teach and we all learn.

Basic Rules for a Sharing Circle

We speak to the center of the circle at all times. It represents the Creator or the center of the universe. Our words are sacred and we are **responsible** and accountable for our interactions.

In the Cree way, the circle goes clockwise. In the Coastal Salish way, the circle goes counter-clockwise.

In some circles we pass a rock to indicate the person holding the rock is the speaker and the rest of the people are witnesses. The rock in the Cree way is considered the most ancient traditional keeper of knowledge and a teacher.

You are part of the circle but you are not required to share – in this case it is customary to say “all my relations” and pass to the next person. It is also customary to say all my relations when you are finished speaking.

People in the circle are required not to respond to one another but only to share their own thoughts and words when it is their turn to speak in the circle.

When a person speaks they are responsible and respectful of sharing time and to speak of what is **relevant** and useful for the circle.

We share space in a respectful way and we are witnesses to one another’s thoughts and inner wisdom. What happens or is said in the circle stays within the circle.

Comparison of Four Aspects of Legal Status and Aboriginal Rights for First Nations and Métis

Rights-Based Issue / Criteria	First Nations — Indian Status	Métis
Legal Status under the Indian Act	Determined by Department of Indian Affairs, Band Affiliation; may be limited or end if multigenerational non-status parents/grandparents.	Many Status Indians have Métis ancestry, however Métis as a distinct group have no legal status under and/or are not recognized under the Indian Act.
Legal Status under Métis Nation Citizenship Criteria	Generally, Status Indians cannot hold both Métis Citizenship and a status card.	Métis status is determined and granted by the Aboriginal Political body to which the individual applies for registration. Métis status is at this time not regulated or standardized across Canada.
Education	Education program funds administered to First Nations or Tribal councils; disbursement policies and goals are determined by individual bands or tribal councils within their funding guidelines. Universities, colleges, trades, and other training programs are generally considered; mandates and funding policies are guided by the First Nation or Tribal Council within the scope of their contribution agreements for funding.	Education funding administered by Métis Employment and Training groups on behalf of Human Resources Development Canada. Education funding is limited to 2-year funding blocks, with emphasis on trades and short-term employment training. University education funding is difficult to obtain under MHRDA contracts, as Métis education policies mirror Employment Insurance retraining policies.
Health	Status Indians covered by Non-Insured Health Benefits Department of Indian Affairs. Health benefits include limited basic dental, limited basic vision care, limited prescription costs, and limited extended health coverage (i.e. counselling).	Métis have no national or provincial Aboriginal health benefit programming or assistance at this time.

Working with Aboriginal people and communities

University and Community Services Audit

Making it easier for university and community workers to work respectfully with Aboriginal students and communities

“Aboriginality is in the heart. In our community there are as many fair skinned Aboriginal people as there are dark skinned people. “

This document is adapted from Making Two Worlds Work Project: A partnership project between Mangabareena Aboriginal Corporation and Women’s Health Goulburn North east, Wodonga, Australia. www.whealth.com.au or www.upperhumeqpcp.com.au

Creating a welcoming environment

There are some simple ways of communicating to Aboriginal people that they are coming to a welcoming and safe environment.

	YES	NO
Does your office display Aboriginal symbols of welcome, posters and Aboriginal art work developed locally?		
Do the reception staff acknowledge people’s presence on arrival?		
Is the waiting room child friendly (eg. are there toys or activities provided) and safe?		
Do you provide reading material that is relevant to your Aboriginal students, eg. the weekly local or regional newspaper, local newsletters & children’s books with Aboriginal characters or content?		
SCORE		

Engaging with Aboriginal people and communities

A respectful and inclusive engagement process is essential to establishing and maintaining relationships.

	YES	NO
When an Aboriginal person contacts you it is usually because they need assistance in a crisis or for support. Can you do your best to make a time that day, even for a brief initial contact?		
You can't always identify an Aboriginal person by looks. Does your service always ask students "Are you of Aboriginal/Indigenous descent"? Does your office ask people how they would like to be addressed?		
Does your intake process take into consideration a range of literacy levels?		
Do you encourage and support your students to attend with a family member or support person?		
Are you prepared for kids to be present in the office during an appointment?		
Has your service a procedure in place to assist with transport if needed?		
Does your office adopt each student's definition of "family" which may include, but not limited to, significant others, relatives by blood, same-sex partners, or spouses?		
SCORE		

Communication and relationships

Communication skills remain central to creating a trusting and open environment.

	YES	NO
Concerns about confidentiality can inhibit communication and openness. Do you make it clear to the client that confidentiality is protected and privacy respected?		
Do staff have positive and affirming communication skills and attitudes that build on a client's strengths, resilience, and existing resources?		

Do you provide information and seek feedback from your students/participants in ways which consider varying literacy levels and communication methods?		
Do staff know the local Aboriginal workers who can provide assistance with communication and relationship building?		
SCORE		

Developing Cultural Competence

A person who is culturally competent can communicate sensitively and effectively with people from a range of cultures, religions, ethnicities, ages, abilities and sexualities.

	YES	NO
Are processes for self-reflection in place to support your workers and to ensure no assumptions are made based on values, stereotypes, prejudices, or family history?		
Are staff encouraged to attend important Indigenous events (eg. National Aboriginal Day, Truth and Reconciliation events, canoe journeys) and get involved?		
Do staff take into account that many Aboriginal people have a family history of residential schools and racism, and are often treated differently from non-Native students, so that it can take a great deal of courage to walk through the front door?		
Does your agency have a policy to acknowledge and pay respect to the Traditional owners of the lands, and Aboriginal Elders both past and present?		
Does your office, department have a policy to invite a local Aboriginal Elder to give a "Welcome to country" at the commencement of any major public event?		
SCORE		

Staff Training

All staff have an important role in creating safe and welcoming environments.

	YES	NO
Have staff participated in cultural training with input from the local Aboriginal community?		
Are staff supported to understand how the accumulated impact of colonisation, dispossession, racism and disempowerment affects the current health status of Aboriginal people and patterns of use of education programs and community services today?		
Do staff know the relevant Federal and Provincial legislation and university policy documents and guides related to racial discrimination, social justice and working with Aboriginal communities?		
SCORE		

Working collaboratively and respectfully with Aboriginal organisations and services

	YES	NO
*Do you follow Aboriginal research principles and protocols when working with Aboriginal communities?		
Do you support staff to visit Aboriginal organisations and services, build relationships, and maintain regular contact with the Aboriginal community through network meetings, reference groups, and collaborative projects?		
Are staff aware of the importance of building relationships and trust prior to discussing project proposals and funding opportunities with Aboriginal organisations and services?		
Do you attend and get involved with Aboriginal community events, do you do this regularly to build trust and visibility in the community?		
Does your office regularly meet with Aboriginal organisations and services to review and evaluate your working relationship to ensure it remains effective and appropriate?		

Does your office regularly discuss with staff at Aboriginal organisations and services issues related to power, autonomy and decision-making?(eg. Everything in your office is going on-line – an access issue.)		
Does your office act upon issues raised in a prompt, culturally sensitive and respectful way? Does your office report back on any issues on which action has been taken?		
Have you considered formalizing your partnership structures and processes with Aboriginal organisations and services? eg. Partnership agreement, MOU		
SCORE		

Scoring

Record the scores from each category in the table below (1 point for YES, 0 for NO)

CATEGORY	TOTAL
Creating a welcoming environment	
Engaging with Aboriginal clients and communities	
Communication and relationships	
Developing Cultural Competence	
Staff Training	
Working collaboratively and respectfully with Aboriginal organisations and services	
TOTAL SCORE	

Scoring Tally

0-10	Your service is still a challenging one for Aboriginal people. Don't despair; small steps can make a big difference.
10-19	Your intentions are good. Your agency/ practice has made a start and shows potential to providing more inclusive care.
20-30	The work on these issues is happening on several fronts now and starting

	to make a real difference—coordination and consolidation are the next steps to go further forward.
31	Your service is exemplary in its sensitivity and quality of care for Aboriginal people. Aboriginal people feel well-treated, respected and supported. Congratulations.

Ideas for action

Change doesn't happen overnight. Reflect on the answers you gave in the audit. Using the framework suggested below, keep a record of the actions you might take to bring about short, medium and long-term change.

1. Identify any important issues to address in relation to:

Creating a welcoming environment

Engaging with Aboriginal clients and communities

Communication and relationships

Developing Cultural Competence

Staff Training

Working collaboratively and respectfully with Aboriginal organisations and services

2. Identify those actions which you see as possible to implement:

In the next 6 weeks...

In the next 6 months...

In the next year...



HISTORY OF WHITENESS NOTES

- The concept of “race” and racial differences only appeared in the 15th century and the concept of white people as a race in the 17th century. Discussion about racism is often lost in arguments around biology and the scientific accuracy of the concept of “race.”
- The concept of race emerged in connection with geography and history, and we will also look at how the concept of whiteness developed.
- The history of race, racism and whiteness cannot be separated from the history of colonialism and the literal reshaping of the vision of the world to meet the greed of Europe for more land and resources.
- Explain that racism was largely unknown prior to the development of mercantile capitalism – the period when European ships crossed the globe extracting wealth and resources from Asia, Africa and the Americas.
- Before this period there were slavery and acts of discrimination, but these were based on a belief in the superiority of the culture of one group over the other. For instance, taking slaves captive was considered part of victory spoils in war and was not based on the dehumanization of one particular people because of their skin colour. It is only from Europe, in the beginning of the 16th century, that the idea of enslavement of human beings for profit on the basis of race emerges.

MOMENTS IN THE HISTORY OF WHITENESS AND RACE

<p><i>1455 - Decree of Subjugation</i></p>	<p>Pope Nicholas V officially sanctions “ the enslavement of infidel peoples.” This is an official statement as to the superiority of Christian civilization over that of Muslims and Jews. It would soon be applied to tribal peoples as the Portuguese and Spanish discovered Africa, Asia and the Americas by the end of the 15th century.</p>
<p><i>Late 1400’s Law of “limpieza de sangre” in Spain</i></p>	<p>This term refers to cleanness of blood. Spain would expel Jews and Muslims and check the blood of “conversos,” Muslims and Jews who converted to try to stay. The Spanish nobility took lands and properties of Jews and Muslims.</p>
<p><i>1492 – 1650 First genocide of Native Peoples in the Americas</i></p>	<p>The population was reduced from 70 million in 1492 to 3.5 million in 1650. Europeans were seen as “civilized” and Christian; Native peoples were “savages” and uncivilized. The language of “superior” civilizations conquering “inferior” ones became the justification for all imperial ventures in Asia, Africa and the Americas. The term “first” acknowledges how genocide continued and continues in different forms up till today.</p>
<p><i>1620’s-50’s Irish slave trade</i></p>	<p>In the early 1600’s the English conquered Northern Ireland. The Irish were described by the English as descended from the apes and were enslaved as indentured labourers.</p>

<p><i>1676 - Bacon's Rebellion in Virginia</i></p>	<p>This occurred after at least 10 multi-ethnic riots over the period of a few years, when European and African servants and labourers joined together to demand land and pay. This revolt resulted in the burning down of the capital, Jamestown. To stop the solidarity of the Irish, Scottish and poor English with the Africans, the English introduce the Slaves Codes between 1680-1705.</p>
<p><i>1680 – 1705 Slave Codes</i></p>	<p>These laws equated the terms “slave” and “Negro” (the Spanish word for black), revoked the rights of slaves to bear arms and to hold property, and replaced the term “English,” “Christian,” with “white” to refer to servants, as opposed to slaves. The term “white” referred to poor or indentured Europeans who now got preferential treatment – the right to land, to get a paid job on the slave patrol, the right to “freedom dues” – tobacco. These became privileges that convinced the “white” workers of their racial superiority.</p>
<p><i>1684 - Nouvelle Division de la Terre par les Différents Espèces ou Races – François Bernier</i></p>	<p>This book was the first theory of biological difference between races. Race theories written by Europeans created pseudo-scientific “hard data” that was used to raise Whites above other peoples. These continued to be written into the 1990’s and today. However the notion that race is biologically determined had been rejected by most scientists by the latter third of the 20th century.</p>
<p><i>1829 - Irish and Blacks victims of a race riot in Boston</i></p>	<p>Catholic Irish were considered savage, lazy and “Irish niggers”. By the 1860’s the Irish came to insist on their own whiteness and were fighting for all white workplaces, excluding Blacks.</p>
<p><i>1834 - Slaves replaced by coolies</i></p>	<p>The law emancipating slaves in the British Empire was passed in 1834. From this date on, “coolies,” workers from British India and China, become indentured labour in Australia, South Africa, U.S., Canada, and in the Caribbean.</p>
<p><i>1857 - The Act for the “Gradual Civilization” of the Indian</i></p>	<p>This act was passed in pre-Canada with the intention to get Indians to adopt “white civilized” values.</p>
<p><i>1930–35 Immigrant labour organizers deported</i></p>	<p>Hundreds of labour activists who were communists, socialists and union militants were deported from Canada. The majority were Slavs, Poles, and Ukrainians who were viewed as non-white.</p>
<p><i>1930’s-50’s Francophones told to “speak white” by Anglophones in Quebec and Ontario</i></p>	<p>In Quebec francophones were racialized and treated as an inferior group by the English. The English owned the major industries and the French Quebecers were the majority of the working class.</p>

<p>18th, 19th c - “Hard-working whites”</p>	<p>Was a term used to distinguish European settlers from Aboriginal peoples.</p>
<p>1685-1704 Code Noire</p>	<p>Introduced in France and New France to regulate lives for slaves and to police interracial sex.</p>
<p>1600-1664 First the English East India Co., in 1600, then the Dutch East India Co., in 1664</p>	<p>The French East India Company introduces slavery and racism into the Asian sub-continent and justifies the colonial exploitation of Asia with racial theories of superiority.</p>

Sources:

- David Roediger, *Wages of Whiteness*
- Vijay Prasad, *Everyone was King Fu Fighting*
- George Sefa Dei, L.L. Karumancherry and Nisha karumancherry-Luik, *Playing the Race Card: Exposing White Power and Privilege*
- *Challenging White Supremacy: A Workshop Manual for Activists and Organizers*
- Mab Segrest, “On Being White and Other Lies” in *Sing, Whisper, Shout, Pray*. Sharon Day, Jacqui Alexander, Lisa Albrecht, Mab Segrest. Eds.

RAISING AWARENESS FOR WHITE PEOPLE

The Cost of Racism to White People

by Paul Kivel

We tend to think of racism as a problem for people of colour and something we should be concerned about for their sake. It is true ... that racism has produced many benefits for white people, but there have been costs. Granted, they are not the same costs as the day-to-day violence, discrimination, and harassment that First Nations and racially different people have to deal with. Nevertheless, they are significant costs that we have been trained to ignore, deny, or rationalize – including the costs that other white people, particularly those with wealth, make us pay in our daily lives. It is sobering for us as white people to talk together about what it really costs to maintain such a system of division and exploitation in our society. We may even find it difficult to recognize some of the core costs of being white in our society.

For example, one of the costs of assimilating into white, mainstream culture is the loss of the languages, foods, music, and rituals of our grandparents. Losing our own “white” cultures and histories can lead to our either ridiculing the superstitions or romanticizing the richness of other cultures. We also lose when our history is whitewashed – the racist truths excluded, the contribution of other peoples and cultures left out, and the role of white people cleaned up and modified. Fed a false sense of our own superiority, domestically and globally, we develop attitudes that cost us friends and contribute to a global apartheid. Because we are subtly encouraged to keep to ourselves, limit inter-racial contacts, and demean other worldviews, it becomes easy to blame and fear the “other.” Our experiences are distorted, limited, and less rich the more they are exclusively or predominantly white ...

Racism distorts our sense of danger and safety. We are taught to live in fear of people of colour. We are exploited economically by the upper class and unable to fight or even see this exploitation because we are taught to scapegoat people of colour. On a more personal level, many of us are brutalized by family violence and sexual assault, unable to resist it effectively because we have been taught that people of colour are the real danger, never the white men we live with.

There are also spiritual costs. Many of us have lost a connection to our own spiritual traditions, and frequently have come to romanticize those of other cultures, such as Buddhism or Native American beliefs. Our moral integrity is damaged as we witness situations of discrimination and harassment and do not intervene.

Our feelings of guilt, shame, embarrassment, or inadequacy about racism and about our responses to it lower our self-esteem. Because racism makes a mockery of our ideals of democracy, justice and equality, it leads us to be self-cynical and pessimistic about human integrity and about our future, producing apathy, blame, despair, destructive behaviour and acts of violence, especially among our young people.

From: Paul Kivel, Uprooting Racism, Gabriola Island B.C. :New Society Publishers, 2002. Pp46-47.

UNPACKING THE WHITE KNAPSACK

This is a list of some of the ways having white skin can make a difference in day-to-day life. Read over these examples, and identify those which apply to you because of your skin colour.

		Yes	No
1.	I can turn on the television or open the front page of the paper and see people of my race widely represented.		
2.	I can, if I wish, arrange to be in the company of people of my own race most of the time.		
3.	I can talk with my mouth full, or be late to a meeting, and not have people put this down to my race.		
4.	I can go shopping alone most of the time, pretty sure that I will not be followed or harassed because of the colour of my skin.		
5.	When I am told about our Canadian heritage, or “civilization” I am shown that people of my colour made it what it is.		
6.	I can go into an art gallery and find the work of artists of my race hanging on the walls.		
7.	I can go into a university, and find professors of my race in all the departments.		
8.	I can go into a hairdresser’s shop, and find someone who knows how to cut my hair.		
9.	Whether I use cheques, credit cards, or cash, I can count on my skin colour to work for me in the appearance of financial reliability.		
10.	I am never asked to speak for all the people of my racial group.		
11.	I can be pretty sure that my children’s teachers will tolerate them if they fit average school norms; my chief worries about them do not		

		Yes	No
	concern others' attitudes toward their race.		
12.	I can swear, or not answer letters, without having people attribute these choices to the bad morals or the illiteracy of my race.		
13.	I can speak in public to a powerful group without putting my race on trial.		
14.	I can do well in a challenging situation without being called a credit to my race.		
15.	I can criticize our government and talk about how much I disagree with its policies without being told to go back where I came from if I don't like it here.		
16.	I can be pretty sure that if I ask to talk to "the person in charge", I will be facing a person of my skin colour.		
17.	If a traffic cop pulls me over, or if Revenue Canada audits my tax return, I can be sure I haven't been singled out because of my race.		
18.	I can worry about racism, and support programs that promote racial equality, without being seen as self-interested or self-seeking.		
19.	I can take a job with an equal opportunity employer without having my co-workers on the job suspect that I got it because of my race.		
20.	If my day, or week, or year is going badly, I need not wonder if each negative situation has racial overtones.		
21.	I have grown up with role models for achievement in a wide range of fields, who are members of my race.		
22.	I can walk onto a train, plane, cafeteria, or schoolroom and find it easy to sit next to someone of my race.		
23.	I can choose blemish cover or bandages in "flesh" colour and have them more or less match my skin.		

Unearned privilege is a consequence of structural inequalities in our society. Being unconscious about one's privilege means taking for granted these privileges as neutral, normal, and universally available to everyone. These are conditions that those of us who are white people, can usually count on, and that those of us who are not white, usually cannot. We don't need to feel guilty about answering "yes" to any of these questions but it is important to take time to recognize our privilege, so we can see clearly how structures of white privilege operate.

Questions to Consider (either alone or with someone from the workshop):

1. What other privileges or lack of them do you have that occurred to you during this exercise?
2. What did you learn from this questionnaire?
3. In what ways could you work from your privilege to build respectful relationships between Aboriginal and non-Aboriginal people?

* This exercise is closely based on an article by Peggy McIntosh, (1988). "White Privilege and Male Privilege: A Personal Account of Coming to See Correspondences through Work in Women Studies" Working paper No. 189, Wellesley College Centre for Research on Women, Wellesley, Ma.

Research Principles and Protocols - Mi'kmaw Ethics Watch

Author of this document is the Mi'kmaw Ethics Watch.

Background

Wla wjit Mi'kmaq kisutmi'tij Sante' Mawio'mi 1999 ek. Wla nekmokw Sante' Mawio'mi ika'lapni maw ni'kmnew koqoey.

Don Julien, Executive Director, Confederacy of Mainland Mi'kmaq
Eleanor Bernard, Executive Director, Mi'kmaw Kina'matnewey
Dr. Marie Battiste, Academic Director, Aboriginal Education Research Centre, Professor, Dept. of Education Foundations, University of Saskatchewan
Fred Metallic, Ph.D. Candidate, York University, Keptin Grand Council
Lindsay Marshall, Associate Dean, Mi'kmaq College Institute, Cape Breton University
Mary Jane Abram, Legal Advisor, Confederacy of Mainland Mi'kmaq
Patrick Johnson, Director, Mi'kmaq Student Services, Cape Breton University

Nike' wla Nipniku's 11, 2000 na elkitmi'tij Eskinuapimk ta'n kisutaq Sante' Mawio'mi wjit Mi'kmaq. Wla nike' ninen ewikasultiek kisi-te'tmek tlwisin "Ethics" *Eskinuapimk* weja'tekemk na tlwi'tisnen "Ethics" *Eskinuapimk*.

A Mi'kmaq Ethics Committee has been appointed by the Sante' Mawio'mi (Grand Council) to establish a set of principles and protocols that will protect the integrity and cultural knowledge of the Mi'kmaw people. These principles and protocols are intended to guide research and studies in a manner that will guarantee that the right of ownership rests with the various Mi'kmaw communities. These principles and protocols will guarantee only the highest standards of research. Interpretation and conclusions drawn from the research will be subject to approval to ensure accuracy and cultural sensitivity.

At Chapel Island on July 25, 1999, the Sante' Mawio'mi established a committee to study and develop principles and guidelines to protect Mi'kmaq peoples and their knowledge. The committee studied the issues involved in research among Indigenous peoples, and developed a set of standards so that Mi'kmaw people might be informed of research - its benefits and costs, be treated fairly and ethically in their participation in any research, and have an opportunity to benefit and gain from any research conducted among them. These principles and guidelines are now being disseminated broadly to each of the Mi'kmaw communities for their review, discussion, and ratification.

Principles

Mi'kmaw people are the guardians and interpreters of their culture and knowledge system - past, present, and future.

Mi'kmaw knowledge, culture, and arts, are inextricably connected with their traditional

lands, districts, and territories.

Mi'kmaw people have the right and obligation to exercise control to protect their cultural and intellectual properties and knowledge.

Mi'kmaw knowledge is collectively owned, discovered, used, and taught and so also must be collectively guarded by appropriate delegated or appointed collective(s) who will oversee these guidelines and process research proposals.

Each community shall have knowledge and control over their own community knowledge and shall negotiate locally respecting levels of authority.

Mi'kmaw knowledge may have traditional owners involving individuals, families, clans, associations, and societies which must be determined in accordance with these peoples' own customs, laws, and procedures.

Any research, study, or inquiry into the collective Mi'kmaw knowledge, culture, arts, or spirituality which involves partnerships in research shall be reviewed by the Mi'kmaw Ethics Watch. (Partnerships shall include any of the following: researchers, members of a research team, research subjects, sources of information, users of completed research, clients, funders, or licence holders.)

The Sante' Mawio'mi is the authorized body of the Mi'kmaq people and thus has to delegate authority as to how the Watch is composed.

All research, study, or inquiry into Mi'kmaw knowledge, culture, and traditions involving any research partners belongs to the community and must be returned to that community.

The Mi'kmaq Ethics Watch (Committee, etc.) shall conduct a fair and timely review of all research conducted among Mi'kmaw people and shall maintain control over all research processes.

Obligations and Protocols

For researchers/students/agencies/organizations/corporations conducting research involving Mi'kmaw people and whose research/inquiry enters the public domain (theses, dissertations, published journals, books, technical reports):

All research on the Mi'kmaq is to be approached as a negotiated partnership, taking into account all the interests of those who live in the community(ies). Participants shall be recognized and treated as equals in the research done instead of as "informants" or "subjects".

All research partners must show respect for language, traditions, standards of the communities, and for the highest standards of scholarly research.

All research scholars shall assume responsibility to learn the protocols and traditions of the local people with whom they do research and to be knowledgeable and sensitive to cultural practices and issues that ensure respect and accommodation to local norms.

All research partners shall provide descriptions of research processes in the participant's own language (written and oral) which shall include detailed explanations of usefulness of study, potential benefits and possible harmful effects on individuals, groups and the environment. Researchers must clearly identify sponsors, purposes of the research, sources of financial support and investigators for the research (scholarly and corporate), tasks to be performed, information requested from Mi'kmaw people, participatory research processes, the publication plans for the results, and anticipated royalties for the research. All consent disclosures shall be written in both Mi'kmaq and English, depending on the community norms. No coercion, constraint, or undue inducements shall be used to obtain consent. All individuals and communities have the right to decline or withdraw from participating at any time without penalties.

All research involving children (under the age of 14) or information obtained about personal histories of children will involve informed consent of parents or guardians.

All research partners shall inform participants in their own language about the use of data gathering devices - tape, video recordings, photos, physiological measurements, and how data will be used. They shall also provide information on the anonymity or confidentiality of their participation, and if not possible, to inform the participant that anonymity is not possible. Participants shall be informed of possible consequences of their choice to remain in the research and their rights to withdraw consent or participation in the research at any time.

All research partners shall provide each person or partner involved in the research with information regarding the anticipated risks involved in their participation, and any anticipated benefits.

All research partners must be duly informed of each research step along the way and be provided with information about the research process and the distribution of results and information.

All research partners should attempt to impart new skills into the community, e.g. data collection, whenever possible, advisable or desirable by the community.

All research scholars shall invite Mi'kmaw participation in the interpretation and/or review of any conclusions drawn from the research to ensure accuracy and sensitivity of interpretation.

All research scholars should consider a variety of research processes, including qualitative and participatory research methods and move beyond the dominant quantitative methods to empower indigenous voice and skills.

Mi'kmawey L'nui Skmaq (Obligations for Mi'kmaw Ethics Watch)

These principles have been initiated by the Sante' Mawio'mi:

The Mi'kmaw Ethics Watch shall come from local community representatives authorized to review ethic principles, standards, protocols, practices of research conducted, knowledge, and heritage.

Each community shall decide levels of authority locally, and who shall speak for the community.

Members of the Watch shall work collaboratively to avoid misuse of information supplied by individuals without permission of the community.

The Mi'kmaw Ethics Watch shall operate on the basis of self-determination of each community and consider the risks and benefits of research and the rights of individuals and collectives to be recognized and protected.

The Mi'kmaw Ethics Watch shall consider the credentials and intentions of each research project, its sensitivity to Mi'kmaw culture and heritage, and consider how the research can benefit the community.

The Mi'kmaw Ethics Watch shall consider problems surrounding the purchase or publication of private materials and removal of artifacts. Private papers, photographs, or artistic productions are protected under copyright. One cannot legally cite, reproduce, publish, refer to, or distribute, documents without permission, from the authors, heirs, or institutions that hold copyright.

Any research involving collection of human genes, Mi'kmaw genetic material, or involving the Human Genome Diversity Project shall be rejected or considered only as to its benefits to the Mi'kmaq people.

The Mi'kmaw Ethics Watch shall increase efforts to educate each community and its individuals to the issues, concerns, benefits, and risks of research involving Mi'kmaq people, heritage, environment, and promote ethical conduct and conformity concerning protocols and guidelines for doing research in and about indigenous peoples with some kind of disciplinary action against those who do not comply.

The Mi'kmaw Ethics Watch shall consider the context of the research being requested and the issues of power and control that influence research topics, questions, and results.

The Mi'kmaw Ethics Watch shall encourage researchers to consult with and interpret the research from the tribal perspective and to make research and results available to Mi'kmaw people in their own language(s) and/or orthographies.

Applications to Conduct Research

Shall include:

1. Name of researcher(s) and/or supervisor(s) and related department(s). Name of contact person(s) and contact address (indicate summer addresses if pertinent).

2. Anticipated start date of the research study and expected completion date. Include anticipated field research dates.

3. Title of study.

4. Abstract (100-250 words), giving a brief statement of the hypotheses (or brief statement of research questions and significant proposed research) to be examined.

5. Funding source: indicate the source of research or study funds, and whether grant funds have already been provided.

6. Participants: describe the procedures for recruiting, selecting, and assigning participants.

7. Consent: describe process by which participants consent to participate in the research project; that is, how will participants be informed of their rights as participants, and by what means they will signify their understanding of those rights and consent to participate. Any research involving children shall require parental informed consent.

8. Language: describe how language and cultural differences of Mi'kmaw people will be accommodated in communicating or deriving consent. Describe process for determining and using appropriate protocols and traditions for entering into Mi'kmaq territory and homes.

9. Methods/Procedures: indicate if any aspects of the study involve risk to the participants or to the Mi'kmaw people collectively. Describe any risk to the person/persons as a result of the findings being reported or published.

10. Risk or deception: indicate if any aspects of the study involve risk to the participants or to the Mi'kmaw people collectively. Describe any risk to the person/persons as a result of the findings being reported or published.

11. Usefulness and Benefits: describe any benefit(s) for the individual Mi'kmaw person or to the Mi'kmaw Nation as a whole as a result of this study or its published report or findings.

12. Interpretation of Results: explain how the data will be analyzed and whether any

Mi'kmaw people will be involved in, consulted with, or informed about, the interpretation process of analyzing the data or in its presentation of its findings and conclusions.

13. Storage of data: detail how the data will be stored to ensure safety and confidentiality of the participants in the study. How long will the data be kept? Will the data be used again in another aspect of the study? Will the participants have the right to consent to this next phase of study?

14. Confidentiality: describe what measures will be taken to protect Mi'kmaq participants and third party privacy (confidentiality and anonymity).

15. Publication and royalties: describe anticipated publications or plans for publication from this research and how any royalties from book sales will be shared with participants of the study.

Send application to:

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INDIGENOUS WAYS OF KNOWING CONTRASTED WITH WESTERN WAYS OF KNOWING

While this chart creates a rigid binary and many Western forms of instruction are changing, one can see that many of the Euro-Western elements here identified play a major role in university education. To find out more about Indigenous Ways of Knowing, go to the work of Lorna Williams on line. Lorna is the Canada Research Chair in Indigenous Knowledge and Learning at the University of Victoria where she is the director of Aboriginal Teacher Education.

INDIGENOUS	Euro-Western
Deep observation	Instruction didactic
Gaining knowledge by active participation in family ceremonies, social life, land and economic activities – experiential and participatory	Emphasis on passive acquisition of knowledge Focuses on mental abilities in formal settings
Multi-age, multiple mentors, peer learning	Attempts to create homogenous settings With single expert knowledge Separates children from adults, young from elders
Relational – connecting with one another, with their actions and lives, with the self (who you are from inside), impact on the community and connection with our spirit. Spirit is as important as all other relations	
Constructs a learning community	
Demonstrates and values individual differences in understandings, performances, abilities, and levels and areas of competence	Strives for uniformity – performance is calibrated to a normed standard
Values each person’s contribution	Sets up classes of failures, middle

	performers and high achievers.
Ungraded	graded



Respectful Thoughts & Action Strategies for Students

This handout was developed by Indigenous students working with First Nations House of Learning staff at UBC.

When an uncomfortable situation arises people report a number of useful strategies. Every situation is different and the responses vary. Use only what feels comfortable with you.

Where do I find my strength?

- **Remember, you are not alone.**
- **This is not about you personally. One of the things you can say to yourself is: “I’m uncomfortable about this and will come back to give this more time later.” Remember you are special, unique, beautiful and powerful.**
- **Strategize your responses: Do you feel like educating right now? Do you have the energy? Who is your supportive network? Where can I take this to debrief/give air time?**
- **Remember there are places that have supportive discussions on these similar issues. Talk to someone who understands.**
- **Be flexible. Remember “NGC”, you are Not Going Crazy. Given our history, it makes perfect sense from our perspective to feel uncomfortable about this.**
- **Talk to others about feeling excluded and brainstorm how to provide inclusion. Acknowledge others and differing opinions.**
- **Remember to maintain your integrity when someone is insulting. Maintain your center or grace, feel your feet on the floor, take slow deep breaths. Imagine supportive people are beside you right now.**
- **Remind yourself that you are a mother, father, speaker, a teacher, etc. The other roles in your life can be protection against ignorant and rude comments.**

What can I say to influence the conversation?


- **Give credit or support to comments made by your fellow thinkers: “I like what they said about this issue because it is similar in my culture. In my culture, I was taught to do this, in this way...”**
- **A few points to consider for speakers from a culture other than their own:**
 - **What process/protocols did they undertake to speak on another culture?**
 - **What mechanisms do they have to ensure the cultural information they present is current?**
 - **How do they contribute back to that cultural community?**

- **Let your thoughts, feelings, criticisms, and suggestions be known via the course evaluation process.**
- **Inquire about how the instructors monitor the amount of participation during the meeting. For example, the number of interruptions, by whom, particular people, gender, nationalities, abilities, etc. Are they open to feedback on this issue?**

What should I do if inappropriate interaction persists?

- **Use documentation: include the time, date, who/names, place/address, word for word descriptions of the interactions to ensure accuracy of the events.**
- **When interacting with instructors/professionals about an uncomfortable situation, bring a witness for support.**
- **State how many points you have before you begin. "I have 3 points to make..."**
- **If interrupted in mid-thought, say "I'm not finishing speaking" and clearly indicate when you are finished. Consider standing when speaking and sit down when finished.**
- **Attend discrimination & harassment and culturally inclusive workshops; get to know your human rights and responsibilities. Use solution-focused vocabulary. Are you aware that there are free workshops on cultural inclusive competency here at UBC?**

Become a committee member or volunteer your time for UVIC groups that address these issues on campus. They are a good support system and provide many helpful strategies for people.



Teaching Aboriginal Content in the Classroom Worksheet

Emotionally- Charged Issues

1. The class topic for the session is residential schools. A non-Indigenous student speaks forcefully about the horrors of residential schools. An Indigenous student replies saying her aunt had been orphaned and residential school had been a good thing for her, as far as she is concerned. Another Native student says she has both experiences in her family. The rest of the class looks confused. What are the issues here and what do you do?

2. In a class of mostly non-Indigenous students, a racialized student, whose family has been exiled from their home country, assumes the role of speaking for Indigenous peoples. As someone who identifies with loss of homeland, she sees their history as the same and also speaks in a dogmatic tone at the white students whom she blames for their ignorance. Some of the Indigenous students are uncomfortable but do not speak out. What are the issues here and what do you do?

3. You are introducing the subject of the murdered and missing Aboriginal women. During the discussion the two Indigenous women in the class share – one's neighbour has been missing for a year; the other one's cousin has been missing for two years. One of the women is crying. What do you do ?

See also What I Learned in Class Today: Aboriginal Issues in the Classroom
<http://www.whatlearnedinclasstoday.com/>

Use the rest of this worksheet – both sides – for more examples.

4.



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___model non-judgement by validating and respecting the experience of the student and her aunt while saying that it was not the same for everyone and that the larger structural impact o loss of language and culture and the erosion of families and parenting and break-up of the family had greatly destructive impacts, which extends beyond the experiences of different individuals. ___

2. In a class of mostly non-Indigenous students, a racialized student, whose family has been exiled from their home country, assumes the role of speaking for Indigenous people . As someone who identifies with loss of homeland, she sees their history as the same and speaks in a dogmatic tone at the white students, whom she blames for their ignorance. Some of the Indigenous students are uncomfortable but do not speak out. What do you do?

This type of over -identification does not respect differences. It is important to validate the commonalities in history and in experiences of colonialism while at the same time stressing differences. Resist the desire to collapse differences. The focus of the course is on Indigenous experience of colonialism and oppression and return the class to this. You may talk about making alliances across commonalities but stress the importance of respecting how Indigenous people understand their reality and how that reality is complex and how all Indigenous people do not think the same.

As well it is important to point out that this student and her family still benefit from the colonization of the Americas. A similar problem- an over-identification

with Indigenous peoples, can arise with white activists speaking for Indigenous peoples. Again it may be useful to clarify the role of allies and also invite all in the class to check their intention before they speak. In terms of how this student addresses the white students, using a paternalistic tone and anti-colonial rhetoric, a suggestion would be for you to take her aside after class and suggest that this approach may alienate the white students as it attacks them and does not build relationships.

3. You are introducing the subject of the murdered and missing Aboriginal women. During the discussion the two Indigenous women in the class share – one's neighbour has been missing for a year; the other one's cousin has been missing for two years. One of the women is crying. What do you do ?

Call for a minute or two of silence in which to acknowledge and honour the women who have been murdered or missing and their families. Possibly call a break so that the Indigenous students have some privacy to collect themselves. When the class returns you can normalize tears as an appropriate reaction and that this is a subject, as is most of the history of colonialism in Canada, where an emotional reaction is appropriate.