

Integrating Indigenous Ways of Knowing, Doing and Being in the College Sector

Keynote with Dr. Pamela Rose
Toulouse

Description of Session

This highly engaging session is built around specific Calls to Action from the Truth and Reconciliation Commission (TRC) report. Topics related to contributions, treaties, residential schools and sacred circle teachings will be foundational to our time together. Participants will explore strategies and resources to use in adult education settings and will learn to apply these wise practices to connect all learners. Each individual will leave this session with a renewed sense of community and a commitment to furthering equity and inclusion.

We are multi-taskers. How many hats have you worn already today? Feel free to click on a link during this talk and explore.

Indigenous Colleges and Institutes:

<https://www.collegesinstitutes.ca/policyfocus/indigenous-learners/>

<https://oneca.com/transitions/>

<https://www.conferenceboard.ca/focus-areas/indigenous-northern-communities/future-skills/filling-in-the-map>

<https://iicontario.ca/about-iic/>

Contributions:

<https://mexikaresistance.files.wordpress.com/2013/09/american-indian-contributions-to-the-world.pdf>

<https://www.nrcan.gc.ca/earth-sciences/geography/indigenous-place-names/19739>

<https://goodminds.com/#> (press on Adult drop down menu)

More links to
check out and
incorporate into
your CSC practice.

Treaties:

http://education.historicacanada.ca/files/31/Treaties_English.pdf

<https://indigenoustudies.utoronto.ca/news/treaty-myths/>

Residential Schools:

<https://nctr.ca/education/>

https://www.oise.utoronto.ca/deepeningknowledge/Teacher_Resources/Curriculum_Resources_%28by_subjects%29/Social_Sciences_and_Humanities/Education/Residential_Schools/index.html

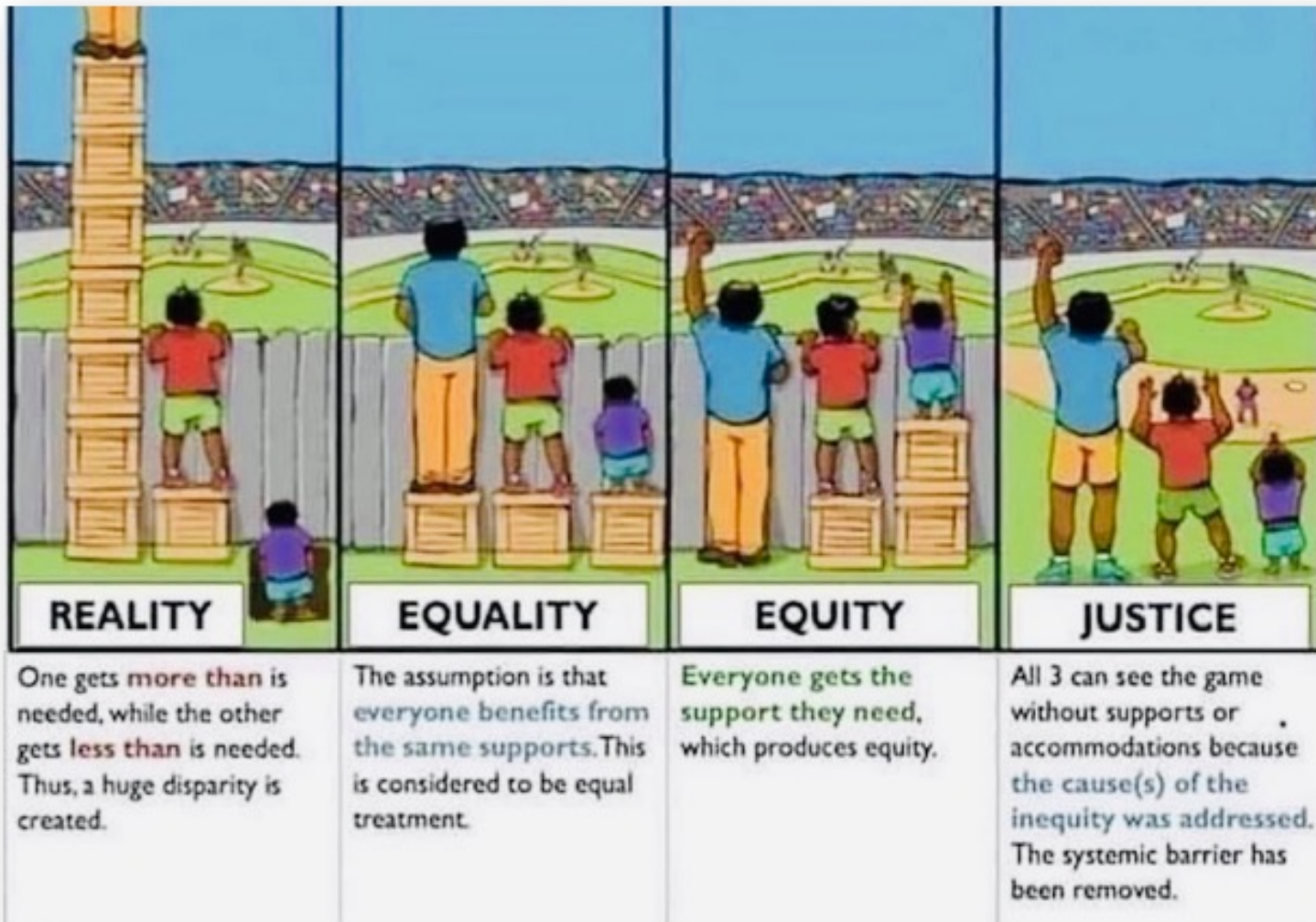
Sacred Circle:

<https://www.lib.sfu.ca/help/academic-integrity/indigenous-initiatives/icrc/indigenous-knowledge>

<https://education.afn.ca/afntoolkit/>

Important to know that protecting privilege, power and nationalism can't lead to justice ever.

Thus, reconciliation is not possible without a fulsome understanding of 'who am I?' and 'how do I continue to benefit from the losses of Indigenous peoples?'



This begins with understanding our roles in colonization (decolonization) and how we can be allies/accomplices in our work to 'become the ancestors those yet unborn deserve'...

The College Sector Committee for Adult Upgrading (CSC) is an incorporated, not-for-profit support organization representing academic upgrading programs and staff in Ontario's 24 public colleges. The CSC provides leadership, representation, support, advocacy and resources to Ontario's public colleges in their delivery of outstanding academic upgrading programs and services to adults, including the Academic and Career Entrance (ACE) grade 12 equivalent program. ACE offers adults in Ontario the chance to achieve their grade 12 equivalency, improve their high school marks and qualify for the college program, apprenticeship and career of their choice. ACE students prepare for college at college, as college students, with all the advantages and supports that colleges offer.

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

22. We call upon those who can effect change within the Canadian health-care system to recognize the value of Aboriginal healing practices and use them in the treatment of Aboriginal patients in collaboration with Aboriginal healers and Elders where requested by Aboriginal patients.

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

23. We call upon all levels of government to: i. Increase the number of Aboriginal professionals working in the health-care field.

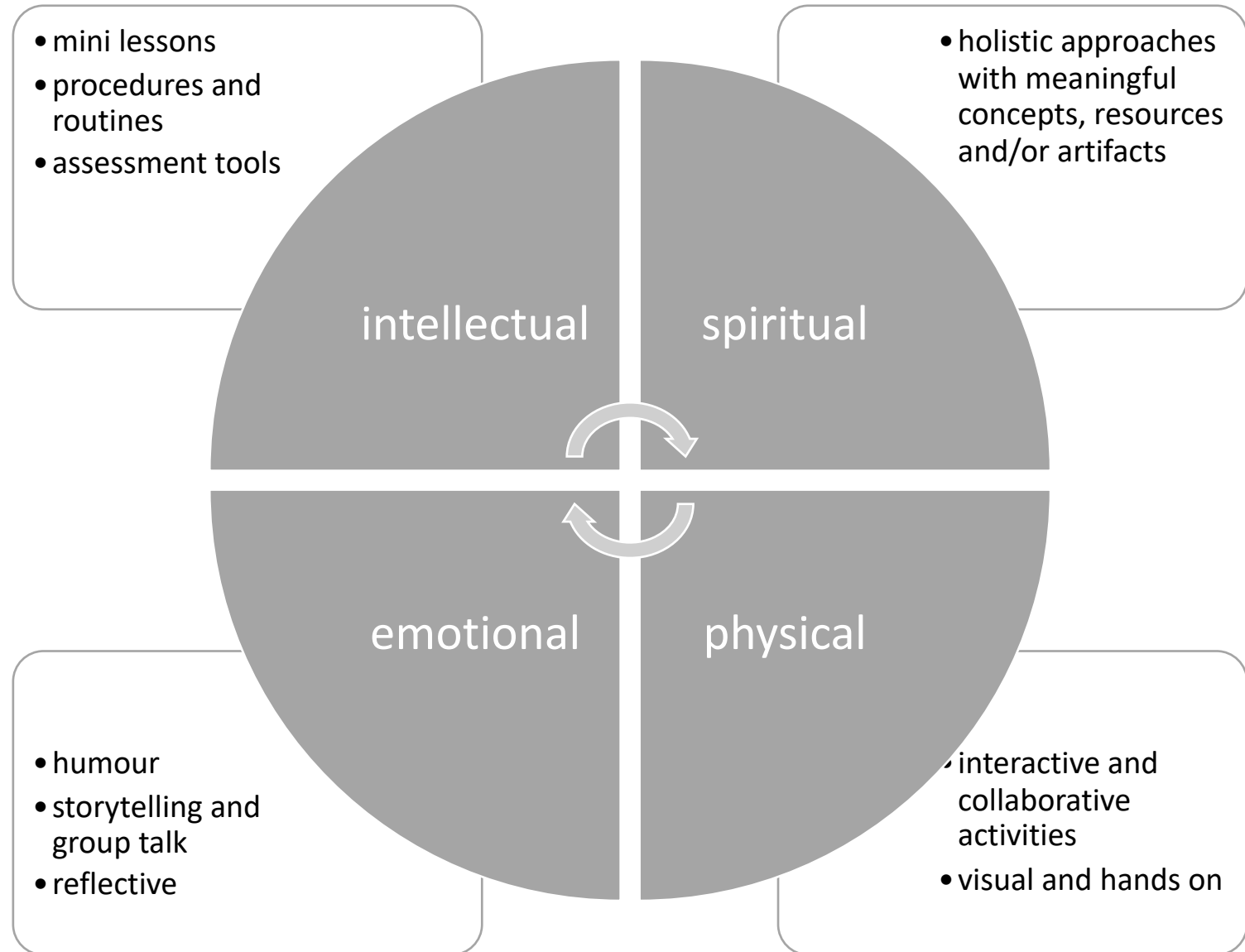
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57. We call upon federal, provincial, territorial, and municipal governments to provide education to public servants on the history of Aboriginal peoples, including the history and legacy of residential schools, the United Nations Declaration on the Rights of Indigenous Peoples, Treaties and Aboriginal rights, Indigenous law, and Aboriginal–Crown relations. This will require skills-based training in intercultural competency, conflict resolution, human rights, and anti-racism.

80. We call upon the federal government, in collaboration with Aboriginal peoples, to establish, as a statutory holiday, a National Day for Truth and Reconciliation to honour Survivors, their families, and communities, and ensure that public commemoration of the history and legacy of residential schools remains a vital component of the reconciliation process

92. ii. Ensure that Aboriginal peoples have equitable access to jobs, training, and education opportunities in the corporate sector, and that Aboriginal communities gain long-term sustainable benefits from economic development projects. iii. Provide cultural competency training for all healthcare professionals.

Sacred Circle Pedagogy in Adult Learning





PHYSICAL – REFERS TO THE TYPE OF ACTIVITIES, SPECIFIC STRATEGIES (ESPECIALLY KINESTHETIC AND GROUP ORIENTED) AND ARRANGEMENT OF SPACE IN WHICH LEARNING TAKES PLACE.

Interactive and collaborative activities.

- Universal Design (also called Backward Design) and Differentiated Instruction are consistent with the research on “wise practices” for post-secondary learners.

Visual and hands on.

- Traditional form of learning for myself – observe with all the senses and then interact, Elders would guide and provide the context for learning
- Visual and kinesthetic are key
- Learning outcomes need to be clear for the post-secondary learner language. Think of their question – What do I need to be successful?
- Exemplars need to be present as a reference point. These are examples of the possibilities only.
- Minds On and Introductions to Classes need to be engaging and connect directly to the Learning Outcomes.
- Mini lessons are critical to this approach – 12 to 15 minute professor/facilitator/instructor directed sessions that are focused and concentrate on a particular outcome, skill, value, resource, technique or other learning opportunity.

EMOTIONAL – REFERS TO THE STRATEGIES APPLIED IN THE LEARNING SPACE THAT ARE AIMED AT THE BUILDING OF COMMUNITY THROUGH SHARING, LAUGHING, TALKING AND CRITICAL THINKING.

Humour and Humility

It is about trust and is a mediator in social norms and mores.
Laughter releases good endorphins (medical studies confirm but we always knew).
Humility is about sharing who you are beyond credentialling. Also about having the ability to say *I don't know*.

Storytelling and group talk

We began as natural storytellers. Use your own story and experiences to bring a realness to your courses.
Group talk refers to the process of formal and informal speaking (conversations) that are built into your courses. Examples of group talk are debates, retelling, discussions, interviews, jigsaw, literature circles, think/pair/square, peer teaching, anticipation guides, brainstorming, point of view, think aloud, concept mapping.
Critical thinking – can also be called critical literacy and the ability to see multiple points of view (the new common sense that is deeply needed).

Reflective

Need opportunities to differentiate responses (other than Q and A and over reliance on quizzes/exams). Examples are iMovies, podcasts, performance, WordArt, Presentations (e.g. Keynote, Canva), Infographics, journal, summaries, case analysis, others).

INTELLECTUAL – REFERS TO HOW CONTENT (FROM THE COURSE OUTCOMES) IS DELIVERED/ASSESSED AND HOW THE ORGANIZATION OF THE LESSON/LECTURE (ESPECIALLY THE CLASS SPACE – VIRTUAL? LAB? SHOP? FIELD? SIMULATION) IMPACT STUDENT LEARNING.

The first introduction to you is often the course outline. Think of it as your contract with the learners. We use the college templates, but, think of each class as a meeting – agenda.

- The course outline helps us to scaffold learning. All this is *what do learners need to know* first to move on to the second and so on.
- Select resources that are current, low cost to learners and think outside of the box.
- Mini lessons we know are about the clear learning outcome, visual component, exemplar, very focused. Follow up to mini lesson is the application of what has been taught.

Procedures and routines

- Need to be consistent and engaging. Predictability is a key factor (e.g. Do you have a problem, survey, mentimeter, check in, Kahoot, music video or other at the beginning always?) This routine gets learners focused immediately. There is a safety in knowing.
- Align with policies at the institution (e.g. Responsibilities VS Rights; Respectful workplaces; Accessibility; other).

Assessment

- Assessment for (before), Assessment as (during), Assessment of (after)
- Formative is the 'for' and 'as' and Summative is the 'after'
- Formative is descriptive and ongoing feedback (instructor to learner; learner to learner; learner to self)
- Summative is the 'after' or near the end of a period of learning. Did the achieve the learning outcome? And to what degree?

SPIRITUAL – REFERS TO THE ABILITY TO HAVE POSITIVE RELATIONSHIPS AND DEEPER CONNECTIONS WITH ALL LIVING THINGS. THIS DEVELOPS THE CONSCIOUSNESS AND APPLIED CONSCIENTIOUSNESS OF THE INDIVIDUAL.

- What is the larger picture for your course and your learners? Is there a TRC strategic plan at the college? Who are the contacts at the Indigenous student services department? Does your particular unit or department have its own vision or plan?
- Resources and artifacts can be print, digital, video, audio, manipulatives or any other type that can be seen, heard, felt, smelt and/or interacted with in some manner.
- Other resources include site visits (locations that are either virtual or FTF) and human and more-than-human resources (knowledge keepers; patients; clients; practitioners; shop owners; children; coaches; elements; rocks; trees; air; animals; seen and unseen).
- Meaningful concepts are the teachings, values or knowledge insights (history, use) that come from these resources, artifacts, places and people.
- There should be an emphasis on the personal connections of the learner to the material in some way. This reinforces the relevance and the 'real world'.

Figure 4.1. Indigenous Contributions by Geographic Land Area

GEOGRAPHIC LAND AREA	SELECT CONTRIBUTIONS
Arctic	crampons, flotation devices, portable space heaters, kayaks, shovels, snowshoes, trousers (two fur leggings sewn together with a seam in the front and the rear)
California	asphalt, detergents, forest management, hair conditioners, stretchers, chewing gum, chemical fishing (the scrapings of certain yam roots were placed on the surface of a lake to stun the nervous systems of fish when eaten)
Circum-Caribbean	barbeques, camouflage, musical instruments, pottery, fishhooks, cigars, hammocks
Great Basin	laminated bows, oral contraception, ephedra, medication, insecticides, asepsis (use of balsam, known as “cough root,” to disinfect an area for surgery or medical treatment), chia sage (<i>salvia columbariae</i> , used for both medicine and food)
Great Plains	astronomy, deodorant, footbags (currently known as “hacky sacks”), military tactics, seed selection, sign language, tipis
Mesoamerica	aqueducts, basketball, shipping canals, twist-on jar lids, cocoa, skin grafts, umbrellas

Northeast	anesthetics, copper axes, bunk beds, potato chips, hockey (ice and field), lacrosse, petroleum jelly
Northwest Coast	anatomical knowledge, architects, boxes, hemostats (tools used in surgery to control bleeding), x-ray art, needles, jackstraws (game played with strips of wood or bone)
Plateau	decoy ducks, embroidery, fringed clothing, looms, plant classification, Appaloosa horse breed, cascara sagrada (bark of the California buckthorn used as a laxative and tonic)
Southeast	arthritis treatments, briquettes, calendars, civic centres, evaporative cooling, irrigation systems, seawalls
Southwest	apartment complexes, basketball, chiles, surgical drainage, turquoise jewellery, seed selection, xeriscaping (using plants that can tolerate drought conditions or do not require additional watering)
Subarctic	cradleboards, cranberries, dogsleds, home insulation, parkas, insect bite remedies, cat's cradle (a string game)

Land Acknowledgements

This is not a trend and is important to do.

100% of Canada is traditional territories.

Over 500 Nations on Turtle Island.

Over 60 Distinct Languages in Canada alone.

Over 600 First Nation communities in Canada alone.

What does it compel me to know and do?

<https://indigenoustudies.utoronto.ca/news/treaty-myths/>

Myth #1: Treaties are land sale agreements

Historically, treaties were not purchase agreements where Indigenous nations were offered compensation in exchange for the surrender of their lands. Instead, they were nation-to-nation agreements that established the terms for how sovereign entities would coexist peacefully while sharing the land.

But because treaty texts were written from the British perspective – often before negotiations had even begun – the paper terms of the agreement differed from other historical accounts.

For balanced view of what each treaty really means, you have to understand the Indigenous perspective. Wampum belts, oral histories and written records of what was said during treaty negotiations provide invaluable corrections to any misinterpretations.

Myth #2: Treaties are best understood by reading the written texts

Political protocols differ by nation and culture and in order to understand the *true* consensus arrived at by both parties, it's important to look at all the ways in which treaties were recorded. Indigenous nations documented political alliances through symbolic representations: beaded wampum belts that grounded the principles of the agreement using the precision and clarity of visual symbols. For many treaties, there are also oral histories and written records of oral negotiations that give further insight into what was being promised.

Myth #3: Prior to European arrival, Indigenous nations did not enter into treaties

Indigenous nations have a long tradition of making treaties that outlined responsibilities to the land and established agreements based on peace and friendship. When Europeans arrived, treaty making was already a long-standing feature of Indigenous diplomacy.

<https://indigenoustudies.utoronto.ca/news/treaty-myths/>

Myth #4: By entering into treaties with the British, Indigenous nations lost their sovereignty

While the written versions of many treaties subtly frame Indigenous peoples as Crown subjects, treaties were negotiated with the understanding that both parties would retain their sovereign status.

Take the Royal Proclamation of 1763, for example. It's filled with paternalistic language and assumptions that were corrected by Indigenous nations through the negotiation of the Treaty of Niagara in 1764. This foundational treaty solidified a nation-to-nation relationship and clarified the legal jurisdiction of each party.

Myth #5: Treaties have no relevance today

Many Canadians believe that treaties are a thing of the past. They think that all treaties were negotiated before Canada became a country and that they are no longer a part of the way that the Canadian Government engages with Indigenous nations. Not only are treaties still being made today in the form of comprehensive land claims, treaties made in past remain legally-binding agreements between nations that must be adhered to by all settlers residing in this country.

The phrase, "we are all treaty people" is an effective way of expressing the legal obligations that all Canadians have to uphold the terms of the treaties. And in order to ensure that they are not breaking the contract, Canadians must educate themselves about the obligations and responsibilities they have to Indigenous nations and to the land.

Myth #6: Treaties only benefit Indigenous peoples

A common view among Canadians is that treaties only benefit Indigenous people. Many see the Indigenous rights secured through treaty making as privileges unfairly withheld from non-Indigenous Canadians. The truth is, it is because of treaty making that Canadians are able to enjoy the benefits of living on this continent. Without treaties, Canadians would be illegally occupying this land.

DATE	EVENT
17th century	First Indigenous boarding school opens near Quebec City (Roman Catholic).
1820s	Boarding school, mainly for Métis children, opens at Red River, Manitoba (Anglican).
1834–1970	Mohawk Institute (mission school) on the Grand River in Ontario is in operation.
1847	Egerton Ryerson, superintendent of schools for Upper Canada, recommends that residential schools be established for Indigenous peoples with a focus on agricultural techniques (based upon similar recommendations from the Bagot Commission of 1842–44).
1879	The Davin Report, commissioned by Sir John A. Macdonald to study the effectiveness of industrial boarding schools in the United States, is released. It recommends that Indian industrial schools are needed in Canada and that separating the children from their parents is critical to assimilation.
1883	Sir John A. Macdonald accepts the recommendations of the Davin Report and approves the construction of Indian residential schools in the West.
1889	Allegations of physical and sexual abuse against Indigenous children are reported at Rupert's Land Residential School (Manitoba).
1892	Churches and the federal government enter into a formal agreement to operate residential schools. The focus is on assimilation and religion.

1920	Duncan Campbell Scott, Deputy Superintendent General of Indian Affairs, makes it compulsory for Indigenous children between 7 and 15 years of age to attend residential schools.
1940	Provincial curriculum standards are implemented in residential schools by the federal government.
1950	Indian Affairs reports that 40 percent of teaching staff at residential schools have no training, and that Indigenous children spend most of their day doing manual labour.
1958	Regional inspectors from Indian Affairs recommend the closing of residential schools.
1969	The federal government takes over the residential schools and ends its formal relationship with the churches.
1996	The last residential school closes in Punnichy, Saskatchewan (Gordon Indian Residential School).
1998	The Aboriginal Healing Foundation is created with an 11-year mandate to administer \$350 million for projects that address the trauma of residential school survivors, their families, and their communities.

2005	National Chief Phil Fontaine of the Assembly of First Nations announces that a class-action lawsuit against the Government of Canada over residential school abuse is being launched.
2007	The Indian Residential Schools Settlement Agreement – the result of the class-action lawsuit – is implemented to redress survivor claims of abuse.
2008	In June, Prime Minister Stephen Harper, on behalf of the Government of Canada, apologizes for its role in the abuses against Indigenous peoples at residential schools.
2008	The Truth and Reconciliation Commission of Canada is established to document the truth of survivors, families, and communities in order to inform all Canadians about what happened in Indian residential schools, and to begin a process of understanding and healing between Canadians and Indigenous communities.

This timeline focuses on residential schools only and does not include colonial policies affecting Indigenous peoples during this period. (TRC 2015; Legacy of Hope Foundation 2017)

Table 2.2. Traditional Indigenous Values and Technological Society Values

TRADITIONAL VALUE	TECHNOLOGICAL VALUE
Aging is a natural and welcomed process.	Youth and staying young are paramount.
Humour is a sign of trust.	Humour has its place.
Cooperation between each other is essential.	Competition is a driving force in life.
Eye contact is not necessary for meaningful communication.	Eye contact suggests that you are listening and/or telling the truth.
Silence is important. Gaps in conversation are natural.	Talking is important. Filling the space avoids discomfort.
Feasts often begin by honouring the spirits and ancestors first.	Feasts are formalized into dates and are often secular in nature.
Focus is on community and sharing.	Focus is on individual and property/rights.

These seven values have been selected because they are the most relevant today. Each contrasting value can be vetted through examining our own lives, popular culture, and social media. (Indigenous Works; ICTINC)



WE WILL

WE
GRIEVE
WITH
YOU.

STOP THIS.

WE
MUST ADDRESS
THIS ONGOING
GENOCIDE