



# Diversity, Equity and Indigenous Lens



## Developed in 2019 by

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## Cover Artwork

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### **Jenna Rojik**

#### **Moccasin and Beading**

Jenna was a student in the Native Child & Family Services program at Confederation College in 2018/19.

With a wolf symbolizing loyalty, trust and following your instincts to Jenna, her design of a wolf howling in the night is meant to remind her to keep these values close to her heart.

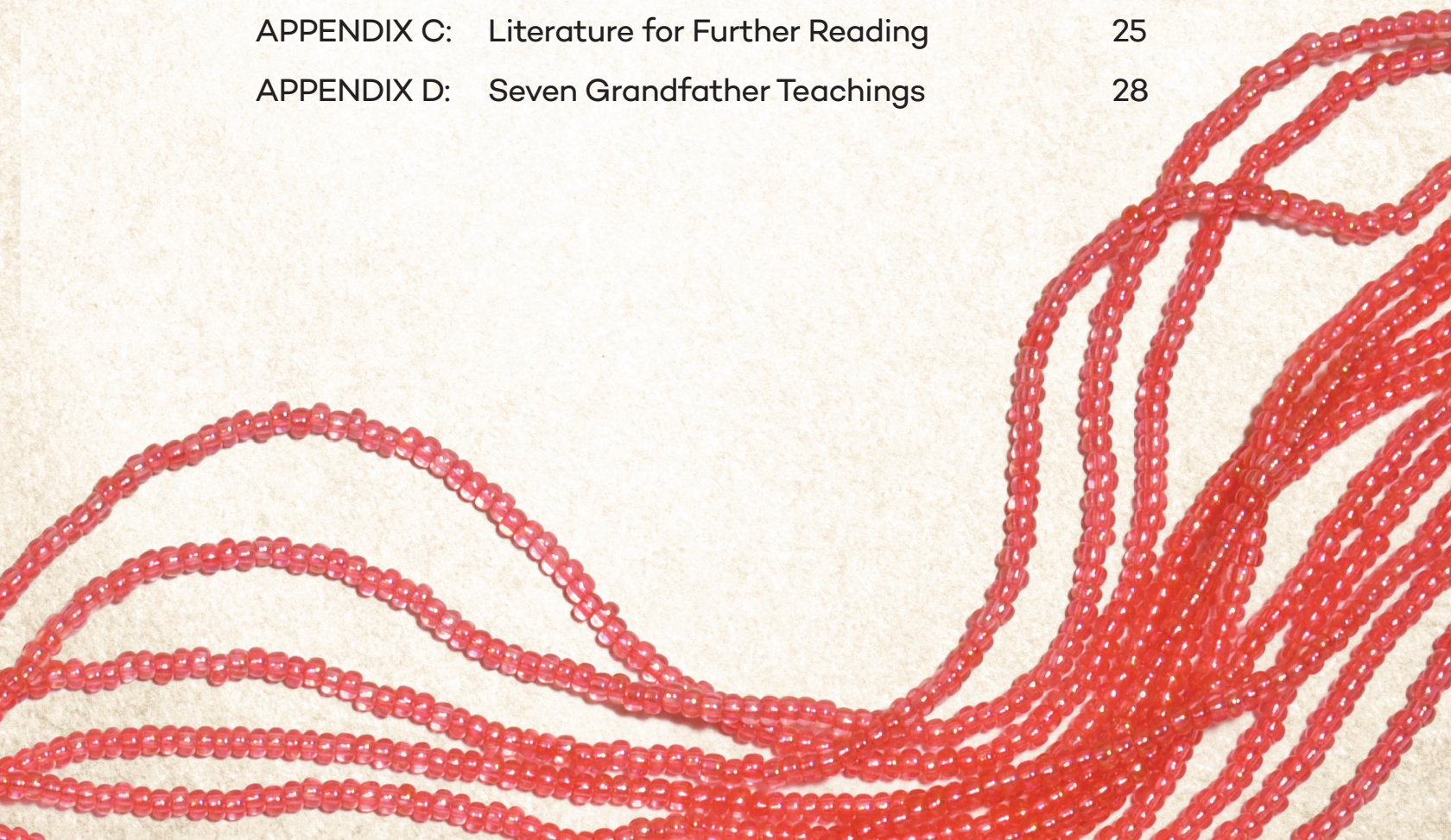




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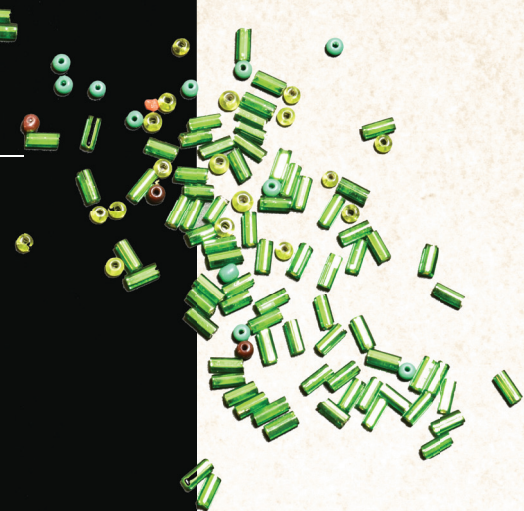


SECTION 1:

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# INTRODUCTION TO THE LENS





The **Confederation College Lens** is a tool to help ensure that **POLICIES, PROGRAMS** and **PRACTICES** are free of elements that knowingly or unknowingly enable the exclusion of Indigenous peoples (coming from this land).

At the core of the Lens is a series of questions that should be applied before, during and after actions taken by a department or other areas in the College. Regarding the policy, program or everyday practices, these questions enable the College to determine:

- Whose reality is reflected and whose isn't?
- What assumptions are being made that may impact Indigenous peoples?
- In its current state, how could this policy, program or practice be disadvantaging Indigenous populations?
- What needs to be done to address inequities and inconsistencies?

The Lens examines policies, programs and practices at three levels:

- Particulars (content)
- Perspectives
- Principles

Once the status quo is diagnosed based on the questions posed, with the help of the forthcoming "Applying the Lens" guide, the College is able to determine a course of action that addresses identified gaps.

## CONTEXT OF THE LENS

Disparities between Indigenous and non-Indigenous institutional outcomes persist in Canada, creating correlating inequality of opportunities.

Confederation College aspires to be a leader in Indigenous education and excels in attracting, supporting and graduating a diverse range of learners while fostering economic and social development in northwestern Ontario and beyond.

Through reconciliation as defined in the Truth and Reconciliation Commission; the College has committed to framing learner success to include leadership in advancing Indigenous learning and culture. In an effort to eliminate systemic racism from its own policies, programs and practices, the College has developed the **Lens**.

### Commitment to Equity and Decolonization

Confederation College is situated on the shores of Lake Superior, which is the traditional land of Indigenous peoples. This historical meeting place, called Anemki Wahjewd is home to the Anishinaabe.<sup>1</sup> Traditionally, the Great Lakes enabled Indigenous peoples to gather for trade, alliance-building and decision-making. Upon the arrival of European settlers, these waterways supported the intercultural exchange that occurred. Today, Indigenous peoples and Canadians are coming to terms with the legacy of colonialism. The prospect of renewed relationships and reconciliation processes are ongoing. It is against this backdrop that Confederation College acknowledges that it is on Indigenous land. In recognition of this colonial history, Confederation College is embarking on renewed relationships with Indigenous peoples as partners for change in education.<sup>2</sup>

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<sup>1</sup> Confederation College has nine campuses located across northwestern Ontario, situated on the traditional lands of Indigenous peoples. We live and work on lands that fall within the Robinson-Superior Treaty of 1850, Treaty 3, Treaty 5 and Treaty 9 inclusive of Anishinaabe, Ojibwe, Cree and Oji-Cree peoples.

<sup>2</sup> This commitment is reflective of the Negahneewin Council Vision. (See Appendix B to access the full Negahneewin Vision).



**CONFEDERATION COLLEGE IS A SIGNATORY TO THE INDIGENOUS EDUCATION PROTOCOL FOR COLLEGES AND INSTITUTES CANADA. AS A PART OF THIS COMMITMENT, WE AGREE TO:**

1. Commit to making Indigenous education a priority.
2. Ensure governance structures recognize and respect Indigenous peoples.
3. Implement intellectual and cultural traditions of Indigenous peoples through curriculum and learning approaches relevant to learners and communities.
4. Support students and employees to increase understanding and reciprocity among Indigenous and non-Indigenous peoples.
5. Commit to increasing the number of Indigenous employees with ongoing appointments throughout the institution, including senior administrators.
6. Establish Indigenous-centred holistic services and learning environments for learner success.
7. Build relationships and be accountable to Indigenous communities in support of self-determination through education, training and applied research.

Confederation College is committed to addressing the Calls to Action of the Truth and Reconciliation Commission that fall within the purview of postsecondary education. The College further recognizes that the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) provides the foundation to the 94 Calls to Action and as such, serves as the backdrop upon which Confederation College will engage in decolonization efforts to create conditions where Indigenous Ways of Knowing are woven into this postsecondary learning environment.



## The Lens and Decolonization

This Lens is based on the theories and practices of decolonization, as defined in academic literature. While there are many variations on the definition, the defining characteristics of decolonization are: recognizing the devaluation and appropriation of Indigenous knowledge; acknowledging the subjectivity and limitations of Eurocentric knowledge; honestly questioning and deconstructing Eurocentric notions of learning, knowing and education; cultivating “ethical space” (Ermine, 2007) so that Indigenous peoples can begin to recover and validate Indigenous Ways of Knowing, as they encounter evolving Eurocentric knowledge and their own present realities.

**Theories of Decolonization** examine, for example: the *targets* of decolonization (e.g. education, land, child-rearing, Indigenous self-representation, etc.); the *reasons* for decolonizing (i.e. the traumatizing and destructive effects of colonization); Indigenous peoples and all Canadians as treaty-holders and parties to legally binding agreements that continue to be legally-binding; and the *bases* on which decolonizing processes are founded (the right of representation, the right to dignified self-government as enshrined in treaties and international law, and the fundamental humanity of Indigenous peoples, too often denied).



**Practices of Decolonization** cover what decolonization looks like from a practical perspective. The literature generally identifies two broad areas of focus for practical application: the *structure of education* and the *content of education*. The questions in the Lens are designed to bring these areas to life for the user.

Practices that apply to *structure* seek to address issues such as access to resources at the postsecondary level; entrance into postsecondary education given historically-based obstacles (lack of funding, poverty, poor quality of life and education on reserves, etc.); and programs and programming approaches that attract and retain students, faculty and staff from Indigenous backgrounds. Structure also includes "invisible" obstacles like lack of accommodation for Indigenous learning styles in the classroom or addressing gaps in previous education (elementary or secondary school).

*Content* of education, conversely, focuses on issues such as changing androgogical approaches (ways of teaching adults) and changing methodological assumptions in "traditional" academic subjects (philosophy, history, science, etc.) so that they:

- i) acknowledge the value and usefulness of Indigenous *knowledges*<sup>3</sup> in context of an area of study and not relegated to only Indigenous or First Nations studies (e.g. applying Indigenous environmental knowledge to the challenges of climate change or global food shortages);
- ii) more closely reflect the present identities and realities of contemporary Indigenous life and community; and
- iii) contribute to the rebuilding and preserving of Indigenous communities, languages and knowledge in appropriate and community-specific ways.

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<sup>3</sup>The literature is clear that there is no ONE Way of Knowing, as Indigenous peoples are not a monolith.

## Scope of the Lens

As an anti-racism assessment tool, the Lens helps ensure that the area or activity being assessed is free of elements that knowingly or unknowingly perpetuate exclusion and oppression of Indigenous peoples. It sets standards to govern integration of anti-racism practices with a view to, in the long run, eliminate inequalities resulting from institutional systems. It can be used to assess, for example: HR practices, community engagement, program development or changes, budgeting, etc. for assumed "neutrality" or "objectivity."

## Applying the Lens

You are encouraged to go through all five steps in each circumstance. Respect that each step has its own value in every situation. Take your time and be thorough.

**Step 1: Read** the Introduction and Context sections of the Lens, before proceeding to the remaining steps.

**Step 2: Ask**, for example: within the College community (or a given area of operation) are there any unintended adverse consequences for Indigenous peoples that could result from the policy or activity we have implemented or are considering? Is there a possibility that the activity could create or perpetuate inequality for Indigenous peoples?

**Step 3: Apply** the Four Questions to the policy, program or practice under review. Be as honest and realistic as possible in answering the questions, as this is the only way to truly decolonize the education process for Indigenous peoples.

**Step 4: Take action** to address any gaps or areas of need. The process outlined on page 18 ("Taking Action Towards Decolonization") is meant to be followed by anyone at the College who has used the Lens to discover an instance of systemic exclusion or racism.

Action steps should be informed by questions such as:

- Are there any positive impacts on equity, diversity and inclusion of Indigenous peoples that could result or be achieved by the advancement of this policy or activity?
- What are these and how can they be maximized to achieve the most equitable outcome?
- What success indicators do we want to implement?

Action steps should also consider any potential discriminatory impact(s) of the activity:

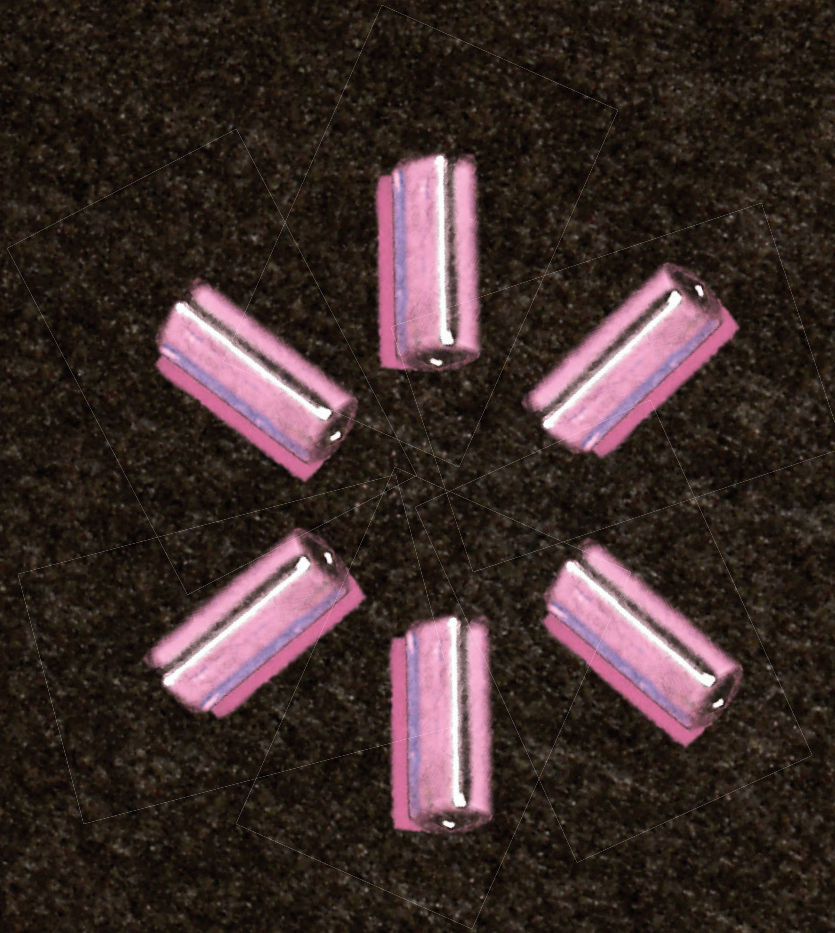
- Are they minor impacts that can be managed?
- Are they significant impacts that may require alternatives or not proceeding with the activity?
- Will the alternatives reduce inequality for Indigenous peoples?

**Step 5: Extend** understanding of decolonization as a further lens on action steps being considered, and on the more generic organization-wide commitment to decolonization.

SECTION 2:

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# Applying the Lens— Four Questions to Ask



In each of the circumstances below, there are three potential answers to each of the four questions:

• Yes

• No

• I don't know

If any of your answers are “no” or “I don't know”, there is more work to do.

Refer to Section 3 of this Lens and/or seek support from the Centre for Policy and Research in Indigenous Learning to determine next steps for adapting your approach to be more inclusive of Indigenous populations, ensuring all questions earn a “yes” response.

## PARTICULARS/CONTENT

### POLICIES

Policies reflect what an organization values, rewards or excludes. What the content of a policy includes (or excludes) can determine if it perpetuates or challenges exclusion of Indigenous individuals and communities.

### PROGRAMS

Confederation College's goal is to ensure that relative to their area of study, every student's learning experience includes Indigenous Ways of Knowing<sup>4</sup>, learning and understanding. The College also wants to ensure that every Indigenous student's educational experience includes learning that is applicable to their community.

### PRACTICES

Practices are unwritten rules and ways of doing things. An organization's practices define the day-to-day experiences of its members and the people it serves. Practices sometimes flow from policies. At other times, they stand on their own or they are even contrary to policy.

## Four Questions to Ask

**1) Is this policy/program/practice culturally relevant to Indigenous communities?**

**2) Does the College/Department monitor<sup>5</sup> and measure<sup>6</sup> any negative impacts (or potential impacts) of this policy/program/practice on Indigenous populations?**

**3) Does this policy/program/practice take into account the effects of racism, oppression, poverty and colonization on Indigenous communities?<sup>7</sup>**

**4) Does the content of this policy/program/practice align with Confederation College's commitment<sup>8</sup> to equity and inclusion for Indigenous populations?**

<sup>4</sup> See Appendix A for definition of Indigenous Ways of Knowing.

<sup>5</sup> Monitoring includes assessing and documenting the extent of these impacts.

<sup>6</sup> Measure impact through things such as climate surveys, focus groups, Key Informant Interviews, formal complaints, etc.

<sup>7</sup> See Appendix C for suggested readings about the impacts and legacy of colonization on Indigenous peoples in Canada.

<sup>8</sup> See Section 1 for Commitment Statement.

In each of the circumstances below, there are three potential answers to each of the four questions:

• Yes

• No

• I don't know

If any of your answers are “no” or “I don't know”, there is more work to do.

Refer to Section 3 of this Lens and/or seek support from the Centre for Policy and Research in Indigenous Learning to determine next steps for adapting your approach to be more inclusive of Indigenous populations, ensuring all questions earn a “yes” response.

## PERSPECTIVES

### POLICIES

Every policy has in it perspectives that reflect the experience and understandings of its creators—typically from a Eurocentric worldview.<sup>9</sup> While Indigenous peoples may share some of these ways of viewing the world, in other instances they may not. In fact, the policy's assumptions may actually work against their interests and well-being.

### PROGRAMS

Every program has in it perspectives that reflect the experience and understandings of its creators—typically from a Eurocentric worldview. While Indigenous peoples may share some of these ways of viewing the world, in other instances they may not. In fact, the program's assumptions may actually work against their interests and well-being.

### PRACTICES

Practices often reflect the comfort zone and perspectives of dominant populations. While on the surface they seem to benefit everyone equally, built-in biases often exclude Indigenous peoples. These biases then factor into the perspectives that underlie the practice.

## Four Questions to Ask

**1) Do the policy/program/practice perspectives reflect Indigenous ways of seeing and understanding the world?<sup>10</sup>**

**2) Does the College/Department have the intercultural competency<sup>11</sup> to implement this policy/program/practice in a manner that is inclusive of Indigenous populations?**

**3) Does this policy/program/practice privilege some individuals/groups at the expense of Indigenous populations?**

**4) Does the content of this policy/program/practice align with Confederation College's commitment to equity and inclusion for Indigenous populations?**

<sup>9</sup> Based on White European values and ways of viewing things (See Appendix A for definition of Eurocentrism).

<sup>10</sup> In other words, "Indigenous Ways of Knowing" (See Appendix A for definition).

<sup>11</sup> Ability to genuinely shift cultural perspective and adapt cultural behaviours (See Appendix A for definition of intercultural competency).

In each of the circumstances below, there are three potential answers to each of the four questions:

• Yes

• No

• I don't know

If any of your answers are “no” or “I don't know”, there is more work to do.

Refer to Section 3 of this Lens and/or seek support from the Centre for Policy and Research in Indigenous Learning to determine next steps for adapting your approach to be more inclusive of Indigenous populations, ensuring all questions earn a “yes” response.

## PRINCIPLES

### POLICIES

The way a policy—even a so-called “neutral” one—operates day-to-day is supported by certain principles. These principles are unspoken and subjective, yet they determine worthiness, merit or entitlement. We know they are at work when we see the outcomes of a particular policy—such as who benefits and who doesn't. We also see them in inequities that persist despite intentional efforts to make things fair for everyone.

### PROGRAMS

The way a program is implemented reflects certain unspoken principles. These principles are typically unspoken and subjective, yet they determine worthiness, merit or entitlement. We know they are at work when we see the outcomes of a particular program—such as who has access and who doesn't. We also see them in inequities that persist despite intentional efforts to be equitable.

### PRACTICES

Practices are unwritten rules and ways of doing things. An organization's practices define the day-to-day experiences of its members and the people it serves. Practices sometimes flow from policies. At other times, they stand on their own or they are even contrary to policy.

## Four Questions to Ask

1) Is/will this policy/program/practice be consistent in its application, while allowing for discretion for Indigenous populations?


2) Will this policy/program/practice promote meaningful Indigenous participation and benefit<sup>12</sup>?

3) Could this policy/program/practice perpetuate *systemic disparities*<sup>13</sup> faced by Indigenous populations?

4) Does the content underlying this policy/program/practice align with Confederation College's commitment to equity and inclusion for Indigenous populations?

<sup>12</sup> See Appendix C for suggested readings on this topic.


<sup>13</sup> Unequal outcomes even when a policy on the surface claims to be fair (See Appendix A for definition of systemic disparities).



Education is what  
got us here, and  
education is what  
will get us out.

Senator Murray Sinclair and Chief  
Commissioner of the Truth and  
Reconciliation Commission (TRC)

Do your best until  
you know better.  
Then when you know  
better, do better.



Maya Angelou, Civil Rights Activist



# Applying the Lens— Action Steps

## Introduction

The classic approach to Action Steps in organizational change such as decolonization or inclusion, is to draw from a tried and true list of “Best Practices.” While such components can be valid and important in shifting organizational culture and outcomes, a truly decolonized approach calls for first a fundamental change to the fabric of the organization. This rests in the hands of leaders and those with the power to first consider what is necessary, then to create the structures and spaces—as well as allocate the resources—for these steps to inform the decolonization process.

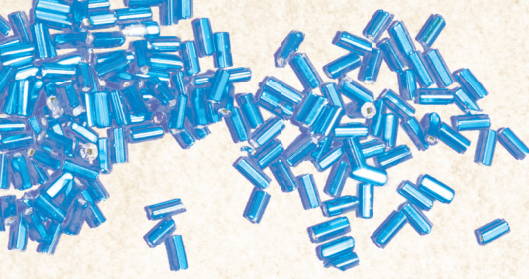
## ACTION STEPS TOWARDS A DECOLONIZED APPROACH

### Step 1

Understanding and implementing best practices.

### Step 2

Taking action towards decolonization.



## **Step 1: Understanding and Implementing Best Practices**

Our work starts with learning and implementing best practices. These will help lay the foundation of understanding needed to successfully navigate the more specific and thorough actions put forward in the framework outlined in Step 2.

### **Best Practices for Educational Institutions:**

#### **Leadership and Communication**

Equip leaders to model inclusiveness in their personal conduct, hold leadership accountable for inclusive practice, and reflect the diversity of the populations served among leadership; identify and remove barriers to communicating effectively with diverse communities.

#### **Inclusion Strategic/Action Plan**

Create a long-term action or strategic plan, with specific targets and measurable goals.

#### **Specialized Programs and Spaces**

Create the conditions in which students requiring extra support—social, cultural, academic or health—can find resources and support structures.

#### **Workshops and Training for Staff, Directors and Managers**

Embed diversity/inclusion as a dimension of staff training programs.

#### **Community Partnerships**

Take diversity into account in the way the organization engages and conducts outreach to its surrounding community.

#### **Student Involvement**

Cultivate and promote student involvement in non-academic, on-campus activities; involve students from all backgrounds, not just from identified backgrounds.

#### **Courses in Diverse Subject Matter**

Expand the curriculum beyond traditional topics, or offer diverse perspectives on traditional topics.

#### **Hiring Strategy to Reflect Diversity**

Put strategies in place to attract and retain a diverse talent pool; ensure employment systems—from recruitment to release—are free of unfair barriers for staff of diverse backgrounds.

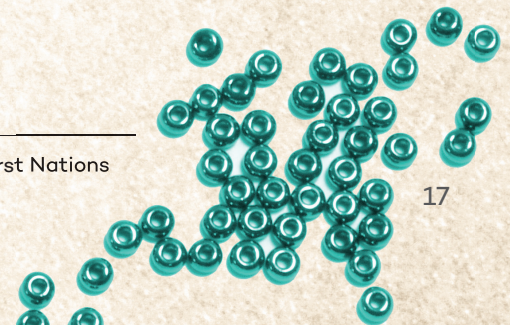
## Best Practices for Indigenous Student Engagement

There has been considerable region-specific research into the practices of engagement with Indigenous students that result in the greatest degree of success for Indigenous learners. While variations will naturally exist,<sup>14</sup> the following are some of the most frequently mentioned suggestions. These ideas span research conducted across Canada, and have been compiled in detail in the Assembly of First Nations (AFN) report: *First Nations Control of First Nations Education: It's our Vision, It's our Time* (2010). This is only a summary of that research.

- Creating and maintaining dedicated, on-campus student support service space (Malatest, 2010)
- Hiring Indigenous teaching faculty, administrative support staff, educational counsellors, career counsellors and postsecondary coordinators (Kirkness & Barnhardt, 1990; Malatest, 2010; Ottman, 2017)
- Partnering with surrounding Indigenous communities to support Indigenous learners on-campus—this is especially important when Indigenous students have left their communities behind to attend school (Malatest, 2010)
- Partnering with local secondary institutions to create bridging programs for Indigenous students; these will connect Indigenous secondary students with on-campus resources and personnel, giving them a point of contact and building a relationship with the institution prior to attending; it will also be a resource for questions on practical issues like filling out applications or applying for funding (Malatest, 2010)
- Creating strategic plans around Indigenous engagement, recruitment, retention and respect (Archibald, Pidgeon & Hawkey, 2010)
- Promoting mentorship, recruitment and connections with family (Council of Canadian Ministers of Education Canada, 2009)
- Establishing language programs (CMEC, 2009)
- Integrating themes of holism, connectedness, spiritual well-being and respect in everyday practice and pedagogy (AFN, 2010)
- Supporting Indigenous knowledge(s) and Ways of Knowing (Association of Universities and Colleges Canada, 2010)
- Funding Indigenous students and researchers (AUCC, 2010)
- Including Elders in campus activities and teaching; making Elders available to students in need of support (Malatest, 2010)

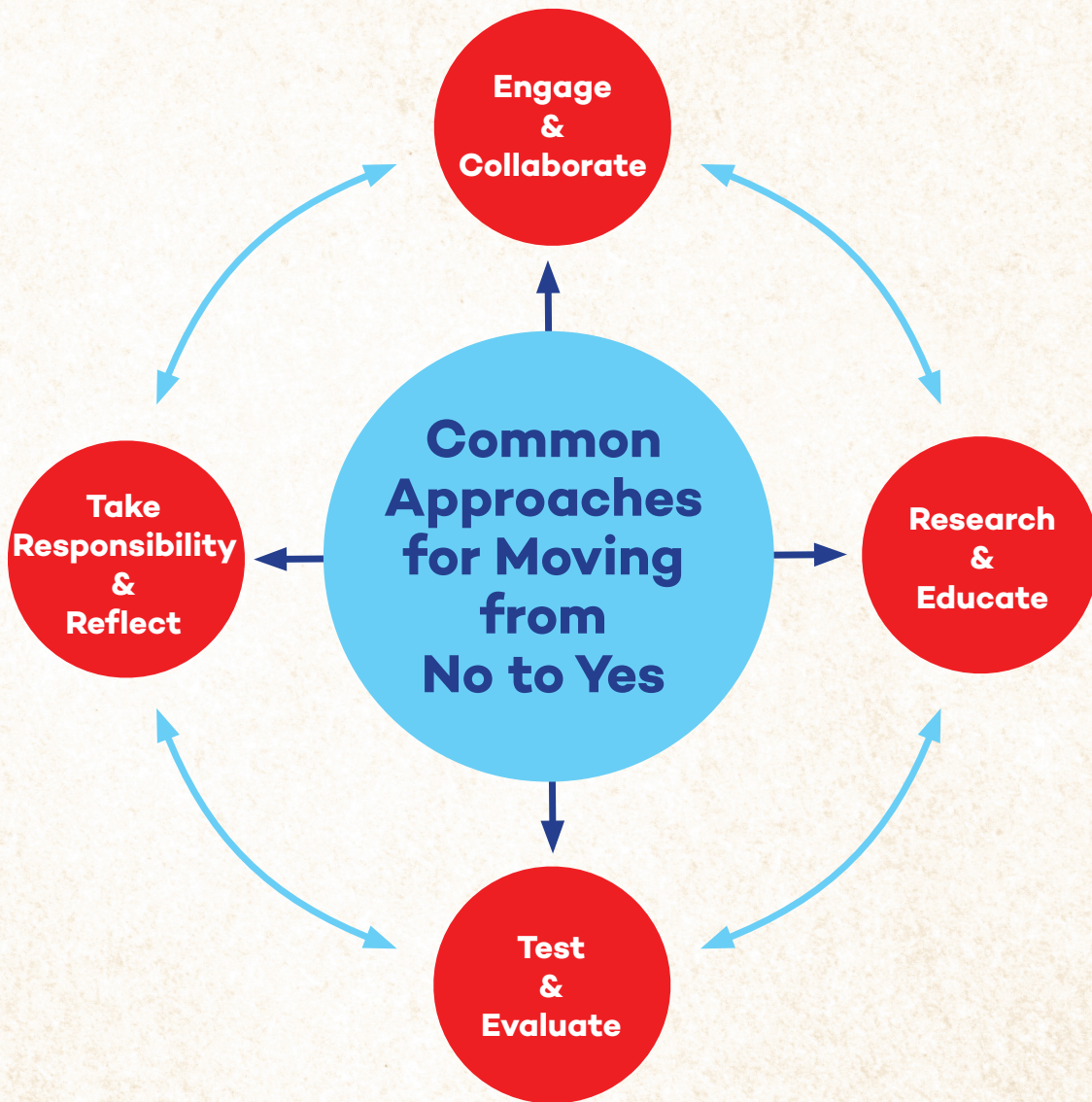
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<sup>14</sup> Weenie, A. *Toward an Understanding of the Ecology of Indigenous Education*, First Nations Perspectives 2, 1, 2009.



## Step 2: Taking Action Towards Decolonization

In taking the next step towards decolonization, we must build upon our foundation of best practices and further challenge our ways of thinking. When we acknowledge that a response to one or more of our four questions is "no" or "I don't know", there are some common approaches we can explore to move our answer(s) to "yes". These approaches can be applied individually, in any combination or altogether.



What is most important as you begin the journey of moving from "no" and "I don't know" to "yes", is that you not be afraid to **try**.

This work will be challenging, but the rewards will be great. We don't expect perfection, but we will strive to achieve it. Begin the work, start a dialogue and seek feedback, knowing you will be supported in the effort.

TAKE RESPONSIBILITY AND REFLECT	ENGAGE AND COLLABORATE	RESEARCH AND EDUCATE	TEST AND EVALUATE
In other words...			
<p>Take the time to think about how and why the answer to one of those questions was a NO and acknowledge that you must play a role in changing to YES.</p>	<p>Reach out to those who can help with turning the NO into a YES, and work with them to change something.</p>	<p>Inform yourself, understand why the NO needs to change to YES.</p>	<p>Put the new approach into effect, watch how it unfolds, and decide if it does change the NO to a YES.</p>
<ul style="list-style-type: none"> <li>• ALLOW yourself the space to think about how the policy, program or practice really works on the ground</li> <li>• EXAMINE the status quo carefully</li> <li>• COLLECT and ANALYZE information if necessary to further your reflection</li> <li>• REALIZE the effects of the policy, program or practice on Indigenous peoples</li> <li>• ADMIT where attention has not been paid or responsibility not taken</li> <li>• ACKNOWLEDGE personal, emotional or other barriers that create resistance to change</li> <li>• ACCEPT your positionality and your privilege as part of the status quo</li> </ul>	<ul style="list-style-type: none"> <li>• ASK someone with knowledge and experience</li> <li>• SEEK out your supervisor</li> <li>• TALK with colleagues</li> <li>• ENGAGE with those for whom the policy, program or practice is intended</li> <li>• COLLABORATE with other College departments</li> <li>• BUILD relationships with communities</li> </ul>	<ul style="list-style-type: none"> <li>• ACCESS and USE available resources:               <ul style="list-style-type: none"> <li>• Centre for Policy and Research in Indigenous Learning</li> <li>• Department of Organizational Effectiveness</li> <li>• Indigenous Learning Outcomes &amp; Implementation Supports</li> <li>• Paterson Library Commons</li> </ul> </li> <li>• READ and LEARN               <ul style="list-style-type: none"> <li>• Enrol in the Aboriginal Canadian Relations Certificate program</li> <li>• See the Further Reading List (Appendix C)</li> <li>• Refer to free online MOOCs in Indigenous-Canadian history and relationships (Appendix C)</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>• TRY out your approach with the understanding that it is a pilot (something to learn from)</li> <li>• MONITOR, COLLECT and MEASURE results</li> <li>• QUESTION the effects and draw conclusions: Did it do what you wanted it to do?</li> <li>• REVISIT Reflection and Taking Responsibility</li> <li>• ADAPT approach as needed</li> <li>• AFFIRM what worked</li> <li>• TRY again</li> </ul>

MOVE back and forth, REPEAT, and REVISIT each of these steps as needed.

RESOURCES:

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# Appendices A-D



## Appendix A:

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# Glossary of Terms

**Bias:** An inclination towards or against individuals or groups with little or no justification.

**Colonialism:** Involves one society seeking to conquer another and then rule over it. In Canada (colonialism) took the form of *settler* colonialism—where European settlers settled permanently on Indigenous lands, aggressively seized those lands from Indigenous peoples and eventually greatly outnumbered Indigenous populations. ([www.globalresearch.ca/first-nations-rights-confronting-colonialism-in-canada/5321197](http://www.globalresearch.ca/first-nations-rights-confronting-colonialism-in-canada/5321197)).

**Decolonization:** As it applies to education, decolonization is working to dismantle the structures of assimilation, imperialism, colonialism and Eurocentrism in the structures and content of educational systems and policy. It is investing in Indigenous learners and Indigenous knowledges; valuing both for their inherent worth and relevance. Recovering Indigenous identities from a historically sealed understanding; Indigenous discovery and (re)creation of Indigenous identities in the context of education.

**Ethical Space:** Concept first introduced by Roger Poole in 1972 and further developed by Willie Ermine in 2007. Ethical space describes the spiritual and intellectual space wherein Indigenous knowledges and European knowledges can engage with one another safely, respectfully, and equally. It “...entertains the notion of a meeting place, or initial thinking about a neutral zone between entities or cultures. The space offers a venue to step out of our allegiances, to detach from the cages of our mental worlds and assume a position where human-to-human dialogue can occur. The ethical space offers itself as the theatre for cross-cultural conversation in pursuit of ethically engaging diversity and disperses claims to the human order.” (Ermine 2007, 202).

**Entitlement:** A general sense of being owed a privilege—financial, moral, emotional, etc.—whether justifiably or unjustifiably. Second meaning: a specific amount or benefit to which one has a right to, by virtue of some previously, legally established agreement (e.g. land entitlements).

**Eurocentrism (Eurocentric):** The belief in the objective rightness and superiority of European knowledges and values. Investigating, categorizing and valuing the world based on European notions of goodness, progress, history and human development.

**Holism:** Generally, a term that describes a full mind, body and relational approach to living and learning. In Indigenous communities, holism takes on a multitude of definitions and applications. The Canadian Council on Learning describes the holistic framework for learning as, "...a continuous activity, interactive and interconnected...Relationships are circular, holistic and cumulative. The collective well-being includes the four dimensions of personal development—emotional, spiritual, physical and mental. Learning is grounded in experiences that include Indigenous and western knowledge traditions. The tree draws nourishment through its roots—the sources of knowledge—self, family, ancestors, community, languages, traditions, ceremonies, ancestors, natural world, clan, nation and other nations." (2018).

**Inclusion:** The feeling and reality of belonging and respect, that enables one to fulfill potential.

**Indigeneity:** The fact of being Indigenous.

**Intercultural Competency:** Capability to shift perspective and adapt behaviour to cultural differences. Having a variety of cultural frameworks and practices that enable navigating/bridging different cultural commonalities and differences.

**Indigenous Ways of Knowing:** It is important to state that there are as many ways of knowing as there are Indigenous groups, and to avoid the temptation to assume these ways are monolithic, or that they exist in binary opposition to Eurocentric ways of knowing (rather, they exist independently of any other knowledge system). That said, there are some broad commonalities that are useful to note. In addition to general themes of being holistic, experiential, relational, orally- and narrative-based (Castellano 2000), we can further sketch out a definition from Battiste's literature review on Indigenous knowledges: "As a concept, Indigenous knowledge...reconceptualizes the resilience and self-reliance of Indigenous peoples, and underscores the importance of their own philosophies, heritages, and educational processes...Indigenous knowledge is systemic, covering both what can be observed and what can be thought. It comprises the rural and the urban, the settled and the nomadic, original inhabitants and migrants... [It] comprises all knowledge pertaining to a particular people and its territory, the nature or use of which has been transmitted from generation to generation. This knowledge includes 'all kinds of scientific, agricultural, technical and ecological knowledge, including cultigens, medicines, and the rational use of flora and fauna.'" (Battiste 2002, pg 5-8). she continues: "...[I]t is tied to land...particular landscapes, landforms, and biomes where ceremonies are properly held, stories properly recited, medicines properly gathered, and transfers of knowledge properly authenticated...Indigenous knowledge thus embodies a web of relationships within a specific ecological context; contains linguistic categories, rules and relationships unique to each knowledge system, has localized content and meaning; has established customs with respect to acquiring and sharing of knowledge... and implies responsibilities for possessing various kinds of knowledge." (Battiste 2002, pg 13-14).

**Positionality:** Where an individual stands relative to power, history, community and privilege.

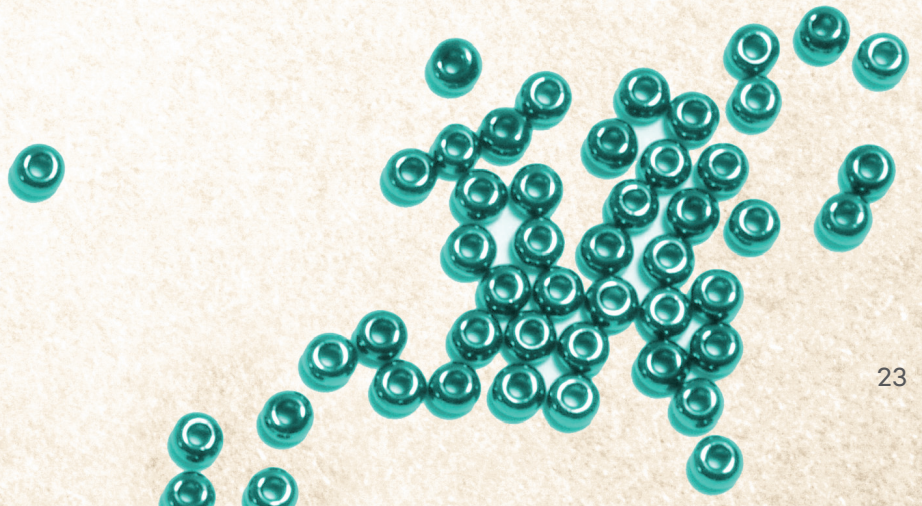
**Privilege:** Unearned power that gives certain groups economic, social and political advantages in society.



**Reconciliatory Education:** In general, the process of using education to achieve the goals of reconciliation, particularly as laid out in the Calls to Action of the Truth and Reconciliation Commission of Canada. In their discussion of reconciliatory education, Morcom and Freeman engage in reconciliatory education by creating “...safe spaces to ask difficult questions ...We empower our students to engage in change and peer education within the faculty and university by encouraging them to focus on Indigenous learning in their other classes and helping them set up awareness-raising events for other students...We also connect our work to the concept of responsibility to the last and next seven generations through class content, discussions, and Elder visits. We critically examine colonization and systems of privilege as they existed in the past and exist today; and we explore residential schools, their causes, and their lasting intergenerational effects. We talk about what we can do to protect future generations and ensure that they can live in mutual respect.” (816).

**Systemic Disparities (Inequities):** For certain populations difference in outcomes of social, political and economic institutions. These differences result in a climate that may even lack explicit inequality, but where inequity is enforced through laws, public policy, etc.

**Worldview:** The framework—theoretical, philosophical, intellectual, spiritual, or any combination thereof—through which one understands and engages the world (its inhabitants, its environments, its challenges, etc.).



## Appendix B:

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## Appendix C:

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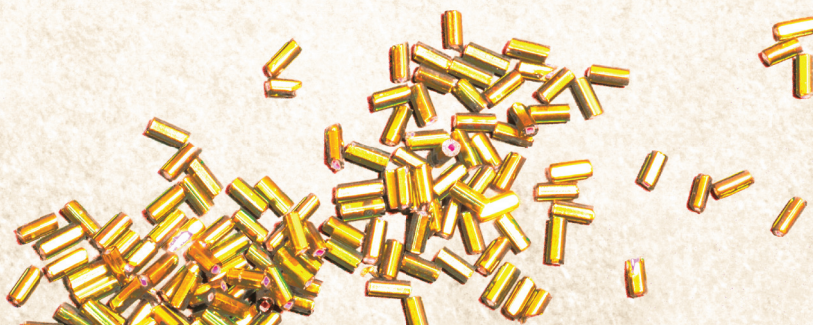
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### **Recommended Massive Open Online Courses (MOOC)**

"Reconciliation through Indigenous Education." University of British Columbia. Entry page: <https://pdce.educ.ubc.ca/reconciliation>.

"Indigenous Canada". University of Alberta. Entry page: [www.ualberta.ca/admissions-programs/online-courses/indigenous-canada](http://www.ualberta.ca/admissions-programs/online-courses/indigenous-canada).



## APPENDIX D:

# Seven Grandfather Teachings

As you embark on this important journey of decolonization, we encourage you to keep the teachings close at hand. The Seven Sacred Grandfather Teachings are Anishinaabe principles that will help you to make ethical decisions.

Further, these teachings can be helpful gifts in your pursuit of living a good life.



### **Yellow · East · Mahiigan Wolf**

Humility is represented by the colour yellow and the Mahiigan Wolf. Anishinaabe people value community and community well-being. Similarly, Mahiigan lives in a pack and lives for the well-being of that pack.



### **White · North · Mahkwa Bear**

Courage is represented by the colour white and the Mahkwa Bear. Mahkwa embodies courage. Mahkwa as a protector shows courage as she fights to protect her young in the face of danger and threats. In the Anishinaabe culture, Mahkwa teaches the people about the obstacles that one may encounter and to show courage by learning how to overcome the challenges and fears in their life journey.



### **Red · South · Raven**

Honesty is represented by the colour red and the Raven. In the Anishinaabe culture, Raven is a trickster, a scavenger and considered annoying at times. Raven has accepted his being as he is, and thus he knows honesty. He does not try to change.



**Blue · Grandfather Sky · Amik Beaver**

Wisdom is represented by the colour blue and the Amik Beaver. Amik embodies wisdom and is known as a builder and creator of a stable structure and environment for his family. In the Anishinaabe culture, Amik teaches the people wisdom, so they may use their gifts wisely to create a stable and sustainable community.



**Green · Mother Earth · Miskwaadesi Turtle**

Truth is represented by the colour green and the Miskwaadesi Turtle. Miskwaadesi embodies truth and although it is known as a very slow moving creature, it is very stable and strong. One cannot rush a Miskwaadesi. In the Anishinaabe culture, the elders are strong in knowledge and wisdom, as well as very understanding and patient. The elders do not rush in important decision-making but very carefully and slowly deliberate over matters to gain an understanding of the truth.



**Black · West · Buffalo**

Respect is represented by the colour black and the Buffalo. Buffalo is sacred, shows abundance and signifies healing. In the Anishinaabe culture, the people are the care takers of the land. Respect is shown to the abundances of the land; the people take only what they need from the land and share with others if they have more than they can use.



**Violet · Eagle**

Love is represented by the colour violet and the Eagle. In the Anishinaabe culture, the Eagle is considered the highest spiritual form of the animal and is highly respected.

Learn more about our commitment to equity and decolonization.  
Visit: [www.confederationcollege.ca/Lens](http://www.confederationcollege.ca/Lens)

