

Background to the Model

The Indigenized quadrant model comes from the research and educational leadership of Janice Simcoe, Anishinaabe scholar, to aid in Indigenizing academic spaces. This model is based on the Integral theory work of Ken Wilber and was further influenced by Janice's work with the Aboriginal Nations Education Council of the Greater Victoria School District and Camosun College. This model was then adopted by BCcampus and the Indigenization Project Steering Committee to support the creation of Indigenized open professional learning resources for the post-secondary education sector in British Columbia. In honouring place, each quadrant is defined by animal traits from coastal First Nation epistemology.

Bear (Intention)



Represents the internal self and comes from a place of values, beliefs, identity, and intentions. Bear gives us the lenses through which we, as individuals, view the world. Bear impacts our personal experience with others and impacts how we interpret information. Our Bear selves provide us our motivations and deeply influence how we sort our priorities.

Raven (Behaviour)



Represents our physical self and is manifested by what we do and know, and how we are seen and measured. Raven gives us the space in which we build knowledge, develop skills, perform, and behave with others. Our Raven selves provide us the ability to teach and learn.

Wolf (Community)



Represents our collective selves and reflects the cultures we live in, the languages we use, and the relationships we have with others. Wolf provides the space in which we emotionally impact, and are impacted by, others. Our Wolf selves provide us communication skills and make us aware that we are part of a greater whole.

Salmon (Systems Fit)



Represents our interaction with the systems around us, be they natural or human-made. Salmon provides the space in which we collaborate for purpose or function. Salmon requires us to navigate. Our Salmon selves enable us to create the structures necessary for us to co-exist.

Situating the Audience Profiles

The audience profiles were built by the Project Steering Committee and have been vetted by post-secondary audiences. *Profiles are based on desired Indigenized intentions and behaviours rather than focusing on current practice.* The profiles can be introduced and presented in discussions as follows: “In an Indigenized institution, this group believes and does . . .” The “Levels of Indigenizing” explores how one goes through transforming one’s practices and policies at various levels. The project steering committee brainstormed statements that reflect the challenges, barriers and fragilities heard and experienced. These levels will be addressed in the open professional learning resources. The colours of each audience profile reflect the colours in the Métis sash and medicine wheel. It is a living document and at the conclusion of the project will become an openly licensed resource.

A Note on Terminology

“Indigenous” references the original peoples of this place whom are recognized and known as First Nations, Métis, Inuit and Native American or American Indian.

“Indigenization”, for this project, is relational and collaborative and involves various levels of transformation from inclusion to integration and to infusion of Indigenous perspectives and approaches in education. We recognize that each post-secondary institution across the province approaches Indigenization differently due to the diversity and complexity of local First Nation and Métis community relationships.

Front Line Staff/Student Services/Advisors



Bear
(Intention)

Indigenization benefits all students

Recognizing the responsibility to work with Indigenous people's ways of knowing



Raven
(Behaviour)

Engaging respectfully

Responding appropriately to particular circumstances of Indigenous students, and removing barriers



Wolf
(Community)

Building relationships with community partners and service providers

Ensuring meaningful engagement and informed action through strong communication with students and communities

Oral history is valid



Salmon
(Systems Fit)

Recognizing and valuing Indigenous expertise, knowledge and practice in all interactions

Providing a culturally safe environment for Indigenous students and employees

Developing authentic communication policies and information systems that are student centred rather than technology limited

Developing policies that respond appropriately to particular circumstances of Indigenous students and remove barriers

Using a restorative justice approach to student interactions and conduct policies

Leaders/Administrators



Bear (Intention)

Indigenization benefits all members of the institution

Recognizing the responsibility to work with Indigenous peoples and communities

Reflecting Indigenous ways of knowing, doing and being in organizational values



Raven (Behaviour)

Respecting primacy of place and presence in language, ceremony and protocols

Participating respectfully at Indigenous events

Taking responsibility for learning and modelling culturally appropriate practice

Resourcing teaching and learning centres so Indigenous ways of knowing and doing are incorporated

Supporting and resourcing Indigenous research capacity and practices

Recognizing, validating and resourcing Indigenous approaches to engagement, community-based programming and learning, researching and student service functions



Wolf (Community)

Establishing and maintaining meaningful and empowered Indigenous community advisories at various levels in the institution

Including diversity of Indigenous voice and presence in governance, executive, advisories/program advisory committees and senior administrative leadership

Recognizing the complexity and depth of community-based engagement and relationship building and maintenance

Engaging, resourcing and supporting community-based programs and organizations



Salmon (Systems Fit)

Developing and resourcing policies that include Indigenization rather than adding on as “initiatives” or “pilots”

Embedding Indigenization in all plans (strategic, financial, student engagement/services, educational) and at governance and education tables

Sharing accountability for Indigenization among all levels of administration and leadership

Recognizing equity of Indigenous expertise, knowledge and practice (human resource policies, workload, roles and responsibilities)

Resourcing and requiring training for instructors in community-based programs

Oral history is valid

Curriculum/Educational Developers



Bear (Intention)

Indigenous approaches to learning are necessary for all students

Recognizing and celebrating the beauty and strengths of local and diverse Indigenous cultures and languages

Representing Indigenous knowledge systems in respectful, appropriate and meaningful ways

Acknowledging that Indigenizing curriculum is not only about including content

Recognizing the diverse sources of Indigenous knowledge



Raven (Behaviour)

Infusing Indigenous perspectives, content, pedagogies and approaches to learning in planning, development, implementation and assessment

Considering and incorporating other ways of learning, such as land-based, narrative, intergenerational and experiential pedagogy

Being able to rethink and restructure a course to be circular and relational

Oral history is valid



Wolf (Community)

Involving Indigenous epistemologies and pedagogies in visioning of objectives

Connecting oral and written communications to skills and competencies

Drawing upon and incorporating Indigenous scholarship and other forms of knowledge



Salmon (Systems Fit)

Embedding Indigenous knowledge in design

Supporting a policy and process to protect Indigenous knowledge so misappropriation and cultural harm do not occur

Incorporating Indigenization in education council and senate processes and policy

Drawing upon resources that are multi-modal

Attending to Indigenous language priorities of revitalization and maintenance

Recognizing linguistic and cultural diversity

Educators/Teachers/Instructors



Bear (Intention)

Indigenous knowledges are no longer “othered” and are legitimate and valuable to all learners

Valuing and recognizing Indigenous content and learning perspectives as important to student learning

Recognizing that professional learning is lifelong and includes expanding teaching practices, self-exploration and reflective praxis

Acknowledging that positionality plays a role in how we teach Indigenous content, perspectives and pedagogies in our course work



Raven (Behaviour)

Meaningfully integrating territorial acknowledgements into teaching practice

Validating Indigenous student knowledge and experience when students want to share, and not singling out Indigenous students as “experts”

Providing culturally safe spaces for respectful dialogue and practices

Drawing on Indigenous knowledge and perspectives in teaching, engagement, assessment and curriculum.

Oral history is valid

Learning how to appropriately engage in culturally informed community-based teaching

Setting consistent expectations for all learners and enabling students to build and share their gifts

Validating student strengths in relation to teaching, learning and assessment



Wolf (Community)

Respecting Indigenous student contributions

Using and supporting Indigenous scholarship

Acknowledging Indigenous knowledge keepers and community members are necessary to teaching and learning

Engaging Indigenous communities through knowledge keepers, families, artists, etc., in teaching and learning

Practicing respectful ways to include and engage learners in service learning pedagogies

Learning how to engage, support and partner with community-based programs and organizations



Salmon (Systems Fit)

Understanding and challenging the inherent bias in the public education system

Consulting and collaborating with Indigenous student support providers and other student services for student wellness

Incorporating cultural safety principles in course work, programs and professional practice

Preparing all students to work and interact with Indigenous peoples and communities (e.g., modelling ways to build relationships and collaborate)

Developing knowledge of Indigenous histories and contemporary realities

Researchers



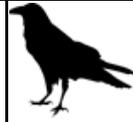
Bear (Intention)

Indigenous knowledges are no longer “othered” and are legitimate and valuable to all learners

Addressing Indigenous priorities through research

Conducting research that benefits community first

Committing to developing research capacity in Indigenous communities and organizations



Raven (Behaviour)

Learning to work appropriately with Indigenous knowledge keepers and community experts

Protecting Indigenous systems of knowledge

Oral history is valid

Drawing upon methodologies that reflect Indigenous ways of knowing and community-based approaches

Ensuring that funding proposals include resources to work with and engage community in the research process



Wolf (Community)

Recognizing the necessity of relationships and Indigenous knowledge systems in research

Understanding research and the process of gathering information also benefits communities

Collaborating with communities on ways to engage in research

Training Indigenous students and community members in the research process

Protecting and respecting cultural and intellectual properties of communities, knowledge authorities and people



Salmon (Systems Fit)

Incorporating Indigenous research ethics policy into all levels of research (classroom, teaching practice, scholarly, field)

Sharing and validating research results with community

Knowing and using Indigenous research principles and guidelines (e.g., OCAP, SSHRC, community-based, UNDRIP, TCPS 2—Chapter 9)

Considering and recognizing different forms of knowledge dissemination

Acknowledging the diversity and complexity of Indigenous knowledge authority systems and processes within communities and families

Levels of Indigenizing (Barriers, Challenges, Fragilities)

<i>Fear of the Unknown</i>	<p>“what are you trying to take from me?”</p> <p>“I don’t know what I don’t know”</p>	<p>“I’m helpless” Unsure of who to engage</p>	<p>“We don’t have enough to share”</p> <p>“I don’t want to appropriate”</p>
<i>Fear of change</i>	<p>“Yes, but...” (passive-aggressive behaviour)</p> <p>“I don’t know who to talk to and how to set up Indigenous research”</p>	<p>Vicarious trauma</p> <p>“I’m afraid of taking away or reducing needlessly”</p>	<p>“I don’t have time for this, can you (as the Indigenous expert) do this?”</p>
<i>Fear of losing control and power</i>	<p>Racism of lower expectations</p> <p>No personal buy-in—“I know, but I don’t care”</p>	<p>“Indigenous knowledge isn’t scientific”</p>	<p>“We cannot change legislation”</p> <p>“New Age” appropriation viewpoint</p>
<i>Resisting practice</i>	<p>Over emphasis on employment training rather than academic programming</p> <p>Involvement if there is money attached, “Where’s the money? No money, no movement”</p>	<p>Diversity can be confusing so pan-Indian approach desired— “You’re too exotic”</p> <p>Overworking Indigenous staff—“I am the only Indigenous person and I must do everything”</p>	<p>“We don’t have enough resources” and “this is not part of core funding”</p>
<i>Resisting process</i>	<p>Checklist mentality—“Done, now let’s move on”</p> <p>“There are union barriers to hiring Indigenous employees and doing community-based work”</p>	<p>“I have academic freedom”</p> <p>Underfunding Indigenous education—“We must fit our training into funding requirements”</p>	<p>“Industry standards don’t allow me any flexibility in programming, content and delivery.”</p>
<i>Rejecting and asserting control</i>	<p>“I’d rather debate than negotiate” and “There are limitations on program length”</p> <p>“What is authentic Indigenous knowledge?”</p>	<p>Demand constant validation of identity and Indigeneity “Are you really Metis, Status, Non-Status, Inuit?”</p> <p>Lateral Violence</p>	<p>Industry involvement necessary—“We can’t do this ourselves”</p>