

Athabasca University  Master of Arts - Integrated Studies

GROUNDING CURRICULUM AND PEDAGOGIES IN INDIGENOUS
KNOWLEDGE AND INDIGENOUS KNOWLEDGE SYSTEMS

By

JENNIFER WARD

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Abstract

The impact of Indigenous Knowledge, pedagogies, and curriculum on student success, ultimately proposing that Indigenous student success is best achieved and measured by Indigenous standards and that success is achieved when Indigenous Knowledge and knowledge transference occur in accordance with Indigenous Knowledge systems and pedagogies is addressed and analyzed. Institutional racism is embedded into the structure of educational institutions and is a form of further assimilation. Tribal Critical Race Analysis and Critical Race Theory are used to assess the research. Indigenous Knowledge is a curriculum of place and is based upon Indigenous worldviews. Her Majesty's and the Government of Canada's eradication of Indigenous cultures, status, rights, spiritualities, and languages effected Indigenous peoples abilities to share their Traditional Indigenous Knowledge and Traditional Indigenous Education with their peoples. Indigenous Elders are paramount in the transference of Indigenous Knowledge. Indigenous Elders, educators, and scholars are the best people to create curriculum and pedagogies for Indigenous peoples. Furthermore, Indigenous peoples need to be represented in all sectors of the educational sphere from governance, management, staff, to student population. Utilization of Indigenous Knowledge systems in educational institutions is integral to the revitalization of Indigenous worldviews.

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Finally, this project is dedicated to Indigenous students and educators, who implicitly understand that there is a better alternative to the current Eurocentric curriculum and pedagogies available to them and that change is possible. It is in the courage and strength of Indigenous students and educators that Indigenous post-secondary outcomes can be improved.

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CHAPTER 1

THE PROBLEM

In this paper, I will be using the term colonialism as defined by *The New Penguin Dictionary* to mean “the control by a state over a dependant area or people.”¹ To colonize, in effect, means to “extend colonial rule of an Indigenous² people.”³ Furthermore, racism will also be used and Daniel D. Solorzano and Tara J. Yosso define racism as “the system of ignorance, exploitation, and power used to oppress African Americans, Latinos, Asians, Pacific Americans, American Indians, and other people on the basis of ethnicity, culture, mannerisms, and color.”⁴ Both of the aforementioned terms will be used throughout this paper; therefore, the above meanings are implied through the use of those terms. Colonialism and racism exist in current Canadian curriculum⁵ and as such Indigenous peoples are experiencing oppression through education rather than liberation.⁶ Canadian curriculum is myopic when it comes to recognizing Indigenous histories, cultures, languages, beliefs, and worldviews as a part of

1 *The New Penguin English Dictionary*. (London, England: Penguin Books, 2001).

2 United Nations. “Defining Indigenous Peoples”. Jan 2004. Date Accessed Aug. 20, 2010. www.un.org/esa/socdev/unpfii/documents/workshop_data_background.doc. The author chooses to use the United Nations definition of Indigenous peoples throughout this project because it accurately describes the original inhabitants of Canada and the term Indigenous is not a Canadian federal government derived word. According to the United Nations Department of Economic and Social Affairs paper entitled *The Concept of Indigenous Peoples* Indigenous is defined as: “Indigenous communities, peoples and nations are those which, having a historical continuity with pre-invasion and pre-colonial societies that developed on their territories, consider themselves distinct from other sectors of the societies now prevailing on those territories, or parts of them. They form at present non-dominant sectors of society and are determined to preserve, develop and transmit to future generations their ancestral territories, and their ethnic identity, as the basis of their continued existence as peoples, in accordance with their own cultural patterns, social institutions and legal system.” The reader shall interpret the terms Indian, Native, and Aboriginal to mean the same as Indigenous, except where specifically defined in the text.

3 *The New Penguin English Dictionary*. (London, England: Penguin Books, 2001).

4 Daniel D Solorzano and Tara J. Yosso, “Maintaining Social Justice Hopes within Academic Realities: A Freirean Approach to Critical Race / LatCrit Pedagogy.” *Critical Pedagogy and Race*. Ed. Zeus Leonardo. (Malden, MA: Blackwell Publishing Ltd., 2005) 70.

5 Sharilyn Calliou, “Peacekeeping Actions at Home: A Medicine Wheel Model for A Peacekeeping Pedagogy.” *First Nations Education in Canada: The Circle Unfolds*. Eds. Marie Battiste and Jean Barman. (Vancouver: UBC Press, 1995) 58-59.

6 Paulo Freire, *pedagogy of the oppressed*, (New York: The Continuum International Publishing Group Inc., 2003) 95. Freire shares that education should be liberating and not merely a process of winning students over.

the Canadian identity. The Canadian identity is somewhat fragmented at best with many different people from many diverse cultures making up the Canadian landscape.

Conversely, many Indigenous peoples relate to their tribal affiliation before they relate to being Canadian. Sharilyn Calliou writes that, “the concept of race becomes marginalized when concern about the “right” to individual identity is emphasized rather than genuine concern about structure of inequality and exploitation.”⁷ This marginalization exists in the current Canadian curriculum and is perpetuated through the lack of Indigenous content in curriculum. Racism is a power structure⁸ and racist pedagogies exist within Canadian curriculum⁹. Often, it can be said that “Racism is disguised in educational principles and practices,”¹⁰ and is therefore hard to recognize and hard to eradicate.

Indigenous peoples are the fastest growing population in Canada¹¹, but post-secondary certificate, degree, and diploma achievement rates are 16% below that of non-Indigenous Canadians.¹² Current Canadian curriculum lacks Traditional Indigenous Knowledge¹³; which would help to increase the completion rates, but also be more applicable for Indigenous students. Canadian curriculum is grounded in a Eurocentric¹⁴ belief system where curriculum builders create curriculum that is colonizing and offensive to

⁷ Freire 61

⁸ Bryan McKinley Jones Brayboy, “Toward a Tribal Critical Race Theory in Education.” *The Urban Review* 37.5 (14 Mar. 2006):425-446. Springer-Science+Business Media, Inc.. DOI: 10.1007/s11256-005-0018-y. Athabasca University, Athabasca, AB. 05 Aug. 2010

⁹ Sharilyn Calliou, “Peacekeeping Actions at Home: A Medicine Wheel Model for A Peacekeeping Pedagogy.” *First Nations Education in Canada: The Circle Unfolds*. Eds. Marie Battiste and Jean Barman. (Vancouver: UBC Press, 1995) 61

¹⁰ Solorzano & Yosso 71

¹¹ Environics Institute 25

¹² *The State of Aboriginal Learning in Canada: A Holistic Approach to Measuring Success*. Dec. 2009. (Canadian Council on Learning) 26 Dec. 2009. Web. <http://222.ccl-cca.ca/CCL/Reports/StateofAboriginalLearning/index.html> 6

¹³ According to Marie Battiste, this is “part of the collective genius of humanity. It represents the accumulated experience, wisdom, and know-how unique to nations, societies, and or communities of people, living in specific ecosystems of America, Africa, Asia, and Oceania.” *Indigenous Knowledge and Pedagogy in First Nations Education: A Literature Review with Recommendations*. (Ottawa: Indian and Northern Affairs 2002) 11

¹⁴ According to the New Penguin Dictionary, Eurocentric means “concentrating on European issues, especially to the exclusion of those involving the rest of the world. *The New Penguin English Dictionary*.

Indigenous culture.¹⁵ Canadian curriculum lacks the presence of the Indigenous worldview¹⁶ and students have a hard time recognizing themselves, their cultures, beliefs, histories, and languages within the educational framework. Moreover, Indigenous peoples are underrepresented in professional roles at Canadian post-secondary institutions because of institutionalized racism and this attributes to low educational achievement amongst Indigenous peoples.¹⁷

THE BACKGROUND

In 1763, Her Majesty instituted the *Royal Proclamation*¹⁸ in which treaty rights and land rights for First Nations¹⁹ peoples were recognized.²⁰ In reality, the rights of all Indigenous peoples in Canada were at stake of becoming oppressed through legislation and Her Majesty's policies pertaining to Indigenous peoples. According to Indian and Northern Affairs (INAC) the *Royal Proclamation* stated that:

- Aboriginal people lived on traditional lands;
- Interest in those lands belonged to groups and nations, not individuals;
- Only the Crown²¹ could buy or accept Aboriginal lands;

¹⁵ Jessica Ball, "As if Indigenous Knowledge and Communities Mattered." *American Indian Quarterly* 28.3/4 (2004): 454-479. (*ProQuest Education Journals*. Athabasca University, Athabasca, AB 05 Aug. 2010) 457.

¹⁶ Ball 466.

¹⁷ Lesley Bartlett and Bryan McKinley Jones Brayboy "Race and Schooling: Theories and Ethnographies." *The Urban Review*, Vol.37, No.5, December 2005. DOI: 10.1007/s11256-005-0021-3. 362

¹⁸ A legal document created by Her Majesty and the Canadian government that stated the rights of First Nations peoples in Canada.

¹⁹ According to the Assembly of First Nations, "the term First Nations came into common use in the 1970s to replace Indian, which some people found offensive. Many communities have also replaced "band" with "First Nation" in their names. *Fact Sheet*. n.d. (Assembly of First Nations 20 Sept. 2010) <<http://www.afn.ca/article.asp?id=437>>.

²⁰ J. Ralston Saul, *A Fair Country Telling Truths About Canada*. (Toronto: Viking Canada, 2008) 117

²¹ According to Indian and Northern Affairs Canada, "An alternate name for the Government of Canada. The Queen is the formal head of state in Canada. For this reason the Government of Canada is often called the 'Crown.'" *Treaty Guides*. 11 Mar. 2008. (Indian and Northern Affairs Canada. <<http://www.ainc-inac.gc.ca/al/hts/tgu/index-eng.asp>>) nd.

- The Crown generally required an agreement to obtain lands from Aboriginal people; and
- Aboriginal people were under the Crown's protection.²²

Because the scope of the *Royal Proclamation*, it could be assumed that Indigenous rights and freedoms were protected. Moreover, in 1867, at the time of Confederation²³, the *Constitution Act*²⁴ further gave Her Majesty's and the Government of Canada's control over Indigenous peoples and their lands.²⁵ Within the *Constitution Act* Section 91 (24) it is written that the Act, "provides the federal Parliament and government with exclusive authority over Indians and lands reserved for Indians."²⁶ Because The *Constitution Act* sought to control Indigenous land entitlement this meant that Indigenous peoples were not free to hunt on all land, but rather, could only hunt on the lands issued to them by the federal Parliament.²⁷

In 1876, nine years after the *Constitution Act* was passed into law, the *Indian Act* came into effect. The Assembly of First Nations writes that:

this is the Canadian federal legislation, first passed in 1876, which sets out certain federal government obligations, and regulates the management of Indian reserve lands. The act has been amended several times, most recently in 1985.²⁸

22 Indian and Northern Affairs Canada

23 According to Library and Archives Canada, Ontario, Quebec, Nova Scotia and New Brunswick were the first four Provinces to unite and become the country of Canada in 1867.

24 *Confederation for Kids*, 10 June 2009, (Library and Archives Canada, 20 Sept. 2010) <<http://www.collectionscanada.gc.ca/confederation/kids/index-e.html>>

25 *Confederation for Kids*

26 *Aboriginal Policy: Legal and Constitutional Framework*. (2010 Turtle Island Native Network 20 Sept. 2010) <<http://www.turtleisland.org/news/abpolicy.pdf>>.

27 *Aboriginal Policy*

28 *Fact Sheet*. n.d. (Assembly of First Nations 20 Sept. 2010) <<http://www.afn.ca/article.asp?id=437>>.

From the *Royal Proclamation* in 1763 to the *Constitution Act* of 1876 and the Indian Act of 1876, Her Majesty's and the Government of Canada sought to control Indigenous peoples and their lands. Further to controlling Indigenous lands, Her Majesty and the Government of Canada sought to control Indigenous status rights. According to the Assembly of First Nations:

Status Indians are people who are entitled to have their names included on the Indian Register, an official list maintained by the federal government. Certain criteria determine who can be registered as a Status Indian. Only Status Indians are recognized as Indians under the *Indian Act*, which defines an Indian as a 'person who, pursuant to this Act is registered as an Indian or is entitled to be registered as an Indian.' Status Indians are entitled to certain rights and benefits under the law.²⁹

It can be inferred that Indigenous status was originally enacted to prove that one was entitled, through lineage, to live on and had rights to Indigenous lands.

From 1871 to 1875, Numbered Treaties 1 through 5 was implemented and in return for land rights, Indigenous peoples were promised money; provisions; clothing and reserve lands in which to homestead.³⁰ Numbered Treaty 3 took three years to settle and many meetings between the Saulteaux peoples and the government.³¹ The major issue for the Saulteaux peoples was the amount of money to paid-out to their people for government access to their lands.³² The Saulteaux peoples of Canada wanted to have a similar agreement to that of the Saulteaux peoples of America.³³ The Saulteaux peoples of America were thought to have been given \$14 per head in relinquishment for their

29 Assembly of First Nations

30 Indian and Northern Affairs Canada

31 Indian and Northern Affairs Canada

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lands. The Saulteaux peoples of Canada wanted at least that much annuity as well.³⁴

Interestingly, Treaty 3 brought about the idea of inclusion of Métis peoples in the treaty rights negotiations and it was the Saulteaux peoples that wanted Métis peoples to have treaty rights too.³⁵ However, within the *Indian Act* it states that Métis do not have status rights because they are of mixed heritage. In *Chapter 18 - An Act to amend and consolidate the laws respecting Indians* as part of the *Indian Act* in *Section 3 (e)* states:

Provided also that no half-breed in Manitoba who has shared in the distribution of half-breed lands shall be accounted an Indian; and that no half-breed head of a family (except the widow of an Indian, or a half-breed who has already been admitted into a treaty), shall, unless under very special circumstances, to be determined by the Superintendent-General or his agent, be accounted an Indian, or entitled to be admitted into any Indian treaty.³⁶

Her Majesty and the Government of Canada did not want to include Métis peoples in the treaty rights because they did not believe that Métis peoples deserved compensation based on their mixed heritage. Furthermore, Her Majesty and the government did not claim fiduciary duty over Métis peoples as they did for status Indigenous peoples in the *Constitution Act* of 1867.³⁷

The *Indian Act* eradicated Indigenous culture through abolition of status rights due to marriage outside Indigenous tribes (Indigenous women that married non-Indigenous men lost their status); and for those of Métis heritage.³⁸ Another less well-known factor of the 1876 *Indian Act* was the loss of status for Indigenous peoples that

34 Indian and Northern Affairs Canada

35 Indian and Northern Affairs Canada

36 Indian and Northern Affairs Canada *Chapter 18 - An act to amend and consolidate the laws respecting Indians*. 10 Aug. 2009 <<http://www.ainc-inac.gc.ca/ai/arp/ls/pubs/1876c18/1876...>>.

37 *Fact Sheet*. (Assembly of First Nations. <<http://www.afn.ca/article.asp?id=437>>) nd.

38 *Treaty Guides*. 11 Mar. 2008. (Indian and Northern Affairs Canada. <<http://www.ainc-inac.gc.ca/al/hts/tgu/index-eng.asp>>) nd.

wanted a university education. According to Blair Stonechild, author of *The New Buffalo The Struggle for Aboriginal Post-Secondary Education in Canada* says that section 86(1) of the 1876 *Indian Act* states:

Any Indian who may be admitted to the degree of Doctor of Medicine, or to any other degree by any University of Learning, or who may be admitted in any Province of the Dominion to practice law either as an Advocate or as a Barrister or Counselor or Solicitor or Attorney or to be a Notary Public, or who may enter Holy Orders or who may be licensed by any denomination of Christians as a Minister of the Gospel, shall ipso facto become and be enfranchised under this Act.³⁹

The *Indian Acts* of 1880, 1886, and 1906 all had the aforementioned clause with respect to enfranchising Indigenous peoples that wished to be educated at Canadian institutes of higher learning.⁴⁰ Her Majesty's and the Government of Canada wanted to abolish all Indigenous rights and this is evidenced by the appointment of Duncan Campbell Scott into the position of Deputy Superintendent General of Indian Affairs (1913-1932).⁴¹ Scott was well known for his hard line on Indigenous rights and his scathing comment that he wants "to get rid of the Indian problem."⁴²

From 1874 to 1996, 132 residential schools were in operation.⁴³ However, by the 1970s most of the federally maintained residential schools were not in operation. The last residential school closed in 1996.⁴⁴ The effects of residential school on Indigenous peoples vary from assimilation into non-Indigenous cultures to mental, physical,

39 Blair Stonechild, *The New Buffalo The Struggle for Aboriginal Post-Secondary Education in Canada*, (Winnipeg: University of Manitoba Press, 2006) 21

40 Stonechild 21

41 Stonechild 22

42 Stonechild 22

43 *Backgrounder - Indian Residential Schools*, (Indian and Northern Affairs Canada http://www.ainc-inac.gc.ca/ai/rqpi/nwz/2008/20080425a_is-eng.asp) 2009

44 Assembly of First Nations < <http://www.afn.ca/residentialschools/history.html>>

emotional, and spiritual abuse.⁴⁵ It must be noted that many Indigenous peoples enjoyed their residential school experience and that not all Indigenous peoples experienced cultural assimilation. However, eradication of Indigenous culture, spirituality, beliefs and languages was taking place and this is seen through the abolition of the potlatch ceremony of the Indigenous peoples of British Columbia. In *The Potlatch Papers: A Colonial Case History*, Christopher Bracken highlights that “in 1884, the Government of Canada passed a law banning the performance of potlatches and tamanawas⁴⁶ dances among the First Nations of British Columbia.”⁴⁷ Bracken furthers that:

As a constative utterance, section 114 of the Indian Act prohibited ‘any Indian Festival, dance or other ceremony of which the giving away or paying or giving back of money, goods or articles of any sort forms a part, or is a feature,’ while as a performative it came into force as a ban on the waste of property, of time, and of women.⁴⁸

Bracken makes a very good point in that the Government of Canada viewed the potlatch and other ceremonies as a waste of time and resources. Moreover, there was no understanding or want to understand the validity for these ceremonies on behalf of the Government of Canada. Because these ceremonies and beliefs did not conform to Eurocentric sensibilities, they were banned. Furthermore, Indigenous peoples of the prairies had section 114 used against them when they performed sundances.⁴⁹ Sundances are ceremonies in which Indigenous peoples of the prairies (plains in the United States)

45 *Backgrounder - Indian Residential Schools.*

46 As defined by Parliament of Canada and described by Christopher Bracken tamanawas is a dance. It does not specify the type of dance only to say that it is dancing in general. Christopher Bracken, *The Potlatch Papers: A Colonial Case History*, (London, England: Univerisity of Chicago Press, 1997) 167

47 Bracken 167

48 Bracken 167

49 Bracken168.

conducted to pray for others and ask the Creator for spiritual guidance.⁵⁰ The sundance often had a feast and giveaway component.⁵¹ The Government of Canada did not like that possessions and properties were given away or traded and that Indigenous women were promised to men from other tribes as a part of the potlatch ceremony. This certainly would have caused confusion for the government that liked to keep track of the Indigenous population and land claims.

Aside from abolishment of spiritual practices, the Government of Canada strategically imposed colonial rule over Indigenous peoples through land acquisition. In many cases, Indigenous peoples sold their tribal lands in exchange for money, provisions, and clothing. The basis of the treaties, as understood by the author, was to usurp land title from the Indigenous peoples for economic gain. Over 22 years, from 1899 to 1921, Numbered Treaties Eight through Eleven were devised and these treaties were for northern Indigenous groups such as the Dene and Woodland Cree.⁵² These treaties were very similar to the preceding treaties, but came into effect much later in history because Her Majesty and the Government of Canada did not acknowledge, until 1891, the wealth of the land in which the Dene and Woodland Cree possessed.⁵³ At that time, the Superintendent General of Indian Affairs realized that the lands between the District of Athabasca and in the Mackenzie River area were teeming with petroleum, sulfur, and salt reserves.⁵⁴ This is significant because Treaty Rights took away the Indigenous peoples

50 J.R. Walker. The American Museum of Natural History. *The Sun Dance and Other Ceremonies of the Oglala of the Teto Dakota* (New York: Published By Order of The Trustee, 1917.<http://aren.org/prison/documents/american-indian/27/27.pdf>)

51 J.R. Walker

52 *Treaty Guides*. 11 Mar. 2008. (Indian and Northern Affairs Canada. <<http://www.ainc-inac.gc.ca/al/hts/tgu/index-eng.asp>>)

53 Indian and Northern Affairs Canada

54 Indian and Northern Affairs Canada

rights to the reserves, as the reserves became government property. Treaty Eight was signed in 1899 and subsequently Treaties Nine through Eleven were signed from 1905 to 1921.⁵⁵

In 1985, the *McIvor vs. Canada* legal case went to the Supreme Court of Canada in which *McIvor* won. Bill C-31 reinstated status to women and children that lost status due to marriage between Indigenous women and non-Indigenous men.⁵⁶ This is highly significant because many women and their children lost their status through the *Indian Act* and had no legal rights to ancestral lands; health care; or educational provisions that are a treaty right. According to Indian and Northern Affairs:

Since the 1985 *Indian Act* amendments, the number of registered Indians in Canada has more than doubled from about 360,000 in 1985 to more than 809,000 in 2009. Most of this growth resulted from natural increase, that is, the excess of births over deaths. It is estimated that just over 117,000 people who had lost status through discrimination, or whose parent or earlier ancestor had lost status in that way, have been “reinstated” to Indian status. Their subsequent children form part of the natural increase.⁵⁷

Status recognition is a major factor in the increase in the population of Indigenous peoples across Canada.

Throughout the later 1800s and into the mid-1900s Indigenous peoples had the ability to apply for federal government funding and go to post-secondary school; however, the availability of funding was disseminated on an ad-hoc, case-by-case basis, especially pre-1957⁵⁸ In 1883, the University at Saskatchewan at Prince Albert requested

55 Indian and Northern Affairs Canada

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58 Stonechild 41

and received government funding for Indigenous training, but the university was ridiculed for not having any completion statistics.⁵⁹ The rationale was that the Indigenous students who were being trained as teachers were in high demand on reserve to teach Indigenous children and youth.⁶⁰ In 1957, the Diefenbaker government set aside monies for Indigenous students to go to school for teacher training and nursing.⁶¹ The *Assembly of First Nations* shares that by 1965, Indian Affairs started closing residential schools, but some remained open and still perpetuated assimilation of Indigenous peoples.⁶² Into the 1970s, the National Indian Brotherhood (NIB) created a policy document called *Indian Control of Indian Education*. The NIB and other Indigenous peoples across Canada believed that Indigenous peoples were not receiving an education that encompassed Indigenous worldviews. The author ascertains that The Government of Canada did not want to relinquish control of the education system for Indigenous students because by doing so the government might have to admit that they themselves were failing in their educational pursuits of Indigenous peoples.

Although, the Government of Canada adopted the National Indian Brotherhood's policy, the *Standing Committee on Indian Affairs* shared that they would look at ways to improve Indigenous inclusion in Canadian universities through, "involvement of Indians in school management; consultation regarding provincial involvement in Indian education; development of cultural-education centres; development of curriculum; instruction in native languages; and participation of Indians in universities."⁶³ The

59 Stonechild 41

60 Stonechild 41

61 Stonechild 41

62 *Indian Residential Schools Unit*, (Assembly of First Nations, <http://www.afn.ca/residentialschools/history.html>)

63 Stonechild 46

Government of Canada did not implement any of the changes to the education policy and the talks continued for over four years.⁶⁴ The National Indian Brotherhood proposed changes to the *Indian Act*, for educational purposes, that would enable Indigenous peoples of 15 years of age or older to receive education funding without limiting the funding amount.⁶⁵

By December 12, 1977, roughly seven years after the joint committee was created, the National Indian Brotherhood and the Government of Canada could not form a consensus on educational policy for Indigenous peoples.⁶⁶ The National Indian Brotherhood regarded this as the Government of Canada's "rejection of its treaty obligations" and released this statement:

We must, therefore reclaim our right to direct the education of our children. Based on two education principles recognized in Canadian society: *Parental Responsibility* and *Local Control of Education*, Indian parents seek participation and partnership with the Federal Government, whose legal responsibility for Indian education is set by the treaties and the *Indian Act*. While we assert that only Indian people can develop a suitable philosophy of education based on Indian values adopted to modern living, **we also strongly maintain that it is the financial responsibility of the Federal Government to provide education of all types and all levels to all status Indian people, whether living on or off reserves** [emphasis added by Stonechild].⁶⁷

Stonechild affirms that education and educational rights for Indigenous peoples was always at the forefront for the National Indian Brotherhood.⁶⁸ The National Indian Brotherhood worked tirelessly for seven years to make an impact on Indigenous education policy in Canada, but to no avail. If the National Indian Brotherhood could

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67 Stonechild's footnotes indicate that the information came from the ICC, River Roseau. The Development of an Indian Policy. NAC, RG10, Vol.3710 File 19, 550-3 VanKoughnet Macdonald. Aug.17, 1885. 50.

68 Stonechild 51

have come to an agreement with the Government of Canada then more students would have been positively impacted through the changes in curriculum and pedagogy that incorporated Indigenous worldviews.

From 1970 to 1990, Indigenous students that received funding assistance from the Post-Secondary Education Assistance Program rose by 16 percent from 2500 students to 18 535.⁶⁹ Also, funding for Indigenous educational institutes rose as well.⁷⁰ The Saskatchewan Federated College was one such institution that received federal government funding for operating costs, as well as, students receiving tuition funding.⁷¹ The Saskatchewan Federated College was built upon the premise of Indigenous control over education and being accountable to the university's academic standards.⁷² This college was based on a bicultural educational approach:

In which the student would learn about, and thus be able to function in, both the Indian and white worlds. For example, while there was to be a department teaching the five Indian languages in Saskatchewan—Cree, Saulteaux, Nakota, Dakota, and Dene—there was also a Department of English.⁷³

The college also found that teaching degree and certificate programs off-campus and in Indigenous communities was essential to the growth of Indigenous participation in education.⁷⁴ Indigenous students that live on tribal lands or in their Indigenous communities often have a hard time adjusting to city or urban living; therefore, Indigenous students often feel lonely and disconnected from their families and friends

69 Stonechild 87

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when moving to an urban environment. The feeling of loneliness can be especially hard for rural Indigenous students when they are attending post-secondary schools because many of their family and friends have never attended a post-secondary education program and / or have never lived in an urban environment. Therefore, having educational programming available to students that can remain in their communities enables student success because students have access to their support networks and are not faced with the challenge of living in a new environment. Completion and retention statistics are increased when students feel supported by their families, friends, and communities and Indigenous student completion rates are improving, but are still lower than their non-Indigenous counterparts.

Hence, the Canadian Council on Learning's (CCL) 2009 report "The State of Aboriginal Learning in Canada: A Holistic Approach To Measuring Success" writes that in 2006 the statistics regarding post-secondary attainment and completion amongst Indigenous students were positive, showing improvement from past statistics.⁷⁵ In light of the statistics, 41% of 25 to 64 year old Indigenous peoples had a post-secondary degree, certificate, or diploma.⁷⁶ This statistic is 15% lower than non-Indigenous peoples rate of post-secondary education attainment at 56%.⁷⁷ What the CCL report highlights is that the way in which we evaluate Indigenous post-secondary completion rates is based on non-Indigenous measurements and that by taking a holistic approach to educating Indigenous peoples, and thus, measuring success based upon holistic educational practices and Indigenous students grasp and attainment of Indigenous educational practices is not only

⁷⁵ *The State of Aboriginal Learning in Canada: A Holistic Approach to Measuring Success.* (Canadian Council on Learning, Web. <http://222.ccl-cca.ca/CCL/Reports/StateofAboriginalLearning/index.html>, 26 Dec. 2009) 6

⁷⁶ Canadian Council on Learning 6

⁷⁷ Canadian Council on Learning 6

more effective for student retention, but also completion of post-secondary educational programs.⁷⁸ *The State of Aboriginal Learning in Canada: A Holistic Approach to Measuring Success* posits that Indigenous learning needs to be: holistic, lifelong, experiential, rooted in Aboriginal languages and culture, spiritually oriented, communal activity, integrates Aboriginal and Western knowledge.⁷⁹ Through incorporation of spirituality, languages, Indigenous teachings, hands-on learning, and Indigenous knowledge, Indigenous students will have access to meaningful education that is built on the foundations of Traditional Indigenous Knowledge (TIK) and Traditional Indigenous Education (TIE).

Post-secondary completion rates could be increased with the incorporation of TIK into curriculum. Scholar and educator, Eber Hampton, defines TIK as “...these traditional Indian forms [that] can be characterized as oral histories, teaching stories, ceremonies, apprenticeships, learning games, formal instructions, tutoring, and tag-along teaching.”⁸⁰ Furthermore,

all traditional Native methods occurred within cultural settings that were characterized by subsistence economies, in-context learning, personal and kinship relations between teachers and students, and ample opportunities for students to observe adult role models who exemplified the knowledge, skills, and values being taught.⁸¹

Therefore, TIK is knowledge that is inherent to each distinct Indigenous group. TIK is not only specific to the diverse groups of Indigenous peoples, but also there is shared TIK

78 Canadian Council on Learning 6

79 Canadian Council on Learning 6

80 Eber Hampton, “Towards a Redefinition of Indian Education.” *First Nations Education in Canada: The Circle Unfolds*, Ed. Marie Battiste and Jean Barman, (Vancouver: UBC Press, 1995) 8

81 Hampton 8

that Indigenous peoples possess such as spiritual knowledge, childrearing, governance, and knowledge transference. Across Canada there are 615 First Nations communities,⁸² 8 Métis settlements (but Métis peoples are across Canada without land entitlement),⁸³ and 52 Inuit communities⁸⁴ with diverse cultural practices, customs, beliefs, and languages. Each community has their own TIK; and in addition, Indigenous peoples are not a homogeneous group that can be educated using one method or style. TIE is best defined as being created and maintained by Indigenous peoples and is based on cultural values and understandings.⁸⁵ Robert Leavitt proffers that, “traditional Native education relies upon ways of knowing, ways of interacting, and ways of using language which are not normally exploited in formal school.”⁸⁶ Furthermore, TIE utilizes Indigenous language(s) as Indigenous languages are paramount in explicitly understanding one’s culture. Indigenous languages were predominantly oral languages and as such Indigenous’ stories and myths contain teachings and lessons that are culturally specific.⁸⁷ TIK and TIE are essential to the attainment of post-secondary education for Indigenous peoples.

Purpose of the Study

This informational research project was undertaken to address and analyze the impact of Indigenous Knowledge, pedagogies, and curriculum on student success. The purpose of this project is vetted through the following questions:

82 Indian and Northern Affairs Canada.

83 The Canadian Encyclopedia
<<http://www.thecanadianencyclopedia.com/index.cfm?PgNm=TCE&Params=A1ARTA0005260>>

84 Statistics Canada. <<http://www12.statcan.ca/census-recensement/2006/as-sa/97-558/p6-eng.cfm#01>>

85 Hampton 10

86 Robert Leavitt, “Language and Cultural Content in Native Education,” *First Nations Education in Canada: The Circle Unfolds*. Ed. Battiste A. Marie and Jean Barman, (Vancouver: UBC Press, 1995) 125

87 Leavitt 127

- What is the impact of Indigenous Knowledge on Indigenous students' post-secondary achievements?
- Do Indigenous pedagogies and curriculum positively impact Indigenous students' success?
- Can Aboriginal students learn better in an educational environment that encompasses their culture(s) and language(s)?
- Are Aboriginal role models and mentors an asset to the overall educational experience?
- Do retention and completion rates rise, fall, or remain the same when Aboriginal students attend Indigenous Institutes of Higher Learning?
- Do Indigenous Knowledge courses, student supports, and pedagogies exist in Canadian institutions, and if so, to what extent? and,
- Can curriculum can contain both Indigenous and Western Knowledge and what are the implications of such a curriculum?

Significance of the Study

According to the 2006 Canadian Census, Indigenous peoples of Canada are the fastest growing population in all of Canada with a population of 1,172,790 people.⁸⁸ In contrast, non-Indigenous peoples population in 2006 was 30,068,240 people.⁸⁹ The rate of growth in the population of non-Indigenous people grew by 8% from 1996 to 2006.⁹⁰

⁸⁸ Environics Institute. (2010). *Urban Aboriginal Peoples Study*. Toronto: Author. Web.Feb. 15, 2010. Web. http://www.ccl-cca.ca/pdfs/ablkc/naturalizeIndigenous_en.pdf 24

⁸⁹ Environics Institute 24

⁹⁰ Environics Institute 24

In that same amount of time, Indigenous peoples' population grew by 45%.⁹¹ This is a significant rise in the population. This can be attributed to changes in the *Indian Act* with *Bill C-31*, as well as, more Indigenous children being born. It must be noted that some Indigenous nations opted out of the 2006 Canadian Census under protest. Nonetheless, by 2017, almost one million Indigenous people aged 15-64 will be participating in the labour market.⁹² Indigenous post-secondary achievement rates are 15% lower than non-Indigenous Canadians.⁹³

TIK has the ability to capture Indigenous students that are at risk of not completing post-secondary programs because TIK utilizes cultural knowledge, practices, beliefs, language, and experiential learning to engage students in the learning process.⁹⁴ Over the past five years of teaching Indigenous students at the post-secondary level, the author has witnessed Indigenous students leaving post-secondary institutions because the curriculum and pedagogies are not engaging and do not contain TIK. Furthermore, the author understands and acknowledges that institutionalized racism exists within the Eurocentric curriculum model that is currently employed by many Canadian post-secondary institutions which further oppresses and assimilates Indigenous students.⁹⁵ An implication of institutionalized racism and a lack of TIK in curriculum is that Indigenous students are not obtaining their goals and dreams of becoming further educated.

Moreover, Indigenous students need to be able to incorporate the knowledge and

91 Environics Institute 24

92 Environics Institute 25

93 *The State of Aboriginal Learning in Canada: A Holistic Approach to Measuring Success*. Dec. 2009. Canadian Council on Learning. 26 Dec. 2009. Web. <<http://222.ccl-cca.ca/CCL/Reports/StateofAboriginalLearning/index.html>>. 6.

94 Rebecca Rogers, "A Critical Discourse Analysis of Literate Identities Across Contexts: Alignment and Conflict," *An Introduction to Critical Discourse Analysis in Education*. Ed. Rebecca Rogers, (Mahwah: NJ: Lawrence Erlbaum Associates, 2004) 52

95 Sharilyn Calliou, "Peacekeeping Actions at Home: A Medicine Wheel Model for A Peacekeeping Pedagogy," *First Nations Education in Canada: The Circle Unfolds*. Eds. Marie Battiste and Jean Barman, (Vancouver: UBC Press, 1995) 61

practices derived from their educational journeys into their lives. This can be quite hard to do when they enter the classroom and the curriculum and language utilized is dehumanizing and strips away their self-confidence and identities. Education should nurture students and increase their knowledge capacity. Within many institutions, students become numbers and the human aspect is lost. Indigenous students require human interaction and relationships to thrive and this is what TIK and TIE offer Indigenous students.

Assumptions

The following assumptions were made:

- The accuracy and relevance of the research will guide this project;
- That the research is reflective of Indigenous peoples experiences within Canadian institutions;
- That Traditional Indigenous Knowledge, pedagogies, and curriculum are essential to Indigenous students' educational successes; and
- That student success is best measured and achieved by Indigenous standards.

Delimitations

- Research is delimited to secondary sources
- Research was conducted from June 2010 to October 2010

Limitations

- Some statistics are based on the 2006 Canadian Census and should be considered the most accurate publishable numbers
- The researcher's own ideals, experiences, and Indigenous and European heritages influenced the understanding of the research
- Research is vetted through a colonialist lens in that almost every Indigenous person has been affected in some way by colonialism on behalf of Her Majesty and the Government of Canada and this can create biases in the opinions of the researchers and writers.

Definitions

Aboriginal:

This is a collective name for all of the original peoples of Canada and their descendents.

The Constitution Act of 1982 specifies that the Aboriginal peoples of Canada consist of three groups- Indian, Inuit, and Métis.⁹⁶

Eurocentric:

Believing that European based ideals are superior to other nations.

⁹⁶

Fact Sheet. n.d. Assembly of First Nations. 20 Sept. 2010 <<http://www.afn.ca/article.asp?id=437>>.

Indian:

A term provided by Christopher Columbus in 1492 used to describe the Indigenous peoples of America. Columbus thought he was in India and so the term has managed to maintain its use in government policy. The term will only be used when quoting directly from a source, but the reader shall know that the author uses Indigenous.⁹⁷

Indigenous:

According to the United Nations Department of Economic and Social Affairs paper entitled *The Concept of Indigenous Peoples* Indigenous is defined as: “Indigenous communities, peoples and nations are those which, having a historical continuity with pre-invasion and pre-colonial societies that developed on their territories, consider themselves distinct from other sectors of the societies now prevailing on those territories, or parts of them. They form at present non-dominant sectors of society and are determined to preserve, develop and transmit to future generations their ancestral territories, and their ethnic identity, as the basis of their continued existence as peoples, in accordance with their own cultural patterns, social institutions and legal system.”⁹⁸

Nation:

First Nations community

Traditional Indigenous Knowledge:

Indigenous histories, stories, teachings, experiential learning, and games

⁹⁷ The University of Calgary, *The Applied History Research Group*, 1997, Date Accessed Aug 20, 2010. http://www.ucalgary.ca/applied_history/tutor/eurvoya/columbus.html

⁹⁸ United Nations, “Defining Indigenous Peoples”

Traditional Indigenous Education:

Indigenous histories, stories, teachings, experiential learning, and games that are specific to individual Indigenous Nations

Traditional:

Referring to Indigenous peoples who still maintain a quality of life that is like that of their ancestors in which they observe cultural and linguistic practices inherent to their Nation.

Organization of the Thesis

In Chapter 1, the problem and background of the research project has been discussed. Chapter 2 will review the literature that pertains to the topic of the impact of Indigenous Knowledge, pedagogies, and curriculum on student success, ultimately proposing that Indigenous student success is best achieved and measured by Indigenous standards and that success is achieved when Indigenous Knowledge and knowledge transference occur in accordance with Indigenous Knowledge systems and pedagogies. After reviewing the literature an analysis and conclusion will be provided. Chapter 3 provides an analysis of Indigenous educational facilities and programs across Canadian institutions. Chapter 4 offers a conclusion of the information contained in the paper; shows the significance and implications of the study; recommendations for further research; and a re-conceptualization of the study.

Chapter 2

A Review of Related Literature

The author found quite a bit of research about Indigenous Knowledge, pedagogies, and curriculum that has been completed by Indigenous scholars and educators. Also, articles were found pertaining to Tribal Critical Race Theory⁹⁹ through which the research is vetted. Dr. Leroy Little Bear shares that knowledge is “states of knowing”¹⁰⁰ and that in the Indigenous sense, knowing is multi-faceted. Dr. Marie Battiste and Eber Hampton believe that there needs to be a redefinition of Indigenous education, in that, education must educate and not assimilate the Indigenous mind.¹⁰¹

Introduction

Indigenous peoples make up one fourth of the entire population of Canada.¹⁰² Historically, Indigenous peoples had their lands and cultures taken from them or compromised through assimilation tactics on behalf of Her Majesty’s and the

99 Bryan McKinley Jones Brayboy, “Toward a Tribal Critical Race Theory in Education.” *The Urban Review* 37.5 (14 Mar. 2006):425-446. Springer-Science+Business Media, Inc.. DOI: 10.1007/s11256-005-0018-y. Athabasca University, Athabasca, AB. 05 Aug. 2010

100 Leroy Little Bear, “Naturalizing Indigenous Knowledge.” Canadian Council on Learning, (University of Saskatchewan, July 2009. Web 17 Jul 2010 < http://www.ccl-cca.ca/pdfs/ablkc/naturalizeIndigenous_en.pdf>) 8

101 Marie Battiste & Jean Barman, ed. “Introduction” *First Nations Education in Canada: The Circle Unfolds* (Vancouver: UBC Press, 1995) xiv

102 Environics Institute 25

Government of Canada. Although these tactics were created almost two centuries ago, the effects of the same are still measurable (and some are still in effect) today.

Oppression and colonization happen in the classroom intentionally (through policy and procedures)¹⁰³ and unintentionally (institutionalized racism and lack of awareness on the part of educators). It can be said with some confidence (and shame) that almost all Indigenous Canadians have been affected by colonialism to some degree. In order to identify the same, critical theory has been applied to Indigenous experience to arrive at what is known as Tribal Critical Race Theory.

Bryan McKinley James Brayboy asserts that, “TribalCrit emerges from Critical Race Theory (CRT) and is rooted in the multiple, nuanced, and historically- and geographically-located epistemologies and ontologies found in Indigenous communities.”¹⁰⁴ Furthermore, Brayboy shares the nine tenets of Tribal Critical Race Theory and they are:

- Colonization is endemic to society.
- [Government] policies toward Indigenous peoples are rooted in imperialism, White supremacy, and a desire for material gain.
- Indigenous peoples occupy a liminal space that account for both political and racialized natures of our identities.
- Indigenous peoples have a desire to obtain and forge tribal sovereignty, tribal autonomy, self-determination, and self-identification.

103 Solorzano & Yosso 72

104 Brayboy 429

- The concept of culture, knowledge, and power take on new meaning when examined through an Indigenous lens.
- Governmental policies and educational policies toward Indigenous peoples are intimately linked around the problematic goal of assimilation.
- Tribal philosophies, beliefs, customs, traditions, and visions for the future are central to understanding the lived realities of Indigenous peoples, but they also illustrate the differences and adaptability among individuals and groups.
- Stories are not separate from theory they make up theory and are, therefore, real and legitimate sources of data and ways of being.
- Theory and practice are connected in deep and explicit ways such that scholars must work towards social order.¹⁰⁵

Tribal Critical Race Theory enables the author to analyze the research contained herewith. It is known and proven that curriculum and pedagogy are inherently fraught with Eurocentric ideals.¹⁰⁶ Even educators that teach Indigenous students are apt to teach in a Eurocentric manner because an oppressed person taught by an oppressor will teach the same way as the oppressor.¹⁰⁷ Consequently, educators must be cognizant of the way in which they were taught so as not to perpetuate assimilation and colonialism and / or racism in the classroom.

105 Brayboy 429-430

106 Sharilyn Calliou, "Peacekeeping Actions at Home: A Medicine Wheel Model for A Peacekeeping Pedagogy." First Nations Education in Canada: The Circle Unfolds. Eds. Marie Battiste and Jean Barman. (Vancouver: UBC Press, 1995) 56-59.

107 Freire 45

This paper will address and analyze the impact of Indigenous Knowledge, pedagogies, and curriculum on student success, ultimately proposing that Indigenous student success is best achieved and measured by Indigenous standards and that success is achieved when Indigenous Knowledge and knowledge transference occur in accordance with Indigenous Knowledge systems and pedagogies.

Institutionalized Racism in Education

Indigenous peoples have the right to establish and control their educational systems and institutions providing education in their own languages, in a manner appropriate to their cultural methods of teaching and learning. Indigenous individuals, particularly children, have the right to all levels and forms of education of the State without discrimination. States shall, in conjunction with indigenous peoples, take effective measures, in order for indigenous individuals, particularly children, including those living outside their communities, to have access, when possible, to an education in their own culture and provided in their own language. -United Nations Declaration on the Rights of Indigenous Peoples, Article 14.¹⁰⁸

It is important to note that race and racism exist in the Canadian education system as well as in Canadian society. Racism is defined as “the system of ignorance, exploitation, and power used to oppress African Americans, Latinos, Asians, Pacific Americans, American Indians, and other people on the basis of ethnicity, culture, mannerisms, and color.”¹⁰⁹ Racism exists in the policy and framework of educational institutions.¹¹⁰ Therefore, not only is racism prevalent in the curriculum, but also in the very foundation of the institutions themselves. In “Toward a Tribal Critical Race Theory

108 United Nations Permanent Forum on Indigenous Issues. (<http://www.un.org/esa/socdev/unpfii/en/declaration.html>, 2006)

109 Solorzano & Yosso 70

110 Brayboy 428

in Education,” Brayboy cites Lomawaima & McCarty (2002) to show the goals of the Eurocentric society with respect to Indigenous education:

The goal has been “civilization” of American Indian peoples...[which] assumes that what is required is the complete and utter transformation of native nations and individuals: replace heritage languages with English, replace “paganism” with Christianity, replace economic, political, social, legal, and aesthetic institutions.¹¹¹

Although, this quote is about Indigenous Americans, it can be supposed that this ideal is the prevailing mindset of Eurocentric governments in Canada as well. The Eurocentric ideals of assimilation and eradication of TIK and TIE has been transplanted into the Canadian education system from the time of colonization and has become rooted in the current Canadian education system. The Eurocentric education format that is prevalent across Canada perceives that Indigenous peoples are a part of the multicultural groups in Canada.¹¹² Valuable Indigenous teachings and knowledge is not considered useful in the current Eurocentric curriculum. To suppose that Indigenous peoples are a part of the multicultural groups whose lineage originates in another country other than Canada is to dismiss the history and cultural significance of the Indigenous peoples of Canada. The multiculturalism tagline leads to racism because we then judge those “other” cultures as being different from each other as well as different from the dominant society.¹¹³

In 1982, the *Charter of Rights and Freedoms* in the Canadian Constitution revised the *Multiculturalism Act* and Section 27 states “this Charter shall be interpreted in a manner consistent with the preservation and enhancement of the multicultural heritage of

111 Brayboy 430

112 Calliou 60-61

113 Calliou 60-61

Canadians”¹¹⁴ and both French and Indigenous peoples believed that this was a way of assimilating their cultures into the overall Canadian culture.¹¹⁵ The author understands that Indigenous peoples are proud of their heritage and ancestry as the first peoples of Canada and placing Indigenous cultures in the multicultural genre does little in the way of preserving the collective understandings and histories of Indigenous peoples. The term multiculturalism does a general disservice to many cultures, as there are a multitude of differences between cultural groups. As was stated before there are 615 different Indigenous nations across Canada. These 615 groups of people have different languages, beliefs, values, teachings, customs, ceremonies, as well as, Indigenous Knowledge systems. Terming Indigenous peoples as multicultural relegates their cultures, beliefs, values, and knowledge systems to being of one type or combining aspects of all the differing cultures into one ideal and defining it as being “Indigenous.” Essentially Eurocentric ideals produce a pan-Indigenous identity and this is disseminated to students through curriculum and pedagogies. History books that perpetuate the Eurocentric ideals of the British and French experience in the conquering and assimilation of Indigenous peoples set out to negate Indigenous histories and experiences. Linda Tuhiwai Smith, author of *Decolonizing Methodologies*, writes that “western view of history does not include Indigenous histories”¹¹⁶ and this view further devalues the non-Indigenous understanding of Indigenous peoples histories before and after colonization. Many Indigenous histories are vetted through the colonialist lens; therefore, it should be understood that colonialism has affected nearly every Indigenous person in Canada to

114 Canadian Heritage, *Section 25 - 31: General*, (<http://www.pch.gc.ca/ddp-hrd/canada/guide/gnrl-eng.cfm>, 2009)

115 Canadian Heritage

116 Tuhiwai Smith, Linda. *Decolonizing Methodologies*, (NY: Palgrave, 2006) 33

some extent and it is near impossible to think of a time before Indigenous peoples were assimilated into Eurocentric society. Furthermore, the effects of assimilation have slowed Indigenous knowledge transference throughout communities and nations and stymied Indigenous histories from becoming understood inter-culturally and intra-culturally. Consequently, even Indigenous' histories that are written by Indigenous peoples are often in opposition to colonialism to such an extent that an unbiased opinion is elusive. The reality remains that Indigenous peoples have very little within the Eurocentric education system that represents their heritages and historical experiences.

Alan Luke writes of this:

That educational matters pivot on issues of power in all of its productive and destructive forms: the power of communities and cultures to shape their pasts and futures; the power of educational, social, and economic politics and policies to shift and alter what teachers and learners do in schools, classrooms and informal educational settings; the power of face-to-face pedagogical exchange; the power of mainstream educational knowledge and discourse in economic and social participation; and the power of cultural traditions, languages and beliefs in learning and in building sustainable communities and futures.¹¹⁷

Consequently, Indigenous students can become dehumanized in a Eurocentric education system with racialized underpinnings. Within the structural make-up of many educational institutions, there are very few Indigenous educators, administrators, and upper management staff.¹¹⁸ Daniel D. Solorzano and Tara J. Yosso, authors of “Maintaining Social Justice Hopes within Academic Realities: A Freirean Approach to Critical Race / LatCrit Pedagogy” share that, “we must include the underrepresented groups in the college and also integrate their culture and experiences into the mission, curriculum, and

¹¹⁷ Allan Luke, “On Indigenous Education,” *Teaching Education* 20.1 (2009): 1-5. *informaworld*. DOI: 10.1080/10476210902724011, Athabasca University, Athabasca, AB, <<http://dx.doi.org/10.1080/10476210902724011>>.05 Aug. 2010, 1

¹¹⁸ Jessica Ball, “As if Indigenous Knowledge and Communities Mattered,” *American Indian Quarterly* 28.3/4 (2004): 454-479, *ProQuest Education Journals*, Athabasca University, Athabasca, AB. 05 Aug. 2010, 457.

pedagogy of the college.”¹¹⁹ Furthermore Marie Battiste, author and educator, purports that, “...Eurocentric public schooling for Indigenous students has not been benign. It has been used as a means to perpetuate damaging myths about Indigenous knowledge and heritage, languages, beliefs, and ways of life.”¹²⁰ Educational institutions are locations of dominance and power¹²¹ and Indigenous involvement within a Eurocentric education system can be oppressive. The dominating Eurocentric perception is that Indigenous peoples do not have a history except for the one that intersects with Europeans¹²² and this limits Indigenous worldviews within Eurocentric society. Indigenous peoples need to fully understand and integrate Indigenous worldviews into their lives, but also understand Western worldviews and Western theories of the world, as they relate to Indigenous mindsets.

David Corson, author on Indigenous education, cultural diversity and education, affirms that education is within a capitalist social framework and that Indigenous worldviews are neglected within this framework.¹²³ Making change to the current Eurocentric education system so that it is consistent with Indigenous worldviews and is anti-racist is faced with opposition as the dominant society does not face racism on a daily basis, and therefore, moving towards an anti-racist education system is not at the forefront of discussion. Furthermore, incorporation of Indigenous worldviews into the Canadian education system requires restructuring from the top down—administration to

119 Solorzano & Yosso 86

120 Marie Battiste & James (Sa'ke'j) Youngblood Henderson, “Decolonizing Cognitive Imperialism in Education,” *Protecting Indigenous Knowledge and Heritage: a Global Challenge*, (Saskatoon, SK: Purich Publishing Ltd) 86

121 Solorzano & Yosso 71

122 Tuhiwai Smith 33

123 David Corson, “Community-based Education for Indigenous Cultures,” *Language, Culture, and Curriculum* 11.3 (23 Apr. 2010): 238-249, *informaworld*. DOI: 10.1080/07908319808666555., Athabasca University, Athabasca, AB, 05 Aug. 2010 <http://dx.doi.org/10.1080/07908319808666555>, 239

support staff. Corson believes that Eurocentric education systems can be restructured through:

1. Hiring Indigenous staff;
2. Removing racist terminology from schools policies, procedures, and other literature; and
3. Becoming culturally and linguistically affirming.¹²⁴

To eliminate institutionalized racism from the foundations of educational institutions, there needs to be a move towards a holistic educational style that recognizes Indigenous knowledge and histories rather than just Eurocentric knowledge and histories.

Furthermore, a holistic educational style nurtures Indigenous students' mental, physical, spiritual, and emotional selves. Indigenous peoples need to be present in educational institutions from academic, administrative, and management positions; as well as students' inclusion in the educational system.

Traditional Indigenous Knowledge and Traditional Indigenous Education

Traditional Indigenous Knowledge

For this project, Traditional Indigenous Knowledge (TIK) is “part of the collective genius of humanity. It represents the accumulated experience, wisdom, and know-how unique to nations, societies, and or communities of people, living in specific ecosystems of America, Africa, Asia, and Oceania.”¹²⁵ The author recognizes that there

124 Corson 239

125 Little Bear 7

are many definitions for TIK and that the prevailing sentiment is that linking TIK to geographical settings “trivializes” the value of Indigenous knowledge¹²⁶ and perpetuates the Eurocentric ideal that Indigenous peoples do not have the capacity to think philosophically; think beyond their immediate surroundings; imagine or dream or even have the capacity to create or invent.¹²⁷ Indigenous peoples beliefs and understandings of the world around them have always been vast and comprehensive. TIK, for instance, utilizes Indigenous experiences, spirituality, dreams, and visions as tools for learning and teaching. If Indigenous peoples could not create or invent, there would be no birch bark canoes. If Indigenous peoples did not have the capacity to dream there would be no Indigenous artists, educators, or scholars. If Indigenous peoples had no capacity to govern their nations, then the United States of America’s Constitution may not look as it does today.¹²⁸ TIK is so essential to Indigenous peoples lives past and present and it has aided non-Indigenous peoples in many significant ways such as helping early European settlers with food and shelter. TIK is unique in that it is not necessarily a tangible entity and we only see the end product of TIK. F. David Peat, author of *Blackfoot Physics* conceives that:

Traditional Knowledge comes about through watching and listening, not in the passive way that schools demand, but through direct experience of songs and ceremonies, through activities of hunting and daily life, from trees and animals, and in dreams and visions.¹²⁹

126 Marie Battiste, *Indigenous Knowledge and Pedagogy in First Nations Education: A Literature Review with Recommendations*, (Ottawa: Indian and Northern Affairs, 2002) 11

127 Tuhiwai Smith 25

128 Mann alludes to the fact that some historians “have argued that the Great Law of Peace directly inspired the U.S. Constitution”. Charles C. Mann, 1492 *New Revelations of the Americas Before Columbus*. (New York: Vintage Books, 2006) 374

129 David F. Peat, *Blackfoot Physics*, (York Beach, ME: Red Wheel / Weiser LLC, 2005) 65

Because Traditional Indigenous Knowledge is imparted orally, much of this knowledge has not been transferred to younger generations because of language barriers (many Indigenous peoples do not speak or understand their Indigenous language) or those that suffered assimilation at residential and day schools; lifestyle changes from the Elders to the youth; and displacement or disenfranchisement.¹³⁰ Dr. Leroy Little Bear, educator, author, and researcher shares that knowledge is “states of knowing”¹³¹ and that in the Indigenous sense knowledge is complex and diverse and encapsulates knowledge that comes from “dreams, visions, insights, and teachings.”¹³² Little Bear uses four dimensions to describe TIK:

- Ontology: one’s relationship with other beings, things, plants, animals, surroundings.
- Epistemology: knowledge gained through stories, songs, dreams, experiences.
- Methodology: knowledge through experience.
- Axiology: ascertaining which knowledge is important.¹³³

All four dimensions of knowledge are essential to Indigenous knowledge acquisition. The knowledge gained from dreams and visions are just as important as that learned through experience. As this paper will show, stories play an integral role in teaching younger generations how to make the right decision. Elders’ stories are an invaluable resource to Indigenous knowledge systems.

130 Louise Grenier, *Working with Indigenous Knowledge: A Guide for Researchers*, (Ottawa: International Development Research Centre 1998) 5

131 Little Bear 7

132 Little Bear 7

133 Little Bear 10

In many Indigenous traditions, knowing encompasses all sectors of life. As aspects of one's life are interconnected, knowing is multi-faceted. Knowing is implicit and explicit at the same time. Knowledge is gained in many ways—sitting and listening; experiential; and mimicking. In tradition-based¹³⁴ Indigenous communities, Indigenous knowledge is predominantly transferred orally through stories, songs, teachings and ceremonies. Indigenous Elders are significantly important to the overall transference of knowledge because of their lived experiences, and their knowledge of their cultures practices, spirituality, and languages. Elders, in some cases, may have knowledge and teachings from their ancestors, and remember by virtue of this oral history tradition, a time before government-controlled schools had affected their peoples. This knowledge is paramount to the survival of Indigenous culture. For instance, stories or myths (as Eurocentric idealism prefers) told by Elders and adults to the younger generations were meant as a teaching tool to help guide these youth, as well as, teach them lessons, in hopes that a good decision would be made. One such story is from the Algonquian Nation and it is *Glooscap Grants Three Wishes*.¹³⁵ Essentially Glooscap is an Elder with the power to grant wishes. Three Algonquian men seek out Glooscap so they may be granted three wishes. Glooscap is very specific when granting the men's three wishes and tells them that they are not to open the bags with the wishes in them until they reach home.¹³⁶ Two of the men do not heed Glooscap's instructions and end up perishing on the way home or just after arriving home.¹³⁷ The third man listened to Glooscap, made it

134 These are Indigenous communities that live like their ancestors did before colonization relying on TIK and TIE while communicating in their Indigenous language.

135 Richard Erdoes, & Alfonso Ortiz, "Glooscap Grants Three Wishes," *American Indian Myths and Legends*, (New York: Pantheon Books, 1984) 365-367.

136 Erdoes & Ortiz 365-367

137 Erdoes & Ortiz 365-367

home, and was able to enjoy his wish.¹³⁸ This story is one that can be taught to youth at times in their lives when they are struggling with listening to rules and following order or even when they are having issues making the right decision. TIK is invaluable to Indigenous peoples as it is learner centred, rather than being teacher focused. Indigenous learning must be learner focused so that the student learns everything there is to know about the teaching. Elders and adults impart the knowledge and the student infers what is necessary to them in any given situation. Many Indigenous and non-Indigenous groups have stories imbedded in their cultures that help to teach morals and ideals to their youth. Jeff Orr and David W. Friesen, authors, ascertain that the whole community is in chaos when TIK is not transferred to the younger generations.¹³⁹ Without TIK, Indigenous cultures and worldviews are forever altered. Furthermore, the knowledge must be imparted to younger generations so that this knowledge is not lost. Language is so integral to the acquisition of Indigenous knowledge because embedded within the language are understandings and classifications that are specific to Indigenous nations. Marie Battiste and James (Sa'ke'j) Youngblood Henderson, authors of *Protecting Indigenous Knowledge and Heritage* quote Benjamin Whorf who said, "languages with radically different structures create radically different worldviews." Through language, humanity describes and shares the environment around them as well as describes what they are sensing about the world around them. Another major point that Whorf makes is that there is not "universal logic" that exists across humanity.¹⁴⁰ Without this "universal

138 Erdoes & Ortiz 365-367

139 Jeff Orr & David W. Friesen, "I Think That What's Happening in Aboriginal Education is That We're Taking Control: Aboriginal teachers' stories of self-determination," *Teachers and Teaching: Theory and Practice* (1999), *informaworld*. DOI: 10.1080/1354060990050206, Athabasca University, Athabasca, AB, 04 Aug. 2010 <http://dx.doi.org/10.1080/1354060990050206>, 219-241

140 Battiste & Youngblood Henderson 73

logic,” there is no common idea or understanding of the world. One groups’ ideals may seem completely illogical to another group,¹⁴¹ hence, the differentiation between Indigenous and Eurocentric ideals. Arlene Stairs, author and educator, share that the Inuit peoples’ Inuktitut¹⁴² word *isumaqsayuq* means:

the way of passing along knowledge through the observation and imitation embedded in daily family and community activities, integration into the immediate shared social structure being the principal goal. The focus is on values and identity, developed through the learner’s relationship to other persons and to the environment.¹⁴³

TIK is interwoven in Indigenous cultures in Canada, each with their own understanding and emphasis placed on the importance of the individual’s role in the community. TIK for Indigenous peoples is a “shared resource.”¹⁴⁴ An Indigenous individual’s knowledge helps the entire nation flourish. If one individual in the nation knows how to speak their nation’s language then the rest of the nation can be taught the language. Furthermore, if one individual understands the medicinal properties of plants then that information can be passed along to other individuals of the nation, so the peoples can be healthy. Consequently, TIK is for the betterment of the nation.

Traditional Indigenous Education

Utilizing author and educator, Eber Hampton’s definition, Traditional Indigenous Education (TIE) is specific to an Indigenous group that may include oral stories, lessons,

141 Battiste & Youngblood Henderson 73

142 Inuit language

143 Arlene Stairs, “Learning Processes and Teaching Roles in Native Education: Cultural Base and Cultural Brokerage,” *First Nations Education in Canada: The Circle Unfolds*, Ed. Marie Battiste and Jean Barman, (Vancouver: UBC Press, 1990) 140

144 Stairs 142

teachings, experiential learning, ceremonies and instructions.¹⁴⁵ Furthering this thought, Dr. Leroy Little Bear shares that TIE is the way in which TIK is transferred to Indigenous students.¹⁴⁶ Little Bear purports that process and content are integral to the understanding of what education is from an Indigenous perspective.¹⁴⁷ Process is literally how prepared an individual is to learn and to accept what they are being taught and content is the knowledge itself and how it is being disseminated to the individual.¹⁴⁸ Eber Hampton articulates:

All traditional Native methods occurred within cultural settings that were characterized by subsistence economies, in-context learning, personal and kinship relations between teachers and students, and ample opportunities for student to observe adult role models who exemplified the knowledge, skills, and values being taught.¹⁴⁹

TIE should be shared between people and children were encouraged to take this knowledge home and share it with their families.¹⁵⁰ One major tenet of TIE is that group strength is garnered from individual strength and that individual successes are group successes.¹⁵¹ In Inuktitut, *ilisayuq* is “teaching which involves a high level of abstract verbal mediation in a setting removed from daily life, the skills for a future specialized occupation being the principal goal.”¹⁵² In using Dr. Leroy Little Bear’s understanding of TIE, *ilisayuq* is on the cusp of both content and process—importance is placed on the individual’s preparedness for the knowledge; as well as, the mode in which the

145 Hampton 8
146 Little Bear 14
147 Little Bear 14
148 Little Bear 14
149 Hampton 8
150 Hampton 21
151 Hampton 21
152 Stairs 140

knowledge is transferred. Knowledge gained through TIE is for the betterment of the community. Hampton confirms, “[Indigenous] education orients itself around a spiritual centre that defines the individual as the life of the group. The freedom and strength of the individual is the strength of the group.”¹⁵³ Group cohesion is fundamental to TIE.

Furthermore, TIE supports the student / teacher relationship in that the relationship is kept open so that constant feedback is given and the knowledge between the giver and receiver flows.¹⁵⁴ Dr. Cynthia Chambers, Professor of Education and Researcher, writes about the importance of place in curriculum for Indigenous peoples and she shares that TIE is an important aspect of learning for Indigenous peoples:

Skilled practice is acquired and passed on through practical hands-on experience. These skilled arts, and the knowledge embedded within them, cannot be codified as a system of rules and representations, much as is expected in school curricula; nor can they be transmitted as schemata or by formulae, much as is expected in lesson and unit planning.¹⁵⁵

Hence, Indigenous curriculum that incorporates teachings from Elders and educators help in the transference of knowledge. Chambers proffers that experiential education provided in context gives students greater opportunity to gather knowledge and make it their own. This is the foundation of TIE. TIE is communal knowledge that is given to children, youth, and young adults to aid in their cognitive, spatial, behavioral, and linguistic growth. Dr. Leroy Little Bear shares that “knowledge is about relationships”¹⁵⁶ and so is education. Education in the Indigenous sense is about one’s

153 Hampton 19

154 Stairs 143

155 Cynthia Chambers, “Where are we? Finding Common Ground in a Curriculum of Place,” *Journal of the Canadian Association for Curriculum Studies*, 2008, 118.

156 Little Bear 7

relationships - to the world, tangible and intangible things, the natural world, the supernatural world; and people. Battiste shows that Indigenous education cannot be based upon Eurocentric models of education and that Indigenous peoples must orient Indigenous education policy around what works for Indigenous learners and what worked pre-colonialism for Indigenous peoples.¹⁵⁷ TIE provides in context learning due to its experiential style and this allows students to pull in knowledge from all facets of her/his life. Eurocentric models of learning and knowledge transference are mostly provided through lecture style of learning—the teacher talks and the students listen—whereas, TIE allows the students to follow along side and mimic the teacher. However, it must be noted that apprenticeship programs are akin to TIE as these programs allow for more experiential learning models.

Indigenous Pedagogies and Curriculum

What is Indigenous pedagogy? As defined by Battiste, “[Indigenous] pedagogy is found in talking or sharing circles and dialogues, participant observations, experiential learning, modeling, meditation, prayer, ceremonies, or story telling as ways of knowing or learning.”¹⁵⁸ Furthermore, Battiste writes:

Indigenous pedagogy accepts students’ cognitive search for learning processes they can internalize, and [Indigenous] teachers allow for a lag period of watching before doing. Indigenous knowledge is both empirical (that is based on experience) and normative (that is, based on social values).¹⁵⁹

157 Marie Battiste & Jean Barman, ed. “Introduction,” *First Nations Education in Canada: The Circle Unfolds*, (Vancouver: UBC Press, 1995) xiv

158 Marie Battiste, *Indigenous Knowledge and Pedagogy*, (Ottawa, ON: Indian and Northern Affairs, 2002) 18-19

159 Battiste 19

Eurocentric curriculum and pedagogies and Indigenous curriculum and pedagogies are vastly different and in essence are hard to compare. We can readily find their dissimilarities, but it is in the gap between them that we need to find balance for Indigenous students to succeed in a global world that is ever changing.

In contrast to the current pedagogy and curriculum with colonial frameworks and biases, TIK enables pedagogy and curriculum to impart knowledge and teachings to students in a way that students are mentored, encouraged, challenged, and nurtured.¹⁶⁰ Students are encouraged to try out different methodologies whether theoretical or experiential. Elders that are well rounded and well versed in Indigenous knowledge often teach students using stories and by showing students how to do the task. Students are taught holistically, rather than being taught in a compartmentalized fashion. For example, in his works *Blackfoot Physics*, F. David Peat discusses the Algonquin peoples' method of making birch bark canoes. When one is taught to make a canoe, they are also taught about the environment, the people, and the history of the canoe.¹⁶¹ One is not simply taught how to make a canoe, but is also given knowledge about Algonquin culture. This is but one example of TIK and teachings as holistic education.

When students engage in Indigenous pedagogies and curriculum they are supported through Elders and mentors that genuinely care for students and are engaged in student success. In contrast, the Canadian education system is based on competition and rivalry; consequently, mentorships are not as prevalent in a Eurocentric education

¹⁶⁰ Solorzano & Yosso 81

¹⁶¹ David F. Peat, *Blackfoot Physics*, (York Beach, ME: Red Wheel/Weiser LLC, 2005) 62

system.¹⁶² Furthermore, non-Indigenous students seem to approach learning individualistically, whereas, many Indigenous students approach learning communally.¹⁶³

Battiste, Youngblood Henderson, Iseke-Barnes, Hampton, Smith, and other scholars discuss the need to decolonize pedagogy and curriculum. Imperialism is part of the Indigenous experience¹⁶⁴ and is embedded into the mindsets of most Indigenous peoples.¹⁶⁵ To decolonize pedagogy and curriculum, Indigenous peoples need to decolonize their minds¹⁶⁶ and reclaim their space and rediscover “a sense of authentic humanity.”¹⁶⁷ This is what TIK aims to do within curriculum and pedagogy—that is create a space for reclamation of the Indigenous worldview. As was stated before, Eurocentric understandings about history leave no room for the Indigenous perspectives on history. Eurocentric histories are predominantly about land acquisition and conquering other nations.¹⁶⁸ History is a power construct that oppresses the Indigenous worldview. Eurocentrism and imperialism dehumanize Indigenous peoples.¹⁶⁹

Eurocentric pedagogies and curriculum negate the Indigenous experience; and therefore, Indigenous students do not often see themselves in the curriculum and are often outside, a minority, in the Eurocentric classroom. It often seems that the harder Eurocentric educators try to include Indigenous culture within the curriculum, the more dehumanization occurs. Freire asserts:

162 Little Bear 15
163 Stairs 142
164 Smith 19.
165 Smith 23
166 Smith 23
167 Smith 23
168 Smith 33
169 Smith 39

Pedagogy which begins with egoistic interests of the oppressors (an egoism cloaked in the false generosity of the paternalism) and makes of the oppressed the objects of its humanitarianism itself maintains and embodies oppression. It is an instrument of dehumanization.¹⁷⁰

For the most part, educators do not intentionally set out to dehumanize students, but as was stated before, educators often teach the way in which we were taught. Colonialism is embedded in the mainframe of Canadian society. That is why it is so insidious—it is so commonplace that it almost goes unnoticed. Freire also contends that oppressors often do not think of how the oppressed will engage with or understand the information being disclosed.¹⁷¹ He contends that the current education system follows a banking concept, that is, students are depositories.¹⁷² Hence, educators deposit information into the minds of the students, but very rarely offer hands on, in the moment teachings that would offer maximum understanding such as those lessons and teachings offered in TIE. Indigenous pedagogies and curriculum utilize experiential learning to teach and educate students.¹⁷³

It can be stated with some assurance that Eurocentric education policies lead to systemic racism within pedagogies. Calliou proposes that the ideals of “The Great Law of Peace of the Iroquois Confederacy”¹⁷⁴ be implemented into pedagogies so that an anti-racist pedagogy can prevail. The Great Law of Peace asserts that the five tribes of the Iroquois Confederacy—Seneca, Cayuga, Onondaga, Oneida, and Mohawk—were stronger as a unit rather than fighting amongst themselves.¹⁷⁵ As a unit, they made decisions for the betterment of their society. There were 50 male representatives from

170 Freire 54
171 Freire 75
172 Freire 72
173 Leavitt 132
174 Calliou 48
175 Mann 370-371

each group that were elected by their female heads-of-clans.¹⁷⁶ All issues were voted upon and the decision had to be unanimous and this way peace was instilled across the confederacy.¹⁷⁷ Calliou believes that a “peacekeeping” mentality must prevail in curriculum building and she shares:

Pedagogy in an increasingly multi-ethnic community needs to consider creating right relations (that is balanced, harmonious, unconditionally respectful relations) which engender peacekeeping rather than merely promoting multi-ethnic awareness and tolerance or curbing racism.¹⁷⁸

Indigenous pedagogies must be grounded in the knowledge of Indigenous histories and rights relations. Indigenous peoples teachings show us that all of humanity is essential to the overall well being of the world. As shown in The Great Law of Peace (that was first implemented somewhere between 1090 and 1150 A.D.) working together for a common goal and utilizing each other’s strengths and wisdom is necessary for the expansion and transformation of the whole community.¹⁷⁹ This goal can be a part of any pedagogical structure.

How do we shape curriculum to fit the needs of the students? Robert Leavitt, educator and scholar, shares that there are four aspects of Indigenous cultures that must be incorporated into curriculum—material culture, social culture, cognitive culture, and linguistic culture.¹⁸⁰ The material culture of Indigenous cultures is what is mostly delivered to students.¹⁸¹ Current Eurocentric derived curriculum will provide information

176 Mann 370-371
177 Mann 370-371
178 Calliou 50
179 Mann 373
180 Leavitt 126
181 Leavitt 126

about Indigenous peoples' "skills and abilities"¹⁸² such as how Indigenous people lived and survived; but very rarely does Eurocentric curriculum delve into Indigenous worldviews, beliefs, and spirituality.¹⁸³ Moreover, there is rarely any emphasis placed on Indigenous languages and the role that languages play in the lives of people and the Indigenous worldview.¹⁸⁴ Leavitt proffers:

Even where curriculum pays heed to social, cognitive, and linguistic culture, it is almost always from a material point of view. Spiritual beliefs and legends for instance, are treated as artifacts, and these, together with descriptions of kinship patterns, transportation and hunting techniques, and the names of languages, tools, and food plants, make up a static set of data about Indian and Inuit peoples. With few exceptions, the educational principles and practices of Native cultures are not applied in the classroom, even for Native students.¹⁸⁵

Because all students, regardless of ancestry, are taught the Eurocentric version of Indigenous cultures and histories, Indigenous students have a simulated perception of their own heritage, as well as, a simulated perception of other Indigenous cultures and histories in Canada and around the world. Judy M. Iseke-Barnes confirms, "our pedagogies, like our epistemologies, are in relation to the worlds we know and experience."¹⁸⁶ It cannot be stressed enough that Indigenous pedagogies and curriculum must embody Indigenous worldviews.

Jessica Ball, author of "As if Indigenous Knowledge and Communities Mattered" says, "new approaches to education are needed in order to support the capacity-building

182 Leavitt 126

183 Leavitt 126

184 Leavitt 126

185 Leavitt 127

186 "Pedagogies for Decolonizing," *Canadian Journal of Native Education* 31.1 (2008): 123-148, *ProQuest Education Journals*, Athabasca University, Athabasca, AB, 05 Aug. 2010, 123

goals of Indigenous communities.”¹⁸⁷ Curriculum should encompass the ideals, beliefs, and visions of the community so that Indigenous students are successful.¹⁸⁸ Furthermore, standardized testing that revolves around rote memorization of information often supports Eurocentric curriculum.¹⁸⁹ Whereas, testing for knowledge in Indigenous curriculum and pedagogies becomes an analysis of applying that newly acquired knowledge to “unfamiliar circumstance.”¹⁹⁰ There is more emphasis in Indigenous pedagogies to take new knowledge and convert that into life-long learning. Lat/Crit Pedagogies¹⁹¹ show us four essential tenets for curriculum to be pedagogically sound for Indigenous peoples and they are: “do not test or grade in traditional form; surrender considerable power to students; abandon lectures in favor of dialogue; and couple learning with activism.”¹⁹² In essence, the teacher becomes moderator between the knowledge and the receiver of the knowledge. Students become more like apprentices, learning what is necessary in the moment, for later use.

As was previously stated and shown in “The State of Aboriginal Learning in Canada: A Holistic Approach To Measuring Success,” Indigenous learning must be: “holistic; lifelong; experiential, rooted in [Indigenous] languages and cultures, spiritually oriented, communal activity; and integrates [Indigenous] and Western knowledge.”¹⁹³ The integration of Indigenous Knowledge and Western knowledge is highly contested by some Elders and scholars. According to Stairs, Indigenous Elders believe that if their

187 Ball 457

188 Ball 457

189 Battiste, *Indigenous Knowledge and Pedagogy*, 16

190 Battiste 16

191 Critical Race Pedagogy pertaining to Latino people can be used for Indigenous peoples as well. Solorzano & Yosso 84

192 Solorzano & Yosso 84

193 *The State of Aboriginal Learning in Canada: A Holistic Approach to Measuring Success*, Dec. 2009, Canadian Council on Learning, 26 Dec. 2009, Web, <<http://222.ccl-cca.ca/CCL/Reports/StateofAboriginalLearning/index.html>>

children become educated in both knowledge systems then the children will be unable to fully function in either the Indigenous or non-Indigenous world.¹⁹⁴ This is a valid point that carries much weight. Ball asserts that students will reproduce the behaviours and beliefs of their teachers or caregivers.¹⁹⁵ The author of this project infers that *if* Indigenous worldviews were maintained and delivered within curriculum and clearly defined within pedagogies while still preparing students for a future within a Eurocentric society that students would be proficient in both worlds.

David Corson's "Community-based Education for Indigenous Cultures," discusses the validity of smaller schools that are based within the communities themselves.¹⁹⁶ Being that schools on reserve already exist, this would mean a change from provincial control to Indigenous creation and maintenance of Indigenous educational policy. Thereby, utilizing the communities "knowledge, expertise, and cultural practices to shape the work that schools do and make it relevant to the lived experience of children from [Indigenous] backgrounds."¹⁹⁷ Eurocentric curriculum and pedagogies for Indigenous students is alienating because TIE and TIK are non-existent; Indigenous histories and worldviews are limited; and institutionalized racism is prevalent. Corson highlights the Nisga'a First Nation community-based education model that has been in operation since 1975 and the Rough Rock Navajo demonstration school that has been in operation since 1986.¹⁹⁸ Both schools have reported higher retention levels and

194 Stairs 149
195 Ball 457
196 Corson 238-247
197 Corson 239
198 Corson 244

bi-cultural competence amongst students.¹⁹⁹ Rough Rock Navajo demonstration school promotes that within the pedagogies and curriculum is TIK and cultural awareness as well as the communities' involvement in the creation of curriculum.²⁰⁰

Curriculum and Pedagogies in Place / Space

Non-Indigenous peoples often perceive Indigenous peoples as uncomplicated people with a simple culture because Indigenous peoples have a greater understanding of the land's ecosystems and biological properties. Moreover, the belief that Indigenous peoples understand or have an innate understanding of animals, water, air, plants is a stereotype. This stereotype does not allow for the understanding that this knowledge and understanding has been tried, tested, and utilized over thousands of years. For example, Head Smashed in Buffalo Jump in Southern Alberta is an area that the Blackfoot peoples used to herd and kill buffalo.²⁰¹ Buffalo are notoriously mean and will protect their herd at any cost. The Blackfoot peoples knew that they could herd the buffalo easier than trying to kill one or two with arrowheads and that the jump off the cliff would have a greater success rate; thus, killing more buffalo and sustaining more of the tribe for a longer period of time. By trying different methods of herding and killing the buffalo, the Blackfoot peoples found a method that worked and had a greater success rate. Likewise, the Inuit in Inuvik have a caribou run like that of Head Smashed in Buffalo Jump and the outcome is the same.²⁰²

199 Corson 244

200 Corson 244

201 *Head Smashed-In Buffalo Jump*, n.d, Head Smashed-In Buffalo Jump, 20 Aug. 2010
[//http://www.head-smashedin.com/](http://www.head-smashedin.com/)>

202 Personal correspondence with Inuit student on October 23, 2008

The aforementioned information is appropriate because place and space in Indigenous culture is important; in fact, it might be the single most important factor in Indigenous knowledge acquisition and transference. Some Blackfoot and Inuit peoples understand the animals and their mindsets; these groups know how the animals react to being chased and which way they would turn to run and how to get the animals to react in a way that the most positive outcome can be garnered. Without the knowledge of when the animals migrate and how they react to being herded, the large-scale cull could never take place. In addition, the Inuit of Nunavut Territory created inukshuks, which translated means “we have been here” to mark areas in which they had been when hunting or just traversing across the land. The land in Nunavut Territory can be barren, almost like a moonscape, and without differing defining features, one can become lost very easily.²⁰³

Blackfoot peoples and Inuit peoples’ teachings are but two examples of TIK and how TIK has been and continues to be used in everyday life. TIK is place and space oriented as was shown in F. David Peat’s works. TIK becomes as Cynthia Chambers says a “curriculum of place”²⁰⁴ and within that space the knowledge is created, tested, shared, and taught to the younger generations. Without the place and space and seasonal events, the aforementioned knowledge of the Blackfoot and Inuit peoples could not be learned, developed, and transferred. Within the “place” curriculum is built so that knowledge can be transferred to others. Head Smashed in Buffalo Jump is a teaching tool for generations past, present and future. Chambers writes about the “Four Dimensions of a Curriculum of Place” and they are: “a curriculum of place calls for a different sense of

203 Personal correspondance with Inuit Elder in May 2003.

204 Chambers 115

time; a curriculum of place is enskillment; a curriculum of place calls for an “education of attention”; and a curriculum of place is a wayfinding.”²⁰⁵ These four dynamics of curriculum of place are the underpinnings to understanding Indigenous curriculum and pedagogies. Table 1 shows the “Four Dimensions of a Curriculum of Place” in relation to the aforementioned stories about the Blackfoot and Inuit peoples. The author has chosen these two groups of Indigenous peoples to show the diversity of the teachings and how many skills were used and adapted to fit the needs of the community

Table 1: Curriculum of Place as adapted from Chambers, Cynthia. “Where are we? Finding Common Ground in a Curriculum of Place.” *Journal of the Canadian Association for Curriculum Studies* 6.2 2008: 113-128.

A Curriculum of:	Definition	Blackfoot	Inuit
Different sense of time	Land as provider and nourishment	Herding buffalo to nourish the community	Herding caribou to nourish the community
Enskillment	Skills learned from the environment and lived experiences of dealing with environmental aspects such as fishing, hunting, gathering, creating art, carving, building a home	Learned to herd buffalo and corral them to run them off the cliff	Herb caribou and run them off the embankment
Education of attention	Knowledge and skills adapt / change as needed	Learned how to hunt buffalo effectively through trial and error	Learned to herd caribou, through trial and error
wayfinding	Knowing where one is on the land and how to traverse across the land using knowledge gathered along the way	Blackfoot migrated across the prairies and used their hunting skills to aid in their survival	Inuit use inukshuks to mark their way as they traverse across the land

205 Chambers 115-123

Chambers shows that TIK is grounded in place; therefore outside of this traditional space, the knowledge must adapt and change to fit the needs of the people or situation. Further, TIK is knowledge that has been around for thousands of years and is not a new concept. However, TIK is absolutely relevant today and enables Indigenous curriculum and pedagogies to focus on the needs of students through nurturing her/his spiritual, mental, physical, and emotional needs. Student focused curriculum enhances the individuals involvement in her/his education. The evolution of TIK is transformative; for example, TIK has the ability to change lives positively. Knowledge is acquired through the senses, and therefore, has personal implications. Knowledge of place creates identity, a connection to one's surroundings and this is why space / place is so important.²⁰⁶

Furthering Chambers' ideas around curriculum of place, Malreddy Pavan Kumar's *Seeing Ourselves in the Mirror: Giving Life to Learning* shares the Blackfoot peoples have seven concepts of learning²⁰⁷ and they are:

Nourishment

Nourishing the mind, body, and spirit through lifelong learning.²⁰⁸

206 Chambers 120

207 Pavan Kumar, Malreddy, *Seeing Ourselves in the Mirror*, 2 Mar. 2008, University of Saskatchewan, Aboriginal Education Research Centre, Web, 7 Apr. 2010 <<http://www.aersc.usask.ca>>. 19-20

208 Pavan Kumar 19-20

Place with Presence

One's spiritual presence in any given space that enables communication on and development of ideas and relationships.²⁰⁹

Dialogue

Respecting others as well as the space in which we inhabit or visit or are invited to.

Systems Awareness

The connection to and awareness of other objects in our environment.²¹⁰

Co-existence

Acknowledgement of the importance of "space" as a wealth of knowledge and that many important dialogues and experiences were shared within this space. There has been a continuum of "exchange" between the Blackfoot and other humans, animals, and societies.²¹¹

Mutual Respect

This is the idea of conservation. The Blackfoot conserved all of Mother Nature's offerings and did not consume more than what was needed. When hunting, all parts of an animal were used and when berry picking, only the amount that was to be consumed would be taken.²¹²

209 Pavan Kumar 19-20

210 Pavan Kumar 19-20

211 Pavan Kumar 19-20

212 Pavan Kumar 19-20

Reconciliation

For the Blackfoot peoples this is becoming acquainted with the that land was usurped during colonization. The Blackfoot peoples' knowledge of the land before colonization offered much education on healing and life sustaining properties.²¹³

Pavan Kumar and Chambers utilize Blackfoot peoples' teachings and understanding of learning to show how essential place and space is to Indigenous communities. The knowledge and teachings learned in "place" were essential to every day life. These teachings that have fallen out of use as a product of colonization and a modernization of sorts has proven incongruent with the traditional way of life for Indigenous peoples. Modernization of Indigenous cultures is not the answer, as Indigenous peoples and their cultures have evolved. It is more about utilizing TIK and TIE for the betterment of Indigenous peoples. Incorporating Indigenous worldviews into curriculum and pedagogies aids Indigenous peoples understanding of their own heritage, as well as, aiding non-Indigenous peoples understanding of Indigenous peoples' heritage. Therefore, a curriculum of place is the teachings that are unique to a certain geographical settings, but have the ability to adapt and change as needed to work in all situations, in all geographical settings, and in all places in time.

Leadership

Leadership in the classroom is essential to student success.²¹⁴ King writes that Indigenous students who are supported emotionally and mentally by Indigenous

213 Pavan Kumar 19-20

educators are better able to achieve their educational goals.²¹⁵ Additionally King asserts, “when post-secondary administrators and educators join [Indigenous] leaders in designing education strategies to increase academic achievement levels for the [Indigenous) population, progress will happen in recruitment and retention levels.”²¹⁶ The author agrees with King that there needs to be a collaboration between administrators, policy makers, and Indigenous educators and scholars, but there must be a greater push for Indigenous created and maintained curriculum and pedagogies like that proposed by the NIB in the 1970s. Currently, there are Indigenous schools across Canada delivering Indigenous Knowledge systems, curriculum and pedagogies to Indigenous students at the elementary, high school, and post-secondary level while maintaining student supports. On Hobbema First Nation in Alberta, Maschwachees Cultural College offers TIK and TIE based on Elders’ teachings. Furthermore, educational programs specific to the needs of Indigenous peoples’ are offered, such as, social work and special education training.²¹⁷ This will be further discussed in Chapter 3.

The author acknowledges that nine Mi’kmaw communities in Nova Scotia are showing leadership through development and maintenance of their own pedagogies and curriculum for their peoples. This is an incredible feat in a Eurocentric society. The next section of this paper will look at post-secondary institutions across Canada to ascertain what Indigenous student supports are available; is Indigenous Knowledge incorporated

214 Tracey King, “Fostering Aboriginal Leadership: Increasing Enrollment and Completion Rates in Canadian Post-Secondary Institutions,” *College Quarterly* 11.1 (2008): Np, *Eric*. Athabasca University, Athabasca, AB, Retrieved 4 Jan. 2010 <http://eric.ed.gov/ERICDocs/data/ericdocs2sql/content_storage_01/0000019b/80/41/7e/c8.pdf >1-16

215 King 4

216 King 7

217 Maschwachees Cultural College, 2009, Retrieved 15 June 2010, Web, <<http://www.maskwachees.ca/index.htm>>

into the pedagogies and curriculum; and are Indigenous peoples represented through faculty positions, administrative positions, and other management type positions.

Chapter 3

Post Secondary Institutions

Based upon the previous chapter, this chapter will analyze Indigenous and non-Indigenous post-secondary institutions across Canada to ascertain whether Indigenous Knowledge, curriculum, pedagogies, and student supports are in use. Eight educational Facilities—Indigenous maintained and operated and non-Indigenous operated—from across Canada will be analyzed to show how Indigenous Knowledge, curriculum, and pedagogies make a difference in Indigenous peoples’ learning. As was eluded to in the CCL report, “The State of Aboriginal Learning in Canada: A Holistic Approach to Measuring Success” Indigenous learning encompasses seven attributes:

Holistic: it engages and develops all aspects of the individual (emotional, physical, spiritual, and intellectual);²¹⁸

Lifelong: it begins before birth and continues through old age and involves the intergenerational transfer of knowledge;²¹⁹

Experiential: it is connected to lived experience and reinforced by traditional ceremonies, meditation, storytelling, observation and imitation;²²⁰

Rooted in [Indigenous] languages and cultures: it is bound to language, which conveys

218 *The State of Aboriginal Learning in Canada: A Holistic Approach to Measuring Success* 10

219 *The State of Aboriginal Learning in Canada: A Holistic Approach to Measuring Success* 10

220 *The State of Aboriginal Learning in Canada: A Holistic Approach to Measuring Success* 10

a community's unique values and worldview while ensuring cultural continuity;²²¹

Spiritually oriented: it possesses a spiritual element which is fundamental to the learner's path to knowledge. This is manifested in spiritual experiences such as ceremonies, vision quests and dreams;²²²

Communal Activity: it is a communal process in which parents, family, Elders and community have a role and responsibility;²²³ and

Integrated [Indigenous] and Western knowledge: it is an adaptive process that draws from the best of traditional and contemporary knowledge.²²⁴

Even though the CCL report discusses and maintains that these seven attributes are essential to proper measurement of Indigenous learning, the author will only be looking at six of these attributes. Therefore, lifelong learning will not be assessed when analyzing Indigenous educational programming as it is impossible to assess accurately if lifelong learning would take place within these programs. Furthermore, the integration of Indigenous and Western knowledge will not be assessed, but rather only Indigenous Knowledge integration into curriculum and pedagogies will be assessed because TIK and TIE are invaluable to Indigenous learning as was shown in Chapter 2.

The First Nations House of Learning, The University of British Columbia, The University of Alberta, The University of Calgary, Maschwachees Community College, The First Nations University of Canada, McGill University, and the University of Toronto were chosen because they all offer programming for Indigenous people. They will be analyzed via the aforementioned six criteria.

221 *The State of Aboriginal Learning in Canada: A Holistic Approach to Measuring Success* 10

222 *The State of Aboriginal Learning in Canada: A Holistic Approach to Measuring Success* 10

223 *The State of Aboriginal Learning in Canada: A Holistic Approach to Measuring Success* 10

224 *The State of Aboriginal Learning in Canada: A Holistic Approach to Measuring Success* 10

Post-secondary Institutions by Province

British Columbia

First Nations House of Learning at the University of BC

The First Nations House of Learning (FNHoL) at the University of BC (UBC) is an organization with a mandate to make UBC's resources available to Indigenous students.²²⁵ Furthermore, the FNHoL strives to increase Indigenous leadership at the University.²²⁶ FNHoL also promotes research that is of benefit to Indigenous peoples as a whole.²²⁷ The FNHoL is really a governance structure that oversees Indigenous programming across the university. "The First Nations House of Learning is guided by a President's Advisory Committee, and includes Elders and representatives from Aboriginal communities, UBC Faculty, First Nation, Métis, and Inuit students, and Government."²²⁸ FNHoL offers links to student supports such as advisors, a computer centre, and a library. Furthermore, there are links for student awards, fellowships, bursaries, work-studies, and government student loans. The FNHoL website has links to community events both Indigenous and non-Indigenous, youth programs, research, publications, and academic programs and initiatives.²²⁹

225 First Nations House of Learning," University of British Columbia, 02 Oct. 2009, Web, 15 Jun 2010.
< <http://www.longhouse.ubc.ca>>

226 First Nations House of Learning

227 First Nations House of Learning

228 First Nations House of Learning

229 First Nations House of Learning

The University of British Columbia (UBC)

Within the structure of UBC there are departments that specialize in Indigenous programs such as Aboriginal Business Education through the Sauder School of Business and the First Nations House of Learning²³⁰; The Institute for Aboriginal People's Health within the Faculty of Medicine; First Nations Legal Studies Program through the UBC Faculty of Law²³¹; Community and Aboriginal Forestry Program through the Faculty of Forestry; Native Indian Teaching Program through the Faculty of Education; First Nations Curriculum Concentration through the School of Library, Archival, and Information Studies; and the First Nations Studies Program through the Faculty of Arts.²³²

Aboriginal Business Education

The Ch'nook Aboriginal Business Education program's mandate is to increase Aboriginal participation in business.²³³ Within this program there is full-time business studies and part-time business studies.

The Institute for Aboriginal People's Health

This institute looks at ways to increase Indigenous partnership in medicine and improving the overall health of Indigenous peoples. The Institute is cognizant of Indigenous culture, knowledge, beliefs and spirituality. The Institute also values

230 First Nations House of Learning

231 First Nations House of Learning

232 First Nations House of Learning

233 First Nations House of Learning

Traditional Indigenous Knowledge.²³⁴ The Institute employs Indigenous peoples and currently has four Indigenous peoples on staff that range from Physicians, PhD Educators, and Administrative staff.²³⁵ Furthermore, The Institute for Aboriginal People’s Health offers summer science programs for Indigenous students looking into health careers; Aboriginal Health programming that offers training in: community health and epidemiology; prison medicine; trauma/ER; obstetrics / gynecology; pediatrics; endocrinology; psychiatry; addictions; family medicine; and elective rotations.²³⁶ This program is a medical doctor program that offers curriculum based on both western and traditional healing methods.

First Nations Legal Studies Program

The First Nations Legal Studies program has been in effect since 1975 and offers courses pertaining to Indigenous legal issues,²³⁷ with Indigenous Lawyers teaching the courses and building the curriculum. The curriculum is representative of Indigenous issues such as Aboriginal and Treaty Rights; and First Nations and the administration of justice.²³⁸ Within the First Nations Legal Studies Program, The Centre for International Indigenous Legal Studies, that strictly performs research on the betterment and “advancement of Indigenous concerns at UBC Law.”²³⁹ This program also offers student supports with cultural, academic, and career issues.²⁴⁰

234 First Nations House of Learning
235 First Nations House of Learning
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Community and Aboriginal Forestry Program

This program's goals are to increase Indigenous involvement in the forestry sector; to educate students in Indigenous knowledge of the land, culture, and rights; and provide an arena for discussion on Indigenous land management.²⁴¹ The majority of the staff in this program are of Indigenous descent. The curriculum for this program contains sections on math; chemistry; physics; genetics, ecology; forest plant biology; wildlife ecology; forestry policy; conservation; legal issues surrounding forestry; and Aboriginal issues in forestry such as Aboriginal Peoples and Canadian law, First Nations peoples of British Columbia, First Nations of North America and Aboriginal Forestry.²⁴²

Native Indian Teaching Program (NITEP)

This degree program is similar to the non-Indigenous Bachelor of Education degree offered at UBC with the exception that some of the curriculum is specific to teaching Indigenous students. Students must complete the NITEP concentration that has eight courses, totaling fifteen credits of the overall 128 credit elementary school program and 162 – 170 credit secondary school option.²⁴³ These programs must be completed within five years. There is an elementary school option, as well as, a secondary school option. Both programs offer field experience.²⁴⁴ The program has two coordinators, but does not offer its own student advisors. Students are directed to UBC's student services and FNHoL that has a large listing of all Indigenous advisors for all Indigenous

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programming across campus. The centre is located within the FNHoL, There is also a graduate program in First Nations education.

First Nations Curriculum Concentration

This program exists within the School of Library, Archival, and Information Studies and is a graduate studies program. This program is to facilitate a general understanding of the information pertaining to Indigenous peoples with respect to legal information about treaties and laws; linguistics; culture; and governance.²⁴⁵ Students take both Indigenous and non-Indigenous courses totaling 48 credits, 15 of which are Indigenous specialized.²⁴⁶ There are even experiential courses such as internships and practicum available in this program.²⁴⁷ It is unknown if any Indigenous peoples work for or within this program. Student supports are offered through FNHoL.

First Nations Studies Program

First Nations Studies Program through the Faculty of Arts is a baccalaureate program that offers an interdisciplinary curriculum. Students can take courses through many different faculties such as education, fine arts, law, social work, library, community and regional planning, media and the arts, and library and archival studies.²⁴⁸ There are specific Indigenous courses and to major in this program, the student must complete 42 credits in First Nations studies courses and the remaining 80 credits are across the other disciplines. There are student advisors that are available for Indigenous students.

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Further Services

There are further services in First Nations languages and Aboriginal student affairs.²⁴⁹

Conclusion

The University of BC and the First Nations House of Learning offer many diverse programs that offer Indigenous content and Indigenous Knowledge while utilizing Indigenous educators wherever possible. The Institute for Aboriginal People's Health uses TIK when dealing with health issues specific to Indigenous peoples.²⁵⁰ Furthermore, the First Nations Legal Studies Program offers knowledge in Treaty Rights and Indigenous legal issues.²⁵¹

The aforementioned Indigenous education programs are not entirely holistic; although, the University of British Columbia and the First Nations House of Learning do have Indigenous language programs and offer advising for Indigenous students in almost every faculty on campus.²⁵² Some programming such as the Community and Aboriginal Forestry Program and the Native Indian Teaching Program (NITEP) offer a mix of experiential and lecture based instruction. With the exception of NITEP and the First Nations Studies Program, the programs are not rooted in Indigenous languages. NITEP and the First Nations Studies Programs have Indigenous language courses, but these are not in depth or breadth enough to be "rooted in Indigenous languages." None of the

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programs are spiritually oriented. The programs are still measured by Eurocentric outcomes, such as post-educational workplace statistics, testing through rote memorization and demonstration of knowledge through exams versus application of knowledge. Elders and community members are on the Board of Governors, but they do not decide what curriculum or pedagogies are delivered to students. Therefore, there is little community and familial responsibility in the programming for Indigenous students. Some Indigenous Knowledge is provided to the students through NITEP, First Nations Studies Program and the Aboriginal Forestry Program. However, there is a minute amount of Indigenous Knowledge being transferred to Indigenous students.

Alberta

The University of Alberta

The Bachelor in Native Studies is interdisciplinary in as it combines education, environmental and conservation sciences, agriculture, sports and recreation, and governance.²⁵³ Other areas of interdisciplinary curriculum include includes “Oral traditions, the Métis, Urban Aboriginal Identities, Law, Treaty and Land Claims, and Health.”²⁵⁴ The University offers curriculum about Indigenous issues; Cree language; Indigenous knowledge of plants; Indigenous art; Indigenous community management issues; negotiation strategy; economic development; historical perspectives; research methods; reading narratives about colonial contact; Indigenous resource management; land claims and agreements; Indigenous women; governance; community based research;

253 *Faculty of Native Studies*, 2010. University of Alberta, 20 July 2010, Web. <<http://www.ualberta.ca/NATIVESTUDIES/>>

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perspective on TIK; challenging racism and stereotypes; and Métis politics.²⁵⁵ There are a lot of interesting courses within the Native Studies curriculum. In fact, there are two courses geared towards non-Native studies students that teaches the history of Indigenous peoples, as well as, teaching Indigenous insights and issues.²⁵⁶ This is paramount because it shows how non-Indigenous and Indigenous peoples alike would benefit from having this knowledge.

Students may also obtain a Certificate in Aboriginal Governance and Partnership once they have obtained the necessary requirement in their disciplines and completed 18 credits (6 courses) from the Certificate program.²⁵⁷ This certificate would be useful after graduation because it might offer more employment possibilities for those wishing to work with urban or rural Indigenous groups.

There is also an Elder that works on staff to help students with cultural, spiritual, and emotional issues pertaining to education. The University of Alberta offers student supports such as: Aboriginal student housing; advising, tutoring; computer lab; cultural connections; elder services; Mentoring Aboriginal Peers Program; printing, copying, and faxing services; reference room; smudge room; and a speaker series.²⁵⁸

Conclusion

The University of Alberta does a good job in offering supports for Indigenous students including a language revitalization project. According to the six criteria for

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measuring success, the University of Alberta Native Studies program lacks holistic learning because their programming offered to Indigenous students does not engage and develop Indigenous students' spiritual, emotional, physical, and intellectual selves. One can see that the University offers Indigenous spiritual and emotional support through student supports, but not necessarily within the confines of the courses themselves. Two programs that could be considered experiential is the community based research course because research would most likely be hands on with primary research being the goal of the course, as well as, the practicum in Native studies because it offers hands on, in-the-moment learning. Introductory, intermediate, and advanced Cree language courses will of course be rooted in Indigenous language and culture. Furthermore, courses, which deal specifically with Indigenous maintenance of Indigenous natural resources, politics, and ITK, would also be rooted in Indigenous cultures. The University of Alberta and the Faculty of Native Studies does a tipi raising ceremony every year. This and the round dance that the Faculty of Native Studies hosts could be considered as spiritually oriented, but there is a lack of spiritual components in the courses themselves. Elders and Indigenous educators work with the University of Alberta and the Faculty of Native Studies to offer programming for Indigenous students, but parents and the community have no say in the content of the courses. The integration of Indigenous Knowledge can be seen in the language programs, TIK course, Indigenous natural resources, and politics. On the whole, the University of Alberta does a good job of incorporating, where it can, Indigenous specific curriculum for students.²⁵⁹

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University of Calgary

The University of Calgary offers a four-year baccalaureate program in International Indigenous Studies that provides curriculum in both Indigenous and Western worldviews. Indigenous peoples' ways of knowing are a focus of this program; even though it is interdisciplinary in nature utilizing curriculum from the Faculty of Arts and other disciplines. The courses that are offered as a part of the baccalaureate program are: Introduction to Indigenous Studies; Indigenous Ways of Knowing I and II; Western Ways of Knowing; Indigenous Ethics and Protocols; Indigenous Perspectives on Holistic Science; Cultural Immersion Field Course I and II; Issues in Australian Indigenous Politics and Society; Indigenous Law in Canada; Special Topics in Canadian Indigenous Studies; Special Topics in International Indigenous Studies; and Comparative International Indigenous Studies.²⁶⁰

The International Indigenous Studies program's curriculum is based on Indigenous arts, culture, knowledge, languages, literatures, music, governance, politics, and ecologies.²⁶¹ Student supports that are offered are academic support; cultural enrichment and support which includes: pipe ceremonies; tipi-raising workshops; monthly social gatherings including feasts; Ladies' Cree Tea Ceremonies; Native Awareness week; an annual Aboriginal graduation banquet and powwow; and cultural and spiritual advising.²⁶²

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Conclusion

The University of Calgary uses holistic learning in the Cultural Immersion Field Courses I and II. Students learn about culture and ceremony. Furthermore, the holistic science course looks at the individual's relationship to the natural environment. Indigenous Ways of Knowing I and II deal with the epistemology and ontology of knowledge building and this shows the integration or inclusion of Indigenous knowledge in curriculum. The aforementioned field courses are experiential. Indigenous Ways of Knowing I and II; Indigenous Ethics and Protocols; Indigenous Perspectives on Holistic Science; and Cultural Immersion Field Course I and II are rooted in Indigenous languages and cultures. Cultural Immersion Field Course I and II show that the curriculum is trying to be spiritually oriented. According to the International Indigenous Studies website, Elders are mentors to the Professors / Instructors. The author notes that non-racist terminology is used when communicating about this program.

Maskwachees Cultural College

Maskwachees Cultural College is well designed and offers high school upgrading programs; university transfer programs, and Indigenous programming. Maschwachees is located on Hobema First Nation in Alberta. Maschwachees is committed to student success as well as Cree language revitalization. The vision of Maskwachees Cultural College is, "that the College be a wellspring from which the revival, retention and advocacy of the Cree Culture shall flow."²⁶³ Their mission is "to share traditional human

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development and knowledge by following Elders' teachings".²⁶⁴ There are many programs offered at Maskwachees and they are: University/College Entrance Program (UCEP); Individual Studies Description Upgrading Program Course; University Studies Program University Studies Diploma: BEd Transfer University Studies Diploma: BA Transfer First Nations Management Diploma; Indigenous Social Work Diploma Indigenous Social Work Diploma Course; University Studies Program; Maskwachees Administrative Assistant; and Education Assistant (Special Education) Training.²⁶⁵ Maskwachees Cultural College states that their programs all encompass Indigenous Knowledge, living life, personal strength, spirituality (including language, self, Cree thought in study, ceremony, and rituals).²⁶⁶ Indigenous Elders, Professionals, and cultural educators teach the courses at Maskwachees.

Some courses that are offered at Maskwachees Cultural College are Cree Language Studies; Identity Our Culture; Indigenous Studies; Work Experience (Social Work); Practicum (Administrative Assistant and Education Assistant); Family Studies; Cultural Anthropology; The Education of Native Peoples in Canada: A Historical Study; Native Aspect of Canada's History I&II; Native Issues and Insights; Introduction to Western Law and Indigenous Peoples; Contemporary Native Art; Cree Literacy and Structure; Cultural Foundation of Cree Language; Managing the Cree Language Program; Teaching Cree Language Through the Use of Syllabics; Cultural Teachings

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Instruction; Developing the Cree Child; and Child and Adolescent Development the Cree Way.²⁶⁷

Maskwachees Cultural College is committed to student success through student services such as First Nations Resources (library); cultural development; curriculum development; research and development office; and computer labs.

Conclusion

Maskwachees Community College does well at offering educational programming for students' that enable them to remain a part of their community, continue to learn Indigenous Knowledge and Indigenous worldviews, but also be prepared to work in a non-Indigenous work environment if need be. Furthermore, Maskwachees' programming is holistic as many of their courses explore the emotional, physical, mental, and spiritual self. The Education of Native Peoples in Canada: A Historical Study explores the self holistically. The Cree Language Instructor Training, Administrative Assistant, Social Work and Educational Assistant programs use experiential learning as a major component to the training of Indigenous students and this is facilitated through practicum and work experience. The majority of the courses and programs are rooted in Indigenous languages and culture. Ceremonies and celebrations are definitely a part of Maskwachees Cultural College's structure. This ensures that the Indigenous students have access to learning that is spiritually oriented. Elders assist the Indigenous students through instruction and delivery of course material, thus, making curriculum development a communal activity. Maskwachees Cultural College does not

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Maskwachees Cultural College

integrate Indigenous Knowledge into the programs because the programs are developed with Indigenous worldviews at the forefront. Indigenous content is abounding in the programs. Maskwachees Cultural College is an excellent model for Indigenous educational facilities as Indigenous worldviews, culture, history, and languages are a large component of the curriculum.

Saskatchewan

First Nations University of Canada

The First Nations University of Canada (FNUC) offers education programs for Indigenous peoples, but anyone can attend this university. FNUC is affiliated with the University of Saskatchewan. There are baccalaureate programs in: Arts, English, Cree language, Saulteaux language; science, applied science, resource and environmental management; health studies; education (elementary and secondary); Indian social work; administration, finance, commerce; and certificates in Indigenous Health Studies; Indian Social Work; Administration; Community Health Coordinator; First Nations Interdisciplinary Diploma; and many master degrees in English, Linguistics, Business, Indigenous Studies, and Aboriginal Social Work.²⁶⁸

Elders are utilized to direct and offer advice on the University's wellbeing. Student services offered are academic and cultural guidance, tutors, writing centre; Elders and mentor support; and an extended health care plan. FNUC has many Indigenous peoples on staff to help and guide students on their educational journeys.

268 "First Nations University of Canada," First Nations University of Canada, Web. 15 Jun 2010. Web. <<http://firstnationsuniversity.ca>>

Conclusion

There is no indication that the curriculum and pedagogies of FNUC utilize Traditional Indigenous Knowledge, but it is fairly likely that programs such as the Cree and Sauteaux Language programs do use Traditional Indigenous Knowledge. FNUC shares that it “is a special place of learning where we recognize the spiritual power of knowledge and where knowledge is respected and promoted.”²⁶⁹ The programming and courses at FNUC do not appear to be holistic—developing the spiritual, emotional, physical, and emotional self. The language programs (Saulteaux and Cree) are experiential as is the First Nations Language Instructors Certificate Program as students are engaged in curriculum development. Furthermore, the teaching, social work, and nursing programs all have a practicum as a part of the curriculum. Many of the programs have an Indigenous language component, so it can be said that the programs are somewhat rooted in Indigenous languages. Within the language courses there would be cultural knowledge transference as well. There is an annual powwow that creates the spiritual component for Indigenous learning. The fifth criterion is communal activity and this is accomplished through Elders offering support and guidance to students. Some Indigenous Knowledge is provided through the language courses, but other programs are lacking all or close to all of the criteria.

²⁶⁹ First Nations University of Canada

Quebec

McGill University

The First People's House of McGill University has six mandates for their relationship with Indigenous peoples and they are:

1. To increase the admission and retention rates of Aboriginal students studying at McGill;
2. To promote and increase the accessibility of student services of McGill to Aboriginal students;
3. To meet the concerns of Aboriginal communities which include educational programming and policies that are culturally relevant to Aboriginal peoples;
4. To promote collaborative research and learning between McGill University and Aboriginal communities;
5. To raise awareness within the McGill University community regarding the past, present, and future aspirations of Aboriginal peoples through the promotion of activities that encourage personal, social, intellectual, and cultural interactions between Aboriginals and McGill students and staff;
6. To work on the creation of an Aboriginal Studies Program with the McGill Institute for the Study of Canada.²⁷⁰

Student services include a mentoring program, computer facilities; resource centre; Aboriginal Law Association; food program; guest lecturers; Elder visits; academic counseling; and housing. Through the First People's House there is a community outreach worker to help students adjust to university life. Moreover, the First People's House has links to student scholarships and bursaries. The Eagle Spirit High Performance Camp is an initiative of The First People's House in that there is an

²⁷⁰ *First People's House*, 2010. McGill University, 20 July 2010, Web, <<http://www.mcgill.ca/fph/>>

understanding that sports are a necessary part of Indigenous life and this camp enables students to participate in an organized sport while attending university.

Interestingly, there are no Indigenous programs at McGill University only a handful of anthropology, sociology, history, geography, and Canadian studies courses.

Conclusion

The First People's House of McGill University is great in that it offers lots of support for Indigenous students. What is lacking, however, is that there is no Indigenous programming at the university and this is very disappointing. The sixth criterion for the measurement of Indigenous learning cannot be used because there is no programming or courses to assess.

Ontario

University of Toronto

The University of Toronto offers Aboriginal Studies, Aboriginal Education Program, Supporting Aboriginal Graduate Enhancement (SAGE), Indigenous Health Research Development Program (IHRDP), Collaborative Program in Aboriginal Health (C.Pah), and academic bridging programs. Aboriginal Studies is an interdisciplinary program with a focus on Indigenous Knowledge and worldviews. SAGE and IHRDP are for graduate students seeking funding for research.²⁷¹

271 *First Nations House*. n.d. University of Toronto. 15 July 2010 <<http://http://www.fnh.utoronto.ca/>>.

Within the Aboriginal Studies Program there is an Introduction to Aboriginal Studies; Aboriginal Spirituality; Introduction to Ojibwa Language; Introduction to Iroquoian Language; Introduction to Inuktitut; Elementary Inuktitut; Indigenous Environmental Education; Worldview, Indigenous Knowledge, and Oral Tradition; Native Language and Culture; Aboriginal Representation in the Mass Media and Society; Ojibwa Language II; Aboriginal Visual Expression; Technical and Theoretical Aspects; Intermediate Iroquoian Language; Aboriginal Music: Technical and Theoretical Aspects; North American Indigenous Theatre; Aboriginal Health Systems; Aboriginal Legends and Teaching; The Indian Act; Aboriginal Perspectives in Canadian Politics and Law 1; Aboriginal Perspectives in Canadian Politics and Law 2; Independent Experiential Study Project; Traditional Indigenous Ecological Knowledge; Aboriginal People in Urban Areas; Indigenous Thought and Expression: Creative Non-Fiction; Methodology in Aboriginal Studies; Advanced Ojibwa Language III; Aboriginal Cross-Cultural Relations; Integrating Traditional Healing Practices into Counselling and Psychotherapy; Aboriginal People and Environmental Issues in Canada; and First Nations Issues in Health and Healing.²⁷²

The Aboriginal Health Collaborative Program is for graduate students wishing to pursue further education in Aboriginal Health. There are only two courses offered for this program: Aboriginal Health and Politics of Aboriginal Health. The remaining portion of this program is thesis and practicum based, offering students the opportunity to research and work within the field of Aboriginal health.²⁷³

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The Aboriginal Education Program is also for graduate students looking to further their knowledge in Theory and Policy Studies in Educational Policy. Some of the courses available are Critical Pedagogy, Language, and Cultural Diversity; Aboriginal Education: Contemporary Policies and Programs; Official discourses and Minority Education; Language Planning and Policy; Child and Family Relationships; and Sociology of Race and Ethnicity.²⁷⁴

Student services are offered through the First Nations House. There is a resource centre; academic counseling and tutor centre; Indigenous Writer in Residence; cultural events; and Aboriginal awareness week.

Conclusion

The University of Toronto, through the Aboriginal Studies Program offers an Aboriginal Spirituality course that discusses Aboriginal ceremonies. Furthermore, courses in Indigenous art forms, music, and traditional health can be considered holistic. Courses that allow for experiential knowledge are the language courses, the Independent Experiential Study Project and the two research courses in which primary research skills are developed. Almost all of the courses within the Aboriginal Studies Program are rooted in Indigenous languages and culture to some degree. Courses that deal with spirituality show that there is some spiritual context within the course. Also, during Aboriginal Week which is hosted by the First Nations House at the University of Toronto offers workshops on spirituality, hand drumming, ceremony, feasts, theatre and film

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expose, crafts, and music.²⁷⁵ For the communal activity criteria, Elders play a major role in offering support, guidance, and traditional teachings for students. The University of Toronto currently has an Indigenous Writer in Residence, Lee Maracle, who is teaching the North American Indigenous Theatre and Indigenous Thought and Expression: Creative Non-Fiction courses. Indigenous Knowledge is a major component infused into the Aboriginal Studies Program's courses at the University of Toronto. On the whole, the University offers many diverse courses with a lot of Indigenous content.

Post-Secondary Institutions Analysis Conclusion

The First Nations House of Learning at UBC, the University of Alberta, the University of Calgary, and the University of Toronto offer great programming for Indigenous and non-Indigenous students alike. The aforementioned universities offer Indigenous programming that hinges upon Indigenous Knowledge and worldviews while being interdisciplinary. The First Nations University of Canada prides itself on offering many programs to Indigenous students. Their programming utilized Indigenous knowledge systems, curriculum, and pedagogies. McGill University has an excellent student support system, but little to no Indigenous education programming. Indigenous Knowledge, curriculum, and pedagogies are non-existent. Maskwachees Cultural College incorporates TIK and TIE into its programming while having Indigenous Elders and educators develop curriculum for the students. All the programming offered at Maskwachees Cultural College is specific to the needs of the community of Hobbema.

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All the non-Indigenous institutions failed with respect to their terminology. In some cases Indigenous, First Nations, Aboriginal, and Native are used simultaneously. In most cases, colonial and governmental terminology is used to describe Indigenous peoples. What this signals to the author is that institutions are having a hard time grappling with the terminology and are choosing to use the government-derived terminology. Again this goes back to institutionalized racism. The institutions are perpetuating racism just in the naming of programs and departments. Indigenous staff is employed through some of the institutions, but not all, and this is seen as a racialized environment without equal opportunity. Indigenous created and delivered curriculum should be a goal and mission of the institutions, but in some cases this is not a reality. All the institutions mentioned herein have in some part Indigenous educators developing and delivering curriculum, as well as, advising on curriculum development.

Chapter 4

Conclusion

Significances

This project is significant for a number of reasons and they are:

1. Highlights the usefulness of Tribal Critical Race Theory when analyzing Indigenous issues such as curriculum, pedagogies, Indigenous Knowledge systems, and institutionalized racism.

2. That Indigenous education has never been bracketed in the study of education and pedagogues.
3. Indigenous Knowledge, pedagogy, and curriculum must have its own evaluation schema that is set apart from Eurocentric schemata.
4. Traditional Indigenous Knowledge and Education have been tried and tested and are culturally significant and are grounded in place.
5. Story-telling is pedagogy
6. Educational institutions need to have Indigenous representatives on staff.
7. Canadian educational institutions need to do a better job at including Indigenous students in the educational process.
8. Curriculum must be developed and maintained by Indigenous specialists and educators.

Conclusion and Recommendations

This paper addresses and analyzes the impact of Indigenous Knowledge, pedagogies, and curriculum on student success, ultimately proposing that Indigenous student success is best achieved and measured by Indigenous standards and that success is achieved when Indigenous Knowledge and knowledge transference occur in accordance with Indigenous Knowledge systems and pedagogies. Institutionalized racism is a manifestation of colonialism and is recreated in educational institutions. Racialized pedagogies exist in curriculum. By utilizing Tribal Critical Race Theory assessments of educational institutions that offer programming for Indigenous students illuminated how

racialized pedagogy and curriculum is in Canadian institutions and how little Indigenous representation there is in Canadian institutions. Battiste & Youngblood Henderson, Iseke-Barnes, Hampton, and Smith speak in depth about decolonizing curriculum and pedagogies and this is essential for the betterment of Indigenous peoples. To decolonize curriculum and pedagogies, a move away or a step-aside from Eurocentric curriculum is necessary. Dr. Leroy Little Bear proffers that Indigenous curriculum and pedagogies that utilize the four dimensions of Traditional Indigenous Knowledge: ontology, epistemology, methodology, and axiology show how knowledge is gained and how relationships are vital to the acquisition of knowledge.

Moreover, Chambers shows how a curriculum of place is the foundation of Indigenous Knowledge. Space determines what is learned and when. Indigenous curriculum and pedagogies are built around the place in which Indigenous peoples inhabit. Jeff Orr and David W. Friesen share that Indigenous communities are in chaos when their worldviews are not passed along to younger generations. Battiste and Youngblood discuss language as the vehicle to transfer and share Indigenous worldviews. Therefore, with the loss of language amongst Indigenous groups there is a loss of worldviews. Benjamin Whorf as quoted in Battiste and Youngblood says that there is “no universal logic”, in that, what makes sense to one group of people does not make sense to another—there is no common ground. Hence, there is no common logic between Indigenous and Eurocentric peoples. Elders are essential to Indigenous Knowledge transference. Elders have much knowledge that has been passed onto them by their Elders and if this knowledge is not transferred to the younger generations, it will be lost forever.

Eurocentric curriculum and pedagogies dehumanize Indigenous peoples through limited inclusion of Indigenous worldviews in curriculum. Alan Luke asserts the Indigenous worldviews are a challenge to the dominant society, which may account for the lack of Indigenous worldviews in curriculum. Calliou asserts that a peacekeeping pedagogy as set forth by the Iroquois Nation between 1090 and 1150 A.D. should be incorporated into the education system. The five nations learned to work together for the betterment of the whole society. Indigenous pedagogy allows for students and educators to have an open relationship where knowledge is passed back and forth and constant feedback is given. Curriculum should be experiential and culturally relevant.

Testing for knowledge in Indigenous curriculum is through lifelong learning. A student must be able to take that learned knowledge and apply it to another situation; thus, we know if the student has truly learned not just the theory but how to apply the knowledge. It has been proven that Indigenous communities that take on the task of educating their own peoples have higher retention and completion rates. These communities are teaching Traditional Indigenous Knowledge and are finding that students are more interested in the curriculum and are more apt to learn. Eurocentric education is based on personal betterment and individual success; whereas, Indigenous education is based on communal learning and community success.

Finally, an overview of Indigenous curriculum and programming from Canadian institutions was provided. The six criteria that the universities and colleges were assessed upon are from *The State of Aboriginal Learning in Canada: A Holistic Approach to Measuring Success* and the criteria are: holistic, lifelong, experiential, rooted in [Indigenous] languages and cultures, spiritually oriented, communal activity,

and integrated [Indigenous] knowledge. Many of the institutions offered programming for, but not developed or maintained by Indigenous peoples. Muskawchees Community College is an exception as their curriculum and pedagogies are developed and maintained by Indigenous Elders and educators for Indigenous students. From this overview, we can see that many institutions are offering Indigenous curriculum and have good student supports, but the institutions use racialized language within their organizations to describe Indigenous peoples. Furthermore for institutions to really be sites of liberation, they must have Indigenous representation at all levels of governance, management, staff, and student population. Post-secondary education attainment amongst Indigenous peoples improves if Indigenous peoples develop and maintain Indigenous curriculum and pedagogies.

The recommendations that this paper sets forth are that curriculum and pedagogies for Indigenous students must be grounded in Indigenous Knowledge and Indigenous Knowledge systems. Post-secondary institutions are not effective when educating Indigenous students and must use Indigenous scholars, educators, and Elders to develop sound pedagogies for Indigenous students. Furthermore, post-secondary institutions must become sites of liberation and not assimilation, and therefore, institutions must nourish students' spirits. Indigenous students need to be represented at the highest levels in educational institutes, so staff must be reflective of the students that attend these institutions.

Re-conceptualization of the Study

If this paper was to be done again, a broader scope of institutions across Canada should be analyzed. Furthermore, primary research should be completed to see how

Indigenous students feel about Indigenous curriculum and pedagogies. Indigenous institutions that offer Indigenous curriculum would be worthwhile to interview to see if completion rates and satisfaction rates are higher than the Canadian average. Moreover, interviews with Indigenous Elders, educators, and scholars should be completed to gain knowledge and understand implicitly the role of Indigenous Knowledge and worldviews in Indigenous culture.

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