

***We are All Related: Course Design for Reconciliation –
Indigenous Teachings Nehiyaw (Cree) and Critical Thinking***

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The European Conference on Education 2017
Official Conference Proceedings

Abstract

The Truth and Reconciliation Commission (TRC) of Canada was established in 2008 and worked for six years to “...reveal to Canadians the complex truth about the history and the ongoing legacy of the church-run residential schools...[and] guide and inspire a process of truth and healing” (TRC, 2012, p. 23). The final report (2015) led to many initiatives to acknowledge both truth and healing. A course was designed by a member of the Faculty of Extension, University of Alberta, Canada, who is a Nehiyaw Iskwew (Cree woman), Indigenous Scholar and Activist, in partnership with an Indigenous Knowledge Keeper. Incorporating traditional teachings, ceremony and song, in addition to writings from the western Academy, the course introduced an Indigenous worldview and understanding of critical thinking from the perspective of Nehiyaw (Cree) teaching and learning. The instructors worked to connect western views of critical thinking to the Nehiyaw (Cree) worldview. This paper will model/explore the creation of this course; the experiences of the course instructors to ‘translate’ and negotiate Nehiyaw (Cree) knowledge to western constructs; the need for a Faculty membership to support such undertakings; and the ways that instructional design can assist in the recovery and rebuilding of an Indigenous knowledgebase, while tying these worldviews to western theory and articulate ancient Indigenous philosophy in a way that the western academy understands through theory.

Key words: Reconciliation, Indigenous teaching, instructional design

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Introduction

The Indian residential school system was a network of boarding schools for Indigenous peoples, orchestrated and funded by the Canadian government's Department of Indian Affairs and administered by Christian churches. The school system was created for the purpose of removing children from the influence of their own culture, often forcefully, and assimilating them into the dominant Canadian culture. Characterized now as agents of cultural genocide, residential schools were justified by arguments that they "would assist Aboriginal people in making the leap to civilization" (TRC, 2012, p. 4). Survivors of residential schools and their families have been found to suffer from historic trauma that has had a lasting and adverse effect on the transmission of Indigenous culture from one generation to the next. Passed on intergenerationally, historic trauma is the "cumulative stress and grief experienced by Aboriginal communities is translated into a collective experience of cultural disruption and a collective memory of powerlessness and loss" (Reimer, 2010, p. 12). This trauma is implicated in persistent negative social and cultural impacts of colonial rule and residential schools, including the prevalence of sexual abuse, alcoholism, drug addiction, lateral violence, mental illness and suicide among Indigenous peoples (Reimer, 2010).

Consequently, although it is the fastest growing community in Canada, more than half of the Indigenous population hasn't finished high school, and just six per cent have a university degree. The lifespan of Indigenous people living on reserve is many times lower than the average Canadian. Indigenous youth are seven times more likely to be victims of homicide, five times more likely to commit suicide and twice as likely to die an alcohol-related death. One in three teenagers are in custody, the infant mortality rate is double the Canadian average, and Indigenous children are at higher risk of a wide array of serious health problems. Indigenous girls are at greater risk of sexual assault, domestic violence and teenage pregnancies; an Indigenous woman is twice as likely to be sexually assaulted or murdered. Unemployment among these communities is more than twice the Canadian average; a third of the population is on social assistance, rising to more than 80 per cent in some communities (c.f. Barman, Hébert, and McCaskill 1986; Brody 1987; McMillan and Yellowhorn 2004; Pettipas 1994).

Justice Murray Sinclair, Chair of the Truth and Reconciliation Commission (TRC), explains that the system of Residential Schools, established under Canada's first Prime Minister John A. MacDonald to "civilize" (i.e. colonize) the Indian, was no less than a total assault on Indigenous values, beliefs and traditional family structures.

Historically Aboriginal people throughout North America lived in successful and dynamic societies...(that) had their own languages, history, cultures, spirituality, technologies, and values. The security and survival of these societies depended on passing on this cultural legacy from one generation to the next...through a seamless mixture of teachings, ceremonies, and daily activities...traditional Aboriginal teachings described a coherent, interconnected world... There was no rigid separation of daily secular life and spiritual life...Ceremonial feasts could bring people together for a variety of spiritual, cultural, and economic purposes. At such feasts, people could fulfill spiritual

commitments, exchange goods and information, and impart traditional teachings. Elders were the keepers and transmitters of this knowledge... education was woven into everyday activities. In this way, living and learning were integrated. Children learned through storytelling, through example, and by participation in rituals, festivals, and individual coming-of-age ceremonies.... This teaching method was strong enough to assure the survival of identity, history, traditions, and beliefs... Given that the Aboriginal education system was intertwined so tightly with both spiritual belief and daily life, it is not surprising that Aboriginal people were reluctant to give their children over to others to raise. (TRC, 2012, p. 7-11)

Established in 2008 the Truth and Reconciliation Commission of Canada (TRC) was organized by the parties of the Indian Residential Schools Settlement Agreement. The commission was meant to be part of a holistic and comprehensive response to the experiences of Indigenous Peoples attending Indian residential schools; a system implemented in the last half of the 19th century. The Commission worked within an indigenous process cross-country to gather stories of survivors, and survivors of survivors, of the Residential School System implemented in the last half of the 19th century, and concluded with 94 Calls to Action for “reconciliation”. According to the TRC promoting “reconciliation” requires not only learning about Canada’s colonial past and intergenerational impacts, but also creating spaces and places within the academy that bring equity and value to Indigenous knowledge systems, and expanding appreciation for the role Indigenous knowledge and traditional ways of learning contribute to social and environmental sustainability.

Faculty Support for Reconciliation

In 2016 the Provost’s Office at the University of Alberta invited proposals for funding of activities to address TRC Calls to Action # 62 and #63 and the University’s commitment to decolonizing the curriculum. TRC (2015) Call to Action 62 calls “upon the federal, provincial, and territorial governments, in consultation and collaboration with Survivors, Aboriginal peoples, and educators, to provide the necessary funding to post-secondary institutions to educate teachers on how to integrate Indigenous knowledge and teaching methods into classrooms (ii)”. TRC (2015) Call to Action 63 calls “on Canada to maintain an annual commitment to Aboriginal education issues, including sharing information and best practices on teaching curriculum related to residential schools and Aboriginal history (ii); building student capacity for intercultural understanding, empathy, and mutual respect (iii); and identifying teacher-training needs relating to the above”. One step to reconciliation is learning the history and historical impacts that have negatively impacted all treaty people, Indigenous and non-Indigenous. Further to that, reconciliation demands that we privilege knowledge systems that have been silenced for generations. The Faculty of Extension responded to this call.

Instructional Design

From our experience as instructional designers, we know learners are more successful in environments in which knowledge is organized and made accessible in ways that reflect the worldview of their cultures. Further, evidence is strong that knowledge

domains are structured in different ways and that the “skills and competencies” demanded by our societies cannot be universally applied. Learning styles and preferences vary widely while Western education has privileged verbal learners. However storytelling, ceremony, spirituality, and ritual - learning processes through which identity is formed – these are now acknowledged as essential attributes of programs for Indigenous learners. Ethical program development and/or research with indigenous communities occur in ceremony, and are presented to community Elders and Knowledge Keepers for their input and guidance. The location of the teaching is land based and story-based, and “Indigenous and non-Indigenous learners come together in an environment that promotes healthy, respectful discussions of sensitive issues and contributes to relationship building for future networking and advocacy work” (personal correspondence with Fletcher, June 2015).

Committed to “the collective lift” of reconciliation (Fletcher and others, 2017) the Faculty of Extension submitted a request to the Provost’s Office to fund a 3-year project, *We Are All Related*, proposing to pilot and document several approaches to privileging Indigenous knowledge with the intent of improving relations between Indigenous and non-Indigenous people through public education events, undergraduate and non-credit programming. The *We Are All Related* team has 11 academic staff representing 4 university units/faculties and Yellowhead Tribal College, 2 support staff, and 2 graduate students - 3 of our team are Indigenous. Our collective activities have directly impacted: 68 undergraduate students, 24 Faculty of Extension continuing education students, and hundreds of members of the public (Hibbert, 2017).

Typically, instructional design practice in higher education has reflected a client-consultant relationship in which instructors are paired with instructional designers, each with a specific role in the interaction. The client brings an instructional problem to be resolved and shares content, while the designer provides expert pedagogical advice and support. Usually, the designer’s role is not one of active pedagogue or as learner in the relationship. But decolonizing the curriculum requires challenging the God’s-eye practice of Western design practices, as it encourages both designers, teachers and learners to “understand how unequal power relations are embodied in, and result from, mainstream design practice and products” (Nieusma, 2004, p. 13).

In other words the balance of design agency is shifting from the all-knowing designer who creates things that are good for passively grateful consumers, to a dialogue...in which an emerging design democracy turns the designer into conversationalist, facilitator, mentor, pedagogue (and learner). Designing as an act of reconciliation plays through tensions between historical roles and contemporary expectations, and is appropriate for the relational design of learning activities that teach and reflect reconciliation (Campbell, Janes, Makokis, and Steinhauer, 2017). In this case the Faculty instructional designer was an active learner and the teacher/clients, who were Elders and Knowledge Keepers, became the designers.

Introduction of the Workshop

In July of 2017, a workshop was presented to the European Conference on Education in Brighton, UK to share the curriculum design process initiated by Extension Faculty, to address reconciliation efforts within their offerings. The Conference

participants were welcomed into the workshop room to find the chairs were moved into a circular format; this is a setup that is consistent with many classrooms that embrace and follow Indigenous pedagogical practices aimed at decolonizing the academy. In the University of Alberta's Faculty of Extension's Indigenous Programs', all classes are taught with chairs arranged in a circle, smudge (or sacred medicines) are placed in the centre of the circle which is then followed by the 'smudging'¹ of every student/ person that enters the room. Either a rock or eagle feather is then passed around as students introduce themselves in a grounding talking circle. Indigenous scholars leading in the Indigenous Programs utilise these teaching practices as a way to show the "importance of clearing the mind through prayer, smudging and engaging in ceremony to prepare to receive Traditional Knowledge" as Mitchell (2013, p. 61) explains about the importance of Indigenous ceremonies in places of higher learning.

Once all participants joined the workshop Janice and Diana (the two faculty members) smudged the room and the participants; they followed the opening of the workshop with a Cree song. After they finished singing, all participants were asked to hold a rock while they spoke and introduced themselves by answering the following questions: What is your name? Where are you from? What brought you to the workshop? Participants held the rock and introduced themselves by answering the questions posed by the presenters. There were academic scholars in attendance from Canada, China, New Zealand, South America, United Arab Emirates and the United States.

Iyiniw Askamikāw Healing Lands: Indigenous Cosmology

At the center of the circle of chairs in the workshop room, four baskets had been placed. Each basket contained a medicine gathered from the earth. The medicines represent the human family. In the beginning of time, Creator gave humans free will to exercise responsibility to all that was created - land, water, air, and fire. Humans have physical, emotional, spiritual, and mental capacities and these too are represented in the baskets by four colored cloths. Each medicine is in one of the four cardinal directions to honour and represent the original instructions of Creation as to how 'We are all Related' as a human family.

The medicines were dried, grounded up, and then combined into the smudge that was taken to each workshop participant in a basic cleansing ceremony, at the beginning of the workshop. A cleansing ceremony is conducted in preparation to speak to our Creator. By way of waving the smudge over ourselves, we cleanse our bodies, thoughts, emotions, and spirits and stand as one unified collective. Facing each direction starting in the east, we sang the song of our teacher, Wīshakcak, in honouring the places participants came from to be part of this conference. The circle of chairs represented the intention or the vision of Creator as related by this very, very old story (abbreviated for this paper) passed down orally in the Cree and Anishnabe languages through the generations.

¹ McAdam, Sylvia (2014). Video explaining Cree Teachings of "Protocol and Smudging": <https://www.youtube.com/watch?v=00Bb1xGqO20>

Our first teacher walked upon the lands referred to as Great Turtle Island (North and Central America). In so doing, he prepared Creator's creation for the people who were to be made by Creator. Creator pulled together the soils, plants, seeds, and roots to make our bodies. When each female and male representative of the four soils was completed, the pair was bestowed with a gift and a responsibility to learn about in depth to share with the family of humankind. The pairs were placed on different continents for this purpose. The story is told and retold and is the reason that all of the peoples would return and were to be welcomed to Iyiniw Askamikāw, Great Turtle Island, to realize this vision of Creation.

First, Creator took up primarily the yellow soil, to which he also added traces of the red, dark green and white soils to make the bodies of the first two Asian Peoples. This is the eastern part of the circle and the fungus medicine represents these peoples who have the responsibility of the fire and emotion.

To the south sits a basket lined with red and holding the sweetgrass medicine. Creator took up primarily the red soil, to which was added trace amounts of the yellow, dark green, and white soils to create the bodies of the first two Iyiniwak (Indigenous Peoples). The responsibility of the Iyiniw Peoples is to the physical and the water.

To the west sits the basket lined with a dark green cloth holding the cedar medicine. Creator took up primarily the dark green soil, to which was added trace amounts of the yellow, red, and white soils to create bodies of the first two African Peoples. This part of the human family agreed to take responsibility of the land and the spirit aspect of the circle.

To the north sits the basket lined with a white coloured cloth holding the sage medicine. Creator took up primarily the white soil, to which was added trace amounts of the yellow, red, and dark green soils to create the bodies of the first two Caucasian Peoples. The Caucasian Peoples have the responsibility of the air and the mind (thought).

Process for Course Development (Critical Thinking)

The formal process of educating children through the public education system and later, adults through institutions of higher learning (colleges, universities etc.) is central to the development of any society. It is the foundation of how people become socialized to be citizens within the societal group they belong to or the nation state they live in. For Indigenous Peoples however, the process of education has not been a positive experience, especially with the introduction of forced industrial and residential schooling mandated by the Canadian government purposely and intentionally aimed at "killing the Indian in the child" (TRC, 2015a, p. 130; Makokis, 2000). Coleman (2012) in conversation with Indigenous educator and scholar Marie Battiste, affirms the role of forced government education stating:

For Indigenous people around the world, our knowledges have been diminished in the kind of forced education that we've had to be part of, not by a choice of our own, nor by a choice of our parents, and our ancestors, but because of federal policy enacted by government. We were taken away from our indigenous knowledges about how we

should live in a human, humane way with each other and put into a system that was inhumane (p. 144).

How we educate children and adults impact their perspective(s) of the world, who they become and how they interact with the world around them. One of the authors (an Indigenous scholar) was teaching a course alongside an Elder at an Indigenous Tribal College in Edmonton, Alberta, Canada during the summer of 2016 and observed her students to be very withdrawn and quiet during class and wondered why. Even though the course content, the classroom setup and presence of an Elder was a part of the course design and delivery, the students continued to exhibit behaviour that was disconnected from the material. Many of the students in the class were young, of high school age, and the course was their first or second class on content that was infused with Indigenous knowledge perspectives.

After several classes, the instructor began to reflect on her own experience with the public education system (grades 1-12) and realized that during her first few years of university, she also exhibited similar behaviour to her students. Many indigenous students learn about indigenous history, indigenous knowledge and perspective(s) for the first time through an Indigenous lens from Indigenous academics in their university/college studies (Mitchell, 2013). It is not uncommon for Indigenous and non-Indigenous students to feel angry and to withdraw as they hear the Indigenous perspective(s) on history, law, health, and education, etc., for the first time.

In an effort to respond to the class dynamics, the instructor met with the class Elder to discuss ways to address the disconnection they were observing. This reflective process with the class Elder and the Indigenous knowledge keeper she was working with, and learning from, created the idea to develop a course on Indigenous critical thinking. Out of her own learning experience came the idea to pursue the development of a foundational course based in Indigenous critical thinking, specific to nehiyaw (Cree) stories, storytelling and teachings to facilitate the similar educational environment she had undergone.

The development of the Indigenous critical thinking course was done with the guidance of an Indigenous knowledge keeper; several conversations, questions and reflective process(es) took place over a number of months. Through this intensive learning, self-discovery and reflection process the instructor underwent, it became the template for the development of the course; focused on learners becoming immersed in nehiyaw thinking, nehiyaw knowledge/ systems and ways of learning. In the process of her learning, she was being exposed to nehiyaw (Cree) pedagogy through storytelling and how nehiyaw (Cree) children and people learned about different issues, as they grew up.

McLeod (2007) discusses the significance of narrative storytelling in Cree learning processes “Cree narrative memory is a large, intergenerational, collective memory. Cree narratives form part of a larger, collective memory...Part of decolonizing Cree consciousness is for the collective memory to be awakened. Part of the process of recovering this ancient memory held in sound lies in recording the oral history of our elders while we still have them with us” (p. 8-9). The instructor did not have the opportunity to grow up in this way or with these teaching methods. Her grandparents went to residential school, and had passed away before she could learn these ways.

The learning processes were disrupted and not passed on to her parents, through, what is known as “collective memory”.

McLeod (2007) elaborates on this concept stating “Collective memory is the echo of old stories that links grandparents with their grandchildren” (p. 11). The process of the instructor learning from the two nehiyaw (Cree) elders was facilitated through an Indigenous knowledge keeper who assisted in co-developing the critical thinking course. He spoke fluent nehiyawewin (the Cree language) and could translate between Cree and English to ask the questions and then translate responses. Some of the questions posed to the Cree Elders included: “How did Cree people learn? How did Cree people develop their minds? How did Cree people develop intelligence?” The responses to these questions were long and usually involved stories; this reflective process using the stories, replicated how ceremonies and spiritual connection elevated one’s self-actualization and consciousness. The process of course development that the Indigenous instructor and Indigenous knowledge keeper underwent is best understood by this illustration:

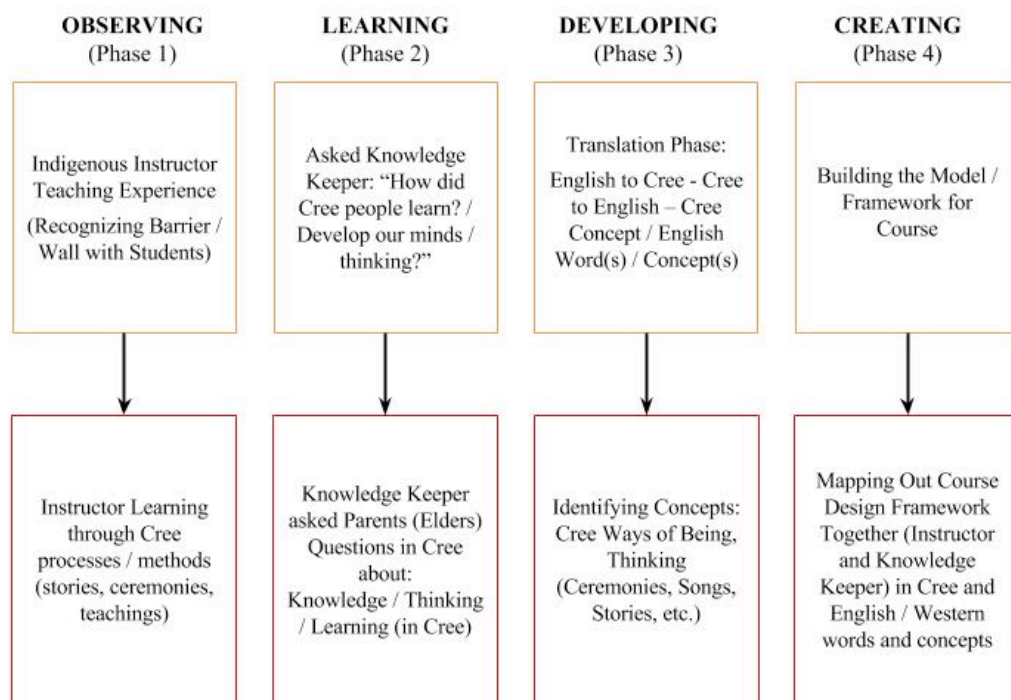


Figure 1: Course Development Frame Overview

The experience of developing a university course through this process was rewarding, with reciprocal learning taking place between the instructor, the knowledge keeper and the Elders. This incorporation of Indigenous knowledge (within a university course and within a Faculty) reflects the process of decolonizing the academy, by creating what Ermine (2007) calls an “ethical space” where learning takes place between two contrasting worldviews (Indigenous and non-Indigenous). During the UK conference workshop, the presenters asked the workshop participants to dialogue with the person next to them on these questions and report back to the group: 1) What is knowledge? 2) What is intelligence? 3) What is the difference between knowledge, knowing and understanding? These questions were inspired by

Indigenous Hawaiian educator/philosopher Manulani Meyer in her work on Indigenous Epistemology². The discussion that occurred from these questions facilitated thinking through how Indigenous knowledge is learned, where it is learned, how it is accessed through Indigenous learning protocols and how it can be incorporated within mainstream educational institutions of higher learning.

The work the Faculty of Extension is undertaking through Bill 3 and the “We are All Related” project is unique in that very few mainstream Universities across Canada are supporting the development of courses and programs that centres Indigenous knowledge, Knowledge Keepers and Elders at the core of course development. This action reflects the recognition and importance that Indigenous knowledge holds in the development, delivery and educational process of both Indigenous and non-Indigenous students aimed at decolonizing education to privilege Indigenous knowledge structures that have historically been marginalized and devalued within mainstream institutions. Battiste (2013) affirms the importance of decolonizing the educational processes stating, “Decolonizing Indigenous education first and foremost must be framed within concepts of dialogue, respect for educational pluralities, multiplicities and pluralities. It’s about self-determination, deconstructing decisions about curricular knowledge and re-energizing education and knowledge to the context of lives” (p. 107).

Iyiniwak (Indigenous Peoples) Ways of Learning

The Iyiniwak (Indigenous Peoples) continue to use the spirituality of the healing lands, iyiniw askamikāw, and the laws and original instructions of Creation. The conference workshop opening Smudging Circle and song has served as a means of providing a spiritual experience of this wider cosmology. Within this cosmology, successive generations of iyiniw children are raised to live these instructions to achieve miyo pimātisiwin, a good life.

The original instructions for raising conscious generations of iyiniwak is known as miyo opihikinawāsiwin, good child raising, and are continued in many Indigenous families across Turtle Island. The primary tenant of miyo opihikinawāsiwin is the recognition that these children come from the place of spirit and they are therefore to be raised on a spiritual path called, wīhkask meskanaw, the Sweetgrass Trail.

The teachings of miyo opihikinawāsiwin are simple yet profoundly solid in forming the child’s place within wāhkōhtowin, the relationships between the people to the lands, animal, bird, plant, and star nations. This is to honour the place the children came from, the stars, and to teach them about their relatives here on the lands, Mother Earth. Ultimately, the child grows into adulthood with fully functioning capacities of spirit, emotion, intellect, and physical attributes to share his or her gift within the family, clan, nation, and the world.

² Manulani Meyer (2010) “An Introduction to Indigenous Epistemology”:
<https://www.youtube.com/watch?v=lmJJi1iBdzc>

Consider the words of Cree Knowledge Keeper and President of University Blue Quills, Vincent Steinhauer, in the video (see Sayers, Cardinal & King, 2016) entitled, *Part 1: Worldview*:

Our science comes from the earth;
Our language comes from the earth;
Our bodies come from the earth;
And we are all connected that way.
Wāhkōhtowin is that connection we all share.
We are all related.
We are related -
To those stars up above;
To this one star that we stand on;
And everything in between that;
We are all related
(V. Steinhauer, May 2016).

Conclusion

One step to reconciliation involves learning the history and historical impacts that have negatively impacted all treaty people, Indigenous and non-Indigenous, by privileging alternate knowledge systems that have been silenced for generations. This project, *We are all Related*, is intended to result in foundational changes to the learning experience of the entire University of Alberta (UofA) community in ways that promote positive engagement and relationships with Indigenous people locally and nationally, and globally. Privileging Indigenous knowledge within the formal education systems of Canada is a complex challenge that requires institutional and community support. Our approach, framed by settler/ally relations and the “collective lift” (Fletcher and others, 2017; Rice & Snyder, 2012) is ethically aligned with indigenous knowledge creation, a lifelong process, starting and staying grounded in community with Elders and other Knowledge Keepers.

While the TRC (2015) Calls to Action are urgent, the approach to curriculum redevelopment in the context of Western higher education is at best challenging and at worst exhausting. However, the critical settler-ally work that frames this project has created a community of practice that is foundational, supportive, collaborative, and essential to relational practice. Simply put, the project would have no moral authority in either the University or Indigenous communities.

At this point in time, early in the process of post-secondary response to the TRC, Western institutions embody barriers to reconciliation. It is ironic that on the one hand significant internal funds are dedicated to this work while institutional policies and procedures militate against real change. For example, we have been frustrated when trying to compensate the Elders with whom we work. These individuals often live outside the expectations of Western Canadian workplaces, i.e. from Revenue Canada’s viewpoint they are neither designated as “sole proprietors” nor as employees of the institution. We have experienced a great deal of frustration working with the financial services and human resources departments trying to find a way to legally pay Elders for their work. Transportation to and from communities on reserves has been an issue. Initiating a relationship by offering protocol, which involves a gift of tobacco, has presented legal and cultural barriers in a smoke-free

environment. Imaging the response of government auditors to each of these, and many other, culturally appropriate requirements requires sensitive problem solving. Of great concern are the slow acceptance of alternative, land-based learning in four-year degree programs; and the validation of alternative knowledge systems as authentic intellectual currency.

The Faculty of Extension has gone further than challenging university policy, investing substantially in culturally appropriate learning spaces. We have capitalized on our location in a renovated, historic building in the downtown core, creating a ceremonial room that is vented to allow smudging. Designed by architects, guided by input from Elders, and reflecting traditional Indigenous beliefs, the new room serves as a teaching, ceremony and meeting space for community members and students. The floor features a stained wood medicine circle at the centre of the room and includes traditional associations between colours, land-based teachings and the cardinal directions: red flooring to the south (the water), green to the west (the bear), white to the north (the air) and yellow to the east (the sun). The ceiling has logs positioned to reflect the circle in the flooring, and symbolizes a dwelling on the land, symbolizing a traditional tepee.

Eaglechild, a granite sculpture alongside four other traditional, stone carvings, created by Indigenous artist Stewart Steinhauer, anchors the space. The polished granite carving of a woman holding a child tells the story of a boy—half eagle and half child—and his journey into manhood as he receives gifts of wisdom and growth from rock grandfathers. The child is clasped by a female figure, representing a sweatlodge. The same artist created Spirit Bear who resides in the building's atrium, a public space. Through carvings on its base, Spirit Bear represents the concept that “We Are All Related”. Many of the project activities take place in Spirit Bear’s sight, and are open to the public free of charge.

We are also fortunate to be co-located with the main branch of Edmonton Public Libraries, who are well known for their community-based, sanctuary model. During public learning events our learners, staff and partners are thus integrated with library clients, many of whom are members of marginalized or vulnerable communities. And, in turn, library clients may take advantage of non-formal learning opportunities. Our Faculty has a long history of identifying and leveraging resources for the public good. Quite often fulfilling our mission requires intentional subversion of the assumptions of Western academe, including acceptable curriculum design; learning assessment; intellectual authority; place, time and structure of the learning environment; employer-employee relations; and institutional policy. Only with our community partners are we able to encourage colleagues within and external to the academy to participate in this type of creative disruption.

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