

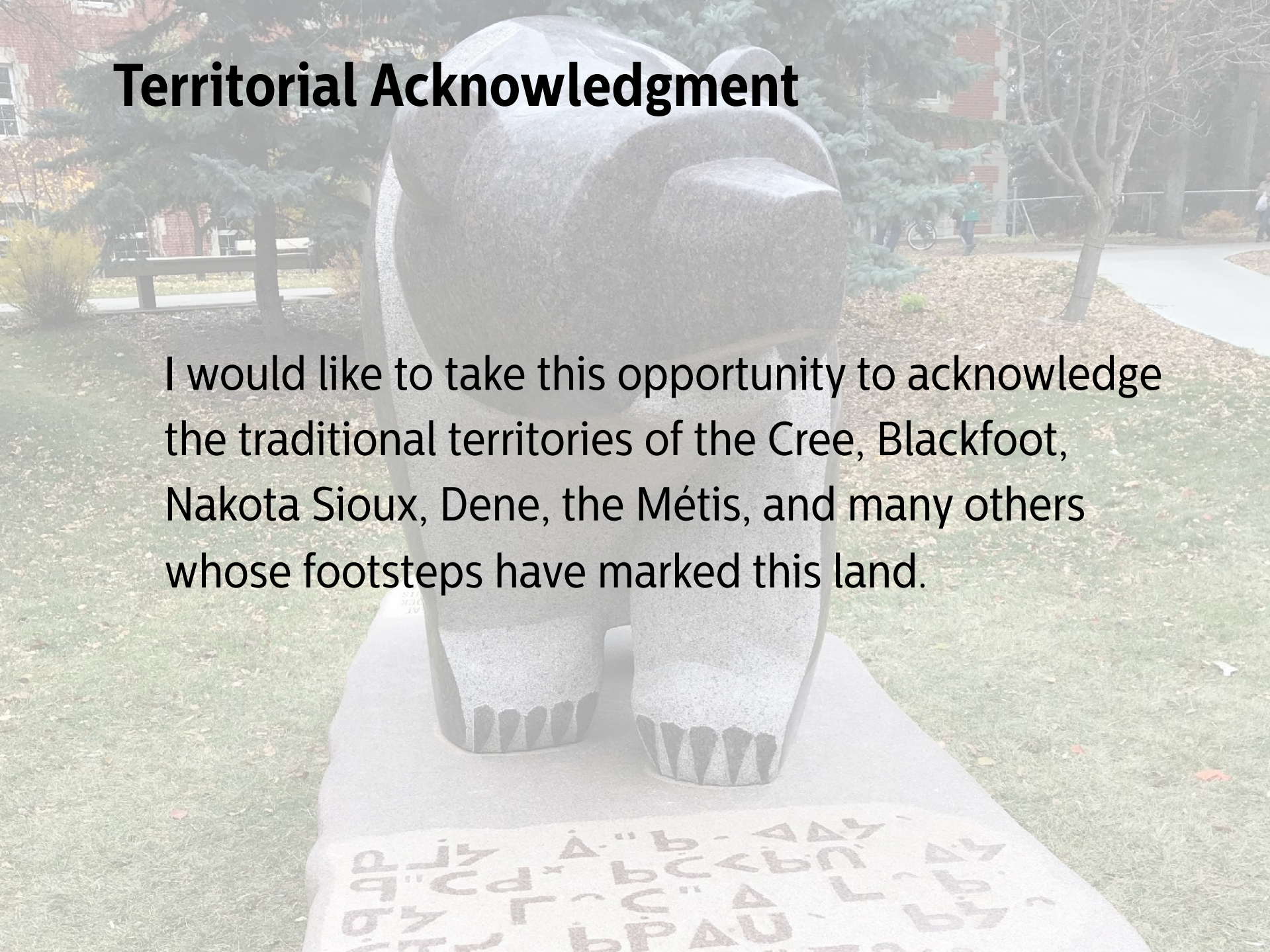


# Enacting wahkohtowin to Indigenize and decolonize the academy

**Tawow**  
Cree

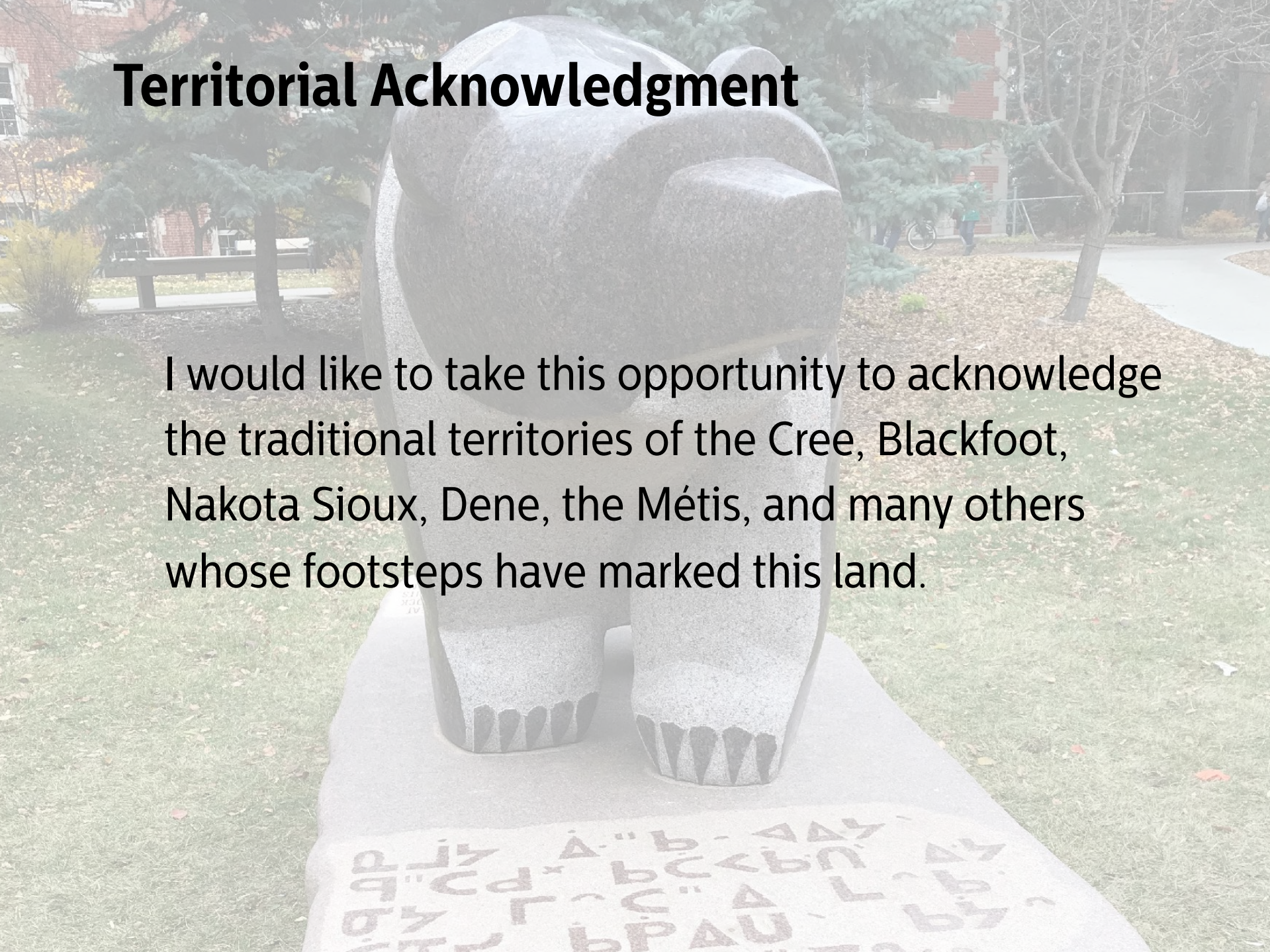
**Wiliháwt<sup>h</sup>ek<sup>h</sup>**  
*Takelma*



A large, dark stone sculpture of a bear stands on a light-colored stone base. The base is inscribed with several lines of Cree syllables in a bold, sans-serif font. The bear is depicted in a standing position, facing forward. The background shows a grassy area with scattered autumn leaves, a paved path, and trees with some yellowing foliage. A building is visible in the distance. The overall scene is outdoors, likely on a university campus.

# Territorial Acknowledgment

I would like to take this opportunity to acknowledge the traditional territories of the Cree, Blackfoot, Nakota Sioux, Dene, the Métis, and many others whose footsteps have marked this land.

A large, dark stone sculpture of a bear stands on a light-colored stone base. The base is inscribed with several lines of Cree syllables in a bold, sans-serif font. The bear is depicted in a standing position, facing forward. The background shows a grassy area with scattered fallen leaves, a paved path, and trees with autumn foliage. A building is visible in the distance. The overall scene is outdoors, likely on a university campus.

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**tante ohci kiya**

Who are you  
connected to?

*Nehiyawk (Cree) term*



# Gaudry & Lorenz state that there are 3 types of Indigenization:

- Indigenous inclusion
- Reconciliation Indigenization
- Decolonial Indigenization

“We offer two suggestions of policy and praxis—treaty-based decolonial indigenization and resurgence-based decolonial indigenization—to demonstrate a way toward more just Canadian academy”

Adam Gaudry & Danielle Lorenz. Indigenization as inclusion, reconciliation, and decolonization: navigating the different visions for indigenizing the Canadian Academy., 2018..



# Decolonization

- Decolonization restores the Indigenous worldview;
- Decolonization restores culture and traditional ways;
- Decolonization replaces Western interpretations of history with Indigenous perspectives of history.

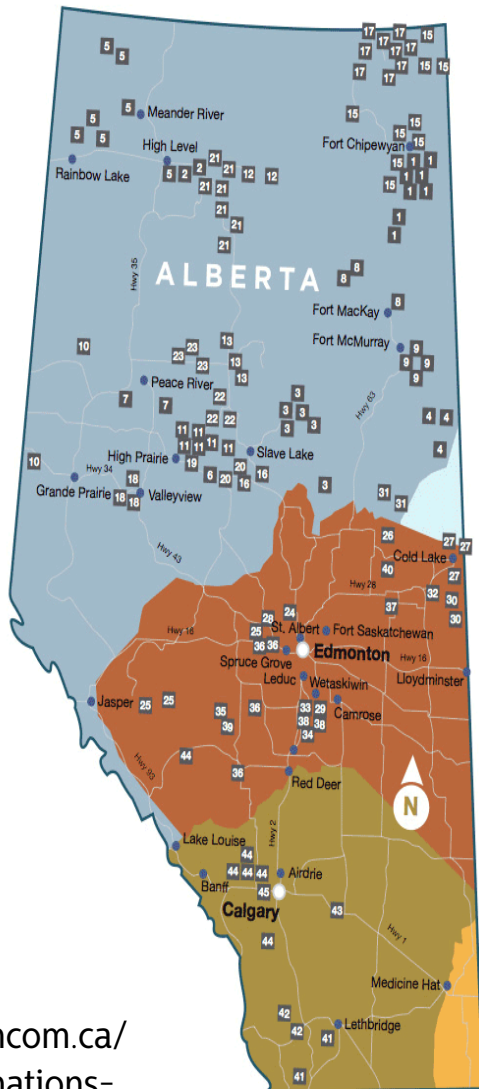
# Indigenization

- Indigenization recognizes validity of Indigenous worldviews, knowledge and perspectives;
- Indigenization identifies opportunities for Indigeneity to be expressed;
- Indigenization incorporates Indigenous ways of knowing and doing.





# First Nations & Métis of Alberta



<http://report.hcom.ca/people/first-nations-communities-alberta/>



<http://www.nativenewstoday.com/2015/05/08/fishing-lake-metis-settlement-fishing-lake-metis-settlement-is-a/>



*As long as the sun shines, the grass grows,  
and the rivers flow  
— Treaties 6, 7, 8*



**We are all Treaty people**

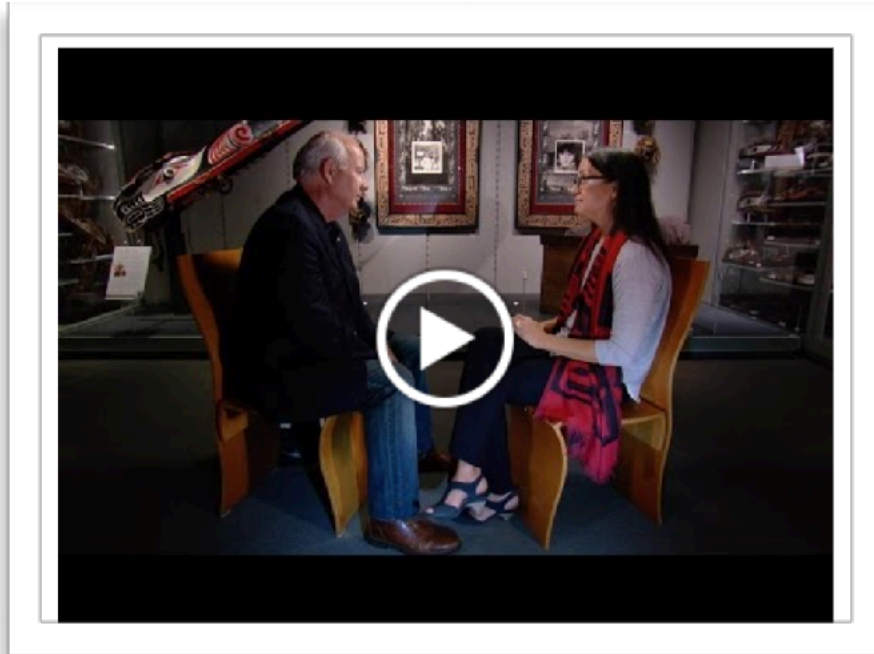




Kinship  
Relational Accountability  
Reciprocity  
Reciprocal Learning  
Stewardship



# Why do we need to educate students, staff, and faculty?



Power & Privilege (McIntosh, 1988)  
Tribal Critical Race Theory (Brayboy, 2006)  
Decolonizing Education (Battiste, 2013)



# Unruly Women's Group

Education as Resistance: A Prison to Post-Secondary Peregrination

Image: chief lady bird

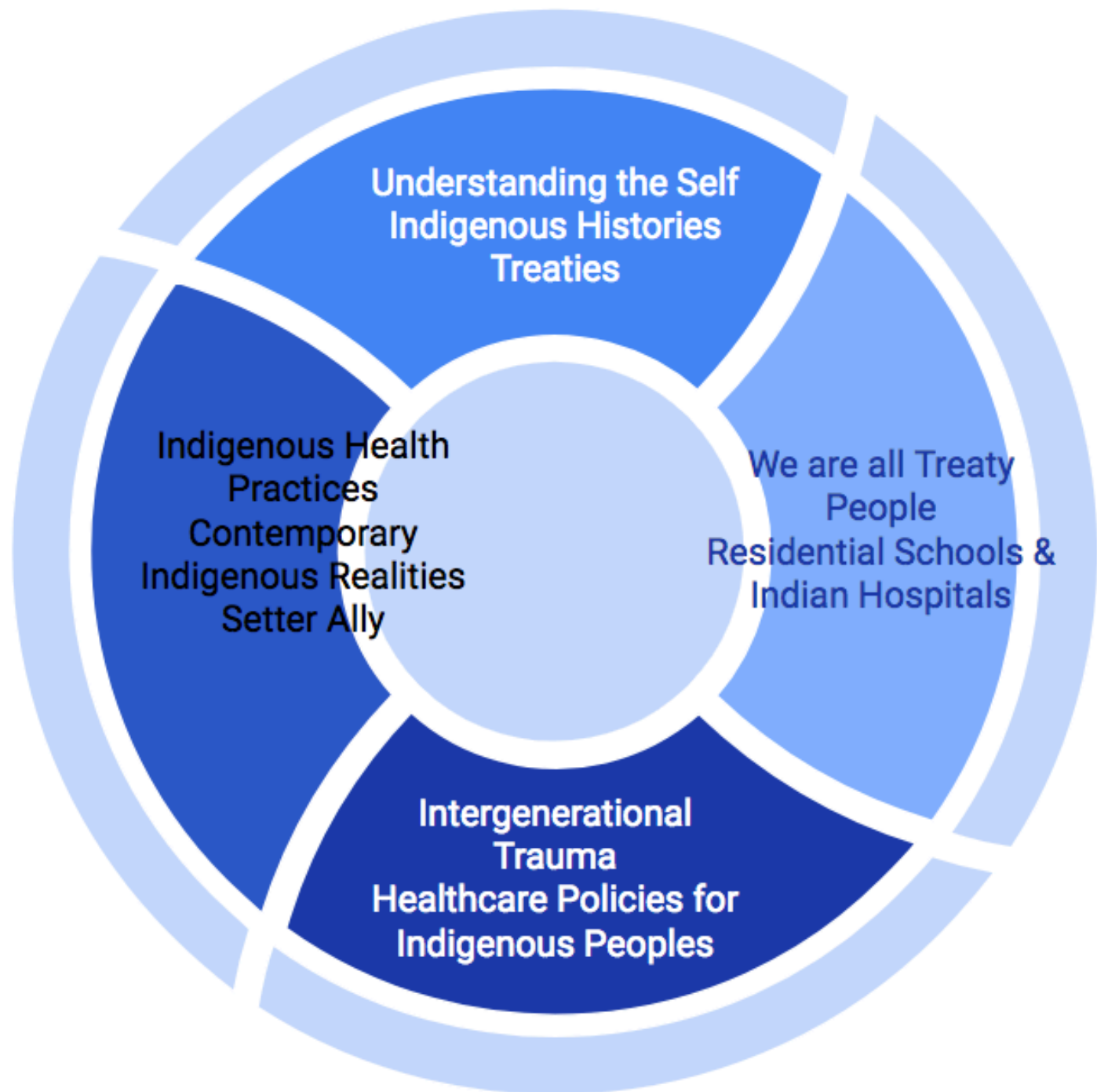




# Kairos Blanket Exercise

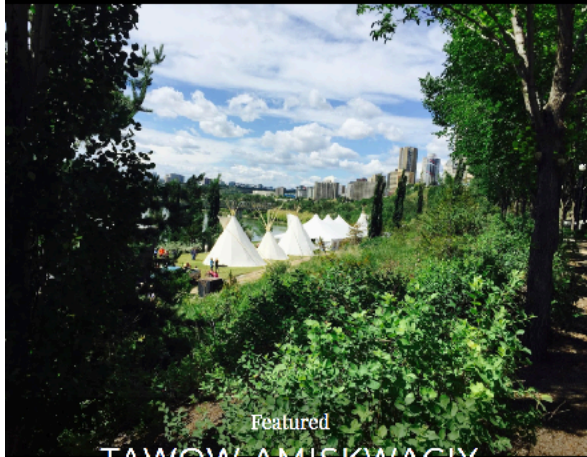












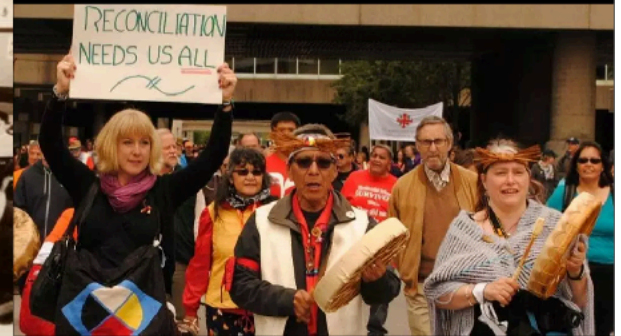
Featured

TAWOW AMISKWACIY  
WASKAHIKAN



June 12, 2018

RESIDENTIAL SCHOOLS



May 8, 2018

MYTHS AND COUNTER-  
NARRATIVES



# Transforming Pedagogies





A large, stylized stone sculpture of a bear, likely a grizzly bear, standing on a rectangular stone base. The bear is carved from a dark, textured stone, possibly granite, and has a blocky, geometric appearance. It is facing forward, slightly to the right. The base of the sculpture is inscribed with various symbols, including letters, numbers, and mathematical symbols, arranged in a grid-like pattern. The sculpture is situated in a grassy area with fallen leaves, suggesting an outdoor setting like a park or campus. In the background, there are trees, a bench, and a building.

**Ask Kokum**



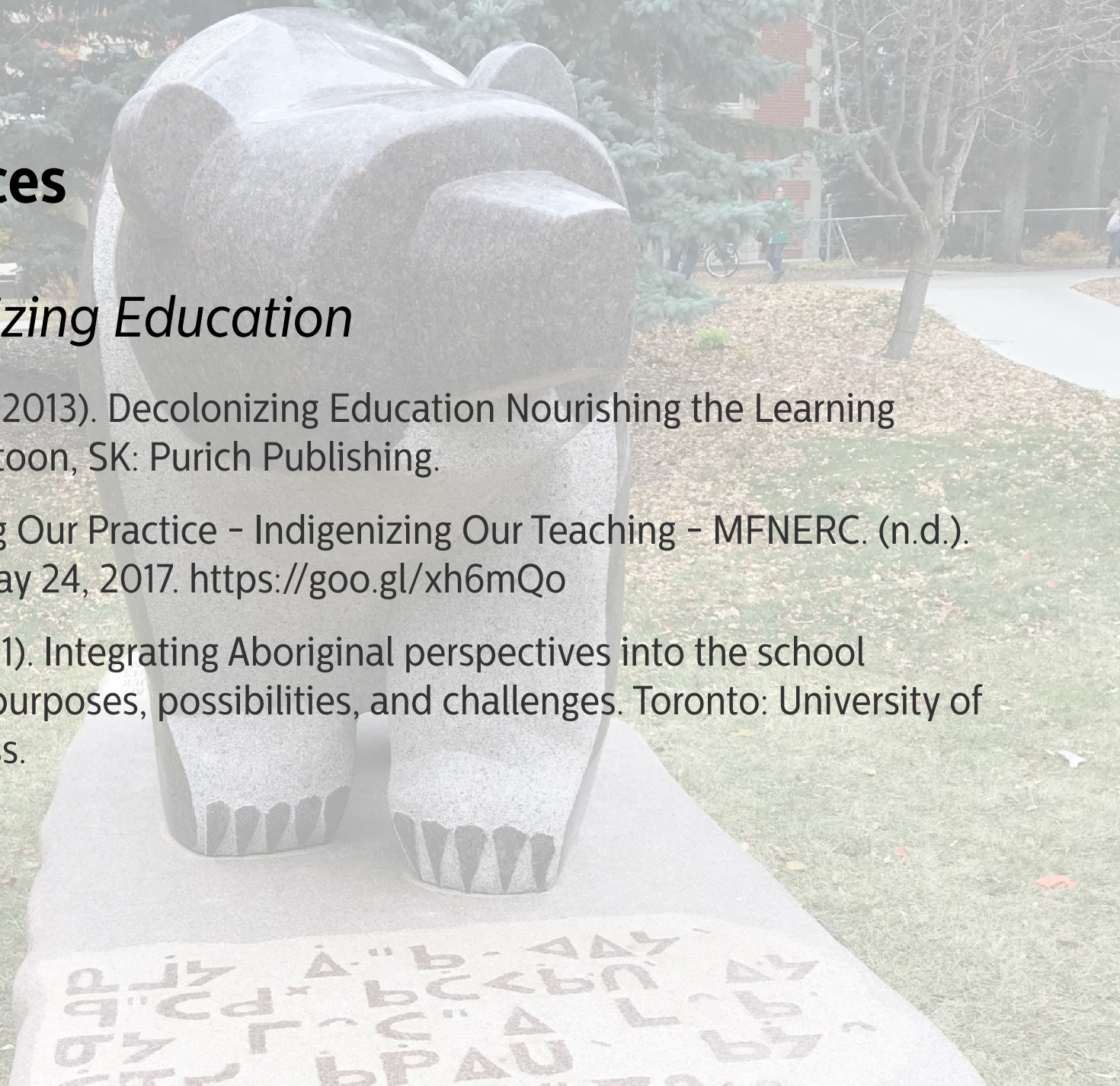
# Resources

## *Decolonizing Education*

Battiste, M. (2013). Decolonizing Education Nourishing the Learning Spirit. Saskatoon, SK: Purich Publishing.

Decolonizing Our Practice - Indigenizing Our Teaching - MFNERC. (n.d.). Retrieved May 24, 2017. <https://goo.gl/xh6mQo>

Kanu, Y. (2011). Integrating Aboriginal perspectives into the school curriculum: purposes, possibilities, and challenges. Toronto: University of Toronto Press.





# Resources

## *Indigenization*

Indigenizing the academy. (n.d.). Retrieved May 24, 2017 from <http://www.universityaffairs.ca/features/feature-article/indigenizing-the-academy/>

100 ways to Indigenize and decolonize academic programs.(n.d.). Retrieved May 24, 2017 from <https://goo.gl/5noSsT>

## *Privilege*

McIntosh, P. (n.d.). White Privilege: Unpacking the Invisible Backpack. Retrieved April 7, 2017, from <http://code.ucsd.edu/pcosman/Backpack.pdf>



## Contact Information

Jennifer Ward

[jdward@ualberta.ca](mailto:jdward@ualberta.ca)

780•492•7181

