



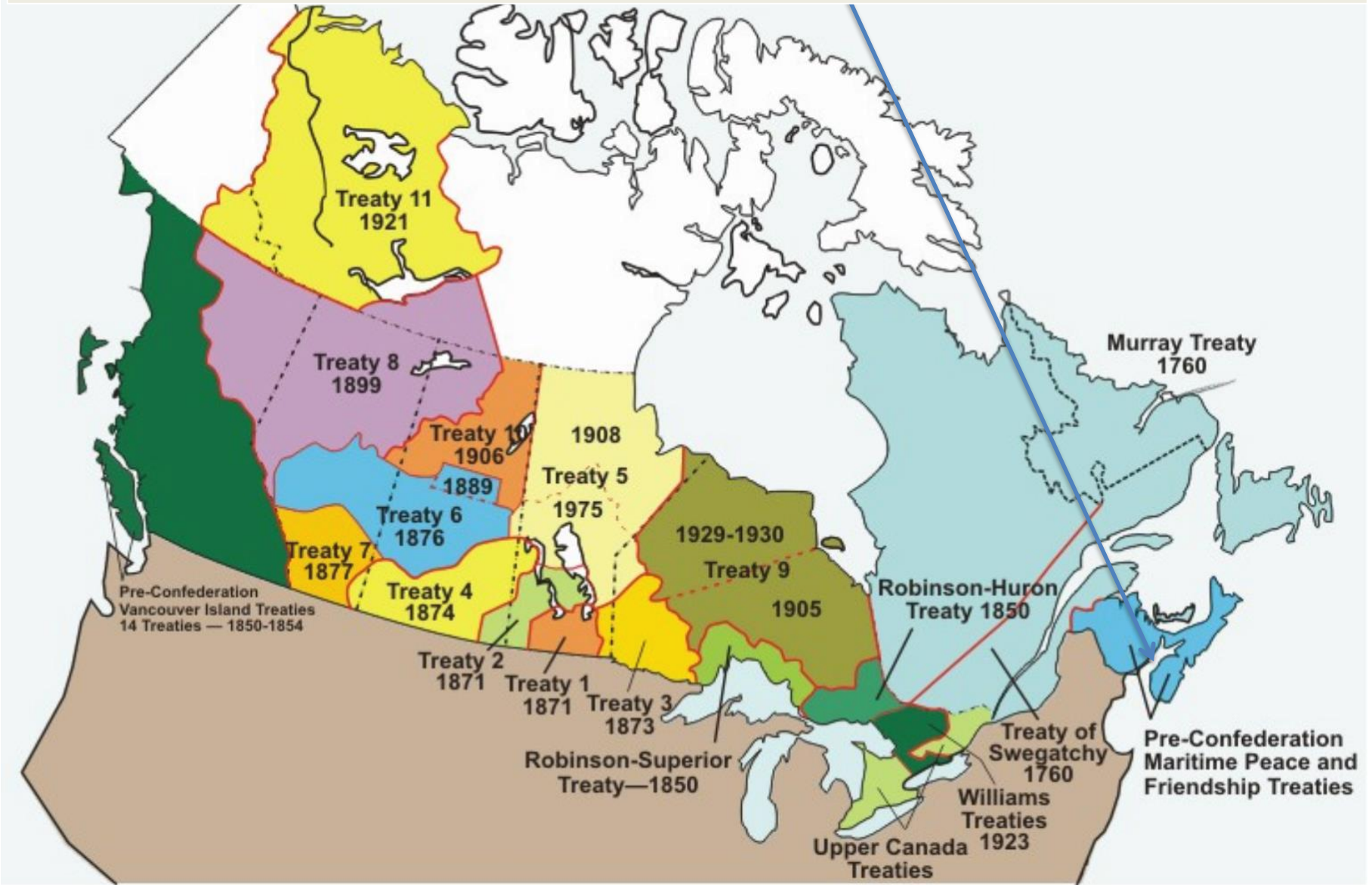
Decolonizing and Indigenizing the Academy: Toward Cognitive Justice

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University of Saskatchewan

Protocols of Place



The land on which we gather is traditional unceded territory of the Wolastoqiyik (Maliseet) and Mi'kmaq.



Why acknowledge Indigenous Peoples Territory?

- **Acknowledge the core values of respect, relationship, reverence, and reciprocity**
- **Show respect for the first peoples of the territory**
- **Make visible Aboriginal peoples who have been silenced, marginalized, and oppressed yet are the original owners and caretakers of the land, territory, and ecology**



Personal Location

- Mi'kmaq-Potlotek FN and Micmac Band of Aroostook

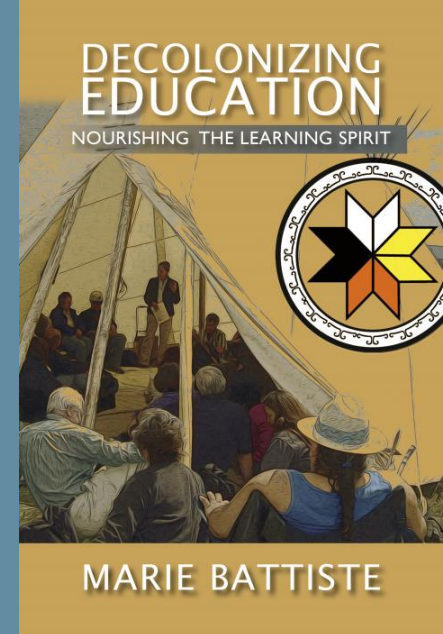
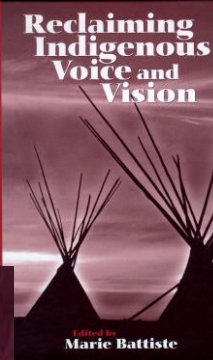
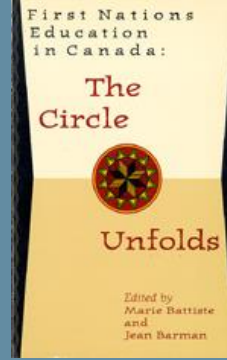




Mi'kmaw Resilience



- Teacher
- Principal
- Education Director
- Classroom Consultant
- Curriculum Developer
- Researcher
- Author
- Professor,
University of
Saskatchewan



'Aboriginal Success' Discourse Inspired by...

- **Canada's Population:** Over 1.4 million Aboriginal people in Canada, representing 4% of the population (62% First Nations, 30% Métis, 5% Inuit)
- **Youth Demographic:** 6 out of 10 are under the age of 29
- **Regional population changes:** By 2017, Aboriginal people from 20 to 29 years may comprise 30 percent of the total population in Saskatchewan, 24 percent in Manitoba, 40 percent in the Yukon, and 58 percent in the Northwest Territories. Government of Canada. (2008). *Census Canada*, Ottawa, 2006.

TRC: Indian Residential Schools

- 150,000 Aboriginal children in over 100 schools
- Failures: Lost knowledge, skills, & connectedness to the land, family, language, community, culture, spirituality, Indigenous humanity, sciences, knowledges
- Beginning of nihilism---
meaninglessness, emptiness
incoherence with community and family values and consequential changes

“The impacts of the residential school system were immediate ... ongoing... Canadians have been denied a full and proper education as to the nature of Aboriginal societies, and the history of the relationship between Aboriginal and non-Aboriginal peoples.” (TRC, 2015, p. 25,)



EDUCATING THE INDIAN RACE. GRADUATING CLASS OF CARLISLE, PA.

Manifestations of 'Cognitive' Imperialism



- Defined 'success' as assimilation to dominant Eurocentric values, norms, and languages.
- Eroded collective cultures, languages, and communities by English only privilege.
- Created multiple oppressions that are raced, classed, gendered and normalized in discourses and hidden curriculum.
- Resulted in damaged identities, negative self-concept, lack of confidence

We have all
been
marinated in
Eurocentrism.



Graphic by Dianne Rae

University and Colleges

- Until 1973 Indian Control of Indian Education and federal interest in giving incentives (\$) to universities
- The 'other', (FNMI), narrated in discourses of 'difference', structured and ideologized to equity, separate but equal, about 'them'
- Sustained internalized dominance and superiority
- Currently more than 350 special programs, units, courses, staffing, etc. in universities and colleges **for and about** Indigenous students.

Modern Colonial Variants in Colonized Eurocentric Education

- Settler relations primary privileged narrative in the academy, especially in former Native Studies
- First SSHRC chair at U of S in Settler Relations
- Aboriginal people's language and knowledge viewed as having no contemporary significance and value for education.
- Discourse in texts represent dominance, obscuring the past and current systemic racism
- Aboriginals students brought in to be given a 'deficited' education in the academy... in discourses of capacity building, constantly 'in need' of development.
- Aboriginal students living with dissonance and split brain consciousness, feeling less than, incapable of succeeding

Failures of Reforms in Education of First Nations

- Only **37%** of First Nations students are completing secondary education.
- Only **9%** of these student enter college or university.
- Only **3%** of those who enter complete their post-secondary education (RCAP 1996).

- 40% Aboriginal (ages 20-24) without diploma compared with 13% non-Aboriginal (CCL, 2009)
- 7.7 % had a university degree compared to 23.4% of the non-Aboriginal population (INAC 2006)

Postsecondary Degrees Earned by Indian and Inuit 1934-76

Decade		Total
• 1930s	1	1
• 1940s	2	3
• 1950s	30	33
• 1960	107	140
• 1970-76	610 (81%)	750
• 1984	<5 Ph.D.	
• Today	<300 Ph.D.	

Costs of Cultural Divides and Benefits of Change

- If the Aboriginal population could reach the same level of education and social well-being as their non-Aboriginal counterparts, Canada's GDP could be expected to rise by \$401 billion and \$115 billion saved on government expenditures by 2026 (Kar-Fai & Sharpe, 2012; Sharpe & Arsenault, 2010)
- Closing the education gap between Aboriginal and non-Aboriginal people could bring "a total social benefit" of \$90 billion to Saskatchewan alone (Howe, 2011).
- Increasing First Nations and Métis student education and engaging in the workforce as the same rate as the non-Aboriginal population would increase SK GDP by \$1.8 billion annually (Conference Board of Canada, 2013).

Outcomes after 40 + years of Aboriginal education initiatives in PSE

- Indigenous professionals growing but still largely underrepresented in all faculties of education, law, health, business, and universities' administration.
- No count on how many Aboriginal FT faculty in universities, by gender, or by rank.
- No count on how long Aboriginal FT faculty stay in lower ranks.
- No count on how many Aboriginal FT faculty move from one university to another or out of the profession of teaching.

Indigenization in the Universities: The Legacy of Over 40 years

- 2/3 of universities now offer transition programs for Aboriginal students
- 70% offer counseling tailored to Aboriginal needs
- More than 350 initiatives in more than 55 universities aimed at promoting Aboriginal student access, retention and success are in places or learning environment at Canada's universities



RESTORATIVE CONTEXT: GLOBAL INDIGENOUS RENAISSANCE

Indigenous scholars, researchers and activists leading a discourse on respectful research and decolonization practices that honor self-determination and Indigenous knowledges and communities for healing the trauma and building well being.



Decolonization



Linda Smith (1999)
*Decolonizing
Methodologies:
Indigenous Peoples
and Research*

“Indigenous people should understand their own history and research back and engage education for their own purposes, in our own ways, and teach non-Aboriginal people about their appropriate place they can have in decolonization.”

Constitution Act 1982

Section 35 (1)

Canada
affirms
aboriginal
and treaty
rights



Indigenous peoples have the right to the dignity and diversity of their cultures, traditions, histories and aspirations which shall be appropriately reflected in education and public information.



Article 16 (1) UN Declaration of the Rights of Indigenous Peoples (2007)



Indigenous peoples have the right to revitalize, use, develop and transmit to future generations

their languages

their philosophies

their histories

their oral traditions

their writing systems

their literatures

Article 13(1) UNDRIP (2007)

Indigenization: Beginnings

- Need to have policies, processes, and procedures developed regarding United Nations Declaration of the Rights of Indigenous Peoples, constitutional affirmation of Aboriginal and treaty rights, the Truth and Reconciliation Commission TRC calls to action
- Build inclusive dialogue with regard to Universities Canada 13 point plan, Canadian Deans of Education Accord on Indigenous Education.
- Need to have opportunities to learn about Indigenous peoples' histories and perspectives and knowledges, and to address their views on Indigenization, to engage it and collaborate, to dialogue with Aboriginal academic staff, communities, and newly hired senior Aboriginal staff who must take up these positions as they will be the legacy of change



Accord on Indigenous Education

Association of Canadian Deans of Education
2010

- **Respectful and Welcoming Environments**
- **Respectful and Inclusive Curricula: challenging existing frameworks and structures**
- **Culturally Responsive Pedagogies—
developing awareness and recognition of
unique aspects of FNMI communities**
- **Mechanisms for Valuing and Promoting
Indigeneity in Education**



Indigenous Faculty: Barriers and Context of the Workplace



- Demands from communities to be present, relevant and reciprocal, appropriate and knowledgeable about diverse cultural protocols & ethics which need to be learned new in every place.
- Increasing isolation of faculty or hyper-attentiveness to Aboriginal representation on committees
- Burden of tokenism: Being 'enough', having to be more than enough, and having real work-life balance.
- Constantly having to justify existence, IK, culturally congruent teaching pedagogies, research without adequate service expectations, smudging, etc.
- Mentoring to the normalized patterns in academia..., accepted by students, faculty peers, and administration and not patronized or hated for being Aboriginal.
- Indigenous is thought to be a political issue, not a knowledge system or area of research

Indigenous Scholars and Researchers

- Refusing Eurocentrism and disciplinary methodologies and teaching and learning practices...developing our own
- Asserting right to teach Indigenous knowledges and practices and to use our own ethics
- Creating new journals and venues for dissemination of Indigenized scholarship
- Being sought to educate others—new experts and more deficiencies asserted by prior paradigm

Non-Indigenous Faculty

- Told to 'Indigenize' with no guidance, resources, or training in place, no relations to build appropriately
- Hold perspectives of the superiority of western knowledge paradigms, theories, methodologies, and individual success outcomes
- View Indigenous peoples through the lens of the false concepts of race or as a political statement, not a knowledge system
- Fears, resistance in being overcommitted or silence to Indigenous perspectives, knowledges

Core tools of Indigenous renaissance

- Indigenous Elders, languages & knowledge
- Indigenous space, place, heritage, and relationships
- Indigenous sciences and humanities from relationships and living in place over time
- Indigenous learning in sustainable living, education, and legal/treaty traditions
- Honoring each person's learning Spirit



Indigenous Voices: #ThePartUnfoldstheWhole

- Began with faculty concerns to support Aboriginal priority-Beadwork
- Developed into proposal to PCIP and monies for 3 year re-education and faculty/staff development
- Indigenous Elders Advisory Committee, Learning Modules, teachings, ceremonies, traditions normalized into the teaching and learning culture
- Gwenna Moss Teaching and Learning Effectiveness—Indigenous Voices Program

Decolonizing pedagogies in Canada

- Acknowledge First Nations and Inuit as first peoples with Indigenous Nationhood
- Include Treaty and Aboriginal rights studies in Canada—settler allowances and benefits and obligations and promises
- Acknowledge settlement and immigration as on-going colonialism to Aboriginal peoples
- Develop constitutional reconciliation of 'aboriginal and treaty rights' in content and processes in university
- Consult with Aboriginal peoples on visions for future
- Recognize need for self representations in curricula

“When understanding of First Nations, Métis and other Indigenous cultures is woven through all of our campuses, then real change will occur.”

David Barnard, chair, Universities Canada, and president, University of Manitoba, Ottawa Citizen, June 7, 2015.

TRC Findings: Toward Cognitive Justice

- TRC provides a history of the policy, practices, ideologies, and complicities of Canadian professions and Canadians in the subjugation of Aboriginal peoples through education, a national planned cognitive assimilation of Aboriginal peoples,
- TRC provides a platform for raising the national conscience and a justification for a new strategy in Canada, and needed actions to remedy and reconcile Indigenous peoples experiences in and with Canada and Canadians.



Research

- TRC requested a national strategy of research to understand what happened and what needs to be done with recover and heal from the Indian residential schools
- To teach teacher candidates about the Indian Residential Schools and to build curricula to teach this in schools
- To support parents and communities in understanding the intergenerational trauma and well being sought from within the Indigenous paradigms
- To support self-determination within communities



Truth and
Reconciliation
Commission of Canada

Commission de
vérité et
réconciliation
du Canada

Recommends...

- **Calls to universities:** Create university and college degree and diploma programs in Aboriginal languages.
- Repudiat[e] concepts used to justify European sovereignty over Indigenous lands and peoples...
- Share information and best practices on teaching curriculum related to residential schools and Aboriginal history.
- Build student capacity for intercultural understanding, empathy, and mutual respect.
- Identifying teacher-training needs relating to the above.
- Educate teachers on how to integrate Indigenous knowledge and teaching methods into classrooms.
- Establish a national research program to advance understanding of reconciliation.

Truth and Reconciliation Commission of Canada: Calls to Action

#16. ...post-secondary institutions to create university and college degree and diploma programs in Aboriginal languages. (# 16 on Language and Culture, p. 2)

#24. ...medical and nursing schools in Canada to **require all students to take a course dealing with Aboriginal health issues, including the history and legacy of residential schools, the United Nations Declaration on the Rights of Indigenous Peoples, Treaties and Aboriginal rights, and Indigenous teachings and practices.** This will require skills-based training in intercultural competency, conflict resolution, human rights, and anti-racism. (# 24 on Health, p. 3)

#28. ...law schools in Canada **to require all law students to take a course in Aboriginal people and the law, which includes the history and legacy of residential schools, the United Nations Declaration on the Rights of Indigenous Peoples, Treaties and Aboriginal rights, Indigenous law, and Aboriginal–Crown relations.** This will require **skills-based training in intercultural competency, conflict resolution, human rights, and antiracism.** (# 28 on Justice, p. 3)

#65. ...the federal government, through the Social Sciences and Humanities Research Council, and in collaboration with Aboriginal peoples, **post-secondary institutions and educators,** and the National Centre for Truth and Reconciliation and its partner institutions, to **establish a national research program with multi-year funding to advance understanding of reconciliation.** (p. 8)

100 ways to Indigenize and Decolonize

“Indigenization at the University Regina is understood as...

The **transformation of the existing academy** by including Indigenous knowledges, voices, critiques, scholars, students and materials as well as the **establishment of physical and epistemic spaces** that facilitate the ethical stewardship of a plurality of Indigenous knowledges and practices so thoroughly as to constitute an essential element of the university. It is **not limited to Indigenous people, but encompasses all students and faculty**, for the benefit of our academic integrity and our social viability” (Indigenous Advisory Circle, University of Regina).

<http://www.uregina.ca/president/assets/docs/president-docs/indigenization/indigenize-decolonize-university-courses.pdf>

Dr. Shauneen Pete, Indigenous Lead,
University of Regina

Institutional Planning for Indigenization: Issues

- Maintains Eurocentric foundations as main core of education
 - Ignores the large economic and political issues facing Aboriginal peoples in Canada (self-determination, IK reconstruction, community rebuilding, etc. for a self-determined society)
 - Indigenization does not reconcile with the damage done by the past systems and discourses of deficits and benefits of assimilation
- Focus on 'individual' capacity and growth and not on the collective needs of First Nations, Metis or Inuit communities or resource sharing
 - Assumes FNMI goals are the same as institutional or Canadian goals or metrics.
 - Does not reconcile with constitutional imperatives for recognition of treaty and aboriginal rights, land and resource sharing
 - 'More of the same' is better

Building solutions: Eurocentric Culturalism and Systemic Racism

- Culturalism or use of culture as analysis and solution ignores hidden norms of neoliberal capitalism within Eurocentrism
- Pathologization of First Nations youth, e.g. low rates of success due to *their needs*, lack of skills/knowledge due to their language, culture, or community school or deficiency of services.
- Focus on the 'Indigenous students' ignores whiteness, dominance, normalization of status quo, and the complicity with privilege and discrimination
- Ignores poverty, oppression, class hierarchy, wealth distribution in Canada, esp. under resourcing of FN schools.

University Unions: Faculty, Staff and Students

- ‘Extend the rafters’- Make the house stronger in collective agreements to support and accommodate Indigenous hires and supportive environments
- Identify issues of inequality, racism and oppression, and remove barriers from Aboriginal faculty and other equity seeking groups in their career progress (what counts and doesn't)
- Prepare a self-study tool for helping faculties in departments to consider what it means to Indigenize, taking in local protocols, what appropriate means in relation to deciding on content, processes, and outcomes.
- #NothingAboutUsWithoutUs

Faculty Development: Actions

- Understand how our own education has been part indoctrination and psychological management of the human psyche
- Relay an accurate history of Indigenous peoples and the racist ideologies of residential schools
- Respond to and teach anti-oppressive and antiracist education—helping faculty and staff understand how equity and equality are different and necessary
- Relay how Eurocentrism has prospered not as a superior culture and ideology but as privilege and superiority of attitudes, opportunities, discourses and normalized practices
- Change the culture of the classroom with students so that relationships take precedence.
- Review programs that are streamed for Indigenous student inclusion
- Review the core program and provide Indigenous perspectives and activities to introduce the diverse Indigenous knowledge systems so that Indigenous knowledge, protocols, and practices are not foreign, feared and unfamiliar knowledge system.

Indigenizing and Cognitive Justice

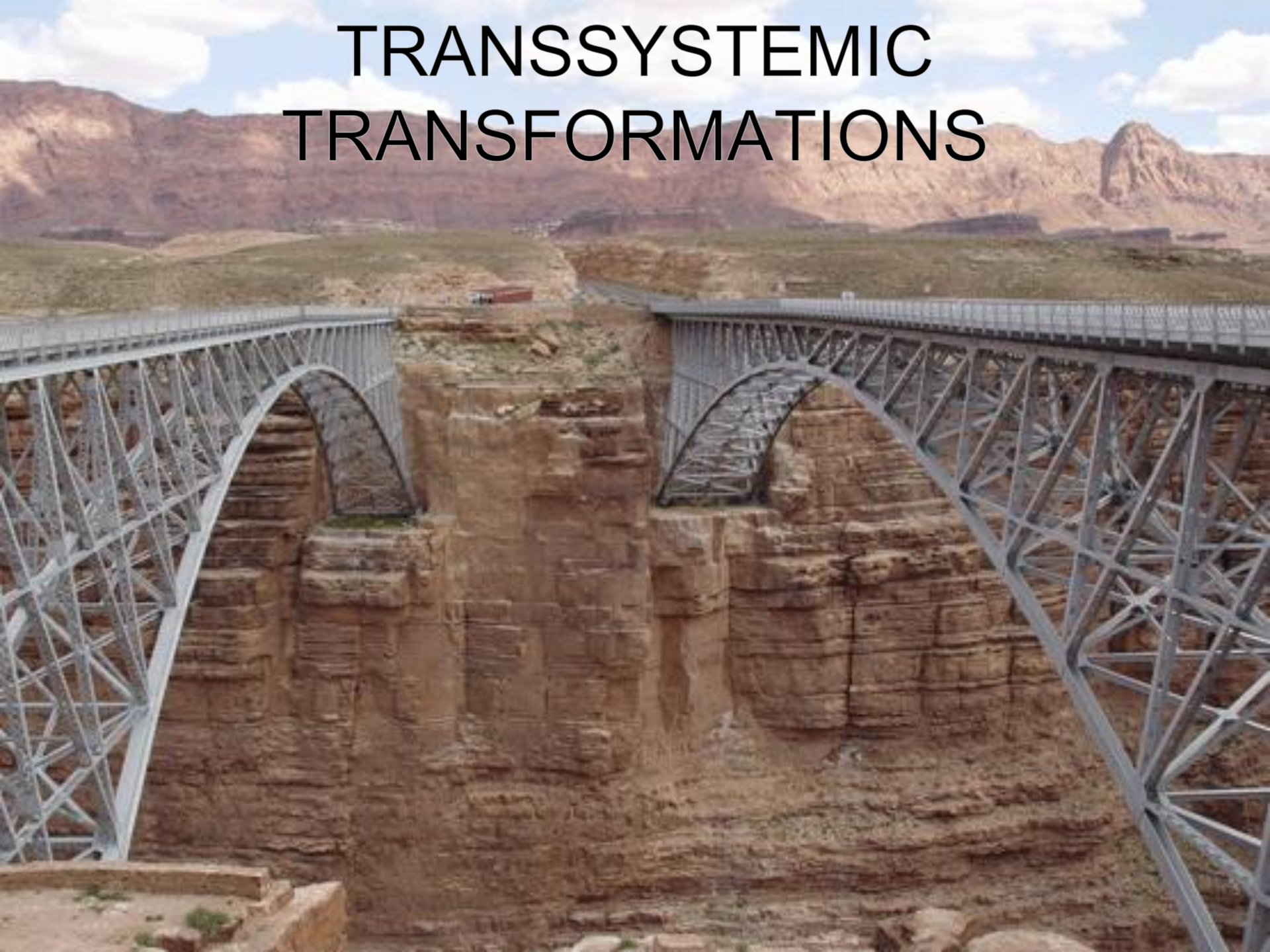
- ‘Consider how to invest in IK for all, w/o redistributing Indigenous Studies or thinning it out
- Focus on collective and individual self-determination, recognizing local capacity to grow into what is needed.
- Consider motivations and outcomes sought (who benefits, what knowledge is sought (academic or professionalization), resources needed, what additional supports are available, who can be tapped or who is over tapped, how to enrich what exists, etc.
- #NothingAboutUsWithoutUs

Critically Important Role of WINHEC



- Supports Indigenous education imperative within communities and institutions
- Gives a voice and forum for Indigenization in higher education when guided by Indigenous peoples, partnerships within community, and knowledge systems
- Provides certification that assures their Indigenous education initiatives are based on Indigenous principles, form a quality program & serve Indigenous peoples' aspirations within framework of UNDRIP
- #NothingAboutUsWithoutUs

TRANSSYSTEMIC TRANSFORMATIONS



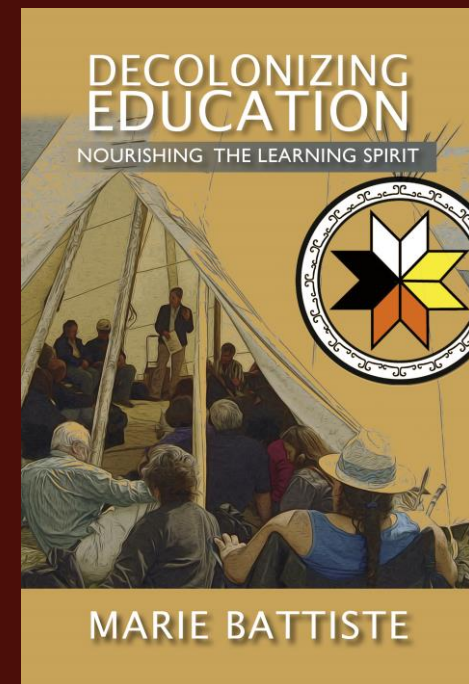
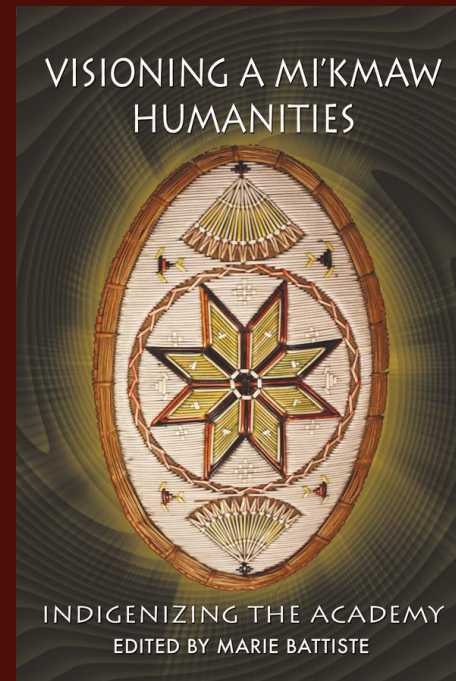
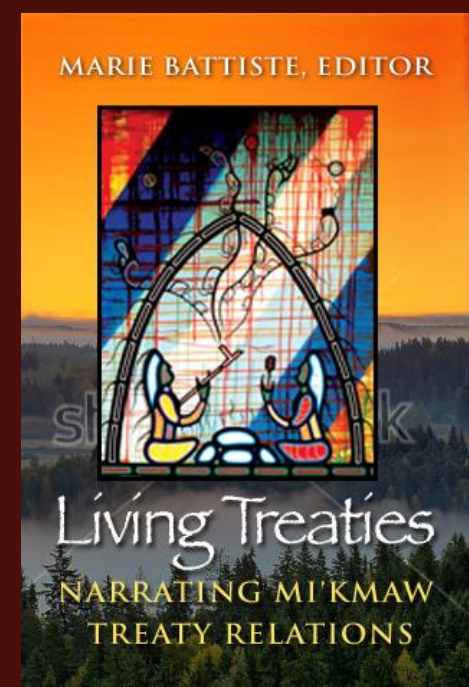
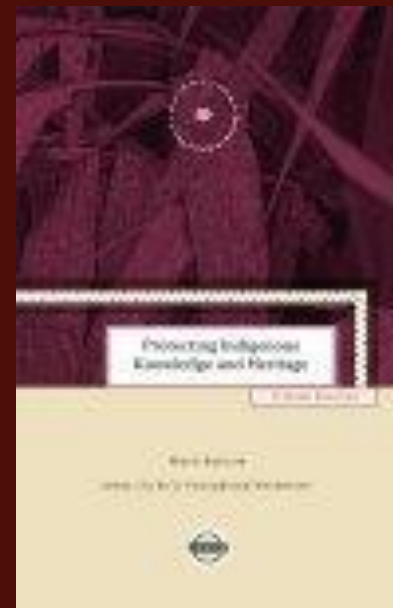
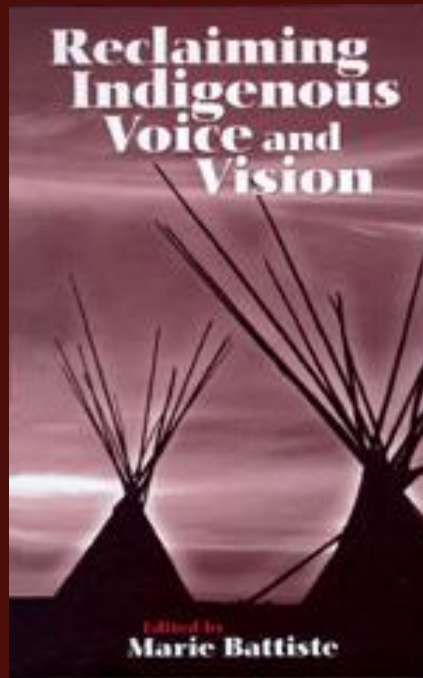
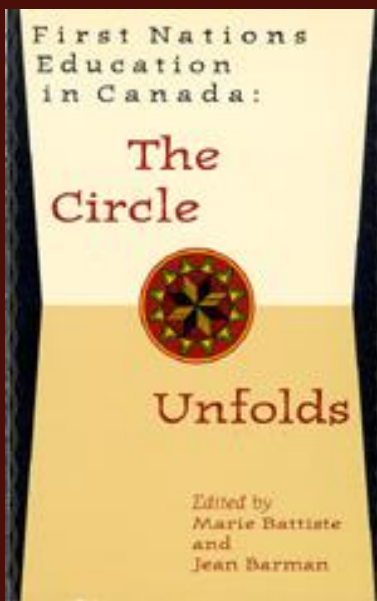


TRUDEAU AT UN (Sept. 21, 2017)

- 150 years plus legacy of colonialism— paternalism, relocation of Inuit, denial of rights and history of the Metis, IRS: punished children, neglect and abuse with aim to extinguish Indigenous cultures...
- “Canadians get it...inequities...now opportunity to act, to do better, leading to a lasting respectful reconciliation!!”

Comments and Questions





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#imperialbuster