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# FLO MicroCourse Considerations to Indigenize Your Work

## Synchronous Session 2

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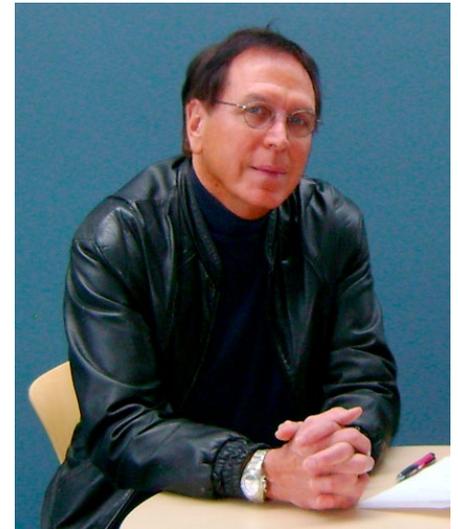
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Since time immemorial, the səliiwətaʔt təməx<sup>w</sup> (Tsleil-Waututh), Skwxwú7mesh-ulh Temíxw (Squamish), x<sup>w</sup>məθk<sup>w</sup>əyəm (Musqueam), WSÁNEĆ (Saanich), and the Esquimalt and Songhees Nations of the Lək<sup>w</sup>əŋən (Lekwungen) Peoples have walked gently on the unceded territories where we are grateful to live, work, and play. We are committed to building relationships with the first peoples here, based in honour and respect, and we thank them for their hospitality.



# All My Relations...



# Personal Narrative



**“Winter Hunt” sculpture at Flying Canoe Festival, 2020, by Gabrielle Lamontagne**



**Percy the cat**



# Agenda

- **Welcome!**
- **The Medicine Wheel as Paradigm for Teaching and Learning**
- **Learning Spaces**
- **Each group will watch a video and using the Medicine Wheel paradigm will identify the 3 themes we discussed last session:**
- **Pedagogical Approaches /Curricular connections**
- **Relationships/ Networking**
- **Decolonization/ Examples**
- **You will include one or two resources (4th quadrant)**

## The Medicine Wheel

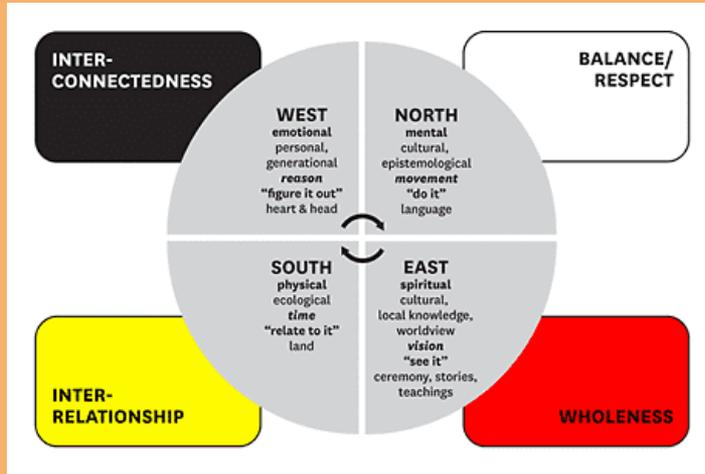
## Medicine Wheel Teachings



Prepared and presented by Brent Ryan 2014

<https://fourdirectionsteachings.com/transcripts/cree.html>

# Many versions/pan Indigenous



The Native-American concept of the medicine wheel symbolically represents a nonlinear model of human development. Each compass direction on the wheel offers lessons and gifts that support the development of a balanced individual. The idea is to remain balanced at the center of the wheel while developing equally the physical, mental, emotional, and spiritual aspects of one's personality. The concept of the medicine wheel varies among Native peoples: different groups attribute different gifts to positions on the wheel. But the following offers a generalized overview of some lessons and gifts connected with the development process.

SOURCE: Bopp, J., Bopp, M., Brown, L., & Lane Jr., P. (1989). The sacred tree: Reflections on Native American spirituality. Twin Lakes, WI: Lotus Light Publications.

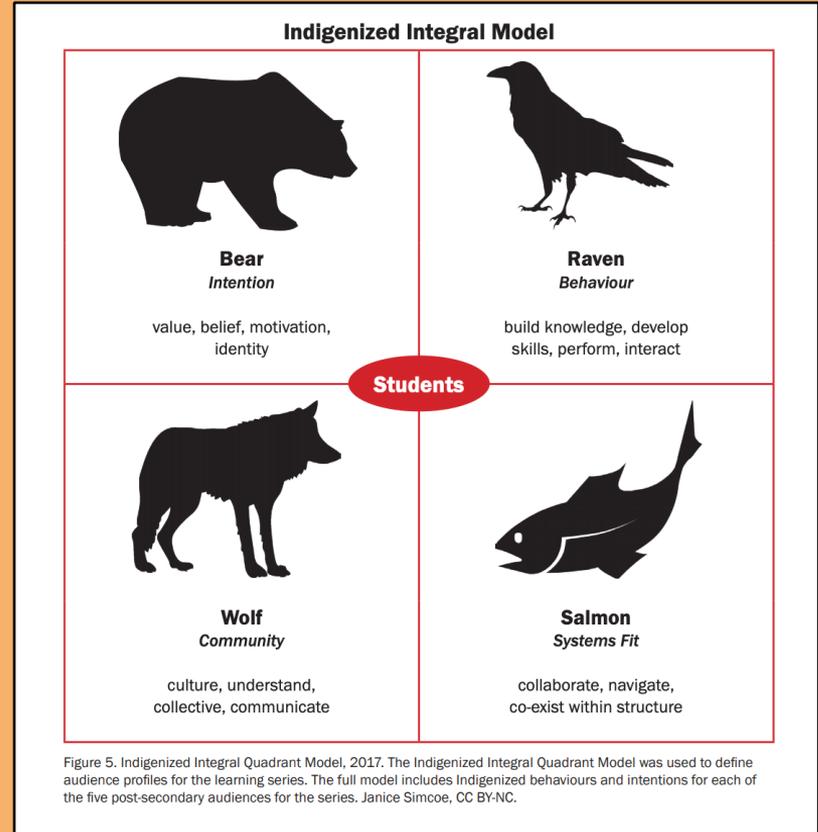
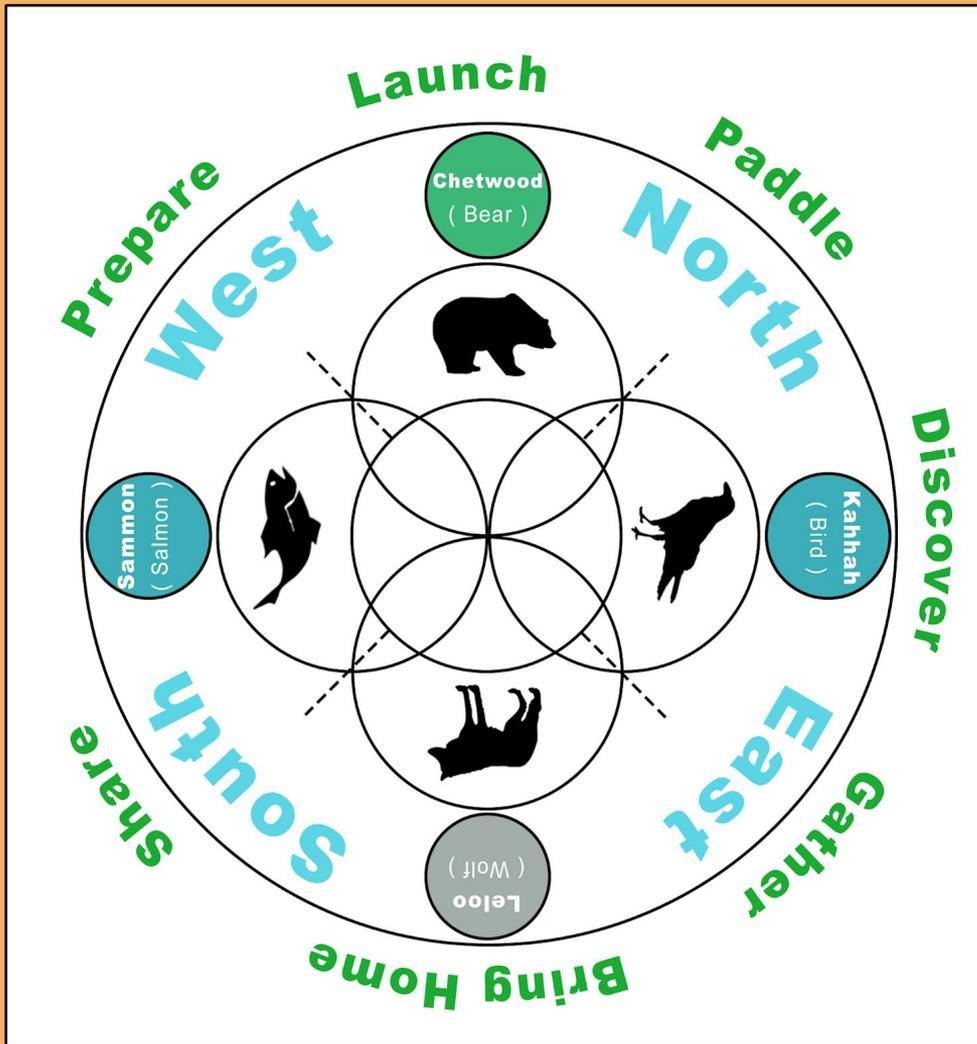
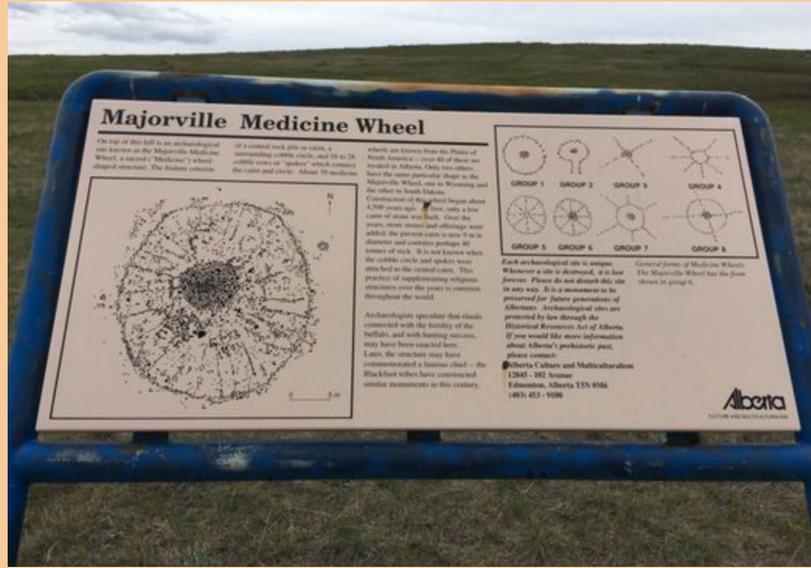


Figure 5. Indigenized Integral Quadrant Model, 2017. The Indigenized Integral Quadrant Model was used to define audience profiles for the learning series. The full model includes Indigenized behaviours and intentions for each of the five post-secondary audiences for the series. Janice Simcoe, CC BY-NC.

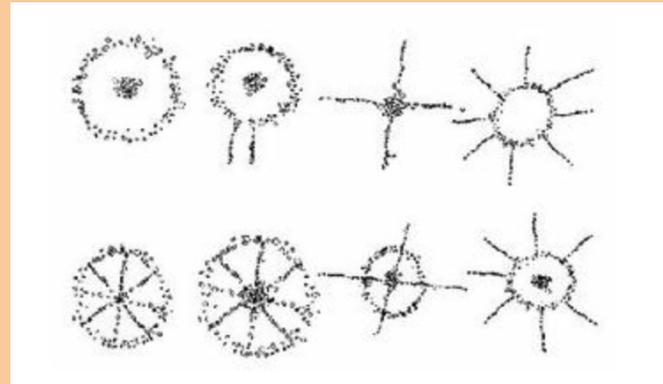


## Instructions

- 1) Select a project you are currently working on (or have in the past if no current projects) that deals with Indigenization
- 2) Based on our four animals (Wolf, Salmon, Bear, and Raven) and the qualities they embody, what do you see fits best with your projects action?
- 3) Based on the Medicine Wheel quadrants (Spiritual, Mental, Physical, and Emotional) and the qualities they embody, what do you see fits best with your projects outcome? (feel free to write specifically which qualities apply)
- 4) Based on the Paddle analogy (prepare, boat launch, paddle, discover, gather, bring home, share), what stage are you at in your project timeline?



The Majorville Cairn and Medicine Wheel consists of a central cairn, which is linked to a surrounding stone circle by 28 spokes, and the cultural landscape which contains this monument! The designation encompasses 160 acres and is situated on a height of land with an expansive view of the surrounding prairie landscape west of the Bow River in southern Alberta.



# Indigenizing Libraries (Medicine Wheel Survey ASSC)

## Physical

- Safe and welcoming spaces for studying or gathering
- Visual cues with indigenous art, artifact, and iconography
- Ceremonial spaces (Ceremonial policy)
- Family members, children welcome

## Emotional

- Embedded services to build relationships
- Attend events and interact with community
- Ask informed questions
- With-hold judgement
- Provide trigger warnings
- Avoiding cultural competency overshare

## Mental (Academic)

- Finding indigenous specific research in diverse subject areas
- Accessing research about indigenous populations
- Looking outside the box for resources
- Connecting with instructors (currently 45+ self-identified FNMI faculty and staff on campus)
- Inviting local experts and consulting with indigenous staff, students and FNMI community members for information

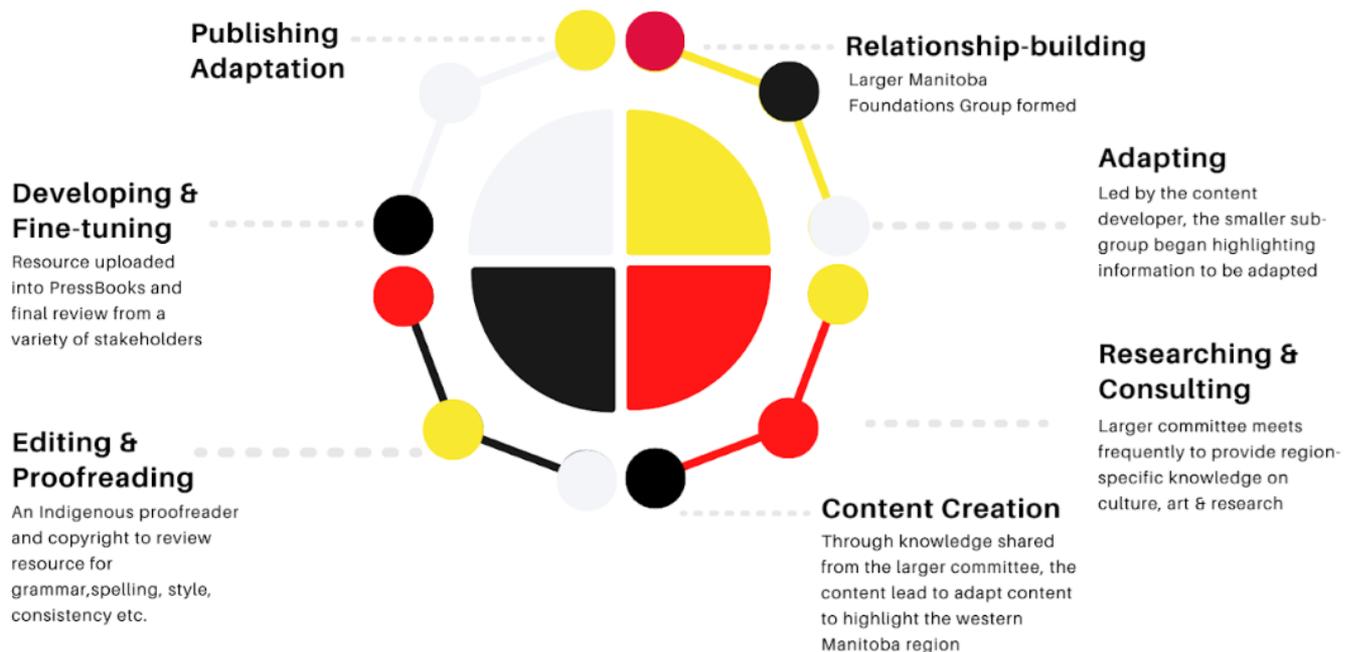
## Spiritual

- When, why and how of Elder or cultural knowledge keeper protocol and ceremony
- Is the request for a meaningful consultation or engagement, or are you looking for a 'drive-by elder'?
- Challenge campus culture and norms (Does this policy or university norm support or marginalize some students?)

# PULLING TOGETHER: MANITOBA FOUNDATIONS GUIDE

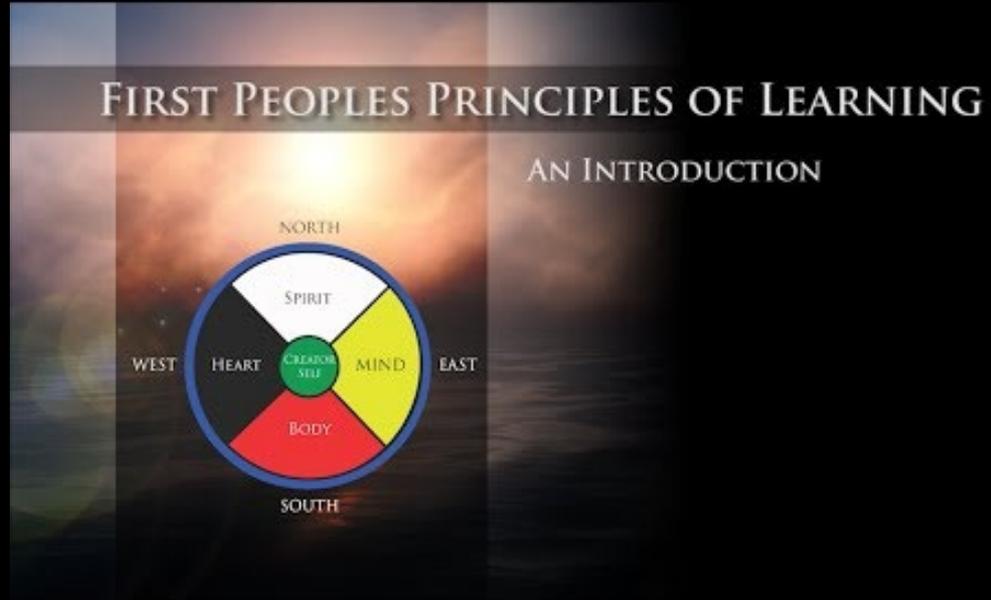
(BRANDON EDITION)

MANITOBA FOUNDATIONS GROUP

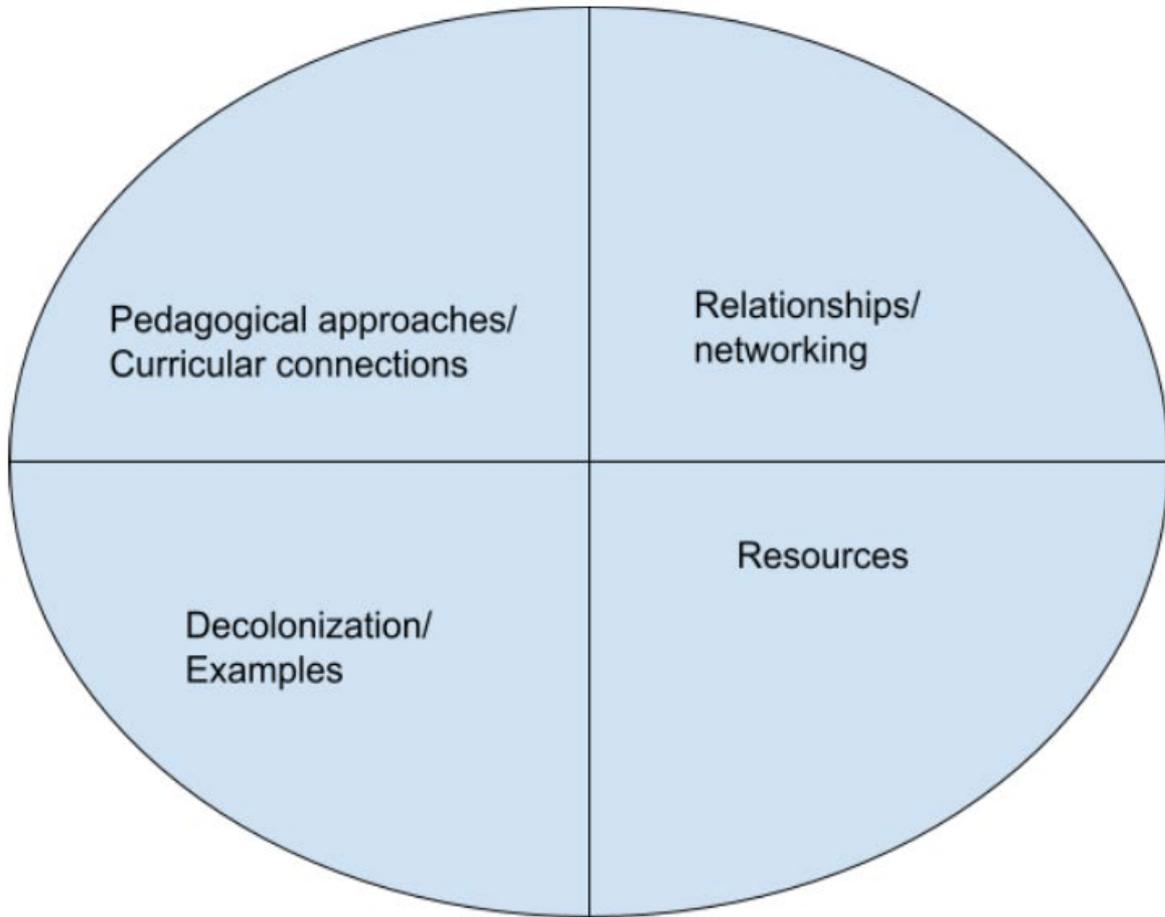


Adapted from BCCampus Indigenization Project Project, Content Development Cycle published here: <https://urls.bccampus.ca/6d1>

# The Medicine Wheel as Paradigm for Teaching and Learning



[http://www.youtube.com/watch?v=0PgrfCVct\\_A](http://www.youtube.com/watch?v=0PgrfCVct_A)



# Questions for your consideration

[feel free to identify and add your own stems for conversation]

- How are Indigenous pedagogies represented in the video?
- What are ways in which teachers, learners, and staff are working in collaboration with communities?
- [How] is Decolonization taking place in this context?

# Google Doc:

## GROUP 1

<https://docs.google.com/document/d/1K2aLZZrFeZAf6SHzbFrWUfY0qzIAHvnCXqPCT60l3g/edit?usp=sharing>

## GROUP 2

[https://docs.google.com/document/d/17M2kYsEB-empemQclKvG3S5fQf0CKFkK\\_pdHPXwOe5c/edit?usp=sharing](https://docs.google.com/document/d/17M2kYsEB-empemQclKvG3S5fQf0CKFkK_pdHPXwOe5c/edit?usp=sharing)

## GROUP 3

[https://docs.google.com/document/d/1vECf2Jn\\_Hsg4H-wBHmA1z30gpquBthIHlzyzx\\_4wHKU/edit?usp=sharing](https://docs.google.com/document/d/1vECf2Jn_Hsg4H-wBHmA1z30gpquBthIHlzyzx_4wHKU/edit?usp=sharing)



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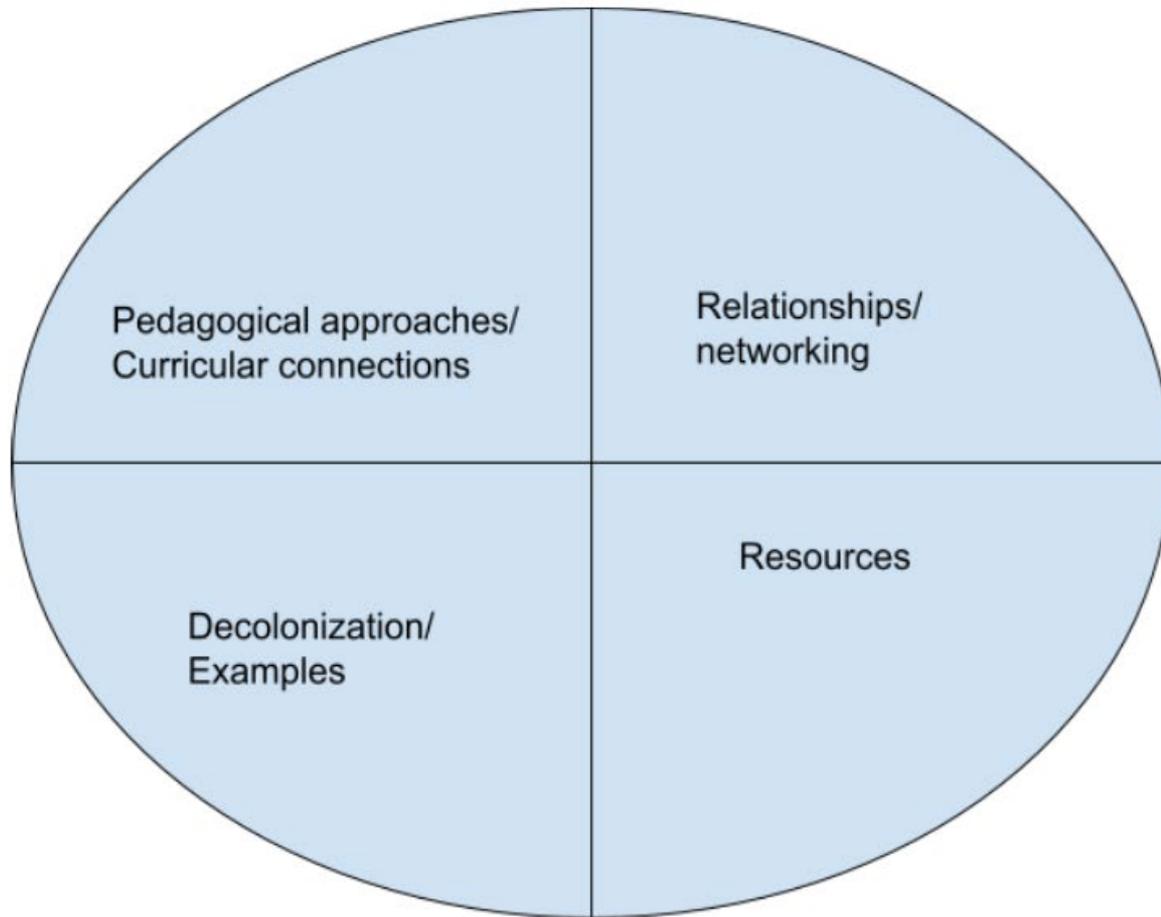
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# Learning Spaces (Breakout Rooms)

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# Debrief







# Reminder for Badge

- **Activities for Days 2 & 5**

*"It is due to the courage and determination of former students—the Survivors of Canada's residential school system—that the Truth and Reconciliation Commission of Canada (TRC) was established. They worked for decades to place the issue of the abusive treatment that students were subjected to at residential schools on the national agenda. Their perseverance led to the reaching of the historic Indian Residential Schools Settlement Agreement.*

*All Canadians must now demonstrate the same level of courage and determination, as we commit to an ongoing process of reconciliation. By establishing a new and respectful relationship between Aboriginal and non-Aboriginal Canadians, we will restore what must be restored, repair what must be repaired, and return what must be returned."*

~Sinclair, Littlechild, & Wilson (2015). What We Have Learned: Principles of Reconciliation; TRC; p.1 ~



**Wela'lin**

**Ke pii chi**

**Marsi**

**Ay-hay**

**Miigwech**

**Thank you**

**Merci**

**Gracias**