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MicroCourse

Decolonizing Pedagogies: Reframing the ways we teach

Facilitator: Dr. Carmen Rodriguez de France

Synchronous Session March 12, 12:00-1:30



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Territorial Acknowledgement

The BCcampus office is situated on the unceded territories of the W̱SÁNEĆ (Saanich) and the Esquimalt and Songhees Nations of the Lək̓ʷəŋən (Lekwungen) Peoples. As both individuals and as an organization, we continue to learn and build relationships as we actively respond to the Truth and Reconciliation Commission's Calls to Action.

WITH RESPECT



AND GRATITUDE...





Agenda

- Introduction and Welcome
- Summary of reflections:
 - Paradigms
 - Making mistakes

STRETCH BREAK

- **BREAKOUT ROOM**
- Group debrief

To Love This Country



Learning from the paradigms

- Concerns with appropriation
- Paying attention to language
- How to weave Indigenous knowledge (land-based/experiential) ?
- Spirituality/emotional learning
- Freedom vs. constraint (tree vs circle)
- Have the paradigms changed since 2007?
- The **How**, **Why**, and **What** of learning (and teaching)

Observations from the Forum

- * “The distinctions-based approach focuses on the distinctiveness of each cultural group, it doesn't necessarily capture the range of diversity within each broad cultural group let alone the distinct cultural identity of an individual.”
- * Report from the Provincial Urban Indigenous Leaders Gathering (2023).

Mistakes turned lessons...

- The fear of making mistakes is in itself a very colonial position
- Reacting vs. responding
- 'Innocuous' mistakes vs harmful ones
- Qualities - Humility, patience, openness, self-reflection, reciprocity

Dr. Susan Dion

Disrupting the “Perfect Stranger position”



<https://vimeo.com/59543959>

QUESTIONS FOR REFLECTION

As a **non-Indigenous person**, to what extent are you responsible for Indigenizing the curriculum/your work? Why do you carry this responsibility? What cautions must you take as you work to support Indigenization?

Why is guilt not a useful emotion for an *ally*? What is needed to move beyond guilt and into action?

How would you define your role in the process of Indigenization? How does your identity and life experience impact how you perceive your role? Make a list of areas and ways you can best contribute, given your identity and experience.

As an **Indigenous person**, consider how you can work with and involve non-Indigenous people in supporting Indigenization. [Why] is their contribution important? What would it look like for you to work with *allies* in a decolonized way?



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Learning Spaces (Breakout Rooms)

Debrief



"What ultimately we will discover on this journey will be our mission for the next century. There is a fire burning over the Earth, taking with it plants and animals, ancient skills and visionary wisdom. At risk is a vast archive of knowledge and expertise, a catalogue of the imagination, an oral and written language composed of the memories of countless elders and healers, warriors, farmers, fishermen, midwives, poets, and saints. In short, the artistic, intellectual, and spiritual expression of the full complexity and diversity of the human experience. Quelling this flame, and rediscovering a new appreciation for the diversity of the human spirit as expressed by culture, is among the central challenges of our times" (p. 34).

*Davis, W. (2009). The Wayfinders: Why Ancient Wisdom Matters in the Modern World. Anansi.



**Wela'lin
Ke pii chi**

Marsi

Ay-hay

Nakurmiik

**Thank you
Miigwech**

Merci