

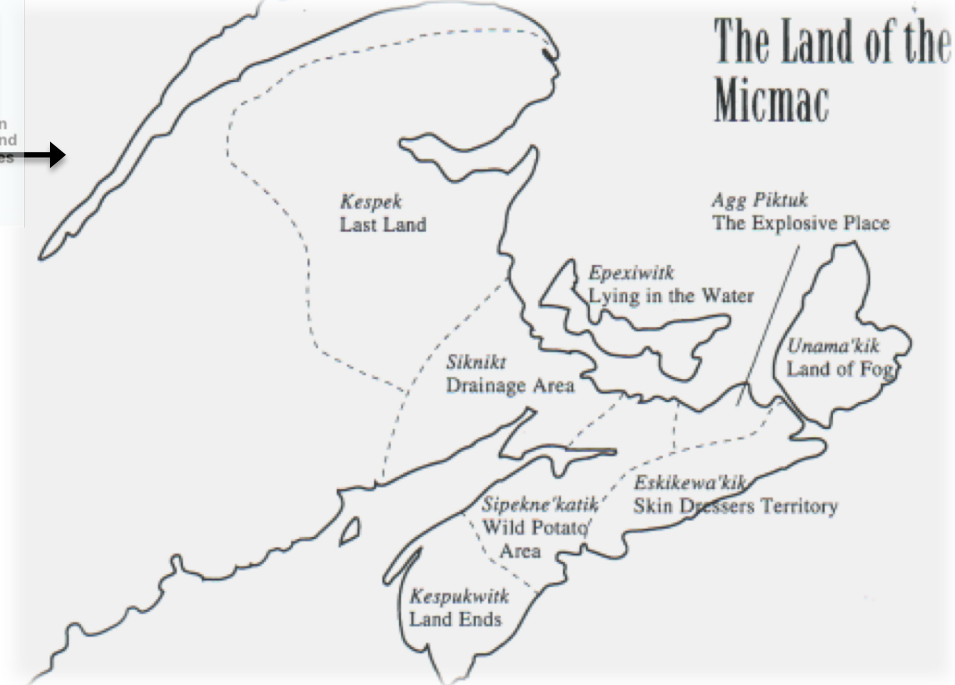
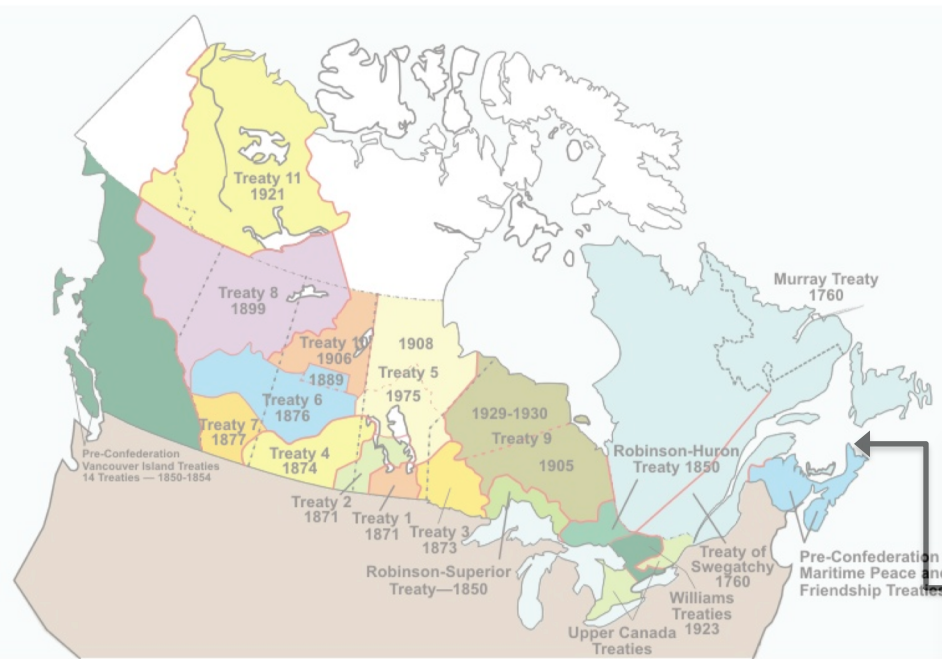
Indigenizing the Academy: Roots of Cognitive Assimilation or Routes to Cognitive Justice?



Marie Battiste

Protocols of Place

Acknowledge unpurchased and
unceded territory of the Mi'kmaq
Nation



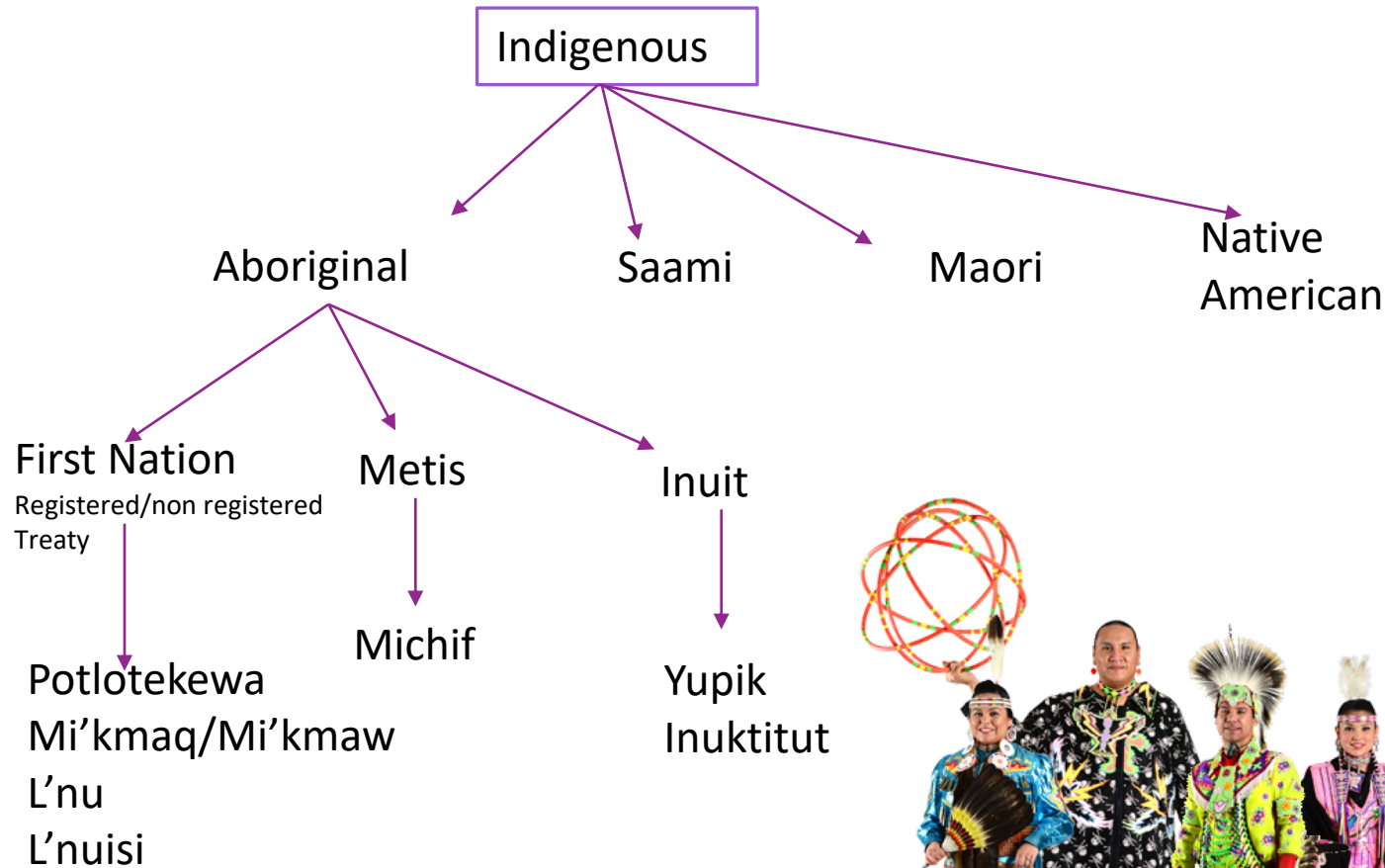
Mi'kma'ki: Land of the Mi'kmaq

Ni'kmaq



John and Annie Battiste

Terminology





Diversity is the Norm.

- First Nations, Inuit and Métis in Canada
- 60 languages
- 600 FN reserves (population: <100 to >10000) and rural and urban communities—1/2 the population live off reserves
- Diverse landscapes/regions
- Vast diverse Indigenous knowledges (IK) connected to place
- Vast geography: rural/urban/North, South/sea communities/prairies/boreal forests/tundra
- All self governing but under different legislations by government: federal/provincial/territorial

First Nations Métis Inuit

Experiences among Diversities

- Colonization
- Marginalization
- Powerlessness
- Exploitation
- Racism
- Violence
- Cultural Imperialism
- Place-based cultures
- Languages
- Worldviews
- Spiritual/Flux/ Animistic
- Relational
- Resilience
- Indigenous Knowledge

Education in Treaty Making (1837-1901)

“Our hands are poor but our heads are rich, and it is riches that we ask so that we may be able to support our families as long as the sun rises and the water runs.”

Ojibwa chief stated in treaty negotiations.



Broken imperial treaty promises by Canada 1871-1982

- Treaty provisions for education (Summary)
- Treaties 1, 2,3,4, and 5 --Federal Government promise to “maintain a school on each reserve”
- Treaties 7,8,11 --Federal Government promises “to pay the salaries of teachers”.
- Treaties 3, 5-11 were made conditional upon such provisions being deemed advisable by the Dominion of Canada.
- Treaty 9 provides for teachers, schools and equipment.
- Treaties 9 and 10 are constrained by words “for education or Indian children” or “to instruct the children of said Indians.”

Truth and Reconciliation on Indian Residential Schools: Cultural Genocide

“Residential schools constituted an assault

...on Aboriginal children.

...on Aboriginal families.

...on Aboriginal culture.

...on self-governing and self-sustaining Aboriginal nations.

- The impacts of the residential school system were immediate, and have been ongoing since the earliest years of the schools.
- 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,)
- ...violate Aboriginal and Treaty Right to Education of Aboriginal children

**We have all
been
marinated in
Eurocentrism.**



Graphic by Dianne Rae

Eurocentrism

- A European 'centre' characterized by superiority, progress, hegemony, and monopoly over all other knowledge systems.
- Characterized as a singularity in notions of universal and diffused to the periphery.
- Dominant theory legitimized in science, educational and public institutions, publications/print, etc.

Cognitive Imperialism

- Built on imperialist knowledge and damaging assumptions
- Relies on colonial dominance (patriarchy, racism, classism, homophobia, etc.)
- Reflected in privileging of colonial languages, discourses, knowledge, values, beliefs, customs and practices, Euro-Anglo cultural origins,
- Creates 'othering' and 'difference'-inequities
- Inflicts **soul wound** on Indigenous peoples, on the land, and on diverse groups and minorities

Until 1960

- Indigenous peoples in Canada could not obtain a post-secondary education without renouncing their status for themselves and their descendants.
- Indigenous peoples in Canada could not vote in federal or provincial elections.
- Education was provided by the federal government who offered nothing to curriculum development through the 1970s and only through bands themselves.
- Mi'kmaq were allowed to attend provincial schools starting in 1960's only after agreements were made with school boards and federal government.

Manifestations of 'Cognitive' Imperialism



- Defines 'success' as assimilation to dominant Eurocentric values, norms, and languages.
- Erodes collective cultures, languages, and communities by privileging English-French languages.
- Normalizes multiple oppressions that are raced, classed, gendered in discourses, and curriculum (overt and hidden)
- Dismissed by political correctness discourses and free speech and even academic freedom

Decolonizing Awareness

- Every researcher/student has been a victim and beneficiary of the same educational system.
- Few persons are privileged with the knowledge of how to achieve a decolonized education.
- We all must become critical learners and healers within a wounded space.



Models of Aboriginal Education in PSE

- Assimilation Enfranchisement Models—Civilization (1857) – citizenship promised for those who “read and write either English or French, be free of debt and be of ‘good moral character”
- 60s 70s – Women’s Rights, Social Justice, AIM
- Indian Control of Indian Education 1973, Constitutional Reform 1982,
- Student Support Models- ‘for’ FNMI- Needs based, transition focus, deficit focus, supported beside conventional programming for all others.
- Dual Programming Model-cohorts in law, social work, education, nursing, in favourable to community delivery or on line, integrate work experience into academic programs.

Universities over 40 years

- Since 1973, Indian Control of Indian Education
- 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

Outcomes after 40 + years of Aboriginal education initiatives

- Grossly underrepresented in leadership of education, professions, businesses, government decision-makers, social institutions, and
- Less than 10 % (9.8) percent of Aboriginal people in Canada have a university degree
- 90% of the Aboriginal students have not attended universities; about 70% have not graduated from secondary school

Culturalism and Systemic Racism

- **Focus on 'culture' inclusion:** Culturalism or use of culture as analysis and solution--provide cultural activities, Elders, prayers, etc., ignores hidden norms that privileges Eurocentrism, whiteness, dominance, normalization of status quo, ignore racialization and racism
- **Focus on the student as deficit model:** Pathologizing of FNMI youth, e.g. low rates of success due to lack of skills/knowledge/cross cultural capacity due to their language, culture, or community school—provide literacy tools, counseling, FNMI hires in student services --Ignores poverty, oppression, class hierarchy, wealth distribution in Canada, esp. under-resourcing of FN schools.
- **Focus on equity:** Focus on the 'Indigenous students' as an-'other' charter group, all things are equal among groups—ignore treaties, aboriginal rights, stolen lands, citizenship requirements for newcomers to Indigenous peoples in Canada

TRC on Indian Residential Schools: Cultural Genocide

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...Violate Aboriginal and Treaty Right to Education of Aboriginal children

Universities Canada noted...

Need to Close Education Gap of FNMI

- strengthen Indigenous communities,
- allow Indigenous peoples to continue to strive for self-realization,
- enhance the informed citizenship of Canadians, and
- contribute to Canada's long-term economic success and social inclusion

(UC Press Release, June 29, 2015)

- 9.8 percent of Indigenous people in Canada have a university degree, compared to 26.5 percent of non-Aboriginals
- Earning potential -- 60 percent more than their peers with a high school diploma.
- They experience longer and greater participation in the workforce.
- Open universities to greater sources of discovery and knowledge
- Contribute to FNMI Goals of self determination and autonomy

Restoration of Aboriginal and Treaty Rights in *Constitution Act 1982*

Section 35 (1): Canada affirmed and protects aboriginal and treaty rights

The Supreme Court of Canada said every substantive Aboriginal and treaty right has embedded an incidental constitutional right to teach about the right.

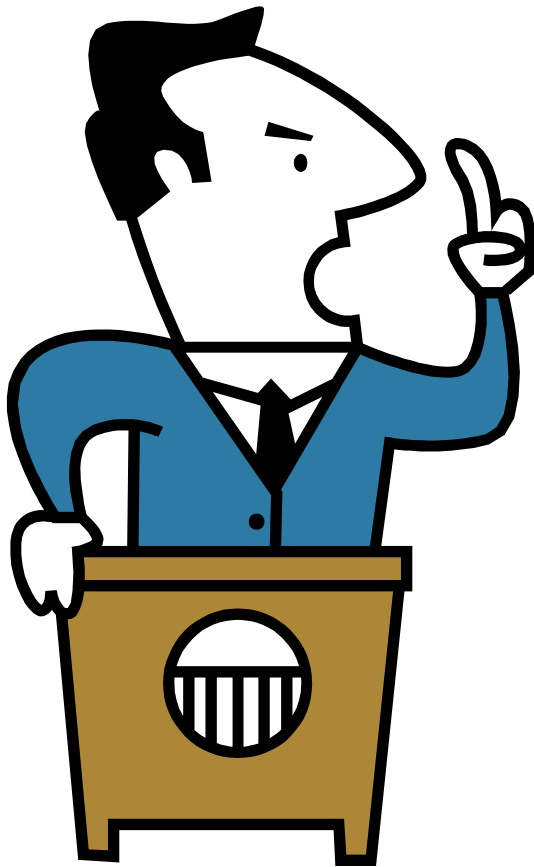
R. v. Cote 1996



Federal and Provincial Laws have to be consistent with Aboriginal and Treaty rights to Education

- This creates Indigenous knowledge as a constitutional protected Aboriginal and a treaty right that is the supreme law of Canada
- If inconsistent, federal and provincial laws are invalid.

Aboriginal Education & Constitutional Reconciliation



- Creates constitutional land fiduciary obligations on the federal and provincial government to respect Indigenous knowledges in Aboriginal education;
- Treaty First Nations education --provide schooling for children based on desire of their parents;
- Affirm human rights in UN Declaration of Rights of Indigenous Peoples (2007)

Some Provinces have set out to meet mandate of Treaty Instruction

“Treaty education is an important part of forging new ties. There must be an appreciation in the minds of the general public that Treaties are living, breathing documents that continue to bind us to promises made generations ago. This is why my government is committed to making mandatory instruction in history and content of the Treaties in the K-12 curriculum.”

*Speech from the Throne, Saskatchewan
Premier Brad Wall, 2007.*



Treaty Education Mandate

“I want to say to you very proudly that we are all treaty people...Over 400 years ago, your ancestors welcomed us to this province and this country in peace and friendship. And as we begin that journey together, there were commitments made in the treaties and those treaties need to be understood by all of us and more importantly, respected by all of us.”



Nova Scotia Premier Stephen McNeil
October 1, 2015

Truth and Reconciliation

- Advance respect for Indigenous knowledges
- Decrease racism and cognitive imperialism
- Advance critical theory and antiracist education
- Challenge existing hegemony and naturalization of privileges and damaging assumptions in settler societies, histories, humanities, research, values and perspectives

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**



Universities Canada (97 universities)

13 Point Plan (June 2015)

1. Ensure **institutional commitment at every level** to develop opportunities for Indigenous students.
2. Be **student-centered**: focus on the learners, learning outcomes and learning abilities, and create opportunities that promote student success.
3. Recognize the importance of **indigenization of curricula through responsive academic programming, support programs, orientations, and pedagogies**.
4. Recognize the importance of **Indigenous education leadership** through representation at the governance level and within faculty, professional and administrative staff.
5. Continue to build **welcoming and respectful learning environments** on campuses through the implementation of academic programs, services, support mechanisms, and spaces dedicated to Indigenous students.
6. Continue to develop resources, spaces and approaches that **promote dialogue between Indigenous and non-Indigenous students**.
7. Continue to develop **accessible learning** environments off-campus.

Universities Canada cont...

8. Recognize the **value of promoting partnerships** among educational and local Indigenous communities and continue to maintain a collaborative and consultative process on the specific needs of Indigenous students.
9. **Build on successful experiences and initiatives already in place** at universities across the country to **share and learn** from promising practices, while recognizing the differences in jurisdictional and institutional mission.
10. Recognize the importance **of sharing information within the institution, and beyond**, to inform current and prospective Indigenous students of the array of services, programs and supports available to them on campus.
11. Recognize the importance of providing greater **exposure and knowledge for non-Indigenous students on the realities, histories, cultures and beliefs of Indigenous people in Canada.**
12. Recognize the **importance of fostering intercultural engagement** among Indigenous and non-Indigenous students, faculty and staff.
13. Recognize the role of institutions in creating an enabling and supportive environment for a **successful and high quality K-12 experience** for Aboriginal youth.

Universities Canada Critique

Pluses...

- + builds a priority for Indigenous students succeeding
- + assumes changes in statistical indicators
- + includes non-Indigenous students and intercultural relations
- + recognizes holistic nature of learning and services
- + implements IK and traditions

Minuses

- Focus on students as individuals
- Success measures are on individual students
- Puts onus on faculty to implement
- Indigenization is assumed achievable within institutions & without Indigenous Elders, languages, communities
- Increasing Indigenous faculty requires changes in tenure and promotion
- Certification of Indigenous programs are institutional definition not Indigenous communities of scholars.

My Critique of Institutional Plans

- Maintain Eurocentric foundations as main core of education
- Ignore the large issues facing Aboriginal peoples in Canada (self-determination, IK reconstruction, community rebuilding, etc. for a market strategy and workforce for Canada)
- Focus on present and forward but not on the damage done by the past systems and discourses of deficits and benefits of assimilation
- Focus on the individual capacity and growth and not on the collective damage on First Nations, Metis and Inuit communities and not on resource sharing
- Assumes FNMI goals are the same as institutional goals and metrics, individual success.
- Ignore the constitutional imperatives for treaty and aboriginal rights and court mandates for addressing
- More of the same is better

Promising Practices at U of S

- ▶ USask: Ideclare(Students+faculty and staff); 3000 Indigenous students; 50 Indigenous faculty; 200 Indigenous staff, 1 CRC Chair (Indigenous); Vice Provost Indigenous Engagement; Gordon Oakes Red Bear Centre; Indigenous students organizations in each college;
- ▶ Aboriginal Foundation Document 1996, leading to Signature Areas: Indigenous Engagement; Unit Reviews on all priorities, Approved by University Senate to have a required Indigenous Studies course, 30 Indigenous faculty to be hire in next 10 years; renaming road signs on campus, Indigenous symbols research, core Indigenous courses in the professions (law, medicine, nursing, education, etc.); Reconciliation focus on Teaching & learning & Academic Programming; former FN Chancellor; U of S board chaired by Indigenous board member; Arts & Science Metis Assoc Dean; MOUs with FSIN; HR Indigenous hire our own; Student Experience with Aboriginal Advisory Circle, Learning Charter with Indigenous Learning outcomes; Education: ATEPs, Indigenous Faculty Consultative group; Indigenous Reconciliation Conferences;

Indigenous Faculty: Context of the Workplace



- Demands from Indigenous 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 Indigenous faculty and/or hyper-attentiveness to faculty representation on committees to deal with equity issues
- Burden of tokenism or authenticity: Being 'enough', having to be 'more than enough', and achieving real work-life balance.
- Constantly having to justify existence, IK, culturally congruent teaching pedagogies, research without adequate service expectations (40-40-20), protocols/regulations for smudging, etc.
- Mentoring to the normalized patterns in academy, being accepted by students, faculty peers, and administration and not patronized or hated for being Aboriginal.

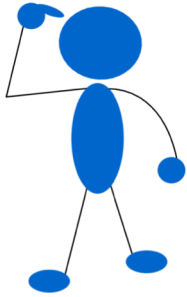
TRANSSYSTEMIC TRANSFORMATIONS



Moving beyond...TRANS-SYSTEMIC METHODS & PRACTICES

- 'Trans-systemic' - reaching beyond the distinct knowledge systems, both Eurocentric and Indigenous
- Shift agenda from recrimination to renaissance, from conflict to collaboration, from perceived deficiency to capacity
- From defensive/assimilative story to receptive/transformational story that accepts IK as a benefit first to Indigenous peoples within their own knowledge system and methodologies and then to everyone

Reconciliation



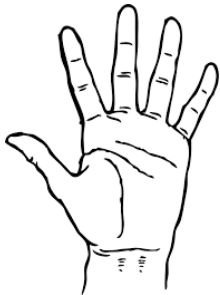
Awareness of the past

Acknowledgment of the Harm



Atonement in the Causes

- ▶ Examine colonial histories and outcomes across the disciplines, institutional hierarchy, governance
- ▶ Disrupt and challenge racist discourses
- ▶ Rethink and restructure policies, practices, and structures that normalize racism, exclusion, racialized poverty, violence, patriarchy, homophobia, and other inequities.



Action for Social Change

TRC Calls to Action are the framework to implement the Reconciliation in educational institutions and Universities

Universities can...

- 'Extend the rafters'- Make the house stronger, invest in Aboriginal hires in all areas and at all levels, not just in Indigenous niches.
- 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, interdisciplinary vs. holistic)
- 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 not for Indigenous/Mi'kmaq but all students.



Also...

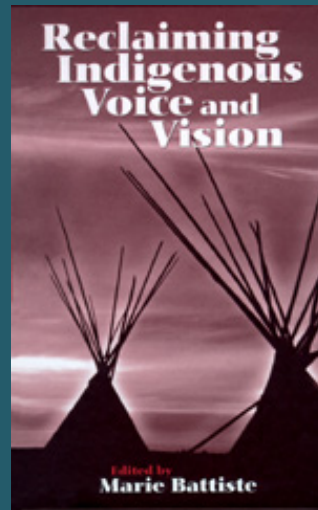
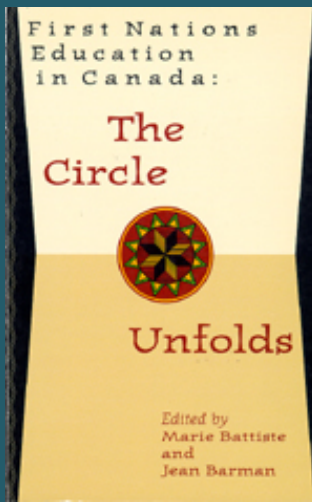
- Research and build into content of course to include IK, the peoples, histories, treaties, languages, values, and ways of knowing
- Promote IK as sovereignty, self-determination and self-government within treaties and political relationships with Canada (not individuals)
- Accommodate Elders as full fledged knowledge holders, not mystical prayer leaders, with faculty rights and privileges
- Build multiple networks of conversation, funding, programming, time and space to dialogue with community



Critically Important Role of WINHEC



- Supports Indigenous education imperative within communities
- Gives a voice and forum for what Indigenization looks like and means in higher education when guided by Indigenous peoples, partnerships within community, and knowledge systems
- Provide institutions with the certification that assures their Indigenous education initiative is internationally assessed quality program & serves Indigenous peoples' aspirations and goals.



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