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Mapping the Journey from the Head to the Heart: Actualizing Indigenization in Health and Human Services Education

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Abstract

Camosun College's commitment to Truth and Reconciliation includes Indigenization. At the College, Indigenization means the world views of Indigenous students are reflected in curriculum practices and non-Indigenous students are prepared to build better relationships with Indigenous peoples. The College uses a number of models to support Indigenization including an Indigenized Quadrant Model based on Wilber's (1997) Integral theory. This Model is used in this research study to inventory the Indigenization interventions and activities internal and external to the College and examine participation rates by non-Indigenous faculty. At the time of the study, respondents viewed the College as midway on its progress of Indigenization. The results suggest that developing a few activities across the four quadrants of the Model and leveraging relevant activities in the larger community may be sufficient to build an Indigenization program within a post-secondary institute. We also identified a need for more advanced training to support non-Indigenous faculty to fully Indigenize their teaching practices. The focus of this advanced training includes developing skills to address racism and confront privilege not only in their students but also their professions. For administrators wanting to actualize Indigenization, we recommend the continued alignment, monitoring, and measurement of the impacts of Indigenization activities and programs.

L'engagement du Collège Camosun envers la vérité et la réconciliation comprend l'indigénisation. Au Collège, l'indigénisation signifie que la vision du monde des étudiants et des étudiantes autochtones est reflétée dans les programmes d'études et que les étudiants et les étudiantes non-autochtones sont prêts à établir de meilleures relations avec les peuples autochtones. Au Collège, on emploie un certain nombre de modèles pour soutenir l'indigénisation, y compris un modèle de quadrant indigénisé basé sur la théorie de l'intégration de Wilber (1997). Ce modèle est utilisé dans la présente recherche pour étudier l'inventaire des interventions et des activités d'indigénisation internes et externes au Collège et pour examiner les taux de participation des professeurs et des professeures non-autochtones. En date de cette recherche, les répondants et les répondantes ont estimé que le Collège était à mi-chemin de son parcours d'indigénisation. Les résultats suggèrent que le fait de développer quelques activités dans les quatre quadrants du modèle et de tirer parti d'activités pertinentes dans la communauté au sens large pourraient suffire à établir un programme d'indigénisation au sein d'un établissement d'enseignement post-secondaire. Nous avons également identifié le besoin d'une formation plus avancée pour aider les professeurs et les professeures non-autochtones à indigéniser complètement leurs pratiques d'enseignement. Le point focal de cette formation avancée comprend le développement de compétences pour répondre au racisme et confronter le privilège non seulement parmi les étudiants et les étudiantes mais également au sein des professions. Pour les administrateurs et les administratrices qui souhaitent actualiser l'indigénisation, nous recommandons de continuer à aligner, surveiller et mesurer les impacts des activités et des programmes d'indigénisation.

Keywords

Indigenization, higher education, faculty development, Integral theory; indigénisation, enseignement supérieur, développement professionnel, théorie de l'intégration

Cover Page Footnote

This paper was written in Lekwungen Territory and is the cumulative effect of the teachings from the Elders of these lands, the Indigenous colleagues who have taught and inspired us, the students who we serve, and the faculty participants.

In Canada, the Truth and Reconciliation Commission (TRC) identifies 94 calls to action to redress the legacy of residential schools. Justice Murray Sinclair, who served as the Chief Commissioner of the TRC, has declared that “education got us into this mess and education will get us out” (in Sinclair, 2013, as cited in Atleo, 2013). Post-secondary institutes (PSIs) in Canada are responding to this call in many different ways. (Colleges & Institutes of Canada, n.d.-a; MacDonald, 2016). Since this research began, the British Columbia Government (n.d.) passed the Declaration on the Rights of Indigenous Peoples Act to integrate the United Nations Declaration on the Rights of Indigenous Peoples into provincial legislation, and published a report on Indigenous-specific racism in the province’s healthcare system (British Columbia Government, n.d.; Addressing Racism Independent Investigation, 2020). Camosun College, which is located in the traditional territories of the Lekwungen (Songhees and Esquimalt Nations), W̱SÁNEĆ (Pauquachin, Tsawout, Tsartlip and Tseycum Nations), Malahat, Pacheedaht, Scia’new, and T’Sou-ke peoples of the southern Vancouver and Gulf Islands, has been recognized for its commitment to Truth and Reconciliation through Indigenization. Indigenization at the College means the world views of Indigenous students are reflected in curriculum practices and non-Indigenous students come away from the College prepared to build better relationships with Indigenous peoples (Michel, 2013).

Indigenization requires that non-Indigenous faculty, who ascribe to Western education traditions, move beyond the Eurocentric viewpoint and its associated curriculum practices (Czyzewski, 2011; Guenette & Marshall, 2008; Paquette & Fallon, 2014). Additionally, in health and human services programming, curriculum content is often tied to a professional body’s regulations that confer program and graduate legitimacy. At the individual faculty level, Indigenization requires expertise in building relationships, addressing racism, foregrounding Indigenous knowledge, being prepared to confront privilege, and decolonizing teaching practices (Allan, et al., 2018; Antoine et al., 2018; Gaudry, 2016; Pete et al., 2013). At the collective level, Indigenization requires organizational support from the academic institute (Biin & Simcoe, 2020; Harrison et al., 2018; Pete, 2016; Pidgeon, 2016) and a refocusing of the epistemological curriculum traditions within the broader communities of practice (Antoine, et al., 2018; Young, et al., 2013; Zubrzycki, et al., 2014). Therefore, Indigenization is both an individual and collective process.

At the collective level, Camosun College has committed to a process of Indigenization in which Indigenous ways of knowing, being, doing, and relating are integrated into educational, organizational, cultural, and social structures through a number of interventions and activities (Bopp et al., 2017). The goals are to make the College as welcoming and relevant to Indigenous learners as can be and to prepare non-Indigenous students to better understand, live alongside of, and work with Indigenous peoples. Since the conception of Indigenization in 2005, and introduction of its practices in 2009, the College has built a robust Indigenization program, housed in Eyē? Sqā’lewen, a multi-function Centre for Indigenous Education and Community Connections. Some of the interventions used at the College to support Indigenization include faculty development, recruitment of Indigenous faculty, access to Elders, curriculum content and activities, and Indigenized courses and programs. Camosun College’s program of Indigenization was awarded the 2018 Indigenization Education Excellence (Gold) by the Colleges & Institutes of Canada, the national body that supports Canada’s publicly supported PSIs (n.d.-b).

A theoretical framework informing this process is an Indigenized version of Wilber’s (1997) Integral Quadrant model. The Indigenization of Wilber’s model was undertaken in 2011 by the Aboriginal Nations Education Council (ANEC)--the Indigenous advisory to the Greater

Victoria School District (Simcoe, 2015). At that time, ANEC was composed of a diverse group of Indigenous educators, parents, and community leaders including members of Kwakwaka’wakw, Anishinaabe, Cree, and Metis Nations, as well as two non-Indigenous Canadians. The Council was conducting community-based research and the Integral Quadrant model was used to organize the collected data. Wilber’s Integral theory integrates the ecological relationships of existence, between “mind and body, subject and object, culture and nature, thoughts and things, values and facts, spirit and matter, human and non-human” (Wilber, 2000, p. 12), which closely aligns with the interconnected worldview of Indigenous peoples. The model organizes human development into four dimensions of subjective, objective, individual, and collective.

The Indigenized Quadrant Model (Biin & Simcoe, 2020; Harrison, et al., 2018; Simcoe, 2015) frames these four dimensions through Indigenous teachings of animal representation to facilitate the storytelling that would enhance understanding of the model (see Figure 1). ANEC members decided, in the interests of inclusivity, to not fully use their own Nations’ or local Nations’ stories about particular animals. Instead, they considered the qualities and gifts that many Indigenous Nations attach to animals. All Nations talk about the protective qualities of the bear, the relational capacities of the wolf, the brilliance of the raven, and the gifts of the fish that sustain life. These animals were therefore chosen for the model and the salmon was specifically chosen because of her importance to the local lands and people.

Figure 1
Indigenized Quadrant Model

		Individual			
Subjective		Bear (Subjective)	Raven (Objective)		
		<ul style="list-style-type: none"> • Self-awareness • Ability to make meaning • Creativity • Purposeful intent 	<ul style="list-style-type: none"> • Cleverness • Imagination • Skills development • Ability to see self 		
Objective		Wolf (Intersubjective)	Salmon (Interobjective)		
		<ul style="list-style-type: none"> • Relationships • Communication • Respect • Reciprocity 	<ul style="list-style-type: none"> • Navigation • Adaptability • Decision-making skills • Courage 		
		Collective			

Note: The Indigenized Quadrant Model (Biin & Simcoe, 2020; Harrison, et al., 2018; Simcoe, 2015) organizes human development into four dimensions of the subjective and objective and the individual and the collective (based on Wilber’s (1997) Integral theory) and has been embodied with the Indigenous teachings using animal representation. Each quadrant is a gateway which can start the process of how non-Indigenous faculty change the way they walk in the world, transforming their practices and inclusivity across all four dimensions.

In the upper left quadrant (subjective), the bear's gifts are self-awareness, ability to make meaning, creativity, and purposeful intent. In the upper right quadrant (objective), the raven's gifts include cleverness, imagination, skill development, and an ability to see oneself. The wolf provides gifts of relationships, communication, respect, and reciprocity in the lower left quadrant (intersubjective). The salmon provides gifts of navigation, adaptability, decision-making skills, and courage in the lower right quadrant (interobjective). Each quadrant of the Indigenized Quadrant Model (Biin & Simcoe, 2020; Harrison, et al., 2018; Simcoe, 2015) is a gateway which can start the process of how non-Indigenous faculty change the way they walk in the world, transforming their educational practices and inclusivity across all four dimensions.

Dr. Skip Dick, who serves Camosun College as a Lekwungen Elder, has reminded us many times that the longest journey is from the head to the heart. In 2018, the School of Health and Human Services (HHS) elected to evaluate how faculty, who do not identify Indigenous ancestry, have changed their individual educational practices to support the College's goals of Indigenization. During this research project, the B.C. Government (2020) task force found that the healthcare system "continues to reflect the legacy of colonialism" (p. 181). Therefore, the development and application of a methodology to evaluate academia's progress of Indigenization at both the individual and collective levels will be a critical component of achieving Truth and Reconciliation.

Method

The research question asked "which activities inspire faculty to change their educational practices to support Indigenization?" Respondents were also asked to elaborate on how they were inspired, identify how their practices have changed, and evaluate how well the College's goals of Indigenization are being met. Participants were full-time faculty in HHS who do not identify as Indigenous. They were invited to complete an online survey using Survey Monkey®. The School offers programming in Nursing, Allied Health, Dental, Mental Health and Addictions, Early Learning and Care, and community support programs.

The survey facilitated reflection on individual participation in Indigenous activities and how this participation impacted their educational practices. Data gathered in this research was collected from the perspective that faculty are positively engaged in Indigenization. Therefore, this research does not directly examine the reasons faculty may not be engaged in Indigenization. Thirty-three activities were identified, created by the College and by local, provincial, and national communities. These activities included courses, events, websites, centres, reports, and adhoc activities such as territorial acknowledgements and meetings with Elders. The research team catalogued these activities using the Indigenized Quadrant Model (Biin & Simcoe, 2020; Harrison, et al., 2018; Simcoe, 2015). Respondents were finally asked how their educational practices have changed to support Indigenization and their responses were analyzed using thematic analysis (Maguire & Delahunt, 2017).

This research received institutional Research Ethics Board approval.

Results

Twenty-three of 119 faculty completed the survey in the fall of 2019. As the College does not have records of how many of the 119 faculty identify as Indigenous, we can only state that our response rate was greater than 19%. Survey respondents ranged in teaching experience with the

majority teaching greater than seven years (see Table 1). The survey examined which activities respondents participated in, which activity inspired respondents to begin the process of Indigenization, how their teaching practices have changed, and how well the College’s goals of Indigenization are being met.

Table 1.
 Respondents’ Teaching Experience at the College.

Years	Percent
0 to 3 years	10%
4 to 6 years	25%
7 to 10 years	30%
11 to 15 years	35%

Note. n=23.

Examining Participation

In preparing the survey, we identified 18 unique activities created by Camosun College and 15 activities created by local, provincial, and national communities (see Table 2). The 23 respondents engaged in a total of 272 activities, averaging 12 activities each. Of the activities listed in the survey, these six activities had much higher participation rates than the other activities:

1. Territorial acknowledgements (before meetings, classes, events) at Camosun College (95%)
2. Camosun College’s Orange Shirt Day (90%)
3. Local community Orange Shirt Day (84%)
3. Truth and Reconciliation Commission Website (84%)
5. Camosun College’s TELFIN TFE WILNEW – Understanding Indigenous Peoples Course (75%)
5. Camosun College’s 2017 Conversation’s Day (Theme: Day of Reconciliation) (75%)

Of note is the level of engagement with activities that are located at and created by the College.

Table 2

Activities Created by Camosun College & Local, Provincial and National Communities.

Q1: Bear (Subjective) Total	55	Q3: Raven (Objective) Total	56
<i>Camosun College Total</i>	23	<i>Camosun College Total</i>	22
Course: TELFIN TFE WILNEW – Understanding Indigenous Peoples	15	Website: Eyē? Sqâ’lewen – Centre for Indigenous Education & Community Connections	12
Adhoc: Independent activities with Elders	5	Course: Situating yourself to Indigenize Curriculum	10
Adhoc: Crafting Sessions	3		
Community Total	32	Community Total	34
Event: Orange Shirt Day	16	Report: Truth & Reconciliation Commission	13
Website: Truth & Reconciliation Commission	16	Course: Aboriginal Health: For the Next Seven Generations for the Children (Island Health)	9
		• Course: San’yas Indigenous Cultural Safety Training (BC Provincial Health Services Authority)	5
		• Course: Reconciliation Through Indigenous Education (University of British Columbia)	3
		• Course: Nursing Cultural Safety (University of Victoria)	2
		• Course: Indigenous Canada (University of Alberta)	2

Q2: Wolf (Intersubjective) Total	100	Q4: Salmon (Interobjective) Total	61
<i>Camosun College Total</i>	76	<i>Camosun College Total</i>	38
• Event: Orange Shirt Day	18	• Adhoc: Territorial acknowledgements	19
• Event: Conversations Day on TRC	15	• Adhoc: Independent activities with Indigenous faculty/staff	7
• Event: Walls Optional	11	• Adhoc: Indigenous Education Circle Community of Practice	4
• Centre: Eyē? Sqâ'lewen – Centre for Indigenous Education & Community Connections	10	• Event: Colleges and Institutes Canada (CICan) Conference	4
• Event: Pit Cook Demonstration	9	• Event: S'TENISTOLW 2017 – Indigenous Adult Education Conference	3
• Event: Feasts	7	• Course: Disrupting Colonial Diversity Practices Workshop	1
• Materials: Eyē? Sqâ'lewen – Centre for Indigenous Education & Community Connections	6		

<i>Community Total</i>	<i>24</i>	<i>Community Total</i>	<i>23</i>
• Media: Aboriginal Peoples Television Network (APTN) / Indigenous Media	12	• Report: United Nations Declaration of the Rights of Indigenous Peoples	8
• Event: Feasts	7	• Event: National Aboriginal Day	7
• Adhoc: Independent activities with Indigenous people(s) - Community	5	• Adhoc: Independent activities with Indigenous people(s) – Island Health	6
		• Centre: Office of Indigenous Academic & Community Engagement (University of Victoria)	2

Note. Eighteen unique activities created by Camosun College and 15 activities identified in the community locally, provincially, and nationally were identified. They were analyzed by the primary quadrant, level of participation, and type (adhoc, course, report, centre, website, media).

The majority of activities created at the College (48%) were located in the quadrant of the wolf and consisted primarily of annual events such as the pit cook, one-time events such as conferences with an Indigenous education theme, or access to Eyē? Sqā'lewen – Centre for Indigenous Education & Community Connections resources and advisors. The remaining 52% of activities were evenly distributed amongst the bear, raven, and salmon quadrants. This illustrates the value of using an Indigenized Quadrant Model (Biin & Simcoe, 2020; Harrison, et al., 2018; Simcoe, 2015) to create a program of Indigenization.

Locating Inspiration

Once respondents identified the activities they participated in, they were then asked to select the activity that gave them the greatest inspiration to change their educational practices to support Indigenization (see Table 3). Respondents identified activities almost equally across all four quadrants with a majority of respondents identifying activities classified in the quadrant of the bear. In particular, they identified the College's introductory course TELFIN TFE WILNEW – Understanding Indigenous Peoples as key. This course, which totals 36 hours and is delivered over several weeks, is similar to the courses listed in the quadrant of the raven but is designed purposefully to narrow the journey from the head (the gifts of the raven) to the heart (the gifts of the bear). Accompanying foundational content on the history of Indigenous peoples in Canada and colonization are videos and media reports that relate painful accounts of personal stories of racism, colonization, and reconciliation. Faculty and staff are supported to examine their own worldviews and beliefs about truth and then reflect how that aligns with what they are learning. The course includes eight hours designated for four circle learning sessions led by the instructor and supported by an Elder to debrief and advance the journey. A critical component of the course is that the instructors treat the learners with kindness, respecting the fact that they are reading and seeing, perhaps for the first time, very difficult information, and are being asked to change the way they look at the world. The success of this course to open the heart is evident in respondents' comments:

In opening the heart, the head can engage on a different level.

For me the heart leads and then the head, etc. ... Hearing stories of Indigenous people and learning about their history really inspired me to learn and do more to Indigenize my teaching.

The course also inspired stronger relationships with Indigenous colleagues and communities:

I have built treasured relationships with Eyē? Sqā'lewen because of the way that they teach and lead with their hearts.

Relationships are significant for learning. It's those relationships that touch your heart that make you want to be there and continue to understand.

I feel like the Indigenous actors become familiar, like a friend.

The high participation numbers of respondents in activities classified in the quadrant of the wolf may be evidence that this course is successful in opening the hearts of non-Indigenous faculty to build better relationships with Indigenous people.

Table 3
Activities Identified as Key Motivations for Engaging with Indigenization.

Q1: Bear (Subjective)			34%
Course	TELFIN TFE WILNEW – Understanding Indigenous Peoples	Camosun College	9
Course	Kairos Blanket Exercise	National Community	1
Total			10
Q2: Wolf (Intersubjective)			21%
Adhoc	Independent activities with Indigenous people(s)	Local Community	2
Media	Aboriginal Peoples Television Network / News	National Community	2
Adhoc	Missing and Murdered Indigenous Women and Girls	National Community	1
Event	Conversations Day	Camosun College	1
Total			6
Q3: Raven (Objective)			17%
Report	Truth & Reconciliation Commission	National Community	3
Adhoc	Indigenous Educational Concepts	Independent Research	1
Course	Reconciliation Through Indigenous Education	Camosun College	1
Total			5
Q4: Salmon (Interobjective)			21%
Adhoc	Independent activities with Indigenous faculty/staff	Camosun College	5
Adhoc	Territorial Acknowledgements	Camosun College	1
Total			6
All/None			Total 2 (7%)
TOTAL			29

Note. Twenty respondents self-identified these activities as key to motivating them to engage with Indigenization. This result suggests developing a few activities across the four quadrants and identifying relevant activities in the larger community is sufficient for building a program of Indigenization.

Changing Practice

Respondents were then asked to self-identify whether their teaching practices have changed since attending these activities. Eighteen respondents (75%) identified that their practices had changed, 2 respondents (8%) identified that their practices had not changed and 4 respondents (16%) did not respond. Respondent descriptions of how their practices have changed were analyzed using thematic analysis (Maguire & Delahunt, 2017). The research team independently generated 42 initial codes which were organized into 15 broad themes. These broad themes were then reviewed and refined both independently and as a team into three themes that illustrate a journey of learning, changing practices, and changing ways of knowing and being.

Theme 1: I am engaging in the process of learning

This theme illustrates that Indigenization is a process and requires ongoing and continuous learning and effort. It does not typically happen in a transactional way by taking a course, but it is a journey, or process, that builds faculty capacity over time:

I am always learning. I see myself as a learner, decolonizing my teaching practice is a life journey.

Greater understanding and capacity to provide safe learning spaces to discuss colonialism and reconciliation.

Therefore, in order to actualize Indigenization, faculty must have access to learning materials, supports, and activities that span and support the journey of Indigenization.

Theme 2: I am changing my teaching practice

This theme illustrates that once faculty have learned about Indigenization, they can change and decolonize their teaching practices:

It goes into almost every decision I make when teaching. Especially how I teach. Teaching holistically has allowed me to better reach the diverse needs of all my students, including the Indigenous students.

I feel as though my eyes have been opened to new ways of thinking about teaching and learning. I believe the patriarchal, sage from the stage method of relaying information to students is no longer acceptable as the dominant teaching method for our classrooms. Although there are some times that a lecture format is necessary to convey information, alternative, active methods of delivery that acknowledge the presence and personhood of each student in the classroom has become my preferred method of teaching. I want to know what the students bring with them to the classroom as well as how I can contribute to their learning and development.

Way of being: I try to talk less and listen more; accept and value diversity in students' strengths and challenges -- which has led me to think more creatively in my teaching. I am more humble, I think, and listen to what I am saying more carefully, considering how my words may fall on people.

However, changing teaching practices in the health and human services professions is complex because it is closely coupled to the practices of their professions, which confers program and graduate legitimacy.

The field in which we teach is still very Eurocentric in nature. Students are quick to use that as valid and 'real'. Valuing another world view needs to happen in more than the classroom. So while we try, its slow.

The role of faculty to change their teaching practices within the context of larger professional identities and practices requires further consideration when creating learning materials, supports, and activities.

Theme 3: I am embracing the values of Indigenization

This theme illustrates that once internalized, Indigenization can impact more than just teaching practices. It can change a one's ways of knowing and being within the classroom and in the community:

I have gathered a deeper understanding of the experiences of many Indigenous Peoples and a more detailed understanding of the historical and recent interactions that have transpired within Canada. I have developed a growing curiosity regarding how I can be an ally within and throughout reconciliation.

I try to walk with respect for my place on the land, in the world, and in time (7 generations). I try to hold respect for my fellow humans, creatures, and self at the heart of my choices.

As faculty embrace the values of Indigenization, they may begin to engage with the larger community to advance Truth and Reconciliation. Developing faculty to lead Indigenization in their communities requires further consideration when creating learning materials, supports, and activities.

Actualizing Indigenization

Using the Indigenized Quadrant Model (Biin & Simcoe, 2020; Harrison, et al., 2018; Simcoe, 2015), Camosun College designed a process of Indigenization that recognizes the reciprocal relationship between faculty and their system. As faculty change their practices to support Indigenization, the faculty will in turn change the College and their professions. After reflecting on how their individual teaching practices have changed, respondents were asked to reflect on the College's collective progress of Indigenization using the College's definition of Indigenization (Michel, 2013): (Q1) How well are the world views of Indigenous students reflected

in the curriculum you teach and (Q2) how well are your non-Indigenous students prepared to build better relationships with Indigenous peoples?

Respondents quantified the College’s progress of Indigenization as halfway (see Figure 2). They clearly identified that tacking bits of information about Indigenous people into existing curriculum is insufficient:

I believe that curriculum content with an Indigenous focus sometimes seems awkwardly "placed" in the curriculum rather than woven into the threads of how the curriculum is delivered.

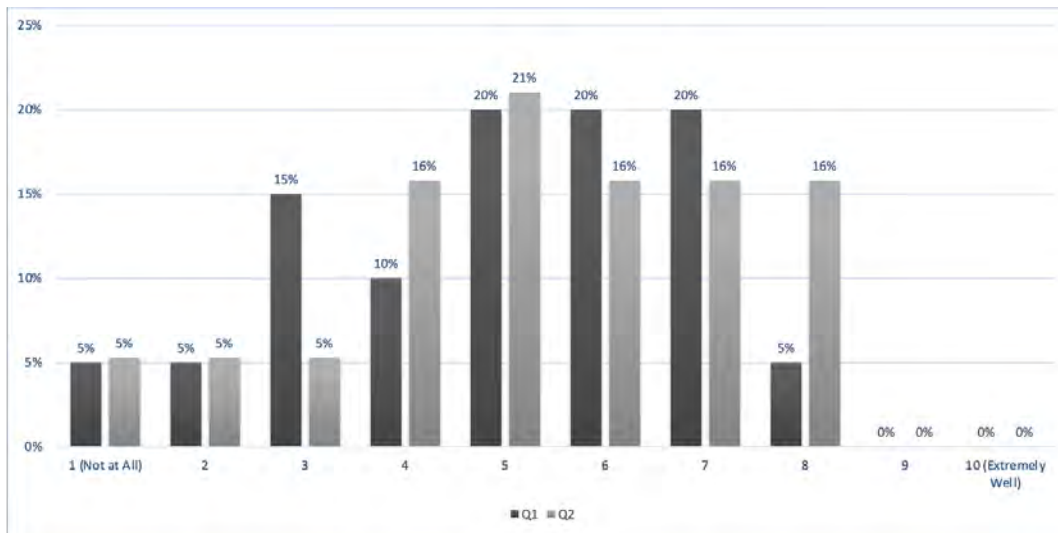
Content has changed but the way in which it is delivered and evaluated lacks Indigenization.

I think we do a good job of teaching Indigenous content, and using Indigenous ways of knowing to inform how we teach. I do however believe it is a bit of an “add-on” approach and a more holistic mindful approach would integrate things better so learning is scaffolded and built upon.

Once the Indigenous content has been integrated, regular activities, faculty identified activities, like territorial acknowledgements, help to maintain their engagement with Indigenization.

Figure 2.

Faculty Evaluation of the College’s Progress on Indigenization.



Note. This graph uses the College’s definition of Indigenization (Michel, 2013): (Q1) How well are the world views of Indigenous students reflected in the curriculum you teach? And (Q2) How well are your non-Indigenous students prepared to build better relationships with Indigenous peoples. Responses were collected on a 10-point Likert scale ranging from Not at All (1) to Extremely Well (10) with weighted averages of faculty responses: (Q1): 5.0 and (Q2): 5.32.

As the faculty progress on this journey of Indigenization, they identified that more advanced training is needed to support them to lead the decolonization and Indigenization of their

teaching practices, curriculum, and their professions. Indigenous concepts and practices are in direct contrast to the biomedical models that have historically informed Western healthcare practices. Faculty need time, space, and supports to become comfortable with Indigenous concepts and practices such as being in circle, being on the land, and holding multiple worldviews. In addition, current teaching practices emphasize testing for knowledge and skills instead of applying learning within cultural-historical contexts. Furthermore, faculty identified that they must develop expertise to address racism and confront privilege while creating a safe learning environment for all:

To teach content related to/from/or concerning Indigenous perspectives, I feel that the instructors may need to know how to deliver content that may be a trigger for some and how to manage those experiences. It is very stressful to feel as though your approach, choice of wording, or lack of knowledge could impact a student so deeply.

Changing this takes more than just a Camosun class. I think students are curious, but they don't see themselves as racist. It takes time to really understand the privilege and white fragility that is prominent. Students need to explore this in more contexts and get more messages about this outside of class, and from the broader Camosun community.

As faculty change their practices to support Indigenization, they expect to see more engagement and integration between Indigenous and non-Indigenous students within the College and evidence of their professions' engaging with and benefiting local, Indigenous communities.

Discussion

This research project was the first of its kind to evaluate non-Indigenous faculty who teach in health and human services programming at a moment in time on their journey of Indigenization. The College's definition of Indigenization is that the worldviews of Indigenous students are reflected in the curriculum and non-Indigenous students are prepared to build better relationships with Indigenous peoples (Michel, 2013). This project measured individual and collective progress on the journey of Indigenization. The individual journey of respondents involved the recognition that Indigenization requires ongoing learning, it requires the decolonization of one's own teaching practices, and internalizing the values of Indigenization. The results confirm that motivation to take this journey can be received from any of the dimensions of the Indigenized Quadrant Model (Biin & Simcoe, 2020; Harrison, et al., 2018; Simcoe, 2015).

The high proportion of respondent engagement in activities created by Camosun College confirm the effectiveness of Indigenous teaching and learning practices that begin with building relationships with the language of land (Hirtle, 2018). The territory is reflected in an institute's culture and faculty will relate better to the content if it reflects their culture. Faculty will see this course work as legitimate and worthwhile because it is aligned and created by the institute itself. Indigenous activities and courses therefore should be locally designed and include introductions to the local lands and teachings. This is the gift of the salmon (navigation, adaptability, decision-making skills, courage). By investing in developing courses and creating activities, institutes can achieve systemic change because when individual faculty are changed, they then change the collective system.

The high participation numbers of respondents engaged with receiving the gifts of the wolf (relationships, communication, respect, reciprocity) may be an indicator that the College's introductory course, TELFIN TFE WILNEW – Understanding Indigenous Peoples, is successful in opening the heart to better understand and build relationships with Indigenous people. This course is designed using the gifts of the bear (self-awareness, ability to make meaning, creativity, purposeful intent). The value of kindness underlying the philosophy of the course, blended with the harsh truths that are embedded in the content of the course, is seen by its instructors as crucial. Therefore, when developing introductory courses, PSIs should aim to open the heart and look for evidence of faculty and staff increasing their relations with Indigenous people and activities.

The Indigenized Quadrant Model is very effective for developing, inventorying, organizing, and examining Indigenous activities internal and external to the College. It provides a framework for creating an Indigenization program that closely aligns with the interconnected worldview of Indigenous peoples. Respondent participation rates were highest in just six activities, which suggests developing a few good activities and identifying community activities may be sufficient to build an introductory program for Indigenization. Because respondents identified key activities across all four quadrants almost equally, the activities developed and identified should also represent the gifts of the bear, raven, wolf, and salmon equally.

We also recommend considering the gifts of all four animals when building advance supports for faculty as they move away from content creation towards evolving their teaching practices and embracing Indigenization. The core values (gifts of the bear) within curriculum and eventual professional practice, need to be considered. As well, the relationship and communication (gifts of the wolf) practices, again within curriculum and eventual practice, is as critical as knowing about Indigenous peoples' experience (gifts of the raven) with whatever system (gifts of the salmon) is being studied and ultimately practiced. PSIs, including Camosun College, need to continue to develop their skills in addressing racism and confronting privilege.

More of this good work has been shared in the BCcampus' *Pulling Together* guides (<https://bccampus.ca/projects/indigenization/>), which provide guidance for this type of development. These guides hold the wisdom of Indigenous leaders, including those at Camosun College, who have been supporting Indigenization and cultural humility activities across the province. We raise our hands and express our thankfulness to acknowledge the enormous strength it takes for Indigenous leaders to walk alongside non-Indigenous faculty to create these courses, events, and relationships. Once a program is built, we recommend the continued alignment, monitoring, and measurement of the impacts of Indigenization activities and programs to actualize Indigenization.

Limitations

The majority of respondents were engaged in Indigenization. Therefore, this research did not examine faculty who were not engaged in Indigenization. It also did not distinguish whether the high engagement of respondents in activities in the quadrant of the wolf (see Table 2) indicated a preference for learning about Indigenization through relationships or an outcome of respondents being prepared to build better relationships with Indigenous peoples because of activities in the other quadrants.

Our use of a survey to collect feedback on a program of Indigenization was not the preferred method by some faculty. Some respondents shared that they would have preferred sharing their experiences in a talking circle or other group methods. We chose a survey to collect

this data because this method provides confidentiality, facilitates individual reflection, can be reused to measure changes over time, and is efficient (we did not receive release time or funding to conduct this research). This feedback raises the question as to the legitimacy of Eurocentric research methods to unravel colonized practices, which we do not answer in this paper. Therefore, it is not clear whether we would reuse this survey in the future. Because this research confirmed Indigenization as an evolving process of systems change, we recommend that data collection methods could also evolve in a corresponding way.

We identified challenges with classifying activities and courses into a single quadrant as they often reside across multiple quadrants. It is helpful to conduct this activity with people familiar with Wilber's (1997) Integral theory and/or Indigenous teachings of animal representation.

Conclusion

This research is the first of its kind to examine non-Indigenous faculty participation in Indigenization activities. The categorization of culturally authentic activities across the four stories of the bear, raven, wolf, and salmon using the Indigenized Quadrant Model is effective for creating and evaluating a program of Indigenization. Our recommendations for actualizing Indigenization include assessing your institution's philosophy of Indigenization and Reconciliation, gathering information about which activities emerge from it, working towards developing a philosophy and set of activities if they are missing, and asking faculty, students, and local communities if your institution's efforts are having impact.

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