

JOURNEYS: Camosun Stories of Indigenization

ABOUT KAKASO'LAS (ELLEN NEEL), THE FIRST WOMAN CARVER:



Kakaso'las (Ellen Neel), The First Woman Carver, 1990

David A. Neel (Tlat'lala'wis')

Alder wood, abalone shell, paint

Camsoun College Art Collection, CCART.1991.31

Researched and Written by Robbyn Lanning, Librarian

The *Kakaso'las (Ellen Neel)* mask is a carved wood block portrait of Ellen Neel (Kwakwaka'wakw), paternal grandmother of David A. Neel. A trailblazing artist known as the "first woman totem pole carver," Ellen Neel (1916-1966), learned to carve from her grandfather, Yakuglas/Charlie James during the 1920s, a time when Indigenous carving was banned under the Indian Act. In 1947, several years before the "potlatch law" would be lifted in 1951, she opened her own carving business, and in 1948, after acquiring studio space in Stanley Park, carved and sold her work.

From the mid-1940s until her death in 1966, Neel created a prolific and wide-ranging body of work, including masks, regalia, puppets, and publicly commissioned monumental totem poles to decorative domestic and tourist items such as jewelry, textiles, and ceramics. Neel's artistic legacy is far-reaching. She influenced and was a mentor to celebrated Northwest Coast artists such as Freda Diesing (Haida), Robert Davidson (Haida) and Art Thompson (Nuu-chah-nulth), and continues to inspire new generations of artists including her own great-grandchildren. Neel's Kwakwaka'wakw name, Kakaso'las, reflects this ongoing influence: Kakaso'las means "people come from far away to seek her advice."

The *Kakaso'las (Ellen Neel)* mask features symmetrical hair and eyebrows painted black, red lips, and eyes made of abalone shell, outlined in black and red. Smoothly finished raw alder wood represents the majority of the mask's skin, while a striking sea-foam green paint embellishes the cheeks, eyes, and bridge of the nose. The mask has pierced ears, which are adorned with large flat and diamond-shaped abalone earrings. The mask is an honoured part of the Camosun College Art Collection. [Information about the mask](#) can be viewed on Camosun's institutional repository, CCspace.

ABOUT THE ARTIST:

David A. Neel (Kwakwaka'wakw), born in 1960, is an artist and author who traces his family's artistic history back 5 generations. Neel works in a variety of media including wood carving, photography, printmaking, hand engraving, and painting. He specializes in using traditional artistic techniques, materials, and imagery to explore contemporary social and political issues.

Neel draws on his Kwagiutl heritage for his artistic direction. He inherits his name, Tlat'lala'wis', and a rich artistic legacy from his father, David (Dave) Neel Senior. Neel Sr. was taught to carve by his mother, Kakaso'las/ Ellen Neel, who was taught by her maternal grandfather, Yakuglas/Charlie James and her uncle, Nakapankam/ Mungo Martin. Neel uses the work of his ancestors as the starting point for his own interpretation of carving and design.

Born in Vancouver, BC, Neel studied photography in both Calgary and Kansas, and later moved to Dallas, Texas, where he had the opportunity to work with some of the country's top photographers. He returned to Vancouver in 1986, apprenticing as a carver with artists Beau Dick (Kwakwaka'wakw), Wayne Alfred (Kwakwaka'wakw), and Lyle Wilson (Haisla). Neel's work has been featured at events, museums and galleries internationally, including the Venice Biennale, Smithsonian National Museum of the American Indian, Canadian Museum of Contemporary Photography, and National Library of Canada.

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TERRITORIAL ACKNOWLEDGEMENT

Camosun College campuses are located on the traditional territories of the Lkwungen and W̱SÁNEĆ peoples. We acknowledge their welcome and graciousness to the students who seek knowledge here.

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MESSAGE FROM

Sherri Bell

Camosun College has embraced and valued our relationship with Indigenous community and learners for many years. The Indigenous Education Department continues its work to fully indigenize the college; work which has been underway for the over 10 years.

Over the past three years, Camosun has focused on developing an action plan to respond to the Call to Action in the Truth and Reconciliation Report; the support of this initiative within the college has been truly remarkable and, I believe, a reflection of the depth of our commitment and passion to learn and to educate. I am delighted to see a growing awareness of indigenous ways of knowing and being throughout our college community – it is enriching our lives and our daily work.

I believe that all Canadians need to deepen their understanding of our history in order to reconcile our past and move forward as a country. Part of that understanding comes from the sharing of stories; personal reflections can be so very impactful. I am grateful to all the contributors to this anthology – your willingness to share is such a gift to us all!

A handwritten signature in black ink that reads "Sherri Bell".

Sherri Bell
President

Sybil Harrison

Director



BIOGRAPHY

I was born on the traditional territories of Sinixt and Ktunaxa peoples, in Nelson and grew up on Semiahmoo territory in White Rock. I graduated with my BA from UVic in 1983 and completed my Masters in Library and Information Studies at UBC in 1988. I've worked in libraries for 30 years – in two provinces, two U.S. states and in the United Arab Emirates. In 2008 I joined the Camosun community as the College Librarian. In October 2012 I was appointed Director of Learning Services. In that role I lead the work of the Library, the Centre of Excellence for Teaching and Learning and the Writing Centre.

Kakaso'las graces the cover of this publication and holds an important place in the Library at the Lansdowne campus. Kakaso'las, also known as Ellen Neel, was Kwakwa ka 'wakw artist David Neel's grandmother. The mask is more than a magnificent object, she represents the stories of many grandmothers. Grandmothers are storytellers and knowledge keepers connecting young generations to the past and helping them see their way towards the future. This mask connects students who spend time in the library to the people before us, who lived, worked and learned on this land. In this manifestation, Kakaso'las is everyone's grandmother.

The mask was purchased by the college in 1992 as part of the College Art Collection. This collection was the vision of retired Visual Arts Instructor Ralph Stanbridge. Pieces by contemporary artists were purchased, including works by the Indigenous artists Art Thompson, David Neel, Bill Reid and Jane Ash Poitras. The library has been home to many pieces of this collection.

The intention of the collection was always educational. Art can inspire dialogue, it opens our imagination and prompts us to ask to question, to be curious. Kakaso'las, and other pieces in the college's art collection have certainly provided me another lens to explore and further expand my journey of indigenizing my professional practice, and deepen my knowledge of the impacts of colonial systems.

Kakaso'las looks across to another David Neel work, *The Eyes of the World*. This piece is a photoscreen, presented as a diptych. On one side is the infamous Canadian Press photograph which captures the moment on the last brutal day of the 78-day Oka standoff when 14 year old Waneek Horn Miller, holding her 4 year old sister Kaniehtiio Horn, was seriously injured by a Canadian soldier with his rifle bayonet. Beside it are the words of Indigenous leaders, contrasting with quotes from Canadian politicians. Two of the featured quotes are: "They forced the barricades up because they weren't listening to our voices. We were forced to defend ourselves and to defend our territory. We have every right to do what we did" (Ellen Gabriel, Mohawk spokesperson). "In the end, firmness, patience and concern for human life have won the day" (Prime Minister Brian Mulroney).

David Neel's carving and photo silkscreen are connected by sight in the library to *At the Front of the Line* a stunning mixed-media piece by Cree artist Jane Ash Poitras. *At the Front of the Line* features an image of what is assumed to be



Chief Poundmaker, but is more likely a commercial image of a stereotypical Chief.

It was through Jane Ash Poitras work I learned about Chief Poundmaker. Her art invites us to dig deeper, to discover the stories that inspired her work. After learning about Chief Poundmaker and I went on to read more about Treaty 6 territory and the Cree and Blackfeet peoples. For me, reconciliation can only occur when we engage in truth telling. It's through the work of Indigenous artists and writers that I have been exposed to that truth-telling.

In 1885 the Canadian government incarcerated PĪTIKWAHANAPIWĪYIN, known as Chief Poundmaker. PĪTIKWAHANAPIWĪYIN was in fact a peacemaker during the Battle of Cut Knife, during a time when Cree people were starving because of the lack of buffalo. PĪTIKWAHANAPIWĪYIN tried to dissuade others from engaging in confrontation with the Indian Agent and the Canadian military troops present to "protect" settlers. He also ensured the safe passage of a number of Canadian troops away from the battlefield, saving their lives. But his acts were ignored and he was instead convicted of treason. He contracted tuberculosis in prison, and died shortly after his release. For decades the Poundmaker Cree nation advocated for his exoneration. In June 2019, Prime Minister Justin Trudeau finally cleared his name and provided a long overdue apology stating:

In 1885, Chief Poundmaker was treated as a criminal and a traitor. In 2019, we recognize the truth in his words that he – as a leader, statesman and peacemaker – did everything he could to ensure that lives were not needlessly lost.

It has taken us 134 years to reach today's milestone – the exoneration of Chief Poundmaker. I know that the exoneration and apology I have offered today cannot make up for what has been lost.

Visit the library and spend some time with Kakaso'las or explore the college's art collection online through CSpace, Camosun's Digital Repository cc.arcabc.ca

To learn more about David Neel and Jane Ash Poitras:

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MESSAGE FROM

Dawn Smith, Nuu-chah-nulth

I am so grateful for the opportunity to work at Camosun College, as an Education Strategist for Indigenization and Sustainability, in the Centre for Excellence in Teaching and Learning.

Over the last 3 years, I have come to learn about Indigenization and Sustainability, particularly what it all means to the College (leadership to students). I continue to be excited about curriculum development, and the new and existing strategies to do such work in areas related to Indigenization and Sustainability!

What I have come to learn about Indigenization has been with the help and support of the broader college, especially the leadership as well as local Indigenous communities. I continue to learn, bring back and share strategies for Indigenization. Indigenization is growing with curiosity and commitment to understand Indigenous peoples and experiences of colonialism.

I have also learned that Indigenization takes time, understanding and patience, but more importantly the willingness to be vulnerable, to learn and to share, as the many participant here have done so wonderfully, and courageously.

I raise my hands in gratitude to Camosun College's senior leadership, faculty, staff and STUDENTS for the amazing good work to Indigenize space, curriculum, hearts and minds!

Cuu (ok, bye),

A handwritten signature in black ink, appearing to be 'DS' with a long horizontal stroke extending to the right.

Dawn Smith, Nuu-chah-nulth, Education Strategist

Geoff Wilmhurst

Vice President Partnerships



BIOGRAPHY

Geoff Wilmhurst is the Vice President Partnerships at Camosun College, a role he has held for five years. Prior to that he was the Director of Camosun International since 2011. Geoff has held a variety of international education roles from working on the resettlement of refugees in the 1990s to the development to international exchange programs. He has lived and worked in China, Japan, India and the United States and came to the British Columbia post-secondary world in 2003 at Thompson Rivers University (TRU) where he developed the first indigenous student exchange programs between TRU and the University of Western Sydney.

Geoff holds a Bachelor of Arts in Political Science from Saint Mary's University in Halifax, Nova Scotia and a certificate in Mandarin Chinese language studies from Shandong Normal University in Jinan, China. He is a member of the Board of Directors of the Canadian Bureau for International Education and has recently been awarded the 2020 International Education Distinguished Leadership Award from the British Columbia Council for International Education.

Growing up in Nova Scotia in the 1960s and 70s there were very few opportunities to learn about the indigenous history. The Mi'kmaq people of Nova Scotia were remote in our lives and I had no opportunity to meet our indigenous neighbours and only a limited understanding of the many thousands year history beyond viewing the petroglyphs in Kejimikujik National Park. For me, as a child, indigenous history seemed to be on the long past with little understanding of the 20th century reality faced by our indigenous nations.

In the 1980s I began to travel the world and, as happens to many young people who are privileged to have those opportunities, I began to understand the history and culture of my own country much more clearly. I also lived in countries and among cultures that were very different than the white European Canadian experience I had grown up with. Having those experiences began to sensitize me to the fact that there are other ways of being, understanding the world around you and expressing oneself through art, language and culture. It also taught me the value of being still and taking the time to listen in order to understand others.

When I arrived in Kamloops, British Columbia from New York City in 2003 I had my first real exposure to First Nations people and culture. The T'Kemlups peoples were welcoming and

willing to share their history and culture. Through those first contacts it became clear to me that there was an opportunity to work with local indigenous university students in developing international indigenous student exchanges. The first of those was with the University of Western Sydney in Australia and the first BC indigenous students who went on that exchange had life changing experiences.

Since coming to Camosun I have continued to learn and develop my understanding indigenizing my work practices. This has included using a territorial acknowledgement when opening meetings and events and spending time with Songhees nation leaders and elders as we developed the Camosun Coastal Centre on Songhees land. The Coastal Centre programming in particular has played an important role in my understanding of the education and training needs of our local indigenous youth and it continues to be a focus of my work.

In 2019 Camosun presented the Songhees Nation with the Award for Innovation and Community Partnership. For me it was an honour and privilege to work with the Nation on the ceremonial aspects of the event, all of which were new to me. The Songhees – Camosun partnership for me symbolizes hope for the future of reconciliation and a continued opportunity for me to learn from our indigenous colleagues and friends.

Robbyn Lanning

Librarian



BIOGRAPHY

Robbyn Lanning is a settler-Canadian of Irish heritage, born and presently living and working in, Lkwungen and W̱SÁNEĆ territories. She completed Bachelor of Fine Arts and Masters of Arts degrees at the University of Victoria before earning her Masters of Library and Information Science at the University of Washington.

Robbyn has worked with information and collections throughout her career – not only as a librarian, but as a photographer, curator, and research administrator. Her research interests include interdisciplinary approaches to collecting and curatorial practice, information ethics, photography and identity, and libraries as spaces of social justice. Robbyn has been a librarian at Camosun College since 2016.

I feel very fortunate to be the lead librarian for Indigenization and Reconciliation at the Camosun Library. In this role I work to Indigenize library and information structures and spaces, and to educate students and faculty colleagues about the power imbalances embedded in Western academic research methods. I have the honour of working with many colleagues throughout the library and greater campus community, including Indigenous mentors, to challenge the dominance of colonial and white supremacist practices existing in libraries and information science.¹

Libraries are political spaces. Western libraries and the information systems they use – from metadata creation to resource citation – have been built on and perpetuate colonial structures of power. These deeply entrenched processes have obscured and erased Indigenous voices from collections, limiting the discoverability of and access to Indigenous knowledge content in libraries.

Through organization, categorization, and simplification, libraries have served to reduce, make knowable, and remove the ambiguity associated with resources and the complex knowledge they represent. Traditional colonial approaches to library metadata creation make use of settler vocabulary and terminology. Subject heading vocabularies, such as the Library of Congress, use dated and often derogatory language to describe Indigenous Peoples, places, and ideas. This use of language impacts how we think about ideas and people, and significantly influences how research is perceived.

Ambiguity, complexity of interpretation, and multi-valiant perspectives have traditionally been seen as the antithesis of order and accessibility in libraries. Thankfully, this is changing. The holdings of libraries possess valuable knowledge that should be discoverable, accessible, and shared when culturally appropriate, with the terms of this knowledge exchange being established by the creators and communities they represent.

As a librarian I have the freedom to cultivate my approach to most aspects of my work, including instruction, collections development, metadata creation, and digital access and preservation. I challenge myself to be deliberate and considerate in learning and performing equity. I see my work as a daily affirmation of my ongoing commitment to reconciliation. I am thankful for the generosity and knowledge-sharing of those I work with – I am always learning.

¹ Many thanks to the Indigenizing Citations Working Group, including Kelly Aguirre, Diane Biin, Paul Cox, Julian Gunn, Sybil Harrison, Kari Jones, Patsy Scott, Janice Simcoe, Michael Stewart, and Roz Stooke for helping me think about and understand my Indigenization work in increasingly nuanced ways.

Dan Reeve

Instructor

BIOGRAPHY

I have lived and worked on the traditional territories of the Lekwungen and W SÁNEĆ peoples since 1997. I graduated from the University of Victoria (UVic) with an M.A. in Political Science. I was enrolled in UVic's Cultural, Social, and Political Thought program. Here at Camosun, I studied Indigenous history, political theory, and epistemology. My master's thesis examined the complex web of politics, law, and activism that helped re-establish treaties between settler and Indigenous societies based on competing notions of land title in British Columbia from 1969 – 1990.

In 2007, I taught my first Political Science class at Camosun. Immediately, I loved it.

Since then, I've taught in Continuing Education, worked as Co-op Field Instructor, and served as a Department Chair (Social Sciences). The wonderful folks at Centre for Excellence in Teaching and Learning have guided and encouraged me for years. I have chaired the Digital Pedagogy Community of Practice, sat on Class Technology Advisory Board, and worked with my friends and colleagues Julia Grave and Peter Ove to create a report to recognize and advance faculty collaboration. I am so very fortunate to work with and befriend so many inspiring and dedicated Camosun folks.



My Turn Towards A More Indigenized Pedagogy.

As I teach politics, indigenous decolonization struggles have been on my mind and, to a lesser extent, in my classrooms, since I began at Camosun.

At first, I followed what others in my discipline do, I added more indigenous content into my courses. Too often, these classes became me recalling the path of woe that indigenous people have faced for generations - colonization, residential schools, the Indian Act, the White Paper and so on. While this content was essential, my delivery and the context it was received felt amiss.

My good friend, and former Camosun Fine Arts instructor, Peter Morin and I discuss teaching often. Peter is a Tahltan artist, activist, and educator. Peter's generosity, humour, and wisdom helps me reflect on my place of privilege. We started to collaborate. I would give a talk in his class; he would speak with mine.

His classes felt subtly different from mine. His classroom community was real. He took time to build relationships; to check in with each of his students. He was vulnerable.

His classes felt safe. His students took chances, tried new things, and sometimes failed. When they faltered, the class gave them space to try again. This wasn't merely a matter of different disciplines teaching differently, but of tangible manifestation of many of the goals I'd - almost unconsciously - aspired to create in my own classrooms.

From this experience, I took an Indigenizing Pedagogy workshop hosted by Corrine Michel. Our shared pedagogy nerdiness became our bond. Corrine invited me to work with her on an Applied Learning project she leads. Corrine grounds her understanding of experiential learning in indigenous ways of knowing and learning. She came to create Camosun's model for applied learning that situates itself in indigenous pedagogy - particularly Martin Brokenleg's Circle of Courage.

Thanks to Corrine, Peter, and many others (especially students), I understand learning and teaching differently. I make time in my classes to check-in and check-out with my students (Face-to-face and online). When possible, we sit in a horseshoe or circle. Students are asked to bring their name tag to class for as often as it takes for folks to get to know each other. The first class of each semester is less about me or even the course syllabus, and more about helping them connect with each other. While pair and share learning tasks have been a staple of my classes for years, today I pay as much attention to the human connection these activities promote.

It's too simple to say I try to focus more on the people in my class than the students, but that might be my starting point. Indigenous approaches to teaching and learning encourage a sense of belonging, a more comprehensive understanding of competencies, personal responsibility for one's agency, and an invitation to share in the struggle and joys of learning. This approach facilitates deep, meaningful learning. It serves as an ideal approach to address not only the sometimes heart wrenching and difficult history of indigenous struggle, but also for any field of investigation.



Early Learning and Care

The faculty of Early Learning and Care has been engaged in deepening our understanding of what it means to teach and learn in our program with an awareness of Indigenous histories, knowledges and narratives. We began to articulate our commitment to this journey when we did our program review in 2015. As a faculty we did TELFIN TTE WILNEW or TTW program together so we could continue to discuss what it might mean to re-orient ourselves and our program. Having faculty join us from Northern BC and Indigenous led organizations, allowed us to enrich our dialogues with their experiences with the Indigenous students and communities in the North. We have had faculty join with us from community and that adds energy and knowledge.

Each of us has undertaken a learning journey with reading, listening to Old Ones and sharing with each other. We have taken the first steps. It is a challenging journey which begins with self-awareness, humility and open hearts. Below are some of the thoughts from our team when I asked them to share some of their journey. I am so grateful to work with this group of educators. We have all been guided and supported with love and care by Faye Martin who is Giskaast from the House of Dawa Muux in Gitxsan territory. Her wisdom, caring and generosity have been an inspiration to us. Faye Martin is the Indigenous Support Coordinator for the School of Health and Human Services at Camosun.

Jessica Fee is a white settler living on the ancestral lands of the Lkwungen and W̱SÁNEĆ people. Although she doesn't feel settled, she also struggles with being identified as visitor that has not been invited. As she navigates this she is grateful to the communities for all their teachings. She has spent many years and shares some time around the Lheidli T'enneh, Tsimshian and Gitxsan territories. Her ancestry is of European descent and the ancestors she has a connection with are of Scottish heritage. Through both marriage and adoption she has Ukrainian and Irish names and connections.

Taking time to be in community, build relationships and listen, is a gift. When I am present and open to receive teachings or offerings, I feel responsible to hold these in high regard with respect. I am honoured to receive and am committed to reciprocate. Paying attention to reciprocity offers an opportunity to deepen learning and build community. It is our community that helps us think, grow and learn.



Anastasia Butcher roots are in the northwestern part of Russia, the territory known as Arkhangelskaya Oblastj (Region), also referred to as Pomorye (which means "on the sea"). She has been a visitor on the traditional territories of Lekwungen and W̱SÁNEĆ peoples since late '90s.

Sitting in Circle with Faye Martin and the ELC students was powerful. Learning about respectful presence in Circle, situating ourselves and sharing stories helped us develop trust and a sense of belonging to deepen our learning about the history, the pain and resilience, and to acknowledge the importance of cultural humility in our work with children, families and one another.

Lindsay Lichty was born and raised on the unceded territories of the Haudenosaunee Confederacy. She has German and English ancestry on her father's side and Salvadorian ancestry on her mother's side. She has been a grateful visitor on the unceded territories of the Lekwungen and W̱SÁNEĆ peoples of Songhees and Esquimalt nations for the past five years. She respectfully acknowledges the ancestral relations connecting the lands, the other-than-human, and human forms of life on these territories. She acknowledges her responsibility to continually seek ways to walk with a good heart and a good mind as a visitor here.

“Acknowledging the territory at the beginning of each class is a way of bringing our collective attention to our responsibilities here as humans. To recognize a territory, all of the living beings, all of their histories, is to humble ourselves as learners”.

Annette Annicchiarico was born and raised on treaty 6 territory in Edmonton, Alberta for most of her life. She is grateful for being a visitor for the past 8 years on the unceded territory of the Lkwungen peoples. Annette acknowledges her ancestors as settlers on her paternal side as English and Welsh and on her maternal side Ukrainian and Polish. She is grateful to be spending her time exploring this vast land and learn about the importance of native plants, as they are healers and caregivers. It reminds Annette that she too must take care of this land and be respectful of what she takes. Through her actions she learns how reciprocity supports the relationship between human and non-human beings.

In the last year working alongside the Early Learning and Care students we have taken many pathways to build in the histories of this land. We participated in exploring PKOLS (Mount Douglas) with the students as a way of connecting to this place and to deepen our connection to our values in early learning. We take opportunities to learn outside the walls of the classroom and learn about the connections that guide and nurture us as diverse learners.

Danielle Davis has been a grateful visitor on the lands of Lkwungen peoples for the last 16 years. Her ancestry is Welsh, Sri-Lankan and Scandinavian. She is appreciative of the privilege it is to get to know this land alongside students, community members and colleagues.

Creating space and time in our days with students for being on the land, has allowed for connections to place, the more-than-human world, and new ways of being with each other. It has helped shape an appreciation for the gifts of the land that we learn with: the luminous seafoam green lichen in a winter rainstorm, the tiny ecosystems of moss growing on the rocks edge and the emergence of new life in the spring.

Mary Burgaretta is Anishinaabe-kwe, a member of Rama First Nation. She has been a visitor on the beautiful Coast Salish lands since childhood, now residing on Cowichan territory and working on Lekwungen and W̱SÁNEĆ territory. Mary has been part of the Early Learning and Care sector for many years and is grateful to have visited Indigenous communities all around the province of BC.

Indigenous teachings and values have a place in our daily connections. By taking the opportunity to weave stories and ceremonies throughout course materials I encourage students to take a glimpse of another worldview that they may seek to learn more about in the future. I try to find a balance between acknowledging the traumatic past and gratitude for the gifts our ancestors have passed on to us- respect for one another and the Earth, caring for the children who are our future, sharing foods and medicines, and humour that lightens our spirits. It is powerful and timely that the ELC faculty include respectful dialogue between the First Peoples, Settlers and Newcomers as a way to strengthen our relationships.

Jacque Burden has been a settler on the W̱SÁNEĆ territory all of her life, grateful for summer memories as a young, resourceful girl of harvesting shrimp and picking blackberries in the Tswaout territory. Later, with a brave heart, I was welcomed by the Songhees and Esquimalt First Nations as an inspired educator at Songhees First Nation Preschool, supported by an incredibly involved and caring community of families. Capacity building funding allowed for the development of a Language and Culture program, and the adoption of HeadStart’s Child Observation Record, guiding detailed observation, documentation and reflection which strengthened relationships with parents and relations.. The CFCS team has rekindled an awareness of connection of local First Nation peoples to this land and water and with it, my growing humility as a “settler”.

The strong interest of all ELC students to experience practicum placements at the Victoria Native Friendship Centre and other local Indigenous led practicum placements indicate the passion of our instructors, and commitment of the students to a healing future.

Enid Elliot is named for her two grandmothers, Enid for my Scottish grandmother and Frances for my American grandmother with more or less Irish-English ancestors. A visitor on the unceded territory of the Lekwungen and W̱SÁNEĆ peoples for over forty years she is grateful for their love, care and generosity to the land, the children and the ancestors for time immemorial.

All of us thank you for an opportunity to share some of our learnings in this journey. We have been held up by the community within Eyē? Sqā’lewen who keeps us pointed in a good direction. We hold up our hands to all in our community who are taking on this journey.

Carl Everitt

Chair, Hospitality, Tourism and Golf Management



Biography

Carl Everitt is the Chair of the Hospitality, Tourism and Golf Management Programs. In addition he also holds the responsibility of facilitating and ensuring student's success in two mandatory co-op internships within the department. Carl has over twenty years of hospitality industry experience. Carl is a fully qualified Journeyman Chef, and attended University College Birmingham, UK to achieve these credentials. During the early stages of his career Carl was employed by Hilton International Hotels in his native country, England. Carl holds the Provincial Instructors Diploma and also the Diploma in Adult Education through Vancouver Community College. Carl recently completed an MBA in Hospitality and Tourism Management at Southern Cross University in Australia.

Indigenization and reconciliation are continuously integrated into my journey of learning — a way of thinking that has helped to inform my teaching and educational leadership practices. I consider Indigenization to have provided me with an increased awareness of the importance of connections to relationships, land, culture and heritage.

Viewing the world through an indigenous lens has inspired me to make parallels to the tourism industry. Indigenous tourism in Canada is an industry that is demonstrating leadership towards reconciliation by creating pragmatic strategies that empower Indigenous communities to be self-determining and build capacity. As a result, sustainable, authentic Indigenous Tourism experiences are being established throughout communities across Canada. I envision the tourism industry as taking on a significant role in bridging a positive relationship between the Indigenous and non-Indigenous peoples of Canada.

In my leadership role, I have had the privilege to be able to work with the Songhees Nation on a pilot project. The Aboriginal Culinary Arts and Hospitality and Tourism Management (ACATHM) provided our program with the opportunity for our faculty to deliver two applied learning courses at the Songhees Nation, for each of the ACATHM cohorts. The project provided not only learning opportunities for students and faculty but nurtured a stronger relationship between Camosun and the Songhees Nation.

The Hospitality and Tourism Management program at Camosun has a deep history of using applied learning pedagogies. A logical approach toward reconciliation has been the evolution of the Food Reconciliation Event. This tri-discipline approach (Anthropology, Culinary Arts, Hospitality Management) has created a partnership with the Songhees Nation to deliver an annual event that discusses the negative impacts of colonization on Indigenous food systems. This sell-out event continues to help espouse the values of reconciliation and relationship building in communities.

Moving forward on a voyage of learning with an open heart and open mind, I continue to seek an understanding of indigenous ways of knowing.

John Telford

Program Leader, Adventure Education

BIOGRAPHY

I grew up and spent most of my working life in the UK. In 2017 I moved with my family to take up a post at Camosun College and have since been a visitor on the traditional territories of the W̱SÁNEĆ and Lkwungen people. I am very thankful to be living, working, and learning in such a beautiful place and am gradually learning more about my new home. I have worked in the field of outdoor/environmental/adventure education for over 20 years now and have had the privilege to work in a variety of sectors from non-profit community organizations to post-secondary institutions. Here at Camosun College I am Program Leader of the post-degree diploma in Adventure Education in the Centre for Sport and Exercise Education. It has been an exciting and invigorating three years since the launch of the program and I owe many people a debt of gratitude for the support and kindness they have shown me. I have benefited greatly – professionally and personally – from the teaching and mentorship I have received from Eyē? Sqā'lewen as I have sought to understand my relationships in this new place I call home and the ways that decolonization, indigenization, and reconciliation are expressed in my work.



My way in to thinking about decolonization, indigenization, and reconciliation started primarily through my work in environmental education before living in Canada. In environmental education there is the concept of a crisis of perception laying at the heart of the dominant global socio-political ways of thinking and acting. In short, it is highly unlikely that attempting to influence behaviours towards living more lightly on the planet will ever be successful as long as we continue to think within the current dominant worldview. The solution, therefore, is argued to exist in somehow effecting a change in the way that we perceive the human/other-than-human relationship. Indigenous ways of being and knowing are often looked to as exemplars of a philosophical basis on which a more ecologically balanced and just way of living might be (re)-constructed. The challenge in a country like the UK is to find ways back, and forward, to an indigenously informed way of thinking that is meaningful, relevant, and grounded in the

people and places of that particular place. When I moved to Canada it became clear that indigenous ways of knowing and being, that previously I had understood primarily through a lens of environmental justice, was also very significantly one of social justice. In some ways working in outdoor/adventure education provides a context and a medium that makes it very easy to explore with my students who we are and how we should be in this place, as we try to find ways to unthread the destructive parts of the past and present that bind us, and weave in new threads of justice and collective flourishing. The depth of the complexity of the challenge still remains, however. I am very grateful to all those who, with such grace and generosity of spirit, have mentored me in my learning journey and my attempts to facilitate the learning of my students in this sphere. I am also very grateful to those who have provided institutional support and flexibility to the initiatives I have attempted to bring and will continue to try to bring to my work.

Michael Pardy

Instructor, Adventure Education



BIOGRAPHY

Michael Pardy is an instructor in the Adventure Education Certificate Program. Michael lives in the traditional territory of the Lekwungen. He can be found in and around the forests, islands, and waterways of Vancouver Island. With over 35 years of experience guiding and educating across the northern half of Turtle Island, he is still attracted to a life lived in, on, and around the water. Recently, Michael has taken up open water swimming; in the middle of winter, he often wonders if this was a step forward in his passion for water.

The calls to action from the Truth and Reconciliation Commission's findings have encouraged me to critically reflect on my relationship with outdoor education, this place some of us call Canada, and its first peoples. I am a settler. My ancestors arrived on this continent in the late 1600s. They came to stay, and as part of their rooting, sought to assert their ownership of these lands, despite the pre-existing sovereignty of indigenous peoples. So, for the last few years I'm trying to make sense of the implications and consequences of reconciling my identities as a settler and as an outdoor educator.

One of the implications is that my freedom to work with and explore this land is reflective of a deep structural privilege – the privilege of the settler to deny indigenous sovereignty, to assert narratives of belonging that begin with the arrival of Europeans, to define wild-ness as a space free from human interventions, and therefore available for settling. I have traveled across the country, visiting territories as I wished, and telling the stories I wanted to tell. This is the privilege of the settler. But it's not in the spirit of truth telling, or reconciling. It's not accepting my responsibility in perpetuating the legacies of my settler ancestors.

So I continue to wrestle with some big questions. Do I have permission to visit the places I work in? What knowledge can I share? How can I help my students reconstruct their understanding of nature to include indigenous people and knowledge? How can I find and learn from indigenous voices and perspectives? For me, these questions are daily relevant because I work "in place" on Vancouver Island. This place, its histories, the people, and its messy realities are the stuff of my daily life. How can I continue to live in and visit disputed territories, talk about these places, and draw on the wisdom of all people without addressing my identity as a settler? These are the questions that guide me in my work as an outdoor educator.

Kathryn Anderson

Employment Facilitator



BIOGRAPHY

Kathryn is an Employment Facilitator with the Co-op and Career Services Department. She started at Camosun in April of 2019. She grew up on Robinson-Huron Treaty lands in Northern Ontario on traditional territory of the Atikameksheng Anishnaabeg. She is a settler of Scottish, German, American and French ancestry and has spent 20 years living on the beautiful West Coast. Kathryn brings more than a decade of experience in both public and private sector employment services to Camosun students. She very much enjoys providing support, coaching and obstacles management related to career. Kathryn blends personal experience with professional training and instructional savvy. She is committed to Reconciliation with Canada's First Peoples and is delighted to assist students to obtain meaningful work using their Camosun education while imparting practical job search skills that will serve students for their lifetime.

Growing up in Northern Ontario I did not know who I was surrounded by in my community or at school, yet I had no awareness of Indigenous families at the time. Nor did I understand the implications of my lack of awareness and how that came to be. The existence of Indigenous Peoples was remarkably imperceptible where I lived (unless pointing to negative stereotypes).

My journey begins with a grateful acknowledgement of Robinson-Huron Treaty territory and the lands of the Atikameksheng Anishnaabeg where I grew up. Today I am a grateful visitor to the traditional territories of the Lkwungen (Esquimalt and Songhees) and W̱SÁNEĆ (Pauquachin, Tsartlip, Tsawout, Tseycum) peoples. I am fortunate to work on these lands and it's important to acknowledge that I'm a visitor who was uninvited yet I have been received with welcome and graciousness by local Indigenous hosts.

Like many Canadians, I had watched multiple news stories over the past 30 years regarding the advancement of Indigenous rights. None of that made a personal impact until I joined Camosun College and had the opportunity to participate in TELTIN TFE WILNEW; the practice of Indigenization. It was a life-altering experience where I learned to do a territorial acknowledgement and more.

This priceless course offered me perspective I'd never had previously and invited me to walk my talk by identifying possibilities for and enacting Indigenization. Both in my work and in my personal life. As an Employment Facilitator in the Business portfolio of the Co-op and Career Services department, I am responsible to deliver Co-op WEP (Workplace Employment Preparation) classes. Immediately after completing the course, I sat down with colleague to discuss ways to expand our efforts to indigenize Co-op classes.

Territorial acknowledgement at the beginning of a new class are now practiced; this is important for the networking and mock interview classes that employers external to Camosun attend. Currently, a search for additional information on Indigenous employers and entrepreneurs is underway. We are interested in connecting with students who identify as Indigenous and have completed co-op placement and who may be willing to offer a Success Profile to help provide inspiration, as role models.

I've now taken part in my first Orange Shirt Day on campus, along with a Soup and Fry Bread event and attended National Indigenous Peoples' Day celebrations. I will continue to support cultural events on and off campus. I'm committed to speaking up to counter negative stereotypes or common expressions when they arise. From this I have had several valuable discussions that have brought new understanding. I am always learning and reading and I openly invite my friends and family to engage in discussion around Indigenous rights so that we are aware of Indigenous peoples and experiences.

There is much to be done, much to learn and to unlearn. For that reason, I have signed and posted Hereditary Chief Bob Joseph's Pledge of generating positive and lasting change in my professional and personal life. In honour of that, I will do my utmost to fulfill that Pledge. Please, join me!

HÍŚW̱ḴE SIÁM

Shane Baker (Student) Gitxsan Gitwangak First Nation



BIOGRAPHY

Jennifer has been working with students with disabilities for the last 25 years in both the post-secondary system and the K-12 system. Jennifer has a keen interest in connecting students with the resources they need for their studies. Prior to working at Camosun College Jennifer worked in the K-12 system for School District #61, Greater Victoria, as a resource teacher and ran a business providing educational and technological resources to schools. She has been a faculty member with Camosun College for the past 16 years working with the Centre for Accessible Learning and the Learning Skills departments.

Jennifer LeVecque, (Faculty), Centre for Accessible Learning, Student Affairs graciously coordinated the wonderful story of student Shane Baker, along with the support of (right to left) Robbyn Lanning, Christine Lavallee, and Lorri Leonard with Shane Baker in the middle, Jennifer LeVecque and Sue Doner.

In reflection of my three years at Camosun College, and the completion of the Indigenous Studies (IST) Diploma Program, I must acknowledge the role of meaningful relationships that were built along the way. The contributions of my cohort, Eyē Sqā'lewen: the Centre for Indigenous Education & Community Connections (IECC), and that of the College Faculty and Staff have all enriched my journey, and ultimately, my success.

In 2003, an accident left me with life-changing circumstances: traumatic brain injury and legally blind; years of deep healing and rehabilitation followed. Then, in 2017, I enrolled in the IST program. At first, I felt apprehension and uncertainty of what the future held, but determination commanded. Early student experience, visually lost behind Na'tsa'maht, and near-panic attacks informed me that post-secondary education was going to be my biggest challenge yet.

In those first few weeks, I felt my IST cohort to be a warm and inclusive community. Friendliness greeted me at every turn. Classmates walked with me, showed me the buildings of our classes, and when I felt overwhelmed with sensory overload, IECC members, and Secretary, Christine La Vallee, always

greeted me with an open ear, and a hug if needed.

Over the course of the first year, the trueness of my academic challenges would become fully realized. I was unable to access course content in the same manner as students with sight. Course pack material and PowerPoint presentations were inaccessible to me, and being a new student, I was unaware of who could help me with my dilemma. This soon began to affect all aspects of my health. Fortunately, a team began to rally. Indigenous Advisor, Lorri Leonard, advocated on my behalf, and I was connected with Jennifer LeVecque in the Centre for Accessible Learning (CAL). A momentum of change began to build, and we soon met with department Chairs, Instructors, and other helpful staff, and we found creative solutions for me to fully engage with course material while meeting academic requirements.

Some challenges remained but were amazingly met with the assistance of E-learning Instructional Designer, Sue Doner, from the Centre for Excellence in Teaching and Learning (CETL). Her effort to help was invaluable. To add, my visual impairment

restricted me in the various formatting styles required for academic papers, and I was further challenged in the use of my screen reading software (JAWS) while navigating the online databases in the Alan Batey Library. Here, I met and learned from Librarian Robbyn Lanning. We worked together to create an accessible APA citation guide, and she introduced me to Boolean codes—this provided a means to research relevant articles to complete my assignments. She even took interest in how my software worked, and I feel that it informed her of the challenges of the visually impaired. A real friendship was formed that summer.

My success is a direct result of the meaningful relationships that have been forged in my three years here at Camosun College. From the cultural understanding of Eyē? Sqā'lewen, the willingness to hear and act on my need for academic resources, to the detailing of templates and knowledge sharing, the circle of my support was fully realized. Looking back, and with gratitude, I am now empowered with skills and capabilities that will continue to serve me in my future learning at the University of Victoria. Thank you, everyone.



Judith Perron

Former Faculty, Education Strategist



BIOGRAPHY

I have had the privilege to work in various post-secondary environments for more than 20 years, and I am grateful for the recent offer to be part of the Camosun team as the interculturalization strategist. After completing my post-doctoral research project on Acadian Literature, I taught and researched culture and language, and then joined the academic leadership team at CEGEP de Sherbrooke where I oversaw program management, internationalization, and academic mobility. More recently, I worked with colleges across Canada on parts of their internationalization strategies, and developed a task-based / integrated-skills / indigenized English for Academic Purposes program for Ontario Tech University.

For as long as I can remember I have known that I am of Mi'gmaq ancestry on my paternal side. In our family, I am the one who can still recite the "story" my father liked to tell in the Mi'qmaq language he invented. I have always been envious of my brothers' and sister's straight hair, high cheekbones, and dark eyes and complexion, but this sort of pride and awareness is superficial compared to the knowledge and insight I have gained, and am still gaining, since working here at Camosun. For me now, in my own personal journey, Indigenization means decolonization.

To be sure, colonization permitted my French-Acadian and Scottish ancestors to cross the ocean and hope for a better life. It allowed my great-grand-father Perron to receive 100 acres of "crown" land for free in what is known as New Brunswick, it allowed my siblings and me to have access to both a good European-based education and work opportunities in our first language, even as a French speaking family with modest means. Colonization, however, did not do much for my ancestor who was baptised as "Sauvagesse Illégitime" and died as "Charlotte Sauvagesse". Whatever she was able to teach her six children about the Mi'gmaq way is impossible to know; it is lost.

There is a lot of knowledge and experience for me to acquire in order to decolonize my professional practice as an intercultural educator. I feel a pressing need to offer learning experiences that are different from the usual (and often competing) theories, frameworks, taxonomies, models, indexes and so on. I feel a responsibility to engage in honest discussions and meaningful actions regarding racism. I feel compelled to model and promote respect and kindness, and I want to learn more about what we all lost in the making of this country. I have many fears to overcome, but I have great resources in the TELTIN TTE WILNEW team of instructors, a well-stocked library, and colleagues and friends who constantly and generously listen and share. I am ready for the journey ahead.

Because of COVID-19 there's been delays in publication, and since then Judith has sadly left the College to retire.

Martha McAlister

Faculty & Chair



BIOGRAPHY

My name is Martha McAlister and I have felt privileged to work, learn and teach at Camosun College since 2006. Originally from Ontario, I have lived in various locations within Coast Salish territory since 1986, and raised two sons here. Currently, I am the Chair for CETL.

I remember taking the TELTIN TTE WILNEW course when it was first developed, and then recently thought I should take it again, just to see how much the course had changed (ha-ha). Well, what a wonderful surprise to discover how much I had changed in a decade! Indigenous ways of knowing, being, doing and relating have been seeping into my way gradually over time, and it is meaningful to reflect back on the journey so far.

Working in the Centre for Excellence in Teaching and Learning gives me an opportunity to engage with a wide range of people within our college community and to co-create learning opportunities with a focus on Indigenization. Here are just a few examples:

- We established the Indigenous Education Community of Practice that has been running for five years. Every month colleagues come together as peers to explore what Indigenization means and looks like within their work.
- We have been supporting the roll out of the Indigenization Study Guides, by holding study groups where colleagues sit in circle and work through the material together.
- We help to bring in guest speakers to share their wisdom and insights about Indigenization within higher education.
- We coordinate “Day On the Land” outings guided by a community elder.

But it is the smaller things I have really noticed within my own practice. For example, whenever I do a territorial acknowledgement now, I find that I really take it as a reflective moment of deeper presence, gratitude, and respect. Also, I have resonated very much with Martin Brokenleg’s Circle of Courage model, and the foundational importance of creating a sense of belonging, upon which mastery, independence, and generosity can be built. I have come to see how belonging, through a focus on building relationship and community, helps to create a place we can all learn and grow more effectively.

Paula Littlejohn & Mary Willbond

Instructors

BIOGRAPHY

Paula Littlejohn, CBE, ID, RN, BSN, MA

Paula is a practicing registered nurse, who has been teaching with the School of Health & Human Services since 1997. She has taught a variety of health related programs and courses for Camosun College including the following: Health Care Assistant (HCA), HCA - ESL, Practical Nursing (PN), LPN upgrade, communication, pharmacology, basics of medications, nursing skills, anatomy and physiology, lifestyle choices, and Prenatal & Parenting Education. Paula currently works as a full-time faculty member with Camosun College in the Baccalaureate Nursing Program. In 2010 Paula received a Camosun Celebrates, Award of Excellence, for the "Student's Choice of Best Teacher".

Mary Willbond, RN, BSN, MSN

Mary graduated from the Camosun College RN diploma nursing program in 1992. She then went on to receive a Bachelor of Science in Nursing degree (BSN) from the University of Victoria in 1995 and a Master of Science in Nursing (MSN) from the University of British Columbia in 1999. Mary has been a nurse educator at Camosun since January 2000. Prior to coming to Camosun in 2000, Mary worked in many areas of nursing practice including acute general medicine, acute GI medicine and complex care. Mary's population of interest has always been the care of the frail older adult with a focus on dementia care.




Paula Littlejohn and Mary Willbond, Twin sisters and Nurse Educators. A Knowledge Seeking Journey to Understand Indigenous Ways of Knowing and Being

We would like to begin by honouring the peoples that have come before us, that have lived and thrived and learned on this beautiful land of the traditional territory of the Lkwungen speaking peoples, those from the Songhees, Esquimalt and the W̱SÁNEĆ territories.

We have both been on this land for forty-five years and consider ourselves privileged to call this beautiful land our home. We both graduated as registered nurses in 1992. We have worked as nurse educators, within Health and Human Services, at Camosun College for over 20 years. Camosun College is a community that provides opportunities and supports employees to explore and seek Indigenous ways of knowing and being.

Indigenous way of being looks at learning as a journey, which takes courage, patience and humility. We are knowledge seekers on this journey to understand Indigenous ways of knowing and being.

Our journey started as young children; we were taught by our Celtic ancestors to honour those who have gone before us. Our grandfather told us stories about how a group of Nitinat



peoples, rescued our third-great grandfather, William Thomson, off the coast of Barclay Sound. The ship he was on ventured off course and smashed onto the rocks at Pachena Point at the entrance to Barkley Sound on January 1, 1854. Barkley Sound is part of the traditional territory of the Nuuchah-nulth First Nations. Fortunately for Grandpa Thomson and the other survivors who managed to get to shore, the Nitinats came upon them and provided them shelter for the winter. In the spring, Grandpa Thomson and the other sailors were taken down the coast in a large war canoe. They arrived in the Sooke Harbour and were received by James Douglas himself. During the time with the Nitinats, Grandpa Thomson learned how to survive and thrive on these coastal lands. These learnings and connections with Indigenous peoples were lifelong for Grandpa Thomson and his descendants.

Once settled on the Saanich Peninsula, Grandpa Thomson and his family members lived among the W'Sanec peoples. According to the family stories, for many years there were no other white settlers in the area, and his wife Margaret would have visits with local W'SÁNEĆ people. Margaret was also said to be supported by an Indigenous midwife during many of her 16 childbirths. The W'SÁNEĆ peoples were also hired to work on the farm and helped survey and build the roads on the Peninsula. We have many similar stories about how other descendants lived in harmony and had friendships with Indigenous peoples in the early settler years. These family stories made us feel proud to be known as descendants of pioneer settlers. As we learned through Indigenization courses, we discovered that the Indigenous peoples of these lands were egregiously treated. This left us with great sadness, shame and anger that our ancestors, who were early settlers, did not do anything to stop colonization; indeed, we discovered they were part of it.

One thing that we have learned through our journey is that we must accept the truth and reality that Indigenous peoples, both past and present, were and are poorly treated. This has led to great historical and intergenerational trauma. We learned it took seven generations to get to where we are, and it may take as many generations for reconciliation and healing to occur. We must learn from the past and be focused on having respect for one another.

As nurse educators, we are sharing Indigenous knowledge to our students and include it as a perspective for providing care. We need to step outside of only using the Western mindset. We must enact an ability to have "Two Eyed Seeing" in nursing and health care where the strengths of both Western and Indigenous ways of knowing are valued (Marshall, Marshall & Bartlett, 2015).

As educators,

...our responsibility is making a commitment to both unlearn and learn - to unlearn racism and superiority in all its manifestations, while examining our own social constructions in our judgements and learn new ways of knowing, valuing others, accepting diversity and making equity and inclusion foundations for all learners. (Battiste, 2013, p. 166)

We are settler allies in the journey towards reconciliation and Indigenization. "We need to work together and support each other to make a place where all people are valued and included. Reconciliation is a very personal journey and one in which all Canadians must play a part" (Wilson, 2018, pp. 63-64).

We are committed to continue to be more competent and confident in Indigenous ways of knowing and being. This journey is ongoing.

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Sandy Bannikoff

Instructor

BIOGRAPHY

I was born on the Haldimand Tract land that was promised to the Haudenosaunee of the Six Nations of the Grand River, within the territory of the Neutral, Anishinaabe, and Haudenosaunee peoples¹. I was immediately given up for adoption, and have thus always been visiting among people. I have lived here on the traditional territory of the Lək'wəḡən people for nearly 30 years.

I want to participate in and contribute to the project of Canada's reconciliation with Indigenous Peoples. I am grateful to have twice experienced the award winning Camosun course TELTIN TFE WILNEW, with Corrine Michel, Dawn Smith and Ruth Lyall. These are the teachers from whom I learned how I could indigenize my course Philosophy Through Film, Phil 116.

The easy part was to include indigenous content. This was made easy by the fact there currently seems to be a renaissance in indigenous filmmaking. For example, through 2008-2013 there were only three films by indigenous filmmakers showcased at the Toronto International Film Festival, whereas in 2019 there were thirteen². There is no shortage of excellent and insightful indigenous films, and more and more people have begun to notice. To achieve the inclusion of indigenous content within the course itself, through Camosun's Education Council process, I gained permission to change one learning outcome to this: Describe fundamental philosophical themes arising within films, including themes with an indigenous focus such as indigenization, colonization, decolonization, reconciliation, resistance, and equality.

The more challenging part arose because, although the study of indigenous content is an important beginning, it did not seem to me to be enough. The reason is that the study, how education is typically practised, is itself part of colonization. I think the project of reconciliation requires making room for indigenous ways of life within broader society; in education this means incorporating indigenous ways of knowing into the curriculum.



Philosophy resides in the Humanities department, where typically courses divide class time as follows: two thirds lecture, one third seminar. How seminars are conducted is not completely uniform, but the design is intended to allow room for discussion. I gained permission for the lecture/discussion format of Phil 116 to be changed to half lecture, half discussion. This way the oral traditions of indigenous people are honoured and practised within the design of the course.

The Lək'wəḡən people in particular, on whose traditional territory Camosun sits, practise circle discussions. It is a crucial part of the Lək'wəḡən way of life: a method to solve problems; to educate one another; to celebrate; to mourn. So, for the instances of Phil 116 that I teach, the discussion portion is conducted as a circle, and the indigenization of my Philosophy Through Film class has changed both the content and methods of the course.

Kleco (thank you)

¹ Adapted from the University of Waterloo Territorial acknowledgement <https://uwaterloo.ca/faculty-association/about/territorial-acknowledgement>.

² "TIFF tracking number of films made by Indigenous filmmakers for the 1st time" CBC News, September 19, 2019. <https://www.cbc.ca/news/canada/toronto/tiff-indigenous-films-1.5272650>

English Department Indigenization Working Group



BIOGRAPHY

We are a group of instructors in the English Department who are working to Indigenize our curricula and our ways of teaching. We are studying the Circle of Courage and finding ways to bring the core ideas of belonging, mastery, independence and generosity into the classroom. We read and discuss books by Indigenous authors, and share secondary resources by Indigenous writers and scholars that help us to better understand the texts. We are committed to learning what we don't know, and trying to help each other with generosity and humour. We eat snacks and drink lots of tea together.

Julian Gunn: In 2017, after finishing TELTIN TTE WILNEW, Kari Jones and I organized the Indigenization working group. I suggested “working” to emphasize that we are doing something: actively, collaboratively seeking transformation in our own practices and in the world. Gathered here are some group members’ accounts of the many approaches they have taken to Indigenizing their work.

Kari Jones: Like Julian, I have organized my Academic English course around Dr. Martin Brokenleg’s Circle of Courage, recommended by Sandee Mitchell of Eyē? Sqā’lewen. I first encourage students to feel they belong in the classroom, then help them master skills, then step back to allow for their growing independence, and finally witness and (I hope) model the generosity that makes learning joyful. I work to design assignments that recognize and support students’ own knowledge and their relations to community.

Janet Doherty: I would offer three threads. First, the shift from being drawn to Indigenization by social justice to being drawn to Indigenization by the beauty of its holistic, integrative models. Second, the desire as English instructors to allow the history of linguistic violence on these lands to inform our practice. Third, exploring what a collective engagement of spirit, body, heart, and mind might look like in the classroom.

Heidi Darroch: Assisted by Camosun’s Indigenizing the Curriculum course and supportive colleagues, I am exploring how teaching the works of First Nations, Métis, and Inuit authors must be tied to principles of respect, autonomy, and reciprocity. This term, students could decide to write about a segment on “Why Stories Matter Now More Than Ever” from *Unreserved*. We also used this segment to practice paraphrasing and quotation, an opportunity to discuss citing oral and recorded sources and attributing credit beyond conventionally published, peer-reviewed work.

Michael Stewart: I wanted to explore introducing the Indigenous practice of land-based teaching into the study of English. I collaborated with W̱SÁNEĆ Knowledge Keeper J.B. Williams, who graciously invited my classes to the Tsawout Village site at the end of Island View Beach. Standing in the sun, the wind and the rain, J.B. told us stories of the land. Not only did this experience teach the students more about the W̱SÁNEĆ people, it demonstrated how stories are strongly connected to place: that the land itself is a teacher.

Peter Ove

Instructor



BIOGRAPHY

Peter Ove has been teaching sociology since 2009. Apart from teaching at UVic and Camosun, Peter has also worked as a UN human settlements officer in Brazil, a high-school teacher in Denmark, a researcher on community development, a consultant for international non-profits, a social coordinator for international students, a youth worker in the United Church, a municipal recreation planner in Ucluelet, and a laboratory technician in a Cuban cement factory. Peter has a BA in Psychology and Anthropology (UVic), an MA in International Development Studies (Dalhousie), and a PhD in Sociology (UBC). His graduate research focused on issues of global poverty, non-profit fundraising, and child sponsorship programs.

Last year, I was part of a small group that organized a faculty workshop on decolonization. We hosted thirty or so faculty for a half-day discussion of the newly published book *Whose Land Is It Anyway? A Manual for Decolonization*. It was a wonderful experience to hear faculty speak about their work engaging with this issue, and it reinforced for me the value of exploring the connections between Indigenizing our practice at the College and decolonizing our mindsets.

I never feel like I sufficiently Indigenize my work at the College. I am surely not the first person to think this as I strive to add Indigenous pedagogy and content to my courses. On the other hand, I have been learning and teaching about the discourse of colonialism for much of my professional career. The focus on colonial ideologies and practices encourages us all to be aware of how inequalities are perpetuated through particular ways of seeing the world and how the struggle for justice requires us to view our relationship with others, both Indigenous and non-Indigenous, differently. Consequently, I have also tried to view my Indigenization journey through this lens.

A few years ago, I worked with a group of faculty to bring together roughly 200 students from across the College for an interdisciplinary day of learning on the subject of reconciliation. Students heard from Indigenous activists and allies about their experiences of reclaiming lost (or stolen) heritage. Events like this are valuable in getting students to directly confront the historical and contemporary realities of racism in Canada. That said, there are other ways to help create a community that is willing and able to acknowledge wrongs and respect diversity. For example, a while ago I brought up the question of our College becoming a certified Fair Trade Campus. Among other things, this would have required us to provide only fair trade coffee, which was not possible given our contract with Aramark. While this kind of work is not directly related to Indigenization, ensuring that the College's supply chain does not oppress poor agricultural workers half a world away is definitely part of moving toward a system not built on the historical and ideological realities of Euro-American supremacy. Consequently, I see it as a clear part of decolonizing the College.

From this perspective, all the ways in which we challenge present systems of inequality, and all the ways in which we strive to live ethically with others, help move us toward a place where settlers are better able to see the harm done to Indigenous communities and truly support Indigenous peoples in Canada and elsewhere in navigating their path towards a more just future. What this helps us to appreciate, I think, is the valuable work toward Indigenization that we can all do everyday by challenging the social and economic relationships that perpetuate our unequal world. The Lək̓ʷəŋən people in particular, on whose traditional territory Camosun sits, practise circle discussions. It is a crucial part of the Lək̓ʷəŋən way of life: a method to solve problems; to educate one another; to celebrate; to mourn. So, for the instances of Phil 116 that I teach, the discussion portion is conducted as a circle, and the indigenization of my Philosophy Through Film class has changed both the content and methods of the course.



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