



COMMUNITY OF PRACTICE :
ADDRESSING YOUTH DATING VIOLENCE

Incorporating Indigenous Ways of Knowing within Curriculum and Programming

Prepared by Angie Cote and Richelle Ready
June 2021

Incorporating Indigenous Ways of Knowing

The following are offered as suggestions, as starting places to begin to incorporate Indigenous ways of knowing within curriculum and programming. These are invitations to **learn more, listen more, connect more, create opportunities** and begin to **integrate** Indigenous ways of knowing into the work you are doing: wherever you are doing this work. These are also suggestions to return to, anchoring tenets, invitations to reflect, to ask questions, to listen again, to connect again, and create further opportunities to embody Indigenous ways of knowing within the work you are doing. No one suggestion is more important than the other, and no concept can exist in isolation from one another. Each concept is offered within relationship to the others and without more or less authority, as “the circle connects the spirits of all beings and things in a great, sacred whole. When connectedness to any part of the whole is lost or interrupted, the sense of sacredness is lost” (Chansonneuve, 2005, p. 24).

Nine **themes** have been identified as starting points to this journey of incorporation of Indigenous ways of knowing within curriculum and programming. The nine themes are the following: **Wholism, Intergenerational, Place-Based, Respect, Relational, Narrative, Experiential, Reciprocity, and Sacred**. Each theme exists within relationship with the other themes, with spirit at the center of it all. As you move inwards into the circle, consider the relationship of the theme with the other themes within the same circle, as well as the relationship between the theme and the theme in the following circle. For example, if you are considering the incorporation of intergenerational as a theme within your programming or curriculum, consider how it directly interacts with the theme of place-based, respect, and wholism, and then how it directly interacts with the theme of narrative and how this, then, interacts and is in relationship with spirit through the honouring of the sacred.

These themes were identified through conversation with **Elders, Knowledge Keepers, Knowledge Holders, and Cultural Helpers**, as well as by listening to the work of other **Indigenous academics** and reading works by **Indigenous authors**. These are not meant to be exclusive themes of Indigenous ways of knowing and, instead, each of the nine themes are starting points: they are tenets to anchor your work and points to return to as you move throughout the entirety of the process of creating programming or curriculum, offering programming or curriculum, and evaluating programming or curriculum. One theme is not more important than the other, one theme cannot exist in isolation of the others, and all themes exist within relationship to one another.

Indigenous Ways of Knowing - Themes

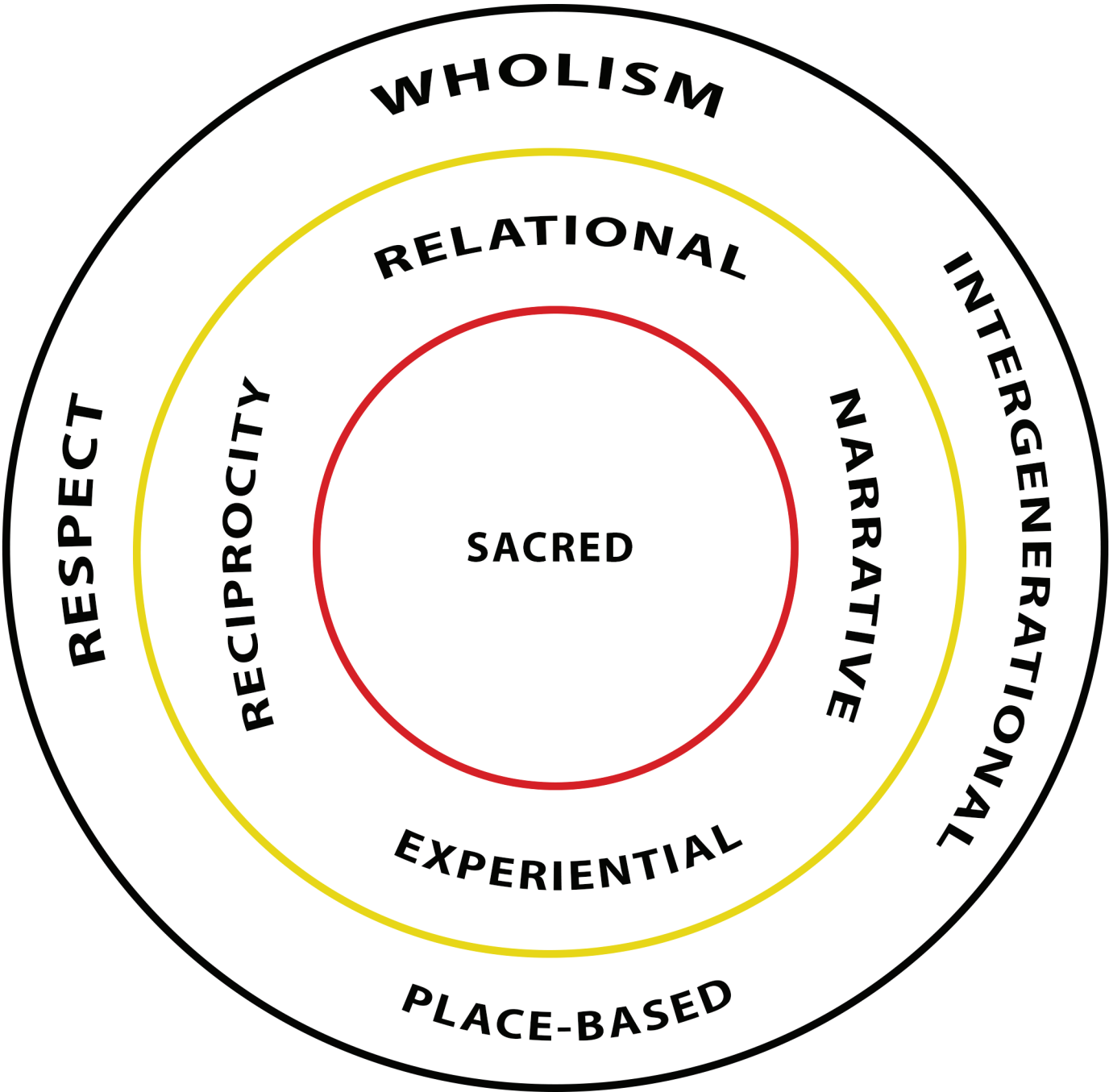


Figure 1; Indigenous Ways of Knowing - Themes. Created by Cote and Ready, 2021.

Indigenous Ways of Knowing - Themes

As a starting point for each theme there is a possible definition to interpret it within the work you are doing as a way of understanding how the theme is understood within Indigenous ways of knowing and Indigenous

pedagogy. Begin by taking the time to **learn about and understand the theme** and how it relates to Indigenous experience and living.

Following the definition of the theme and understanding the theme, there are a number of questions proposed for you to consider and ponder about how the theme may or may not be incorporated into the work you are doing within your programming or curriculum development. These questions are **opportunities for reflection**. Further, these are questions you can use to **create action**, to take steps towards incorporation of Indigenous ways of knowing within your programming or curriculum.

As you engage in the work of incorporating Indigenous ways of knowing into your programming and curriculum, know that **one theme in isolation is not enough**, and consider how you can continue to be in relationship with **all nine themes** within your work.



Place-Based

There is no single way of knowing, no single way of being, no single way of understanding and there may be similarities between Indigenous communities and their teachings but you cannot assert that these similarities equate to sameness. There is great diversity and there are meaningful distinctions among Indigenous communities, their teachings, traditions, protocols, and ways of living. The programming, the curriculum, the work you are doing is connected to the land you are on and the knowledge is situated within the relationship to the location, experience, and groups of peoples of the land and this relationship needs to be acknowledged.

Inquiries:

1. Have I done research and learnt about **the land I am living and working on**? How can I **learn more** about the lands that I am living and working on? For example, have I learnt about who are the peoples of the land I am on? Have I learnt about what their traditions and protocols are? Have I learnt about and listened to their teachings? Have I researched and learned about whether there are treaties for this land?
2. How will I connect in a **meaningful and non-exploitative** way with Knowledge Keepers, Elders, Knowledge Holders, Cultural Helpers, or Cultural Workers who live on the land I am working on and with? For example, have I researched protocols and initiated relationship in a way that honours protocols? Have I provided appropriate compensation for the time and energy that the Elders, Knowledge Keepers, Knowledge Holders, Cultural Helpers and Cultural Workers have gifted me?

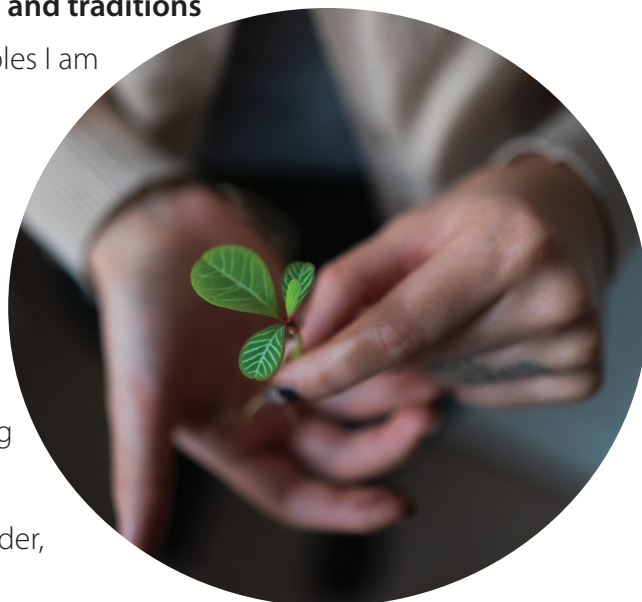
3. What does it mean to **do work** in the community I am offering programming or curriculum? What does it mean to be **a part of** the community I am offering programming or curriculum? For example, have I researched other programming that exists and has come before me? Have I listened to feedback about why other programming did or did not work within this community?
4. Have I created **meaningful relationships** with folks who live on and are from the lands I am working on and living on? How can I ensure that these relationships are beneficial for all relations?
5. How do I **connect** the programming/curriculum to the **specific place** on which the work is being held? Have I included activities and opportunities for knowledges to be situated in relationship to the land, the experiences of the land, and to the peoples of the land?
6. Have I ensured that I have not **made assumptions** about or defined experiences of culture for the participants of the programming or curriculum?
7. Have I ensured that the information within the curriculum or programming **avoids Pan-Indigeneity** by ensuring that there is no assertion that all Indigenous peoples share the same values, the same teachings, the same protocols, the same ways of living?

Respect

Respect is one of the Seven Sacred Teachings of White Buffalo Calf Woman shared by prairie Ojibway peoples. Respect is also an ethic and an understanding of a way of life. Respect is understood to mean the feeling of and the display of honor and esteem for someone or something while also treating someone or something with deference and courtesy and in consideration of their well-being (Lane, Bopp, Bopp, and Brown, 2003). In this way, respect means that even when we may not understand or engage in the practices of others or the beliefs of others, we do not disparage them and we listen and learn from those around us.

Inquiries:

1. Have I **researched, learned, and listened** about the **protocols and traditions** of the land I am on and the protocols and traditions of the peoples I am working with? Have I then taken this research, this learning, this knowledge and integrated it into the work I am doing so that I am engaging in the protocols and traditions of the lands and peoples I am working with?
2. Is the way I am **interacting** with Indigenous peoples representative of **traditional ways** of being, protocols, and appreciation for their contributions? For example, if I am working on Treaty One Territory, have I offered Tobacco or a gift prior to making a request of a Knowledge Keeper, Elder, Knowledge Holder, Cultural Helper, or Cultural Worker?



3. How am I **treating those around me**? Am I treating others as I would like to be treated? For example, am I **listening to the feedback** that is being provided to me by Knowledge Keepers, Elders, Knowledge Holders, Cultural Helpers, Cultural Workers, community members, and participants about their experiences with me? Have I **changed my behaviour** after receiving this feedback?
4. Am I **choosing language** within conversation, curriculum, and programming that **demonstrates appreciation** for the traditions, protocols, and teachings shared with me? For example, is the language being used within the curriculum or programming discussed with others to ensure that the meaning is as intended?
5. Does the manner in which I engage in **kindness and compassion** to others extend to **all creatures** alike? Is someone or something **left out** of my compassion, kindness and practices of respect?
6. Have I **practiced humility** by recognizing and learning about **gaps in my knowledge** and in my understanding and then asked for guidance and help in a manner that values the teachings shared with me, as well as the time and energy of the teachers?
7. When I make a mistake, or an error, is there an **opportunity for learning**, and how am I responding in my body, mind, emotions and spirit? How am I responding towards those who offered learning and teachings to me? For example, am I responding with curiosity and open-mindedness when I am learning something new or being given information that is different from teachings I was familiar with?

Wholism

The entirety of all aspects of being are to be encompassed, understood, addressed, included and taken care of. Just as an individual's well-being includes the physical realm, the mental/cognitive/intellectual realm, the emotional realm, and the spiritual realm, wholism includes the **entirety of beings and their well-being**, as everything within our world is **related and interconnected** and cannot be separated. Care is **connected to all**

and extended to all. In this way, consider the impact of programming or curriculum on the participants and the community surrounding the participants, as participants do not exist in isolation and the information of programming or curriculum does not end with the involvement of the participant. Within this, consideration of the participant and the community of the participant extends to the physical, mental/cognitive/intellectual, emotional, and spiritual well-being.



Inquiries:

1. Within the programming or curriculum have I considered the **big picture** within which the participants of the programming or curriculum are living with? What is influencing the participants' well-being and participation? For example, have I considered the realities (systemic racism, systematic oppression, classism, ableism, increased experiences of violence, intergenerational trauma) of the participants that exists outside of the programming?
2. Have I acknowledged and ensured that the **physical needs** of the participants of the programming or curriculum are met within what is being offered? For example, am I ensuring that they are fed, hydrated, feeling safe, have transportation, have child care, access to technology, etc.? How have I acknowledged and met the physical needs of the community in which the participants are connected with?
3. Have I acknowledged and met the **mental/cognitive/intellectual needs** of the participants of the programming or curriculum within what is being offered? For example, am I ensuring that the participants have space to share their feelings; feel safe discussing topics; have the opportunity to ask questions without identifying themselves, etc.? How have I ensured the mental/cognitive/intellectual needs of the community in which the participants are connected with are being met?
4. Have I acknowledged and met the **emotional needs** of the participants of the programming or curriculum within what is being offered? For example, are **external supports** made available, such as information about crisis lines, contact numbers for supportive individuals, adequate information about topics within programming shared with guardians of participants for discussion outside of programming? Are **internal supports** available and included with the programming or curriculum? This might include time for participants to share and debrief with one another, time for facilitators to check in with participants, and time for participants to share with Elders, Knowledge Holders or Cultural Helpers. Within the programming and curriculum is **access to supports** normalized; are trigger warnings shared; and is contact information for Elders or Knowledge Holders or Cultural Helpers shared? How have I ensured that the emotional needs of the community in which participants are connected are being met?
5. Have I acknowledged and met the **spiritual needs** of the participants of the programming or curriculum within what is being offered? For example, have **Medicines** been provided to participants; are **ceremonies and teachings** shared throughout; are additional opportunities for ceremony shared and made available; are **protocols for accessing ceremony** shared; are Elders or Knowledge Holders or Cultural Helpers available to speak with participants on a one-on-one basis, etc.? How have I ensured that the spiritual needs of the community in which participants are connected are being met?



6. How have I created space within the curriculum or programming for the participants to demonstrate and engage in **self-determination** within their own decision-making about what they need at any given time? For example, are participants free to choose whether they participate with or without their cameras on, are participants free to take a break from the programming or curriculum to care for themselves (ie: use the bathroom, get fresh air, have a cigarette, smudge)?
7. Within the assessments of programming or curriculum, have I included **opportunities to assess development, growth, knowledge**, etc... that is **inclusive of all realms of well-being**: physical, mental/ cognitive/intellectual, emotional, and spiritual? Are there opportunities for participants to self-reflect on their own development, growth, expansion of knowledge, etc. within all four realms of being?

Intergenerational

There is value within and an importance to the **centering of knowledges across generations**, with Elders and Knowledge Keepers and Knowledge Holders and Cultural Helpers having the role of **sharing their teachings,**

knowledges, experiences with the generations that come later. It is important to know, recognize, and value the history of Indigenous peoples, as well as recognize that colonization, in its ongoing processes and its ongoing effects, has impacted all facets of the lives of Indigenous peoples at various levels of being: national, communal, familial and individual (Hart, 2002). Indigenous peoples have a contemporary existence and the past has teachings that can be offered by Elders to shift visions of the future and current realities.



Inquiries:

1. How have I valued and **centered the knowledges and teachings** of Elders, Knowledge Keepers, Knowledge Holders, and Cultural Helpers within the programming and curriculum? For example, when I am including the knowledges and teachings of Elders, Knowledge Keepers, Knowledge Holders, and Cultural Helpers I am **compensating them for their time and energy** and doing so in a good way that is **in alignment** with traditions of the land we are working on?
2. Have I created space and time for **relationships to be fostered** between Elders, Knowledge Keepers, Knowledge Holders, and Cultural Helpers and the participants so that teachings can be shared and relationships can be created? For example, when an Elder is sharing, am I being flexible with the timing of the programming and activities within the programming to ensure that they have space to share everything they feel called to share?

3. Within the programming and curriculum have I **valued and centered the sharing of languages** by Elders, Knowledge Keepers, Knowledge Holders, and Cultural Helpers? Have I ensured that the sharing of languages is in **connection to the land and peoples** I am working and living on? How have I integrated the sharing of languages within the programming and curriculum? For example, are traditional languages used within both oral and written materials of the curriculum?
4. Have I researched and learnt about the **history of the lands** I am working on and the peoples I am working with? How can I **recognize** these histories, **honour** these histories, and **value** these histories, as well as the **impacts** these histories are currently having?
5. Have I researched and learnt about the **current realities** of the land I am working on and the peoples I am working with? How can I recognize the contemporary realities of the land and the peoples I am working with?
6. How have I created opportunities for the **social connections and support** offered through relationships with Elders, Knowledge Keepers, Knowledge Holders, and Cultural Helpers be extended to the participants and the community they are a part of? For example, have I received permission to share contact information with participants so that they can contact Elders, Knowledge Keepers, Knowledge Holders, and Cultural Helpers? Have I provided information to participants about ceremonies and teachings that exist outside of the programming or curriculum I am offering?
7. Have I incorporated **contemporary Indigenous teachings and knowledges** and honoured the lands and peoples those teachings **originated with** and how they are **experienced and shared currently**?

Experiential

There are **many ways of learning** about the world and it is valued that learning is **immersive** and **in connection to land and place**. Learning occurs through observation, action, reflection, and further action (Antoine, Mason, Mason, Palahicky, Rodriguez de France, 2018). There is value in direct experiences and in sharing of these experiences and learnings with others.

Inquiries:

1. Within the programming or curriculum am I **connecting** the learning, the content, the activities **to the land and place** that I am working and living on? Are there opportunities for participants to connect directly with the land and learn directly from the land? For example, is it possible to arrange Medicine picking for participants to learn about the Medicines on the lands?



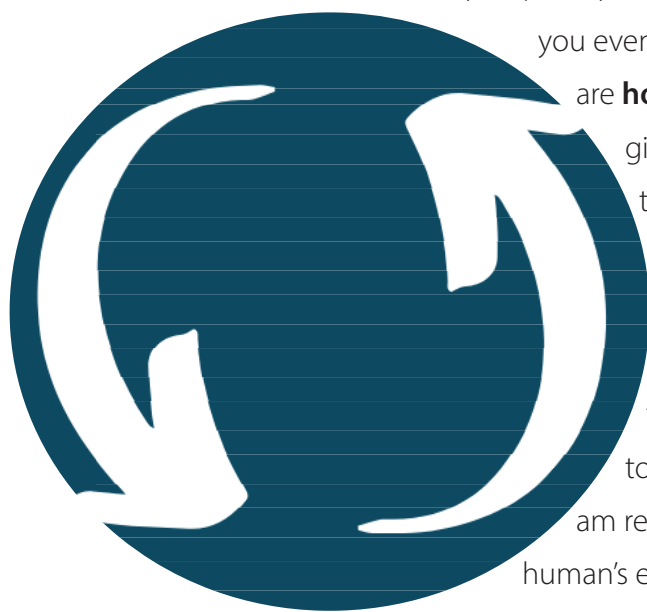
2. How do I **value and center personal experiences** of participants as a **valuable form of knowledge**?
For example, am I creating scheduled time and space for participants to share about various topics within the programming or curriculum?
3. Am I **creating space** within programming and curriculum for participants to share about their **own experiences and learn from the experiences of others**? How do I ensure that participants feel that their sharing of their experiences are valued? For example, are Talking Circles or Sharing Circles offered in a good way, with guidance from Elders, Knowledge Keepers, Knowledge Holders, or Cultural Helpers?
4. How do I **connect** the curriculum and programming to learning and development within the **physical, mental/cognitive/intellectual, emotional, and spiritual realms** for participants?
5. How do I **respond** in situations where the opportunity to listen and learn is presented to me in my body, mind, emotions and spirit? Do I value the knowledge that is being shared with me as I listen?
6. Have I **reflected on my own life** and my own experiences and how they impact the work I am doing within the programming or curriculum? Am I willing to share my own life experiences to support the learning of participants within the programming or curriculum? For example, I have taken time to learn about my own biases and I bring awareness to instances when these biases present themselves.
7. Have I created opportunities for participants to **engage** with information within the programming or curriculum through **auditory, visual, physical, and tactile methods of learning**? For example, are videos being shared? Am I including podcast episodes? Am I seeking guidance about how to offer a Medicine Walk and then offering the Medicine Walk?

Reciprocity

Within relations, within all work, and within all existence there is the **respect between entities** and there is **give and take between entities** (Hart, 2002). Within the protocols, before you can receive, before you take, before

you even ask to take, you must **give and continue giving** so that you are **honouring what you are receiving**. This relationship extends to giving to not only people you interact with, but also to the land, to the physical, to the mental/cognitive/intellectual, to the emotional, and to the spiritual. Robin Wall Kimmer shares that “each person, human or no, is bound to every other in a **reciprocal relationship**. Just as all beings have a duty to me, I have a duty to them. If an animal gives its life to feed me, I am in turn bound to support its life. If I receive a stream’s gift of pure water, then I am responsible for returning a gift in kind. An integral part or a human’s education is to know those duties and how to perform them”

(as cited in Justice, 2018, p. 87).



Inquiries:

1. How am I **taking care of** the participants that are engaging with the programming or curriculum? How am I **giving back to** the community within which the participants of the programming or curriculum are engaged with? For example, is the programming offering participants school credits or volunteer credits or are they receiving financial compensation for their participation?
2. Have I **offered gifts, followed protocols, and honoured those** who have shared knowledge and information with me? Have I completed **research** to ensure that the gifts I am offering and the protocols I am following are in connection with the land and the peoples I am working with? For example, within Treaty One territory, has Tobacco been extended to create relationship between myself and an Elder?
3. Within programming or curriculum have I engaged in practices of sharing that **extends to all the needs** of participants, including their physical, mental/cognitive/intellectual, emotional, and spiritual needs? Have I engaged in practices of sharing with the community in which the participants reside within? For example, if I am providing a meal for participants, am I providing a meal for the participant or do I extend the meal to everyone within their household?
4. When I am asking participants to **reflect and share** about their experiences, am I also **willing and able** to reflect and share my **own experiences**?
5. How have I **observed** the participants **give back** and care for one another and their community? Are there ways that I can support participants to take care of one another and their community?
6. Have I considered the **sustainability** of the programming or curriculum? Is this programming or curriculum that the community within which I am working will want to continue this work? Will they be able to?
7. How is the programming or curriculum **adding value** to the lives of participants and the community within which they reside? Is what I am offering through the programming or curriculum already present and available within this community?

Relational

We are **all related to one another**, to the **natural environment** within which we live, and to the **spiritual world** that surrounds us (Antoine, Mason, Mason, Palahicky, Rodriguez de France, 2018). These relationships exist with land, with the human community, with the self, with the other-than-human world, with our ancestors, with our descendants, with our histories, with our futures, with all who exist on these lands (Justice, 2018). To engage in relationships with others, we must first be in **relationship with ourselves** and in relationship with all aspects of ourselves. We must continue to make time for and nurture these relationships within ourselves. It is vital to know where and who you come from in order to know where you are going.



Inquiries:

1. Within the programming or curriculum, am I aware of **how and when** Indigenous peoples were **included**? How have I ensured that Indigenous peoples of the land I am living and working on are included throughout all aspects of the programming or curriculum? For example, prior to program creation has consultation occurred with community members about the need for such a program? Have I engaged in partnership with already existing programming and organizations who are working with the Indigenous people of the land I am on?
2. How am I ensuring that I am engaging with participants of the programming or curriculum in an **active and meaningful** manner? How am I extending this engagement to the community within which the participants are a part of? For example, have you created and engaged with an advisory council made up of members of the community so there is an opportunity for their voices and concerns to be heard?
3. Have I engaged in interactions that **honour the self-determination** of others, by not interfering and not judging the choices, the behaviours, and the conduct of others? For example, have you received feedback about needs that your programming does or does not address that you have ignored instead of addressed?
4. When I am sharing about experiences, am I ensuring that I am sharing about my **own experiences**? If I am sharing the experiences of others, do I have **permission** to be sharing these experiences or have I made an assumption that the information that has been shared with me can be shared again in a different context? How can I ensure that I am sharing with others in a good way?

5. Do my interactions and relationships with participants **demonstrate an understanding** that others have identities, desires, loves, fears, feelings, experiences, behaviours, understandings, beliefs, curiosities, connections, relations, etc.? Do my interactions and relationships with community embody these understandings?
6. How have I **situated myself within** the work I am doing? What is my relationship to the land, to the peoples I am working with, within the community I am working with, with the participants? For example, have I considered and identified my social location and how that impacts the relationships I am engaging in?
7. Have I spent time **reflecting** on the relationships that I have and the relationships that I have within myself? How am I in relationship?

Narrative

The knowledge held by Elders, Knowledge Keepers, Knowledge Holders, and Cultural Helpers is knowledge that has been known and shared for generations, passed on through **storytelling**. Through the sharing of stories, the knowledge held by Elders, Knowledge Keepers, Knowledge Holders, and Cultural Helpers is passed on within the **oral tradition** with the incorporation of **Indigenous languages**. Storytelling is considered to be one of the most important ways for Indigenous peoples to share their experiences and continue the traditions intergenerationally (Battiste, 2013).



Inquiries:

1. Within programming and curriculum, how have I created space for the sharing of stories from **all relations**, including Elders, Knowledge Keepers, Knowledge Holders, and Cultural Helpers, as well as participants? For example, when I have an Elder, Knowledge Keeper, Knowledge Holder, or Cultural Helper share, am I flexible in the timing so that they have the time they need to share the teachings they feel called to share?
2. How have I incorporated and meaningfully included **oral teachings and stories** by Elders, Knowledge Keepers, Knowledge Holders, and Cultural Helpers? How have I learned about the teachings and stories of the land I am working on and of the peoples I am working with?
3. How have I **valued all stories** being shared by Elders, Knowledge Keepers, Knowledge Holders, and Cultural Helpers, as well as participants? Have I **honoured the sharing** of story as a way to share knowledge, experiences, and learn from one another?
4. Within programming and curriculum, have I included **personal communication, oral communication, non-textual and non-verbal expressions of knowledge**? Have I created opportunities for these to be used as methods of assessment?

5. How have I incorporated and meaningfully included **languages** and the **sharing of traditional languages** by Elders, Knowledge Keepers, Knowledge Holders, and Cultural Helpers? Have I learned about the languages that are spoken on the land I am working on and by the peoples I am working with? For example, are the languages spoken on the land you are working on and by the peoples you are working with written within your programming or curriculum? Are the languages spoken and shared by Elders, Knowledge Keepers, Knowledge Holders, and Cultural Helpers? Have I learned to speak, even a few words, in the languages spoken on the land and by the peoples I am working with?
6. When I learn about new or different teachings than I have heard before, how am I **responding** in my body, mind, emotions, and spirit? How do I listen?
7. Have I **created opportunities** for participants and the community within which the participants reside to **share** their experiences, their stories, their feedback, their opinions with me? Have I listened to what is being shared with me and then taken action when action is necessary to make changes to support what has been shared with me?

Sacred

Spirituality is a necessary component of learning and it **cannot be separated** from other aspects of programming and curriculum (Antoine, Mason, Mason, Palahicky, Rodriguez de France, 2018). Within everything that is done, within all relations, within all work, “all things and all thoughts are related through spirit” (Hart, 2002, p.46).



Inquiries:

1. Within the programming or curriculum, have I made **assumptions** about how participants want to and are able to **engage with traditions, beliefs, cultural ceremonies, and cultural practices**? Have I made assumptions about the community within which the participants are connected engage with traditions, beliefs, cultural ceremonies, and cultural practices?
2. What **relationship do I have** with my spirit, my spirituality, and my understanding of the sacred? How are these relationships influencing the work I am doing within programming and curriculum, as well as the relationships I am engaging in with participants and the community?
3. In reflecting on myself, my well-being, and my journey am I **aware of the gifts** that I have? Have I developed a sense of vision, a sense of purpose within my life so that I can offer my gifts in a good way? How can I seek this awareness in a good way?

4. Have I created opportunities for **connection** with Elders, Knowledge Keepers, Knowledge Holders, and Cultural Helpers within the programming and curriculum so that participants can **learn about their gifts** and be **guided through ceremonies** to learn about their gifts? Have I created opportunities for community to be a part of these ceremonies and this connection? For example, within Treaty One territory, a Naming Ceremony might be offered so participants can learn about their gifts.
5. Within programming or curriculum, how am I contributing to creating a space of learning in which participants can bring their **whole selves, their stories, their voices, their culture, their symbols, and their spiritual experience** to their learning? How am I tending to spirit?
6. Have I made arrangements to **decrease barriers** to accessing ceremony and practices by providing participants with Medicines, access to Elders, Knowledge Holders, Knowledge Keepers, and Cultural Helpers, and items they will need to engage in protocols and ceremony? Have I extended this access to cultural ceremony, cultural practices, and cultural freedom to the community to which the participants belong?
7. How have I included **cultural ceremony, cultural practices, and cultural freedom** within the programming or curriculum? How are the cultural ceremonies and cultural practices connected to the land on which I am working and living on?

Take time to **reflect** on the **nine themes**, their definitions and their inquiries and suggestions for reflection and action, as you consider the incorporation of **Indigenous ways of knowing** within programming and curriculum. Continue to engage with these themes throughout **all aspects** of your work and notice which themes are easier to integrate and are more tangible, and which are more challenging to move into action from reflection. Each Indigenous person, Indigenous culture, Indigenous ceremony, Indigenous tradition, Indigenous experience is unique and this guide does not hold all of the answers. These are starting points, suggestions, places to begin to incorporate Indigenous ways of knowing within curriculum and programming.

Continue to **listen** to the guidance of Elders, Knowledge Keepers, Knowledge Holders, Cultural Helpers and community members and participants. Continue to **learn** about the culture, ceremonies, and traditions of the lands you are working on from Elders, Knowledge Keepers, Knowledge Holders, Cultural Helpers, community members and participants. As you consider the incorporation of Indigenous ways of knowing within programming and curriculum, know that learning and being in relational learning is just as important as the delivery.

References

1. Antoine, A., Mason, R., Mason, R., Palahicky, S., & Rodriguez de France, C. (2018). Pulling together : A guide for curriculum developers. Retrieved from <https://opentextbc.ca/indigenizationcurriculumdevelopers/>
2. Battiste, M. (2013). Decolonizing education: Nourishing the learning spirit. UBC Press.
3. Chansonneuve, D. (2005). Reclaiming connections: Understanding residential school trauma among Aboriginal people: A resource manual. <http://www.ahf.ca/downloads/healing-trauma-web-eng.pdf>
4. Hart, M. (2002). Seeking Mino-Pimatisiwin: An Aboriginal approach to helping. Fernwood Publishing.
5. Justice, D. H. (2018). Why Indigenous literatures matter. Wilfred Laurier Press.
6. Lane, P., Bopp, M., Bopp, J., & Brown, L. (1984). The Sacred Tree. Four World International Institute for Human and Community Development.

Additional Resources

TO BEGIN

- Truth and Reconciliation Commission of Canada: Calls to Action (2015)
- Reclaiming Power and Place: The Final Report of the National Inquiry into Missing and Murdered Indigenous Women and Girls (2019)
- Pulling Together: A Guide for Curriculum Developers (2018)
- 2 Crees in a Pod Podcast by Amber Dion and Terri Suntjens

1. Decolonizing Trauma Work: Indigenous Stories and Strategies (2014) written by Renee Linklater
2. Indigenous Methodologies: Characteristics, Conversations, and Contexts (2009) written by Margaret Kovach
3. Pulling Together: A Guide for Curriculum Developers (2018) written by Asma-na-hi Antoine, Rachel Mason, Roberta Mason, Sophia Palahicky, and Carmen Rodriguez de France
4. Research is Ceremony: Indigenous Research Methods (2008) written by Shawn Wilson
5. Seeking Mino-Pimatisiwin: An Aboriginal Approach to Helping (2002) written by Michael Anthony Hart
6. Setting New Directions: To Support Indigenous Research and Research Training in Canada (2019) written by the Canada Research Coordinating Committee (Government of Canada)

7. 2 Crees in a Pod, a podcast by Amber Dion and Terri Suntjens to unapologetically create space of Indigenous resurgence and disrupt western colonial systems and honour Indigenous helping practices.
8. Matriarch Movement, a podcast by the Brand is Female, hosted by Shayla Oulette Stonechild to share stories of Indigenous women, from Canada to Turtle Island and beyond.
9. Storykeepers, a podcast by Waubgeshig Rice and Jennifer David to laugh, tell stories, debate and discuss Indigenous books written by First Nations, Inuit, and Metis authors.

10. Two-Eyed Seeing-Elder Albert Marshall's Guiding Principle for Inter-Cultural Collaboration presented by Elder Albert Marshall (2017)
11. Ethical Space of Engagement written by Willie Ermine (2007)
12. The Breath of Life versus the Embodiment of Life: Indigenous Knowledge and Western Research by Cindy Blackstock (2007)
13. The State of Aboriginal Learning in Canada: A Holistic Approach to Measuring Success written by the Canadian Council on Learning (2009)

About the Content Creators

Angie Cote

Angie Cote, BA., FOT and student of Reflexology & Reiki - Leading Standing Eagle Woman

Originally from Fisher River Cree Nation, and residing in Winnipeg, MB. Angie is currently Self-employed as a Holistic Healing Practitioner, and works with her husband as independent consultants in the areas of cultural knowledge, workshops, healing gatherings, and specialized individual services. She is a certified professional trainer, has a diploma and degree in postsecondary education in the areas of Rural & Aboriginal Community Development, certified as a Focusing Oriented Therapist, and is a helper in 7 sacred ways of healing trauma. She is a level 2 reiki practitioner and practices the traditional teachings. Angie has embraced immense responsibility as a sweat lodge keeper, full-moon ceremony teacher, Sundance Lodge Woman, Healing Ceremonies, 7 Sacred Ways of Healing Trauma helper, birth helper and cultural advisor.

Richelle Ready

Richelle Ready is a self-identifying Métis woman living in Treaty One Territory, in what is known as Winnipeg, Manitoba. She grew up in Winnipeg with her three siblings. Richelle's parents grew up in Brandon, Manitoba and her grandparents resided in rural western Manitoba. Richelle's Nana is a registered member of MMF with connections to the Red River Settlement. Richelle is a registered social worker, a yoga teacher, and the research coordinator for Ode Zhigo Ode: Heart to Heart Project. It is a project in partnership between Ndinawemaaganag Endaawaad Inc. (Ndinawe) and the University of Manitoba that is funded by the Public Health Agency of Canada. Richelle currently lives, works, and resides in Winnipeg with her partner and dog and appreciates spending time in nature hiking in the lands surrounding Winnipeg.