

SoTL as Reconciliation:

How might Indigenous Ways of Knowing, Ways of Being, and Ways of Doing help us to decolonize our research and teaching and contribute to reconciliation?

Dr. Joshua Hill

2022 Symposium for Scholarship of Teaching and Learning



*What wisdom do you draw on to meet these?
What is being asked of you?
What gifts do you have to share?*

Where am I going?

*What is your direction?
What are you being drawn towards? What tells you to do so? Are you unsure about it or settled in it?
Is this the direction you want to be going in? If so, what tells you it is so?*

What are my Roles and Responsibilities?

What tools do I already have to achieve where I am going? What tools do I feel I need to develop? What resources do I have to draw on?

Who am I?

*Who are you?
What are your relations?
Who are the places, experiences and people that have shaped you?*

Where have I been?

In which ways is where you have been connected to who you are? What is important about yourself that you can see was shaped by where you have been/ What should be discarded?



*East: beginnings,
journeys*

*Who are you?
What are your relations?
What are the places, experiences and
people that have shaped you?*

*South: growth, developing
ways of knowing*

Where have I been?

*In which ways is where you have been
connected to who you are?
What is important about yourself that
you can see was shaped by where you
have been?
What should be discarded?*

“all inquiry is both political and moral...”

it “must be ethical, performative, healing, transformative, decolonizing, and participatory”,

and be committed to “dialogue, community, self-determination, and cultural autonomy”

(Denzin, et al., 2008)

Research has the potential to contribute to decolonization

(Smith, 1999)

and reconciliation.

(Wilson & Hughes, 2019)

Decolonizing our practice as educators is a journey that involves ongoing efforts to examine and shift our own assumptions and make changes in practice towards new ways forward.

(Styres et al, 2019)

SoTL has a crucial role to play in decolonizing post-secondary education teaching and learning.

(Hewson & Easton, 2022)

SoTL Project: Combatting Racism Towards Indigenous Peoples

Purpose: to examine how our education program is integrating Indigenous perspectives into our program, the challenges and success of the integration and the ways teacher education programs might combat anti-Indigenous racism and further the integration of Indigenous perspectives.

Methodology: collective case study methodology whereby each teacher education institution was considered a case (Stake, 1995, 2006).

Methods: surveys and interviews of instructors, mentor teachers, and recent graduates

Questions to guide me as I seek to respond to the findings of this research in my teachings, scholarship, and service.
preliminary findings of this research.

- How might we support mentor teachers in the work of mentoring and assessing student teachers in including Indigenous Perspectives?
- How might we further support our students and their mentor teachers to know how to create an ethical space to include Indigenous Perspectives in their practice?
- How might we support our student teachers to be catalysts for this work in their partner schools?
- How might we support all faculty to include Indigenous Perspectives in their courses?
- How might we support school communities as they lead this work?
- How might we contribute to sustainable ways to include Elders in the work of Indigenizing teaching and learning in universities and partner schools?
- How might we contribute to the ways in which schools are taking up land based learning,
- How might we further include social justice, anti-racism, and decolonization work in our course work and in our partner schools ?

SoTL Project: Seeking to Decolonize Assessment Practices in Teacher Education

Purpose: Post secondary structures and pedagogies are dominated by western epistemology and steps must be taken to avoid incorporating Indigenous ways of knowing and coming to know into assimilative frameworks. In this SoTL project we drew on the decolonizing principles of storytelling and negotiation to inform shifts in our assessment practices.

Methodology: Collaborative action research (Mills, 2013)

Methods: cyclical process that involved: engaging in reflective dialogue on our teaching, identifying emerging problems of practice, drawing on educational research to consider possible solutions, creating instructional strategies, testing instructional strategies in our teaching practice, collecting and analyzing evidence of student learning, and beginning the cycle anew by engaging in reflective dialogue on our teaching.

Drawing on the decolonizing principle of storytelling we designed a learning task that engaged students in ongoing talking circles.

Drawing on the decolonizing principle of negotiation we endeavoured to democratize the classroom and reframe assessment and grading through formative assessment and outcomes based summative assessment.


SoTL Project: Supporting Teacher Candidate Wellness

Purpose: Over the past several years our Department of Education has noticed that our teacher candidates are experiencing increasing levels of stress and anxiety. I have been exploring ways in which introducing students to Indigenous ways of being can support their wellness and I want to better understand how this and other strategies we are implementing as a department are working and how we can improve them.

Methodology: Design based research (McKenney & Reeves, 2012)

Methods: Researcher Journal- the research team members will keep a research journal chronicling their teaching decisions in response to what they are learning from this study. This represents a self-study component of this project.

Survey- a 25 question survey will be administered to year 4 students in both year 1 and year 2 of the study. An informed consent process will be conducted and is described further in this application.



Where am I
going?

*West: responding,
self-care and well-being
for all*

What is your direction?

*What are you being drawn towards? What
compells you to do so?*

Are you unsure about it or settled in it?

Is this the direction you want to be going in?

If so, what tells you it is so?

Design based research, case study, and participatory action research feature points of inclusion with Indigenous research frameworks and can be construed as being “less oppressive” on a continuum of methodologies (Kovach, 2009, p. 152).

For the master's tools will never dismantle the master's house. They may temporarily beat him at his own game, but they will never enable us to bring about genuine change.
(Lorde, 1984)

Indigenous peoples offer genuine alternatives to the current dominant form of development. Indigenous peoples have philosophies, which connect humans to the environment and to each other and which generate principles for living a life which is sustainable respectful and possible (Smith, 1999).

As Indigenous researchers we need to move beyond the dominant western research paradigms, beyond merely assuming an Indigenous perspective on these non-Indigenous paradigms. (Wilson, 2001, p 176)

A lot of people have tried to decolonize research methods. But they are deconstructing a method without looking at its underlying beliefs. (Wilson, 2001, p177)

The lifeworld, a vast ocean of direct human experience that lies below all cultural mediation, forms a foundation of Native science. Native science is born of a lived and storied participation with natural landscape and reality. (Cajete, 2004)

As all knowledge originates in a people's cultures, its roots lie in cosmology, that contextual foundation for philosophy, a grand guiding story, by nature speculative, in that it tries to explain the universe, its origin, characteristics, and essential nature. (Cajete, 2004)

Our universe is still unfolding and human beings are active and creative participants. Creativity is both the universe's ordering principle and its process, part of the greater flow of creativity in nature. (Cajete, 2004)

Native science brings forth creative communion with the world through our senses, so too the application of the metaphoric mind brings forth the descriptive and creative "storying" of the world by humans (Cajete, 2004)

Rather than a need to predict and control. People were interested in finding the proper, ethical, and moral paths upon which human beings should walk. Meaningful relationships and an understanding of one's responsibilities to those entities in nature that people depended on were the reasons for a native science. (Cajete, 2004)

Indigenist Perspectives on epistemology situates knowledge as existing in relationship, connected to nature, place, story, community, ceremony, and culture. (Kovach, 2009)

Knowledge is shared with all of creation. It is not just interpersonal relationships, not just with the research subjects I may be working with, but it is a relationship with all of creation. It is with the cosmos, it is with the animals, with the plants, with the earth that we share this knowledge. It goes beyond the idea of individual knowledge to the concept of relational knowledge. (Wilson, 2001)

Métissage is a process of interpreting and braiding one's own and others' perspectives to enable a deeper understanding of the complex nature of relationships and foster more ethical terms for extending these relations (Donald, 2012).

The act of weaving a textual braid through Indigenous Métissage provides a means for researchers to express personal identity and autonomy and promote convergence of diverse influences in an ethically-relational manner (Hasebe-Ludt et al., 2009).

Donald (2012) provides that Métissage does not prescribe methods but rather requires *aokakio'ssin* careful attention to the details of the research context (Donald, 2012)

Indigenous Métissage is about particular places in Canada. Indigenous Métissage purposefully juxtaposes layered understandings and interpretations of places in Canada with the specific intent of holding differing interpretations in tension without the need to resolve or assimilate them (Donald, 2012)

SoTL Project: (Re)storying Education

The authors of this chapter are professors in a Bachelor of Education after-degree program, Joshua and Kathryn, together with their former students, now teachers: Dani, Evan, Hailey, and Jon. The sense making and storytelling of this research as ceremony (Wilson, 2008) emerged from a land-based experience led by TsuuT'ina Elders and Knowledge Keepers at Brown Bear Woman Centre. As a relational enactment of our Treaty responsibility to learn place-based foundational knowledge of local First Nations, we listened to Elder-led storywork (Archibald, 2008) and practiced cultural teepee teachings on TsuuT'ina land.

As we were led through the creation of our own teepee, our own stories were painted onto a canvas and shared with each other. The primacy of the use of oral stories, situating oneself, and walking the land to learn about the people and history in place fostered community amongst us.

In this chapter we welcome you into our story circle and continue to draw on teepee teachings to (re)story ourselves and (re)story curriculum, relationships, and the notion of education.

SoTL Project: Métissage as Leadership

The authors of this paper made up all of the full-time staff members in a faculty of education. We used a collaborative scholarship of teaching and learning research project and a Métissage methodology to seek to collectively lead the Indigenization of learning, teaching, leadership, and scholarship in our faculty. In braided narrative vignettes, we situate ourselves in relationship to this work, explore tensions and complexities, wrestle with axiological considerations, reflect on practices we have engaged in, share how we have taken up this work with our students, colleagues, and school partners, identify questions and steps in front of us, and reflect on how Métissage has served as a shared leadership process to support the Indigenization of our faculty and our University as a whole.

SoTL Project: Indigenizing teacher education

In this SoTL study I will explore how through a University School Partnership we might create the conditions for student teachers and their teacher mentors to include Indigenous Perspectives in their teaching by engaging in Indigenous ways of being. In my role as practicum supervisor and in partnership with administrators at Dr. Freda Miller School I will facilitate opportunities for the school community to engage in Elder led land based learning, tipi teachings, and sharing circles. I will draw on a Metissage methodology to invite student teachers and their teacher mentors to engage as co-researchers and make sense of, reflect on, and share our experiences.

Your Turn



*West: responding,
self-care and well-being
for all*

*What is your direction?
What are you being drawn towards? What
compells you to do so?
Are you unsure about it or settled in it?
Is this the direction you want to be going in?
If so, what tells you it is so?*



*South: growth, developing
ways of knowing*


Where have I been?

*In which ways is where you have been
connected to who you are?
What is important about yourself that
you can see was shaped by where you
have been?
What should be discarded?*

What wisdom do you draw on to meet these?

What is being asked of you?

What gifts do you have to share?



What are my
Roles and
Responsibilities?

*North: Supporting,
giving back and
tending*

*What wisdom do you draw on to meet these?
What is being asked of you?
What gifts do you have to share?*

Where am I going?

*What is your direction?
What are you being drawn towards? What tells you to do so? Are you unsure about it or settled in it?
Is this the direction you want to be going in? If so, what tells you it is so?*

What are my Roles and Responsibilities?

What tools do I already have to achieve where I am going? What tools do I feel I need to develop? What resources do I have to draw on?

Who am I?

Who are you?
What are your relations?
Who are the places, experiences and people that have shaped you?

Where have I been?

In which ways is where you have been connected to who you are? What is important about yourself that you can see was shaped by where you have been/ What should be discarded?

References

- + Archibald, J. A. (2008). *Indigenous storywork: Educating the heart, mind, body, and spirit*. UBC Press.
- + Cajete, G. (2004). Chapter 5: Philosophy of Native science. In A. Waters (Ed.), *American Indian Thought: Philosophical essays*(pp. 45-57). Malden, MA: Blackwell.
- + Denzin, N., Lincoln, Y. & Smith, L.T. (2008). *Handbook of critical and Indigenous methodologies*. Thousand Oaks, CA: Sage.
- + Donald, D. (2012). Indigenous Métissage: a decolonizing research sensibility, *International Journal of Qualitative Studies in Education*, 25(5), 533-55
- + Hasebe-Ludt, E., Chambers, C., & Leggo, C. (2009). *Life writing and literary Métissage as an ethos for our times*. Peter Lang.
- + Hewson, K., & Easton, L. (2022). Packing up the big tent: Que(e)rying and decolonizing SoTL. *Imagining SoTL*, 2(1), 63–78
- + Kovach, M. (2009). *Indigenous methodologies; Characteristics, conversations, and contexts*. Toronto, ON: University of Toronto Press.
- + Lorde, A. (1984). The master's tools will never dismantle the master's house. *Sister Outsider: Essays and Speeches*. Ed. Berkeley, CA: Crossing Press. 110- 114.
- + McKenney, S. & Reeves, T. C. (2012). *Conducting educational design research*. New
- + Mills, G. E. (2013). *Action Research: A guide for the researcher*. (5th ed.). Boston: Pearson.
- + Ottman, J. (2022, May 3). okinohmakē, kēntasowin: Teaching and Learning Through Indigenous Knowledge Systems [Conference presentation]. Conference on Postsecondary Learning and Teaching, University of Calgary, Calgary, AB.
- + Smith, L.T. (1999). *Decolonizing methodologies: Research and Indigenous peoples*. Dunedin, New Zealand: University of Otago Press.
- + Stake, R. (1995). *The art of case study research*. Sage.
- + Stake, R. (2006). *Multiple case study analysis*. Guilford Press.
- + Styres, S. (2019). Pathways for remembering and (re)cognizing Indigenous thought in education In H. Tomlins-Jahnke, S. Styres, S. Lilley, & D. Zinga (Eds.), *Indigenous education: New directions in theory and practice* (pp. 39-62). University of Alberta Press.
- + United Nations. (2007). *United Nations declaration on the rights of Indigenous People*.
- + Wilson, S. (2001). What is indigenous research methodology? *Canadian Journal of Native Education*, 25(2),
- + Wilson, S. (2008). *Research is ceremony: Indigenous research methods*. Fernwood.
- + Wilson, S., & Hughes, M. (2019). Why research is reconciliation. In Wilson, Breen, A. V., & DuPré, L. (Eds). *Research and reconciliation : unsettling ways of knowing through Indigenous relationships*. (pp. 6-19) Canadian Scholars.

jhill1@mtroyal.ca