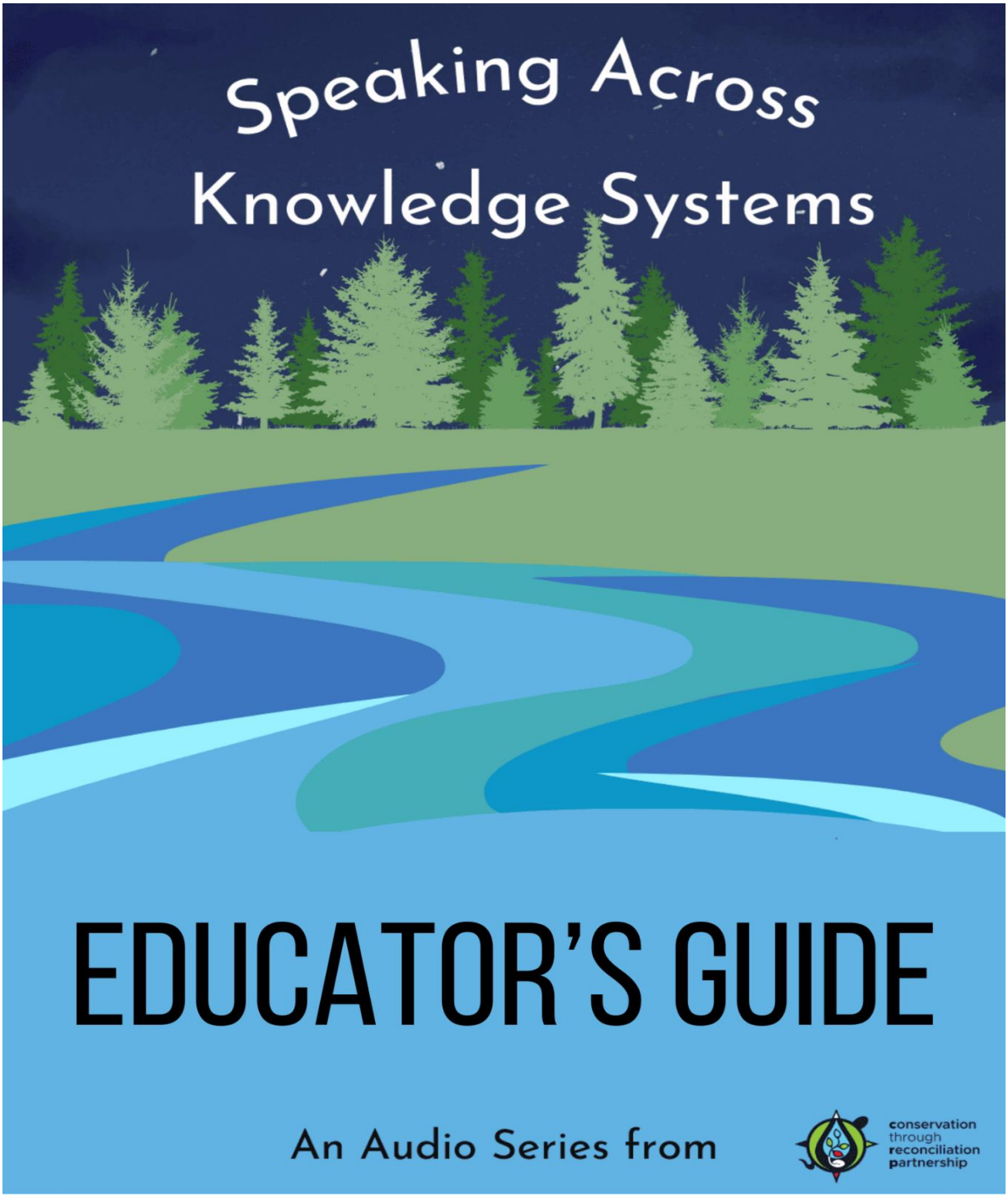

Cover art by Elena McCulloch

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Foreword

This educator's guide was created as part of a fourth-year undergraduate Sociology and Anthropology seminar titled "Indigenous-Settler Relations in Canadian Society" at the University of Guelph. Taught by Dr. Jeji Varghese, this seminar examines themes of Indigenous-Settler relations in the context of nature stewardship/natural resource governance and the necessity and complexities of engaging diverse knowledge systems.

The guiding principles of the seminar included having learners engage in knowledge mobilization, collaborative learning, and reciprocity. With these guiding principles in mind, our class worked with the Conservation through Reconciliation Partnership (CRP) throughout a 12-week semester to create this educator's guide.

We are grateful to the two reviewers from the CRP, Allison Bishop, Conservation through Reconciliation Partnership Manager and Dr. Soudeh Jamshidian, Director of Education and International Relations, IISAAK OLAM Foundation, for their thought-provoking, critical, and helpful comments that were used to revise an earlier draft of the Educator's Guide. We also express gratitude to the Stream members who offered suggestions on the final draft and Kristy Tomkinson for coordinating reviews and taking the time to make additional edits and consistent formatting.

The content of this course was situated within the context of the part of Turtle Island, also known as Canada. As such, we wish to acknowledge the land for which we learn on, with, and from. We extend our gratitude to the land and acknowledge that the University of Guelph resides on the treaty lands and territory of the Mississaugas of the Credit (Treaty 3).

We jointly consider the significance of the Dish with One Spoon[1] Covenant with this land and offer our respect to our Anishinaabe, Haudenosaunee, and Métis neighbours as we strive to strengthen Indigenous-Settler relationships and our relations with our beyond human kin through our active engagement in this course and beyond.

We also want to acknowledge the contributions of the land and the more-than-human beings to this educator's guide through our engagement with land-based pedagogies. We encourage all those who engage with this guide to reflect on the lands on which you reside and on your responsibilities to the territory.

[1] "The Dish with One Spoon is an agreement between Hodinöhsö:ni', Anishinaabeg and their allied nations to live peaceably on the lands throughout what is now known as the Great Lakes Region. The circle at the centre is a dish with a beaver's tail, indicating that they will have one dish and what belongs to one will be shared among all. We are to eat of the beavertail, using no sharp utensils, to prevent the shedding of blood. We all share resources and everything the Creator has provided for us upon our arrival to Mother Earth." https://www.uoguelph.ca/land-acknowledgement/Land Acknowledgement | University of Guelph (uoguelph.ca)

Brief Positionality of Guide Co-Authors:

- **Samantha Scott:** I am a 4th-year undergraduate student in a Bachelor of Arts, with a major in Anthropology and a minor in biology. My family is Onondaga from Six Nations of the Grand River and mixed European. I grew up in Oro-Medonte, Ontario.
- **Ella Stewart:** I am a 4th-year undergraduate student in a Bachelor of Arts, with a major in Geography and a minor in Sociology. I grew up on Manitoulin Island, Ontario.
- **Lydia Piller-Tahy:** I am a 4th-year undergraduate student in the sociology program. I am originally from Toronto, Ontario.
- **Madeline Maguire:** I am a 4th-year undergraduate student in a Bachelor of Arts, majoring in Sociology. I grew up in multiple places such as Brampton, Ontario; Yellowknife, NWT; and Georgetown, Ontario.
- **Ivy Barnes:** I am a 4th-year undergraduate student in Bachelor of Arts, majoring in sociology. I am from Oakville, Ontario
- **Dr. Jeji Varghese:** I am a racialized settler/treaty person, raised in ᐊᒥᐢᑲᐧᒋᐧᐊᐧᐢᑲᐦᐃᑲᐣ amiskwaciy-wâskahikan (aka Edmonton), AB and now living and working in the Dish with One Spoon Territory, specifically the area also known as Guelph, ON. I am a community engaged scholar, environmental sociologist and a member of the CRP Knowledge Systems Stream. An additional bio is available with the other guests of the podcast series.

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BACKGROUND AND CONTEXT

This educator's guide was produced by fourth-year undergraduate students as part of a Community Engaged Learning component of a Sociology and Anthropology course taught at the University of Guelph. The guide is meant to support the mobilization of the Speaking Across Knowledge Systems podcast.

Speaking Across Knowledge Systems is a series of conversations with Indigenous and non-Indigenous environmental science scholars and practitioners about how they approach, understand, and engage with diverse knowledge systems in their work.

The podcast is a collaborative project of the Conservation through Reconciliation Partnership (CRP): an Indigenous-led network that brings together a diverse range of partners to advance Indigenous-led conservation, including Indigenous Protected and Conserved Areas (IPCAs), and to transform the conservation sector in Canada.

This network included Indigenous leadership, environmental conservation organizations, academic institutions, scholars and researchers, and communities who are acting on and building from the recommendations set out by the Indigenous Circle of Expert's report, "We Rise Together."

The Speaking Across Knowledge Systems podcast delves into the different paths to acquiring, respecting, and sharing knowledge, and how to move beyond a singular focus on Western ways of thinking and doing to achieve conservation goals.

Indigenous knowledge systems are rich, diverse, and often place-based. This series of conversations offers insights and guidance for holding space and respect for Indigenous knowledges, practices, and relationships. This podcast series is about being open and respectful with how diverse knowledge systems can contribute to our collective goal of environmental sustainability. It is an auditory resource, and we ask that you, as a listener, take the time to pause, slow down, and listen openly to each episode.

People convey knowledge that is based on their training, education, and experience. Within these conversations, we bring people together of various backgrounds and experience to share how they engage with different knowledge systems in their work. Each episode is centred around a theme that emerged from conversations with guest experts.

How to Use This Guide

This guide is intended to assist post-secondary educators in engaging learners with the Speaking Across Knowledge Systems Podcast Series [available online here: https://ipcaknowledgebasket.ca/speaking-across-knowledge-systems; or on Spotify here: https://open.spotify.com/show/1WeFpvxst2Yqs4P15aRAcD], to promote meaningful discussions within your classrooms.

Although the episodes may be sequenced, you are not required to listen to them in any particular order. Work through the series in an order that best fits your classroom objectives and learner needs.

This guide aims to engage Indigenous and Western knowledge systems and as such, can be used in various ways. We encourage educators to adapt and add to these components to meet the needs of their classes.

If you're seeking additional resources beyond those noted in the guide, we recommend exploring the Conservation through Reconciliation Partnership's Indigenous Protected and Conserved Areas (IPCA) Knowledge Basket, which includes stories, videos, songs, government reports and policies, academic articles, artwork, and more.

Divided by episodes, this guide contains the resources required to help create and navigate rich and thoughtful student engagement with this series. Each episode contains the following components to guide or strengthen associated lesson plans.

- **Episode-specific learning outcomes:**
    - These learner-oriented outcomes are suggestions. They are written to be easily copied and pasted into your course materials, including learners' assignment guidelines. They can be modified based on your course and learners' needs.
- **Key terms/concepts:**
    - A bulleted list of terms and concepts noted within the episode is included here (in alphabetical or categorized order) to provide a quick reference to help orient educators to what is covered within the episodes, to make it easier for educators to pick and choose episodes if you aren't having the class listen to the entire series). They can also be used to facilitate further in class discussions and/or further collaborative or individual learning.

- **Supplemental resources:**
    - Five to six resources are included for educators to further learners' exploration of specific content, concepts, case studies, etc., relevant to the episode. We tried to include at least one resource connected to one of the series' speakers where possible. Annotations are included to give suggested uses. The mix of types is intended to demonstrate multiple ways knowledge may be shared.
- **Relevant quotes:**
    - Educators can use these quotes to facilitate discussions, connect to or extend the ideas within the episode or reinforce specific points. Annotations are included to give suggested uses. The material from which the quote is excerpted is referenced in the footnotes.
- **Discussion questions:**
    - We encourage educators to build on the discussion questions in this guide or modify them as needed.
- **A learning task:**
    - Learning tasks are written from the learners' perspective, so they can be easily copied and pasted into your learners' assignment guidelines.

In addition to the episode-specific content, we have also included overall learning outcomes for the 'Introduction and Listening Guide' episode and end with a culminating assignment with rubric to assist in knowledge and learning assessment.

Guiding Principles and Practices

We drew on several guiding principles and practices for this educator's guide. They are listed below.

We encourage you also to draw on these to help inform your discussions and lessons. Please note that these are only a few of the many practices that can be incorporated into your engagement with this series.

We have included the most relevant episodes for each guiding principle or practice to get you started. For those unfamiliar with these practices, we have also noted additional references in the footnotes.

- Indigenous Pedagogies[2] (Episode 3, Episode 4).
- Decolonizing Education[3] (Episode 1, Episode 2, Episode 3, Episode 6).
- Brave Spaces[4] (Introduction and Listening Guide Episode).
- Ethical Spaces[5] (Episode 4, Episode 6).
- Asset/Hope/Resilience-Focused yet Trauma-informed[6] (Episode 5).
- Heterogeneity of Indigenous Knowledge Systems[7] (Episode 5, Episode 6).
- Student Choice[8] (Episode 2, Episode 6).
- Reciprocity[9] (Episode 3)

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[2] For more information refer to the following:
Papp, T. A. (2020). A Canadian study of coming full circle to traditional Aboriginal pedagogy: a pedagogy for the 21st century. *Diaspora, Indigenous, and Minority Education*, *14*(1), 25-42. https://www.tandfonline.com/doi/full/10.1080/15595692.2019.1652587

Cote-Meek, S. L. & Moeke-Pickering, T. (2023). "Amplifying and Centering Indigenous Pedagogies in Post-Secondary Education. In Sheila Cote-Meek and Taima Moeke-Pickering (Eds.), *Perspectives on Indigenous Pedagogy in Education: Learning From One Another*, (pp.1-15). IGI Global. https://doi.org/10.4018/978-1-6684-3425-3.ch001

[3] For additional information see this Office of Teaching and Learning SOTL Snapshots on Indigenizing & Decolonializing the Curriculum: https://otl.uoguelph.ca/teaching-learning-resources/sotl-snapshots/teaching-and-learning-activities/decolonizing-classroom

[4] Arao, B., & Clemens, K. (2013). From Safe Spaces to Brave Spaces: A new way to frame dialogue around diversity and social justice. In Landreman, L. (Ed.), *The Art of Effective Facilitation: Reflections from Social Justice Educators* (pp. 135-150). Stylus Publishing.

[5] For a video called "What is Ethical Space" produced by the Conservation through Reconciliation Partnership in 2020 please see https://youtu.be/kjjUi-5qra0?si=e9R32eE6bYhTP4nd.

For a visual representation of Stories of Ethical Space in the Pathway to Canada Target by Conservation through Reconciliation Partnership, please see https://ipcaknowledgebasket.ca/resources/stories-of-ethical-space-in-the-pathway-to-canada-target-1.

[6] For one example please refer to Johnson, Nicole and Gianvito, Ida. (2022). Cultivating Trauma-Informed Spaces in Education: Promising Practices Manual. *Trauma-Informed Education*, *1*.

https://source.sheridancollege.ca/centres_sgg_2023_trauma_education/1

[7] For examples see the following references:

Varghese, J. & Crawford, S.S. (2020). A Cultural Framework for Indigenous,
Local, and Science Knowledge Systems in Ecology and Natural Resource Management." *Ecological Monographs, 00* (00). https://doi.org/e01431.10.1002/ecm.1431

Levac, L., McMurtry, L., Stienstra, D., Baikie, G., Hanson, C., & Mucina, D. (2018). *Learning across Indigenous and western knowledge systems and intersectionality: Reconciling social science research approaches*. University of Guelph. https://www.criaw-icref.ca/wp-content/uploads/2021/04/Learning-Across-Indigenous-and-Western-KnowledgesFINAL.pdf

[8] For another example, see https://firstnationspedagogy.com/experiential.html

[9] Bell, N. C. (2013). Anishinaabe Bimaadiziwin: Living Spiritually with Respect, Relationship, Reciprocity, and Responsibility. In Kulnieks, A., Longboat, D.R., & Young, K. (Eds.), *Contemporary Studies in Environmental and Indigenous Pedagogies, A Curricula of Stories and Place.* (pp. 77-88). Sense Publishers.

PODCAST EPISODES

Introduction and Listening Guide

The 'Introduction and Listening Guide' episode should be the starting point for this podcast series. The speakers, Dr. Deborah McGregor and Daniel De Kok, provide the context for the podcast series and guidelines on how to listen to the podcast series in a good way.

Have learners listen to this episode [available here: https://ipcaknowledgebasket.ca/speaking-across-knowledge-systems/#intro]. Ask learners to identify how they will use the points raised in the episode to orient themselves to listen to each or a selection of the subsequent episodes in a good way.

If learners are not listening to the entire series as part of their course, this would also be a good point to have learners think about what podcasts and learning tasks best fit with the class based on a set of educator-selected episodes that you've pre-selected or as a set the learners collectively or individually commit to engaging with.

Podcast Series Learning Outcomes:

By the end of this podcast series, learners will

1. Develop an understanding and respect for the contributions of diverse knowledge systems.

2. Challenge Western Knowledge Systems by deepening an understanding of Indigenous Knowledge Systems.

3. Reflexively explore knowledge systems engagement within this [course/discipline/life].

4. Practice reciprocity for the learning received through engagement with this podcast series in a meaningful way.

Episode 1: What is Indigenous knowledge? What are Indigenous Knowledge Systems (IKS)?

Access episode and transcript here: https://ipcaknowledgebasket.ca/speaking-across-knowledge-systems/#episode_1

Learning Outcomes:

By the end of engagement with this episode, learners will be able to:

1. Identify at least one essential feature of Indigenous Knowledge Systems.
2. Define Indigenous Knowledge Systems (IKS) in their own words.

Key Terms and Concepts:

- Knowledge Systems
    - Knowledge
    - Knowledge Systems Actors
    - Knowledge System Processes
- Indigenous Knowledge Systems
    - Indigenous Knowledge

Supplemental Resources:

Geniusz, W. D. (2009). *Our knowledge is not primitive: Decolonizing botanical Anishinaabe teachings*. Syracuse University Press. https://press.syr.edu/supressbooks/860/our-knowledge-is-not-primitive/

- Within Episode 1, Barbara Moktthewenkwe Wall referred to Wendy Guniusz, an Indigenous woman of Cree and Métis descent, who authored this article.

Indigenous Connect. (2024). *Indigenizing Citations Guidebook 2024*. https://indigenousconnect.org/wp-content/uploads/2024/01/INDIGENIZING-CITATIONS-2024.pdf

- Within Episode 1, Barbara Moktthewenkwe Walls speaks of citing knowledge carriers. This guidebook provides learners with an extension by Indigenizing citations.

Liboiron, M. (2023, December 4). *Anti-Colonial Science*. CLEAR. https://civiclaboratory.nl/2017/12/29/feminist-anti-colonial-science/

- This CLEAR website demonstrates how different approaches to science can be practiced.

TEDx Talks. (2016, June 13). *ETUAPTMUMK: Two-Eyed Seeing: Rebecca Thomas* [Video]. YouTube. https://www.youtube.com/watch?v=bA9EwcFbVfg

- As a spoken word artist and Mi'kmaw woman Rebecca Thomas discusses the importance of language and how worldviews are embedded within language.

Varghese, J. & Crawford, S.S. (2020). A Cultural Framework for Indigenous, Local, and Science Knowledge Systems in Ecology and Natural Resource Management. *Ecological Monographs, 91*(1). https://doi.org/10.1002/ecm.1431

- This article contains the definition of Knowledge Systems noted by Jeji Varghese within Episode 1.

Relevant Quotes:

- "*To be heard, you must speak the language of the one you want to listen*." (Kimmerer 2013, p 158).[10]
    - Educators can use this quote as a starting point for a discussion on the importance of learning multiple languages for knowledge systems engagement.
- *"I refer to Indigenous knowledge as Indigenous science because it is a foundation of knowledge that has developed through the same principles as Western science: observation, experimentation, analyzation."* (Wiggan, 2019. 4:00).[11]
    - Educators can use this quote as a starting point for a discussion related to the term "science" and the commonalities between Indigenous science and Western science or the extent to which the commonalities are understood among various segments of society.

[10] Kimmerer, R. W. (2013). *Braiding Sweetgrass*. (pp.156-166). Milkweed Editions.

[11] TEDx Talks. (2019). *The case to recognize Indigenous knowledge as science. Albert Wiggan* [Video]. YouTube. https://www.youtube.com/watch?v=X5QON5l6zy8

Discussion Questions:

The focus of this podcast is Indigenous knowledge and Indigenous Knowledge Systems. As you pay attention to each of these speakers, think about what is shared in terms of their respective understandings of Indigenous knowledge and Indigenous Knowledge Systems.

1. What ideas resonated with you personally?
2. What specific aspects did you find particularly helpful in increasing your understanding of Indigenous Knowledge Systems?
3. What were some common threads or ideas shared by multiple speakers?
4. What questions remain or were sparked that you hope are addressed in subsequent episodes within this podcast series?

Learning Task: Defining Indigenous Knowledge Systems

Educators, please have learners submit a word or phrase that connects to Indigenous Knowledge Systems after they have listened to Episode 1. Compile these in a word cloud (e.g., via Mentimeter, Microsoft Forms or another word cloud generator of your choice). Display the word cloud for the learners.

Learners: Draw on words/phrases from the word cloud that resonated with your understanding, then contribute a short (500 words or less) written or oral explanation/definition of Indigenous Knowledge Systems, including a reflection on why specific words/phrases from the word cloud resonated with you.

Optional: Compare your own definitions with your peers' definitions. Which words or phrases resonated with multiple peers, which words or phrases were specific to your understanding of Indigenous Knowledge Systems?

Episode 2: Stories, Anecdotes, and Analogies

Access episode and transcript here: https://ipcaknowledgebasket.ca/speaking-across-knowledge-systems/#episode_2

Learning Outcomes:

By the end of engagement with this episode, learners will be able to:

1. Draw on specific examples to demonstrate how Indigenous Knowledge Systems differ from Western Knowledge Systems.
2. Describe at least one Indigenous perspective on environmental issues.
3. Discuss key lessons learned from each of the speakers.

Key Terms and Concepts:

- ☐ Ecosystem Services
- ☐ Environmental Debate
- ☐ Ethics
- ☐ Identity
- ☐ Kincentric Ecology
- ☐ Knowledge Holder
- ☐ Land
- ☐ Respectful Engagement
- ☐ Ways of Knowing

Supplemental Resources:

Antonelli, A. (2023). Indigenous Knowledge Is Key to Sustainable Food Systems. *Nature*. (613). https://www.nature.com/articles/d41586-023-00021-4.

- This article delves further into the food sustainability concepts introduced in Episode 2.

Bhattacharyya, J. & Slocombe, S. (2017). Animal agency: wildlife management from a kincentric perspective. *Ecosphere, 8*(10). https://doi.org/10.1002/ecs2.1978

- In this article, the authors discuss collaborative management practices with the Xeni Gwet'in First Nation in British Columbia, Canada, highlighting four dimensions of kincentricity. Kincentric ecology was mentioned by Jonaki Bhattacharyya in Episode 2.

Centre for Indigenous Fisheries. (2024). *Creative Works*. https://www.cif.fish/art

- This webpage represents an extension of the ideas presented within Episode 2 by showcasing several co-produced creative works that demonstrate a multiplicity of ways of knowing.

Conservation through Reconciliation Partnership. (2020, June 26). *Traditional Ecological Knowledge: A conversation with Professor Deborah McGregor and Danika Littlechild* [Video]. Virtual Campfire Series. YouTube. https://www.youtube.com/watch?v=xhh73nU3opo

- The speakers in this webinar provide further insights into Traditional Ecological Knowledge, enabling learners to consider Indigenous perspectives on environmental issues.

Hawkins, R. & Silver, J.J. (2017). From selfie to #sealfie: Nature 2.0 and the digital cultural politics of an internationally contested resource. *Geoforum*, 79 (1),14-123. https://doi.org/10.1016/j.geoforum.2016.06.019

- This is the article that Jennifer Silver offers as context for her discussion of the #sealfie social media campaign during Episode 2.

Huynh, F. (2019, April 5). Seal Hunting - Moral Problem or Indigenous Way of Life? *Medium*. https://medium.com/gbc-college-english-lemonade/seal-hunting-moral-problem-or-indigenous-way-of-life-3f056c742539

- This news article discusses ethical and moral issues regarding the practice of seal hunting.

McGregor, D. (2021). Indigenous Knowledge Systems in Environmental Governance in Canada. *Knowledge Creation, Dissemination, and Preservation Studies*, *5*(1), 1–10. https://doi.org/10.18357/kula.148

- The author of this journal article provides further insights into Indigenous perspectives on environmental governance.

Vinyeta, K. (2021). Under the Guise of Science: How the US Forest Service Deployed Settler Colonial and Racist Logics to Advance an Unsubstantiated Fire Suppression Agenda. *Environmental Sociology,* 8(2), 134–48. https://doi.org/10.1080/23251042.2021.1987608

- The author of this journal article looks at how the US Forest Service changed its approach to fire management while using harmful ideas to dismiss Indigenous fire practices like cultural burning.

Relevant Quotes:

- *"There is already encouraging evidence of contemporary Indigenous-led conservation's effectiveness. For example, biodiversity is often higher or equal in (state-recognized) Indigenous lands than state-led parks in Canada (Schuster et al., 2019) and beyond (Nepstad et al., 2006)." (Artelle, et al, 2019: pg. 5).*[12]
    - Educators may use this quote to encourage students to identify additional research demonstrating the effectiveness of contemporary Indigenous-led conservation and/or to begin a conversation about the various criteria that may be used to define effectiveness.
- *"The [colonial] government is not reflective of… [Indigenous] culture" (Alfred and Palmater, 2023).*[13]
    - Educators may use this quote to reflect on the responsibilities of settlers on stolen lands and the harms of colonial governance structures.

Discussion Questions:

1. Which of the stories resonated with you the most and why?
2. How do Indigenous stewardship and Western wildlife management approaches differ?

[12] Artelle, K. A., Zurba, M., Bhattacharyya, J., Chan, D.E., Brown, K., Housty, J., & Moola, F. (2019). Supporting Resurgent Indigenous-Led Governance: A Nascent Mechanism for Just and Effective Conservation. *Biological Conservation, 240*. https://doi.org/10.1016/j.biocon.2019.108284

[13] Alfred, T. & Palmater, P.D. (2023). *It's All About the Land: Collected Talks and Interviews on Indigenous Resurgence*. *University Toronto Press.* https://utorontopress.com/9781487553586/it-and-x2019s-all-about-the-land/?srsltid=AfmBOoqOa04Blrz-EydtPRJV23kS0sFj1lz8UYCM4UtHE-IPovSs-7pJ

3. In what ways have Indigenous stewardship practices been misunderstood and/or devalued by Western science? What is the impact?
4. How can Indigenous knowledge help strengthen and support environmental goals?
5. What did you take away from this episode in terms of your knowledge and understanding of Indigenous Knowledge Systems and Western Knowledge Systems?

Learning Task: Storytelling as Pedagogical Reflection

Write a short reflection (300-500 words) in response to the following questions: What story does Western environmental science tell about itself? How do Indigenous Knowledge Systems challenge that story?

Episode 3: University, Pedagogy, and Learning

Access episode and transcript here: https://ipcaknowledgebasket.ca/speaking-across-knowledge-systems/#episode_3

Learning Outcomes:

By the end of engagement with this episode, learners will be able to

1. Reflect on what and how you are learning in your course and/or major.
2. Explore new ways of learning in your course and/or major from different perspectives.
3. Understand at least one connection you have to Land, and how this has impacted your education.

Key Terms and Concepts:

- Experiential Learning
- Generosity
- Indigenous Pedagogies
- Kinesthetic Learning
- Land pedagogy
- Reconnecting with Nature
- Reflexive and Reflective Thinking
- Process-oriented
- Values

Supplemental Resources:

Conrad, J. (2022). Desettling History: Non-Indigenous Teachers' Practices and Tensions Engaging Indigenous Knowledges. *Teachers College Record: The Voice of Scholarship in Education*, *124*(1), 3–29. https://doi.org/10.1177/01614681221086069

- The author of this article highlights how typical history courses can misrepresent Indigenous Peoples and their knowledge systems, and it outlines how educators approach the decolonization of their classrooms.

Lin, J.,Stoltz, A., Aruch, M., & Rappeport, A. (2021). Decolonization and Transformation of Higher Education for Sustainability. *Journal of Comparative & International Higher Education 13*, 134–56. https://doi.org/10.32674/jcihe.v13isummer.3255

- The authors of this article highlight the need for higher education institutions to shift towards embracing Indigenous knowledges. It shares the challenges and benefits of decolonizing higher education and gives examples of these challenges and benefits happening currently in a university setting.

McMaster University Health Sciences. (2023, June 21). *How to Integrate Indigenous Knowledge into Education and Research* [Video]. YouTube. https://www.youtube.com/watch?v=NoEifQcvBvo

- This video includes an interview with Dr. Bernice Downey (Associate Dean of Indigenous Health at the Faculty of Health Sciences, McMaster University). Dr. Downey is of Ojibwe and Celtic heritage.

  Dr, Downey is a leader in helping to incorporate Indigenous health and health knowledge into educational and research programs. She outlines what needs to be done to accomplish this, including for health professionals and educators to 'un'-learn some of the things they have been taught.

Wong, J. (2022, September 26). Universities Across Canada Introduce Programs to Meet Reconciliation Goals. *CBC News*. https://www.cbc.ca/news/canada/universities-indigenous-new-programs-1.6588120

- The author of this news article covers the University of Prince Edward Island's approach to incorporating Indigenous knowledge into its institution. This includes Indigenous teachings courses, which are now a requirement for their undergrads. The report mentions students' experience with this new knowledge as well, and how it has benefited their learning.

Relevant Quotes:

- *"Indigenous education is a process of becoming whole whereby learning becomes a personal part of who the learner is, what s/he does and ultimately their self-identity"* (Bell, 2013. p. 104)[14]

[14] Bell, N. C. (2013). Anishinaabe Bimaadiziwin: Living Spiritually with Respect, Relationship, Reciprocity, and Responsibility. In Kulnieks, A., Longboat, D.R., & Young, K. (Eds.), *Contemporary Studies in Environmental and Indigenous Pedagogies, A Curricula of Stories and Place* (pp.77-88). Sense Publishers.https://link.springer.com/book/10.1007/978-94-6209-293-8

    - Educators can use this quote to show the importance of moving away from the "banking" education model, where students relay "deposited" information back. Instead, the learner should truly know what they are learning, so much so that it becomes a part of who they are.

- *"Learning was considered a personal journey towards wholeness, determined by the individual's own pace of development"* (Bell, 2013. p. 91).

    - Educators can use this quote to show learners that there isn't one right way to gain and understand knowledge (e.g., help consider alternatives to the structured way of learning that is Western). Instead, learners can learn in their own ways.

Discussion Questions:

1. What 1-2 words or phrases used in this episode resonated the most with you and why? Discuss similarities and differences with words that resonate with your peers. Discuss similarities and differences with the keywords and concepts included within this guide.
2. How might learning look and feel different from an Indigenous pedagogical approach? What aspects of Indigenous pedagogies resonate with you, and why? Does anything feel challenging? Why?
3. What are some approaches to engaging and retaining knowledge that draw from multiple knowledge systems?
4. How do you suggest we take the steps to learn from the land in your specific course and/or major?

Learning Tasks: Becoming One with Land

Most learning at Canadian universities is centred on Western knowledge and ways of learning, often overlooking or neglecting other forms of knowledge (e.g., Indigenous knowledge). For example, most science courses involve learning about land from a Western perspective (e.g., experimenting on animals or learning about chemicals).

As noted in this podcast, learners within academic institutions often have difficulty moving away from the Western way of thinking and understanding that there are multiple ways of knowing and learning. Because of this, this learning task is designed to have you learn in a new perspective, specifically involving learning from Land, as many Indigenous societies do.

This learning task will involve having you go to areas that you deem as “natural” (if this is not possible, go on the Internet and look up a place that you think of as being natural). Here, you must stay for at least two hours reflecting on how the land and animals are connected to you and how they have played a role in the overall survival of the Earth and yourself.

The point is to (re)connect yourself with the land. Reflect on how everything on this Earth is interconnected. Think critically about the relationship with the Land/water, more-than-human relations you engage with directly or indirectly as part of your learning.

Take this opportunity to pay respect to the land and animals that you may use in your learning (e.g., dissecting a frog) and that you use in your daily life (e.g., the trees that clean the air you breathe).

Demonstrate your gratitude for these connections OR reflect on something you’ve learned through this learning task by a creative method of your choice that invokes at least 2 of your senses. For example, write a 250–500-word reflection or a poem, create an art piece with a short description, record an oral reflection or spoken word poem, etc.)

Optional: Share the above with your class. If your class is a large number (e.g., 200 people), your professor will assign small groups (breakout rooms, if online).

Episode 4: Bridges and Barriers Between Indigenous and Western Ways of Knowing

Access episode and transcript here: https://ipcaknowledgebasket.ca/speaking-across-knowledge-systems/#episode_4

Learning Outcomes:

By the end of engagement with this episode, learners will be able to:

1. Identify the benefits to bridging Indigenous and Western ways of knowing in relation to research/learning [please adjust the context to suit your learning goals].
2. Identify barriers to bridging Indigenous and Western ways of knowing in relation to research/learning [please adjust the context to suit your learning goals].
3. Describe examples of effective and ineffective interactions between Indigenous and Western ways of knowing.

Key Terms and Concepts:

- ☐ Reciprocity
- ☐ Relationships
- ☐ Relevance
- ☐ Respect
- ☐ Responsibility

Supplemental Resources:

Government of British Columbia. (2023, July 27). Co-management builds resilience in the Great Bear Rainforest. https://news.gov.bc.ca/releases/2023FOR0048-001232#:~:text=Coastal%20First%20Nations%2C%20the%20Nanwakolas,habitat%20for%20grizzly%20bears%2C%20Kermode

- In this press release, the Government of British Columbia shares an example of bridging Indigenous knowledge with Western approaches in environmental management.

ESRI Canada. (2024, November 10). *Water is Life - Empowering Indigenous Knowledge Through GIS* [Video]. YouTube. https://www.youtube.com/watch?v=B6OqlQU87iM

- The video emphasizes the importance of water for many Indigenous communities and how water is the connection between all living things. Showcases a unique way of bridging Western and Indigenous knowledge systems through technologies such as GIS.

Kimmerer, R. W. (2013). *Braiding Sweetgrass*. (pp. 156-166). Milkweed Editions.

- The author of this chapter provides an example of braiding Indigenous and Western Science knowledge systems from an Indigenous (specifically Potawatomi) knowledge systems perspective.

Muir, A. M., Duncan, A.T., Almack, K., Boucher, N., Dunlop E.S., Febria, C., Ives, J.T., Lauzon, R., Lickers, H., Mattes, W.P., McGregor, D., McGregor, H., & Reid, A.J. (2023). Sharing across the space: Introduction to a special issue on bridging Indigenous and non-Indigenous knowledge systems. *Journal of Great Lakes Research*, *49*. (pp. S1–S11). https://doi.org/10.1016/j.jglr.2023.04.001

- The authors of this article provide an overview of insights gained in bridging Indigenous and non-Indigenous knowledge systems, including a chart that outlines organizing principles and common grounds.

Tengö, M., Brondizio, E.S., Elmqvist, T., Malmer, P., & Spierenburg, M. (2014). Connecting Diverse Knowledge Systems for Enhanced Ecosystem Governance: The Multiple Evidence Base Approach. *Ambio, 43*(5), 579–91. https://link.springer.com/article/10.1007/s13280-014-0501-3

- The authors of this article provide a range of types of engagement between multiple knowledge systems from a primarily Western science knowledge systems perspective.

TEDx Talks. (2019). *The case to recognize Indigenous knowledge as science. Albert Wiggan* [Video]. YouTube. https://www.youtube.com/watch?v=X5QON5l6zy8

- The speaker in this TEDx Talk challenges learners to consider the differences between Indigenous and Western ways of knowing and provokes thoughts about how we define and differentiate between different knowledge systems.

Relevant Quotes:

- "*The answers to how and why our knowledge has become threatened lie embedded in the crux of the colonial infrastructure, and unless properly dismantled and accounted for, this infrastructure will only continue to undermine efforts to strengthen IK*

[Indigenous Knowledge] and to harm the agenda of decolonization and self-determination." (Simpson 2004,p. 375).[15]

- Educators can use this quote to help promote conversation surrounding the barriers to knowledge system interaction within colonial structures. The quote is from an article that explores the recovery and maintenance of Indigenous Knowledge (IK) with a particular focus on Traditional Ecological Knowledge (TEK). Simpson highlights current barriers to protecting IK and TEK due to Western and colonial powers.

- "*First and foremost, we specifically invite our Indigenous colleagues to continue sharing what their cultures consider to be general principles that can help advance our multicultural understanding of human knowledge system structure and function, especially as it relates to the states of nature and responsible eco-management of our effects on them.*" (Varghese and Crawford 2020: 16)

  - Educators can use this quote to demonstrate the importance of engaging multiple knowledge systems to ensure continued effective research practices. It is from an article that provides an example of the bridges and barriers to integrating Indigenous and Science knowledge systems in the context of ecology and natural resource management.

Discussion Questions:

1. How can Western researchers incorporate the four Rs[16] (Relevant, Respectful, Reciprocal, Responsible) of Indigenous research into their work?

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[15] Simpson, L. R. (2004). Anticolonial Strategies for the Recovery and Maintenance of Indigenous Knowledge. *The American Indian Quarterly, 28*(3&4), 373-384. doi:10.1353/aiq.2004.0107.

[16] The 4 Rs of Indigenous Research: Relevant, Respectful, Reciprocal, Responsible, from Kirkness, V. & Barnhardt, R. (2001). First Nations and Higher Education: The Four R's - Respect, Relevance, Reciprocity, Responsibility. In Hayoe, R. & Pan, J (Eds.) *Knowledge Across Cultures: A Contribution to Dialogue Among Civilizations*. The University of Hong Kong:

- Research must be RELEVANT to Indigenous communities (e.g., Ensuring communities are driving the research questions and you are not imposing questions).
- Research must be RESPECTFUL of Indigenous knowledge and Indigenous peoples (e.g., Acknowledging the differences between Western and Indigenous ways of knowing and not forcing Indigenous knowledge into a Western framework).
- Research must be RECIPROCAL, including aspects of reciprocity through relationship building (e.g., Ensuring research findings are shared back with communities and knowledge is not simply taken without returning something).

2. How can the 4 Rs of Indigenous research address the power imbalances between Indigenous and Western knowledge systems in the research context?
3. How can post-secondary institutions decrease the burden placed on Indigenous peoples when working/researching in a Western framework/institution?
4. Which "bridges between Western science and Indigenous ways of knowing" did you find most helpful in understanding similarities across multiple ways of knowing?
5. Identify some of the barriers noted by the speakers in engaging across multiple knowledge systems?
6. What strategies for addressing these barriers align best with your understanding of one of the approaches to knowledge systems engagement we discussed so far?

Learning Task: Bridging Knowledge Through Land-Based Learning

Utilizing what you have learned from Episode 4 regarding interactions between Indigenous and Western knowledge systems, create a short land-based activity to share with your class that draws from diverse knowledge systems.

Your activity can be focused on anything you like as long as it includes aspects from Western and Indigenous knowledge systems highlighted in the episode. You will then present your activity to the class, including a reflection on the bridges and barriers you found throughout the process.

Questions to keep in mind for your reflection:

- Which aspects of Western and Indigenous knowledge systems were easy to bridge? Which were difficult?
- Do you feel drawing from Western and Indigenous knowledge systems strengthened or weakened your activity?
- What similarities/differences did you notice?

- Research must be conducted RESPONSIBLY, and researchers must take responsibility for their work (e.g., Ensuring research is conducted ethically and in accordance with Indigenous ways of knowing and being).

Episode 5: Connections Between Conservation and Reconciliation

Access episode and transcript here: https://ipcaknowledgebasket.ca/speaking-across-knowledge-systems/#episode_5

Learning Outcomes:

By the end of engagement with this episode, learners will be able to:

1. Understand the intricate relationship between conservation and reconciliation, particularly in the context of engaging diverse knowledge systems, awareness of challenges and opportunities, and the significance of community engagement.
2. Understand the interconnections among Indigenous knowledge systems, Indigenous-led conservation, and reconciliation.

Key Terms and Concepts:

- ☐ Biocultural Values
- ☐ Conservation as Conversation
- ☐ Free, Prior, and Informed Consent
- ☐ Equitable Distribution
- ☐ Indigenous-Led Conservation
- ☐ Land Back
- ☐ Land-based Learning
- ☐ Reconciliation
- ☐ Stewardship

Supplemental Resources:

Conservation through Reconciliation Partnership. (2021). *What are Indigenous Protected and Conserved Areas (IPCAs)?* [Video]. YouTube. https://www.youtube.com/watch?v=dR1EeEB2t2I

- The Conservation through Reconciliation Partnership defines and overviews Indigenous protected and conserved areas (IPCAs) in this video.

Conservation through Reconciliation Partnership. (2023). Building Public Understanding of Indigenous-led Conservation: Insights from Communications Strategies in Five National Parks, Executive Summary. https://ipcaknowledgebasket.ca/building-public-understanding-of-indigenous-led-conservation-insights-from-communications-strategies-in-five-national-parks

- The authors of this executive summary outline critical insights from different communications strategies in five national parks across Canada. They also identify essential lessons learned in building public support for Indigenous-led conservation.

No'kmaq, M., Marshall, A. Beazley, K.F., Hum, J., joudry, s., Papadopoulos, A., Pictou, S., Rabesca, J.,Young, L., & Zurba, M. (2021). 'Awakening the sleeping giant': re-Indigenization principles for transforming biodiversity conservation in Canada and beyond. *FACETS*, 6(), 839-869. https://doi.org/10.1139/facets-2020-0083

- The authors of this journal article outline Indigenous principles for reclaiming conservation, including respect for nature, learning from Indigenous languages, natural laws, balanced relationships, reflection, Two-Eyed Seeing, and storytelling. They include links to podcast interviews with Elder Albert Marshall and other Indigenous experts.

Singh, I., & Hopton, A. (2022). How Indigenous-Led Conservation Could Help Canada Meet Its Land and Water Protection Targets. *CBC News*. https://www.cbc.ca/news/science/canada-conservation-boreal-nature-biodiversity-1.6675175.

- The authors of this news article outline a mutually beneficial method to approach conservation by selecting the most ecologically important places and letting Indigenous knowledge and people take the lead.

Townsend, J. & Roth, R. (2023). Indigenous and decolonial futures: Indigenous Protected and Conserved Areas as potential pathways of reconciliation. *Frontiers in Human Dynamics*, *5*. https://doi.org/10.3389/fhumd.2023.1286970

- The authors of this research article examine Indigenous Protected and Conserved Areas (IPCAs) in Canada as potential pathways towards reconciliation. They argue that IPCAs can advance Indigenous futures and reconciliation if governments and conservation groups support them by addressing the systemic barriers rooted in colonial systems.

Relevant Quotes:

- "*We see a new and very public openness in Canada towards us and our rights, and lofty talk of reconciliation and a shared path into the future. But in the shadows behind the scenes, the negotiations to force us to surrender our aboriginal title to our lands continue apace. In fact, they may even be acceleration.*" (Manuel, 2017, p. 48).[17]
    - Educators can refer to this quote in discussions about the challenges of the reconciliation journey.
- "*Meaning fully supporting resurgent Indigenous governance requires recognizing Indigenous peoples as authorities in their territories, not simply as stakeholders used to achieve top-down conservation targets.*" (Artelle et al., 2019, p. 6).[18]
    - Educators can refer to this quote to discuss alternatives to fortress conservation.[19]

Discussion Questions:

1. What is conservation? Who should benefit from conservation?
2. What are the differences between Indigenous-led conservation and Western approaches to conservation?
3. How does the podcast explore the intersection between conservation efforts and reconciliation processes?
4. In what ways is Indigenous-led conservation informed by Traditional Ecological Knowledge (TEK)?
5. In this episode, Nathan Cardinal mentions that the processes used for stewardship for Indigenous-led conservation are more important than the actual tool or end outcome of achieving said stewardship. What do you think these processes might include/consist of?

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[17] Manuel, A. & Grand Chief Ronald M. Derrikson. (2017). *Reconciliation Manifesto: Recovering the Land, Rebuilding the Economy*. (pp. 48-74). James Lorimer and Company Ltd. https://lorimer.ca/adults/product/the-reconciliation-manifesto/

[18] Artelle, K. A., Zurba, M., Bhattacharyya, J., Chan, D.E., Brown, K., Housty, J., & Moola, F. (2019). Supporting Resurgent Indigenous-Led Governance: A Nascent Mechanism for Just and Effective Conservation. *Biological Conservation*, *240* (December). https://doi.org/10.1016/j.biocon.2019.108284

[19] For a definition of 'fortress conservation' see: Survival International (2022). A guide to decolonize language in conservation. https://www.survivalinternational.org/about/decolonizelanguage

6. What steps can be taken collectively to protect, preserve, and enforce Indigenous-led conservation? What steps can be taken at an individual level to protect, preserve, and enforce Indigenous-led conservation?

Learning Task: Storytelling Reflection

Listen to episode 5 and note the key learnings discussed from at least one perspective. Brainstorm ways of turning these key learnings from Episode 5 into different aspects of a 1–3-minute story.

The story can be a creative or literal interpretation of the key learnings from Episode 5 and may be presented in either oral or written form. Share your story in a sharing circle (In classes with larger lecture sizes, divide into groups of about 10-20 learners).

Facilitate discussions surrounding the stories shared in the circle. (If participating in the circle virtually, facilitate discussion through whichever medium the online class is being held, e.g., Zoom, Teams, etc.).

Episode 6: Weaving, Braiding, and Two-Eyed Seeing

Access episode and transcript here: https://ipcaknowledgebasket.ca/speaking-across-knowledge-systems/#episode_6

Learning Outcomes:

By the end of engagement with this episode, learners will be able to:

1. Reflexively assess the appropriateness of engaging knowledge systems that are not your own.
2. Develop an understanding of the process required to effectively and meaningfully engage Indigenous and Western Knowledge systems.
3. Develop an understanding of the terminology and processes surrounding weaving, braiding, and two-eyed seeing knowledge systems engagement.
4. Discuss the role of power in marginalizing certain knowledge systems while privileging others.

Key Terms and Concepts:

- Weaving
- Braiding
- Ethical Space
- Etuamptmumk (Two-Eyed Seeing)
- Knowledge Systems
- Ways of Knowing
- Respect
- Community
- Collaborative
- Partnership

Supplemental Resources:

Borrows, J., & Tully, J. (2018). Introduction. In M. Asch, J. Borrows, & J., Tully (Eds.), *Resurgence and Reconciliation: Indigenous-Settler Relations and Earth Teachings*. University of Toronto Press. https://utorontopress.com/9781487523275/resurgence-and-reconciliation/?srsltid=AfmBOoqOhWUo2UcdutMKYOpTKxA22XgIi6MmxJ1eVW7NrIZ_tvDS4-IM

- The authors of this chapter introduce reconciliation and resurgences and give an overview of the chapters in the book, focusing on the relationships between Indigenous and Settler people.

Bardwell, B. & Woller-Skar, M.M. (2023). Challenges and Successes of Using Two-Eyed Seeing to Teach Indigenous Science at a Predominantly White Institution. *Journal of Great Lakes Research, 49* (S1), S78–S83. https://doi.org/10.1016/j.jglr.2023.01.003

- The authors of this journal article discuss the results of using Two-Eyed Seeing to teach science at a primarily white institution. It touches on challenges and successes.

Bartlett, C., Marshall, M., & Marshall, A. (2012). Two-Eyed Seeing and Other Lessons Learned within a Co-Learning Journey of Bringing Together Indigenous and Mainstream Knowledges and Ways of Knowing. *Journal of Environmental Studies and Sciences*, 2(4), 331–340. https://doi.org/10.1007/s13412-012-0086-8

- The authors of this article focus on weaving Indigenous and Western scientific knowledge systems and discuss experiences using Two-Eyed Seeing in a collaborative research project.

Humber College. (2020, February 20). *Etuaptmumk Two-Eyed Seeing,* [Video]. YouTube. https://www.youtube.com/watch?v=pJcjf1nUckc

- Mi'kmaw Elder Albert Marshall defines the concept of Two-Eyed Seeing as an approach to bring together the strengths in both Western and Indigenous ways of being, seeing, knowing, and doing within this video.

Kimmerer, R. W. (2013). Braiding Sweetgrass. (pp.156-166). *Milkweed Editions*.

- This chapter in Braiding Sweetgrass provides further context for the story of the Three Sisters and the connection to approaching, understanding, and engaging with diverse knowledge systems.

Relevant Quotes:

- *"In a global environment of rapid climate and social change, now more than ever before we need to slow down and work with our elders to learn from their wisdom and perspectives and to receive the time, honored values, teachings, and attitudes they exemplify for us.... Learning how to listen is the most valuable activity you can engage in within Inuit epistemology. Listening creates and recreates relationships, among people, land, and ideas.*" (McGrath, et al., 2019, p.11).[20]
    - Educators can use this quote to reinforce the importance of listening when engaging across multiple knowledge systems.
- *"Just as everything and everyone is a teacher, they are also all students. As we journey through our life stages we are in a continuous process of learning, with the help of potential teachers."* (Bell, 2013, p.92).[13]
    - Educators can use this quote to prompt students to reflect on all their teachers, including those beyond the human world.

Discussion Questions:

1. What factors impact the ability for (or conditions to ensure) multiple knowledge systems to engage meaningfully?
2. Describe the difference between "integrating" versus "weaving", "braiding," and "two-eyed seeing" as frameworks for engaging between knowledge systems.
3. How can we move away from trying to "integrate" Indigenous Knowledge Systems into Western Knowledge Systems and move towards weaving, braiding, and/or two-eyed seeing approaches to engaging multiple knowledge systems?
4. Which forms of knowledge system engagement are better understood in your mind after listening to these speakers?
5. What metaphors/models/methodologies for engagement between knowledge systems resonated most with you and why?
6. How can Western institutions engage with Indigenous knowledge systems without being extractive?

[20] McGrath, J.T. (2019). The Qaggiq Model: Toward a Theory of Inuktut Knowledge Renewal. *Nunavut Arctic College Media*. https://nacmedia.ca/product/qaggiq-model

7. How do power relations impact effective knowledge systems engagement?
8. How has your understanding of Indigenous Knowledge Systems changed as you listened to the episodes? (if you listened to more than one episode).

Learning Task: Exploring and Reflecting Storytelling Through Art

After listening to Episode 6, explore different artistic representations of “The Three Sisters” in traditional and modern art forms.

Apply what you have learned about braiding, weaving, or two-eyed seeing while researching artistic representations of “The Three Sisters” and its cultural significance in different Indigenous communities by applying a creative lens to your artistic piece.

Write a 400-500-word reflection discussing your thoughts on sustainability, community, and the resurgence of Indigenous culture. In addition, reflect on your artistic choices and connections between the art you researched and the art you made.

CUMULATIVE PORTFOLIO ASSIGNMENT

For the cumulative assignment, learners will be asked to complete 3 to 4 episode-specific learning tasks/activities from the options provided throughout the six episodes. Throughout this process, they will create a portfolio that includes completed activities and reflections on them.

In addition, collectively, as a class, discuss meaningful ways to practice reciprocity and build this into the portfolio. This may include providing feedback suggestions on the Educator's Guide, collectively determining a way to "pay learning forward" (e.g., by developing or sourcing additional resources that can be shared with other students, etc.) or involving students contributing ideas about how they will carry their learning forward into other contexts (e.g., future university courses and beyond).

This portfolio is intended to assist learners in demonstrating their learning in a method consistent with the value of Indigenous knowledge systems. Learners are encouraged to utilize a diverse mix of non-Western ways of sharing what they learned. This could include, but is not limited to, the inclusion of art, poetry, music, (digital) storytelling, or land-based engagement in their final portfolio.

Rubric Template

Criteria Assessment:	**Communication and Professionalism (10%) [*select the preferred phrasing/components from the list below in each box*]**	**Multiple Knowledge Systems Engagement (50%)**	**Learning Tasks/ Activities (15%)**	**Portfolio Reflection (25%)**
Exceptional	Learners connected their learning tasks to the intended learning outcomes in an exceptional way. Learner used university-level language in their learning tasks and their cumulative portfolio. Writing enhances the reader's understanding. The learner communicated an expectational understanding of Indigenous knowledge in their learning tasks and cumulative portfolio.	Learner demonstrates an exceptional ability to assess the appropriateness of engaging across multiple knowledge systems with care and respect. The portfolio centres Indigenous knowledge systems and incorporates multiple Indigenous voices.	Learner completed 3-4 learning tasks. The learner effectively demonstrates an understanding of the learning outcomes associated with each task. Each learning task (outputs and reflection) is included in the portfolio.	Learner has created a portfolio that represents an exceptional understanding of the learning tasks and critically reflects on how they relate to engaging Indigenous and Western Knowledge Systems. Exceptional contribution and reflection on the reciprocity component.

Criteria Assessment:	**Communication and Professionalism (10%) [*select the preferred phrasing/components from the list below in each box*]**	**Multiple Knowledge Systems Engagement (50%)**	**Learning Tasks/ Activities (15%)**	**Portfolio Reflection (25%)**
Good	Learner connected their learning tasks to the intended learning outcomes. However, they could have connected more learning outcomes to their tasks. Learner used University-level language in their learning tasks and their cumulative portfolio. However, some areas need improvement. Writing does not deter the reader's understanding. Learner communicated a good understanding of Indigenous knowledge in their learning tasks and cumulative portfolio.	Learner demonstrates a good ability to assess the appropriateness of engaging across multiple knowledge systems with care and respect. The portfolio consistently references Indigenous knowledge and incorporates a few Indigenous voices.	Learner completed 2-3 learning tasks. All but one of the learning tasks (outputs and reflection) is included in the portfolio.	Learner created a portfolio that represents a foundational understanding of the learning tasks and analytically reflects on how they relate to engaging Indigenous and Western Knowledge Systems. Contributes in a good way and reflects on the reciprocity component.
Meets Expectations	Learner connected their learning tasks to some learning outcomes, but not many more could be added. Learner used university-level language in their learning tasks and their cumulative portfolio. However, significant areas need improvement. Sometimes, writing deters from the reader's understanding. Learner communicated a general understanding of Indigenous knowledge in their learning tasks and cumulative portfolio.	Learner demonstrates a general ability to assess the appropriateness of engaging across multiple knowledge systems with care and respect. The portfolio occasionally references Indigenous knowledge and incorporates 1 or 2 Indigenous voices.	Learner completed 1-2 learning tasks. One of the learning tasks (output and reflection) is included in the portfolio.	Learner created a portfolio that represents a minimal understanding of the learning tasks and a descriptive reflection of how they relate to engaging Indigenous and Western Knowledge Systems. Contributes and reflects on the reciprocity component.

Criteria Assessment:	**Communication and Professionalism (10%)** **[*select the preferred phrasing/components from the list below in each box*]**	**Multiple Knowledge Systems Engagement (50%)**	**Learning Tasks/ Activities (15%)**	**Portfolio Reflection (25%)**
Needs Improvement	Learner did not connect their learning tasks to the intended learning outcomes. Learner did not use university-level language in their learning tasks and cumulative portfolio. Writing impacts the reader's understanding. Learners could not communicate an understanding of Indigenous knowledge in their learning tasks and their cumulative portfolio.	The learner does not demonstrate an ability to assess the appropriateness of engaging across multiple knowledge systems with care and respect. The portfolio insufficiently references Indigenous knowledge and Indigenous voices.	Learner did not complete any learning tasks.	Learner did not complete a portfolio and/or did not reflect how they relate to engaging Indigenous and Western Knowledge Systems. Either did not contribute and/or didn't reflect on the reciprocity component.

Have questions or feedback about the Educator's Guide?

Please contact the IPCA Knowledge Basket Coordination Team at: info@ipcaknowledgebasket.ca