INDIGENOUS DIGITAL LITERACIES

Indigenous Digital Literacies

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Land Acknowledgement

BCcampus acknowledges the səl̓ilwətaʔɬ təməxʷ (Tsleil-Waututh), Skwxwú7mesh-ulh Temíx̱w (Squamish), xʷməθkʷəy̓əm (Musqueam), W̱SÁNEĆ (Saanich), and the Esquimalt and Songhees Nations of the Lək̓ʷəŋən (Lekwungen) Peoples, on whose traditional territories we are privileged to live, work, and learn. Through our work we are learning to incorporate Indigenous epistemologies into our actions and understandings, supporting decolonization, reconciliation, and Indigenization to advocate systemic changes in the post-secondary environment of B.C.

Learner Notes: The Importance of Land Acknowledgements

You may have attended a function where there was a land acknowledgement made. You may have experience doing a land acknowledgement. This is a moment of recognition for the land you are currently on and the people who descend from it, generation upon generation.

Understanding the importance of a land acknowledgement, being present in the moment, and thinking about the peoples who once solely inhabited the land is just the beginning.

Understanding the true history of Canada and its attempted genocide of the Indigenous Peoples is a difficulty learning journey. Understanding the importance of, and meaning of, land acknowledgements is a good place to start.

Land acknowledgements were historically a traditional practice of trade among Indigenous Peoples. It was very important to acknowledge the land being visited and to express gratitude for being a guest on that land, and for an Indigenous trader to share the land they called home.

A land acknowledgement remains a way of recognizing and expressing gratitude to the First Nations, Inuit, or Métis land that you are on. Land acknowledgements run deeper than just simply acknowledging the land. To fully understand the level of importance of a land acknowledgement, we need to understand the traumatic history that plagued Indigenous Peoples and the lasting effects of that history today.

Source and recommended reading: The Importance of Land Acknowledgements – Small Business BC (https://smallbusinessbc.ca/article/the-importance-of-land-acknowledgements/)

Positionality

These modules have been developed through an Indigenous lens that is holistic: a way of being and knowing that acknowledges Indigenous Peoples' relationships with all our relations. Our identities are deeply rooted in the wisdom and traditions of our ancestors. Our positionality is shaped by recognition that the land on which we stand carries the stories of countless generations. It is not merely a physical space but a living entity with its own spirit. We honour the land, its ecosystems, and the Indigenous Knowledges that sustain it. We cannot separate our identities from the impacts of colonization. Our positionality extends beyond the individual. We are part of a collective and we carry the responsibility to honour the past and create a better future. Let us walk together, of good heart and mind guided by our ancestors, and with the hope for a more just and equitable world where all ways of knowing are valued equally.

All our relations,
Connie Strayer and Robyn Grebliunas
Curriculum developers

Learner notes

"Positionality" refers to where you are situated in relation to your various social identities (such as gender, race, class, ethnicity, ability, and geographical location).

"All our relations" includes plants and animals, other human beings, the water, land, wind, sun, moon, stars, and more—everything seen and unseen.

> "Positionality is everpresent, affecting all aspects of our lives, including teaching, leading, policymaking, common interactions, and most notably, research—where the concept is most often prevalent."

Source and recommended reading: Why do we need to reflect on positionality? (engineerinclusion.com) (https://engineerinclusion.com/why-do-we-need-to-reflect-on-positionality/)

Consider how your positionality influences your instructional choices for content, activity, assessment, and delivery. Then consider working on positionality with your students by using some of the ideas outlined in Positionality Statement | Centre for Teaching and Learning (queensu.ca) (https://www.queensu.ca/ctl/resources/equity-diversity-inclusivity/positionality-statement)

Remember that each Indigenous person's positionality is unique, shaped by their specific cultural context, experiences, and ancestral lineage. Consider how you will introduce yourself by stating your positionality.

Intention Setting

Our intention is to create a safe space for exchanging knowledge. We come with an open heart and open mind and hope to be received in the same way.

These modules and lesson plans have been developed with an Indigenous lens that is holistic in nature, a way of being and knowing that acknowledges our relationships with all our relations, including plants and animals, other human beings, the water, land, wind, sun, moon, stars, and more—everything seen and unseen.

All our relations,
Connie Strayer and Robyn Grebliunas
Curriculum developers

Learner notes

"All our relations" includes plants and animals, other human beings, the water, land, wind, sun, moon, stars, and more—everything seen and unseen.

Welcome

We welcome you into our circle of learning.

These two welcome figures present outstretched arms in welcome from the Nuu-Chah-Nulth First Nations.

Learner notes

The image above is of *Welcome Figures with Arms* from the Nuu-Chah-Nulth First Nations in Port Alberni, BC. The outstretched arms of the welcome figures are often grouped within the category of totem poles but are distinct in form and function from the freestanding multiple-figure poles commonly associated with

Northwest Coast People. The Coast Salish use welcome figures as markers to welcome people to their territories. They are often carved in a gesturing motion and facing in the direction of arriving guests. These are located on the Victoria Quay. It is common practice in many Indigenous cultures to also have outstretched arms in gratitude. We are using these figures as a gesture to welcome you and to express our gratitude to you for being here.

Source and recommended reading: Coast Salish Welcome Figure – The Bill Reid Centre – Simon Fraser University (sfu.ca) (https://www.sfu.ca/brc/our-work/imesh-mobile-app/indigenous-art-walk/coast-salish-welcome-figure.html)

Attributions

- “Welcome Figures with Arms” photo by Connie Strayer is licensed under a CC BY 4.0 license (https://creativecommons.org/licenses/by/4.0/).

Before We Begin

We acknowledge that no single training can offer solutions to all the problems that relate to Indigenous Peoples, their Traditional Knowledges, and protocols. The processes and rules vary in each traditional territory and in each country. Cultural differences are too numerous and too region-based to be able to cover them all

It is an important process of reconciliation to not pan-Indigenize by grouping all Indigenous Peoples' ways of being and knowing into one cultural identity.

There are 204 distinct First Nations in B.C. Each Nation has its own unique traditions, history, and protocols. Indigenous Peoples within B.C. live in exceptionally diverse territories that are intrinsically linked to their cultural heritage. This can include ideas, experiences, worldviews, objects, forms of expression, practices, knowledge, spirituality, kinship ties, and places.

Each module in the Indigenous Digital Literacies course presents its own unique problems. There cannot be a simple step-by-step process defined that will work in all cases.

We designed this course from a space of cultural and traditional practices that may be integrated into creating a safe digital space for Indigenous learners.

It is important to recognize that your learning only begins here. After this course, you will then collaborate with the host Nation. It is at this local level that you can begin to understand the traditions, history, and protocols that will become an important part of creating Indigenous digital literacy for your students.

Learner notes

With 204 Indigenous communities and more than 30 Indigenous languages, British Columbia's six diverse and beautiful regions offer different ways of knowing and being. Connecting with the people and languages that have been spoken, collected the knowledge, and passed the stories of Indigenous communities in B.C. for thousands upon thousands of years, this vastness of cultures cannot be taught in the depth and richness they deserve in the time frame of this course. Each Indigenous culture is unique.

First Nations refers only to those who have Indian status under Canadian law as part of a recognized community. There are 634 recognized First Nations governments or bands across Canada.

Source and recommended reading: First Nations A-Z Listing – Province of British Columbia (gov.bc.ca) (https://www2.gov.bc.ca/gov/content/environment/natural-resource-stewardship/consulting-with-first-nations/first-nations-negotiations/first-nations-a-z-listing)

Pre-knowledge

We believe all learners are starting with an open mind and a desire to learn about Indigenous epistemological beliefs. We are building on each learner's knowledge of their reconciliation journey. We trust that learners have knowledge of the realities and lived experiences of First Nations, Inuit, and Métis Peoples in the land known as Canada.

We recognize that each of us is at a different point in our reconciliation journey. We have additional resources in the learner notes and in your Toolkit to help each learner better understand their role in reconciliation.

Learner notes

Pre-knowledge is the information you already know that we are building on. We trust that learners are familiar with some of the effects of colonization on the Indigenous Peoples that live in what is now known as Canada. Part of the learning is to understand that our justice, healthcare, education, and social services are based in colonial ideology.

Source and recommended reading: Colonization – Pulling Together: Foundations Guide (opentextbc.ca)

Toolkit

Throughout the course, you will be asked self-assessment questions that will allow you to reflect on your learning. You can record your responses in the following Toolkit:

Indigenous Digital Literacies Toolkit [Word] (https://opentextbc.ca/indigenousdigitalliteracies/wp-content/uploads/sites/467/2024/07/Indigenous-Digital-Literacies-Toolkit.docx)

MODULE 1: ETHICAL AND LEGAL CONSIDERATIONS

> "Fundamental to the exercise of self-determination is the right of peoples to construct knowledge in accordance to self-determined definitions of what is real and what is valuable."
>
> —Marlene Brant Castellano

Learner notes

Source and recommended reading: Ethics of Aboriginal Research (Journal of Aboriginal Health) [PDF] (https://www.nvit.ca/docs/ethics%20of%20aboriginal%20research.pdf)

Module description

From ethical and legal perspectives, a digital citizen will understand and abide by principles of privacy protection, inclusion, and accessibility in digital spaces. They will recognize when these principles are not being upheld and work to correct them, be aware that power inequalities can exist in digital spaces, and contribute to equitable and safer spaces.

Learning outcomes

Successful learners will gain an appreciation of ethics and legal considerations with Indigenous Peoples by:

- Upholding and acting upon the Calls to Action listed in the Truth and Reconciliation Commission of Canada and the articles listed in the United Nations Declaration on the Rights of Indigenous Peoples
- Being aware of, respecting, and following data sovereignty principles, especially for research pertaining to First Nations, Urban Indigenous, Inuit, and Métis Peoples by recognizing that they are rights-bearing communities, and committing to a distinctions-based approach in relationships with each

Self-assessment #1

- What is your understanding of the terms “First Nations,” “Urban Indigenous,” “Métis,” and “Inuit”?
- Are you aware of data sovereignty principles in relation to Indigenous Peoples? If so, briefly describe your understanding.
- What is your understanding of Calls to Action listed by the Truth and Reconciliation Commission of Canada and the articles listed in the United Nations Declaration on the Rights of Indigenous Peoples?

Record your responses in your Toolkit.

Learner notes

These questions are to guide you to your starting point on your reconciliation journey.

Key Concepts and Definitions

Indigenous Traditional Knowledges

The federal government is changing its terminology from “Traditional Knowledge” to “Indigenous Knowledge.”

The curriculum designers for this course use the term “Indigenous Traditional Knowledges” throughout this course (if not directly quoting from another source) to mean all components of Indigenous cultures, including but not limited to dances, artwork, designs, stories, (oral) histories, traditions, protocols, legal systems, and Knowledges. “Indigenous Knowledge,” “Traditional Knowledge,” “Indigenous data,” and “Indigenous Traditional Knowledge,” etc. are all interchangeable terms. We have chosen the term that reflects our teachings, but individual Indigenous communities have the right to choose what term reflects them best.

Learner notes

Source and recommended reading: Indigenous Knowledges and Canadian Copyright Law (University of Saskatchewan Library) (https://library.usask.ca/copyright/indigenous-knowledges.php#Background)

Defining the principle of ethical and legal considerations

Indigenous research ethics respect leadership and require developing trusting relationships. While there is much diversity among Indigenous Peoples and Nations, Indigenous ethics resonate with the values of honour, trust, honesty, and humility. They reflect a holistic ethical commitment to the collective and extend ethical considerations beyond human participants to include the land.

Learner notes

It is important to understand the term “ethical” through an Indigenous lens as we move through this module and course. There is a colonial past that causes trust to be highly important to Indigenous Peoples.

Source and recommended reading: Indigenous Ethics and Values (Pulling Together: A Guide for Researchers, Hiłḵ̲ala)

Defining the principle of data sovereignty

> “Indigenous data is any information that is from or about any Indigenous person or their community, territory or nation, including but not limited to their languages, Knowledges, customs or traditions, intellectual property and ideas. Indigenous data are also relational and reciprocal, and need to reflect and be held by the community as a collective, and are equally as important to pass down through generations as a part of lifelong journeys of coming to be.”
>
> — Cited from Indigenous Data Sovereignty (Indigenous Studies Research Guide at the University of Toronto) (https://guides.library.utoronto.ca/indigenousstudies/datasovereignty)

Learner notes

Therefore, Indigenous data sovereignty is inclusive of Indigenous Traditional Knowledges.

Defining the principle of Indigenous data governance

> "Indigenous data governance is the system of decision making rights and accountabilities by an Indigenous government or institution for information-related processes, executed according to agreed-upon models which describe who can take what actions with what information, and when, under what circumstances, using what methods. It is the enactment of Indigenous data sovereignty principles."
>
> — Cited from Indigenous Knowledge and Data Sovereignty (FutureCitiesCanada) [PDF] (https://futurecitiescanada.ca/portal/wp-content/uploads/sites/2/2022/02/fcc-civic-indigenous-tool13-ind-knowledge-data-sovereignty.pdf)

Fundamental knowledge

- Upholding and acting upon the Calls to Action listed in the Truth and Reconciliation Commission and the articles in the United Nations Declaration on the Rights of Indigenous Peoples.
- Respecting and following data sovereignty principles, especially for research pertaining to First Nations, Urban Indigenous, Inuit, and Métis Peoples by committing to a distinctions-based approach in relationships with each.
- Practicing, role modelling, and teaching these fundamentals.

Tri-Council Policy Statement

When working with Indigenous Peoples, it is vital to approach research with ethical sensitivity and legal awareness.

How do we do this?

Learner notes

Recommended reading: Working with Indigenous Peoples and Remote Communities (University of Northern British Columbia) (https://www2.unbc.ca/office-research-and-innovation/working-indigenous-peoples-and-remote-communities)

We begin by introducing the Tri-Council Policy Statement—more specifically, Chapter 9: Research Involving the First Nations, Inuit and Métis Peoples of Canada.

Working with Indigenous communities often requires thoughtful considerations, as spotlighted by the following quotes from Chapter 9 of the Tri-Council Policy Statement: Ethical Conduct for Research Involving Humans:

> "Research involving Indigenous peoples in Canada has been defined and carried out primarily by non-Indigenous researchers. The approaches used have not generally reflected Indigenous worldviews, and the research has not necessarily benefited Indigenous Peoples or communities. As a result, Indigenous Peoples continue to regard research, particularly research originating outside their communities, with a certain apprehension or mistrust."

Learner notes

Historically, research has been done on or to Indigenous Peoples, but not with them and certainly not with free, prior, and informed consent.

> "The landscape of research involving Indigenous Peoples is rapidly changing. Growing numbers of First Nations, Inuit and Métis scholars are contributing to research as academics and community researchers. Communities are becoming better informed about the risks and benefits of research. Technological developments allowing rapid distribution of information are presenting both opportunities and challenges regarding the governance of information."

Learner notes

It is important to understand that someone researching a culture, who is not a part of the group, will not be able to fully understand the cultural epistemological beliefs. This is knowledge that comes from lived experience versus research. Indigenous scholars want to honour and highlight their Indigenous Traditional Knowledges by leading this work.

Self-determination also applies to Indigenous communities consenting to have research done after they weigh the risks and rewards.

> "Building reciprocal, trusting relationships will take time…
> …respectful relationships, collaboration and engagement between researchers and participants may also be an important source of guidance for research involving other distinct communities. The need to respect a community's cultural traditions, customs and codes of practice may extend beyond First Nations, Inuit and Métis communities."

Learner notes

As you dive into this module and the course as a whole, you will see the terms "reciprocal," "trusting," "relationships," and "collaboration." These are common themes when wishing to engage with Indigenous Peoples.

Source and recommended reading: Tri-Council Policy Statement: Ethical Conduct for Research Involving Humans – TCPS 2 (2022) – Chapter 9: Research Involving the First Nations, Inuit and Métis Peoples of Canada

Guiding Documents to Honour Indigenous Self-determination

Here are some key guiding documents to honour Indigenous self-determination:

- Truth and Reconciliation Commission (TRC)
- United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP)

Self-Assessment #2

Are you familiar with the TRC and UNDRIP? If yes, what is your experience with these guiding documents?

Record your responses in your Toolkit.

The Truth and Reconciliation Commission of Canada (TRC)

The when

The Truth and Reconciliation Commission (TRC) was formed in 2008 to acknowledge the deep and lasting harms done to Indigenous Peoples through the Indian Residential School System.

Learner notes

Source and recommended reading: 94 Calls to Action: Truth & Reconciliation (Halifax Public Libraries) (https://www.halifaxpubliclibraries.ca/blogs/post/tr-calls-to-action/)

The why

In 2015, the TRC published the findings sharing the cultural genocide that the Residential School System brought on Indigenous Peoples. This marked Canada's beginning of dismantling the systemic racism towards Indigenous Peoples in Canada.

Learner notes

The mandate of the TRC was to inform all Canadians and the world about what happened in Residential Schools. The TRC documented the truth of Survivors, their families, communities, and anyone personally affected by the residential school experience. What happened in Residential Schools has had lasting effects on Indigenous Peoples and their trust in the Canadian government and systems.

Source and recommended reading: Truth and Reconciliation Commission of Canada (National Centre for Truth and Reconciliation) (https://nctr.ca/about/history-of-the-trc/truth-and-reconciliation-commission-of-canada/)

The goal

The TRC's goal was to guide Indigenous Peoples and Canadians in a process of reconciliation and renewed relationship that is based on mutual understanding and respect.

The 94 Calls to Action

The 94 Calls to Action (Truth and Reconciliation Commission) [PDF] (https://www2.gov.bc.ca/assets/gov/british-columbians-our-governments/indigenous-people/aboriginal-peoples-documents/calls_to_action_english2.pdf) lay out the steps Canada needs to take to help Indigenous communities heal from the harms done and to combat the systemic barriers and inequalities that Indigenous Peoples struggle with to this day.

Learner notes

Source and recommended reading: TRC's 94 Calls to Action: Progress being made, but more needed, Indigenous advocates say (Global News) (https://globalnews.ca/news/9161473/indigenous-reconciliation-trc-calls-to-action-accountability/)

The 94 Calls to Action are meant to be actionable recommendations to aid the healing process in two ways:

- Acknowledging the full, horrifying history of the Residential Schools System
- Creating systems to prevent these abuses from ever happening again

The TRC's Calls to Action can be broken down into two categories:

1. Legacy – Calls to Action 1 to 42.
2. Reconciliation – Calls to Action 43 to 94.

Legacy Calls to Action

The purpose of the Legacy Calls to Action is to address Canada's colonial history and the wrongs of Residential Schools, which separated Indigenous children from their families and subjected them to all types of abuse, famine, disease, and other horrifying conditions while being forcefully assimilated into Euro-Canadian culture.

The collective goal of the first 42 Calls to Action is to publicly acknowledge the cultural genocide committed. There are five subcategories of how this took place and the present effects within Indigenous communities:

1. Child Welfare
2. Education
3. Language and Culture
4. Health
5. Justice

Learner notes

The Legacy Calls to Action look at Canada's assimilation attempts and the institutionalized inequalities that Indigenous people grapple with to this day. The five categories listed above make up much of the self-determination wants of the Indigenous communities.

Reconciliation Calls to Action

The goal of the remaining Calls to Action is to implement policy changes that will:

- Meaningfully and permanently dismantle the systemic racism that leads to poor health outcomes, premature death, and limited economic opportunities
- Vastly improve life for Indigenous Peoples in Canada
- Ensure, through honest education, that this never happens again

Learner notes

The Reconciliation Calls to Action are the actions to implement to break down the systemic barriers ingrained into Canadian justice, healthcare, education, and child welfare systems.

Source and recommended reading: What Are the Truth & Reconciliation Commission's 94 Calls to Action & How Are We Working Toward Achieving Them Today (Reconciliation Education) (https://www.reconciliationeducation.ca/what-are-truth-and-reconciliation-commission-94-calls-to-action)

Indigenous Traditional Knowledges and the Truth and Reconciliation Commission (TRC)

Respect for Indigenous Traditional Knowledges is also supported by the Truth and Reconciliation Commission's Calls to Action.

TRC Call to Action #45, iv

> "We call upon the Government of Canada… To reconcile Aboriginal and Crown constitutional and legal orders to ensure that Aboriginal peoples are full partners in Confederation, including the recognition and integration of Indigenous laws and legal traditions in negotiation and implementation processes involving Treaties, land claims, and other constructive agreements."

Learner notes

We have used the term "Aboriginal" as it appears in the formal TRC document and as it was the term used at publication.

We would like to highlight the statement about Indigenous laws and legal traditions as this will be a consistent theme throughout this course. The governance models shared are an example of how Canada is honouring and actioning the TRC. We also highlight Call to Action #45 as it will be discussed in more detail in Module 4, Information Literacy.

Recommended reading: Indigenous Knowledges – Copyright – University Library | University of Saskatchewan (usask.ca) (https://library.usask.ca/copyright/indigenous-knowledges.php)

TRC Call to Action #63

> "We call upon the Council of Ministers of Education, Canada to maintain an annual commitment to Aboriginal education issues, including:
>
> i. Developing and implementing Kindergarten to Grade Twelve curriculum and learning resources on Aboriginal peoples in Canadian history, and the history and legacy of residential schools.
>
> ii. Sharing information and best practices on teaching curriculum related to residential schools and Aboriginal history.

iii. Building student capacity for intercultural understanding, empathy, and mutual respect.

iv. Identifying teacher-training needs relating to the above."

Learner notes

We have highlighted call to Action #65 as it relates to education and the nature of this course.

Source and recommended reading: Beyond 94 | 63. Council of Ministers of Education Canada to maintain an annual commitment to Aboriginal education issues (CBC News) (https://www.cbc.ca/newsinteractives/beyond-94/council-of-ministers-of-education-canada-to-maintain-an-annual-commitment-to-aboriginal-education-issues)

What are the TRC's goals?

The TRC has seven goals:

1. Acknowledge Residential School experiences, impacts, and consequences.
2. Provide a holistic, culturally appropriate, and safe setting for former students, their families, and communities as they come forward to the Commission.
3. Witness, support, promote, and facilitate Truth and Reconciliation events at both national and community levels.
4. Promote awareness and public education of Canadians about the Indian Residential School System and its impacts.
5. Identify sources and create a historical record of the Indian Residential School System and its legacy.
6. Produce and submit a report including recommendations to the Government of Canada concerning the Indian Residential School System and experience, including its history, purpose, operation and supervision, effect and consequences (including systemic harms, intergenerational consequences, and impact on human dignity), and ongoing legacy.
7. Support commemoration of former Indian Residential School students and their families.

Additional TRC resources

Here are some recommended readings:

- Calls to Action [PDF] (https://www2.gov.bc.ca/assets/gov/british-columbians-our-governments/indigenous-people/aboriginal-peoples-documents/calls_to_action_english2.pdf)

- Truth and Reconciliation Commission Calls to Action for Education – People for Education (https://peopleforeducation.ca/calls-to-action-for-education/)
- Post-Secondary Education in Canada: A Response to the Truth and Reconciliation Commission of Canada – Graduate School of Public Policy (https://www.schoolofpublicpolicy.sk.ca/research-ideas/publications-and-policy-insight/policy-brief/Post-Secondary-Education-in-Canada-A-Response-to-the-Truth-and-Reconciliation-Commission-of-Canada.php)

Now that you have an understanding of the TRC, let's take a look at the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP).

United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP)

Learner notes

It important to note that Canada voted against the declaration at the United Nations when it was first introduced in 2007, but in May 2016, Canada officially adopted UNDRIP. This is important in the understanding of Canada's colonial past treatment of the First Peoples of Turtle Island (North America),[1] particularly related to land rights.

UNDRIP is an important step in moving Canada's relationship with Indigenous peoples forward.

UNDRIP serves as a crucial framework for reconciliation, healing, and coexistence, promoting cooperative relations based on principles such as justice, democracy, respect for human rights, and non-discrimination. It sets forth minimum standards for the survival, dignity, and well-being of Indigenous communities globally.

Learner notes

Source and recommended reading: United Nations Declaration on the Rights of Indigenous Peoples and In Plain Sight: Addressing Indigenous-Specific Racism and Discrimination in B.C. Health Care (Government of British Columbia) [PDF] (https://afn.ca/wp-content/uploads/2021/02/UNDRIP-and-IPS-FINAL.pdf)

UNDRIP consists of 46 articles recognizing the basic human rights of Indigenous Peoples along with their rights to self-determination.

The declaration includes articles affirming the right of Indigenous Peoples to create their own education systems, receive restitution for stolen lands, and participate in all decision-making that affects their interests.

1. The traditional story of Turtle Island will vary among Indigenous communities. For most, there is agreement that the turtle is the symbol of life and earth. Many, but not all, Indigenous communities historically know Turtle Island as what is commonly known as North America today. Source and recommended reading: Turtle Island (The Canadian Encyclopedia) (https://www.thecanadianencyclopedia.ca/en/article/turtle-island#Story%20of%20Turtle%20Island)

Learner notes

Source and recommended reading: What does 'implementing UNDRIP' actually mean? (CBC News) (https://www.cbc.ca/news/canada/north/implementing-undrip-bc-nwt-1.5344825)

UNDRIP means the Canadian government will work in consultation and cooperation with Indigenous Peoples to:

- Take all measures necessary to ensure the laws of Canada are consistent with UNDRIP.
- Prepare and implement an action plan to achieve the objectives of UNDRIP.
- Develop annual reports on progress and submit them to Parliament.

Learner notes

Source and recommended reading: UN Declaration on the Rights of Indigenous Peoples (First Nations and Indigenous Studies – UBC) (https://indigenousfoundations.arts.ubc.ca/un_declaration_on_the_rights_of_indigenous_peoples/)

UNDRIP has been described as an instrument of reconciliation to build a political order based on mutual respect and understanding.

How does UNDRIP impact Indigenous Peoples of Turtle Island (commonly known as North America) today?

Let us discuss a few of the UNDRIP articles to answer that question.

Article 1

> "Indigenous peoples have the right to the full enjoyment, as a collective or as individuals, of all human rights and fundamental freedoms as recognized in the Charter of the United Nations, the Universal Declaration of Human Rights and international human rights law."
>
> —Cited from UN Declaration on the Rights of Indigenous Peoples (ubc.ca)

Article 1 means Indigenous Peoples have the right to the full enjoyment, as a collective or as individuals, of all human rights and fundamental freedoms as recognized in the Charter of the United Nations, the

Universal Declaration of Human Rights and international human rights law. UNDRIP provides a framework for reconciliation, healing, and peace.

Learner notes

Source and recommended reading: UN Declaration on the Rights of Indigenous Peoples (ubc.ca) (https://indigenousfoundations.arts.ubc.ca/un_declaration_on_the_rights_of_indigenous_peoples/)

Article 3

> Article 3 of UNDRIP recognizes Indigenous Peoples' right to self-determination, which includes the right "to freely determine their political status and freely pursue their economic, social and cultural development."
>
> —Cited from UNDRIP FAQ (nctr.ca)

Article 3 affirms the right of Indigenous Peoples to make their own decisions about their own lives and futures. This right to self-determination is a critical thread throughout the entire Declaration.

Article 4

> Article 4 affirms Indigenous Peoples' right "to autonomy or self-government in matters relating to their internal and local affairs."
>
> —Cited from UNDRIP FAQ – NCTR

Article 4 affirms the right to self-government on reserve affairs.

Article 5

> Article 5 protects their right "to maintain and strengthen their distinct political, legal, economic, social and cultural institutions."
>
> —Cited from UNDRIP FAQ – NCTR

Article 5 allows Indigenous Peoples to maintain and strengthen their distinct political, legal, economic, social, and cultural institutions, while retaining their right to participate fully, if they so choose, in the political, economic, social, and cultural life of the Canada.

Article 11

> "Indigenous peoples have the right to practice and revitalize their cultural traditions and customs. This includes the right to maintain, protect and develop the past, present and future manifestations of their cultures, such as archaeological and historical sites, artefacts, designs, ceremonies, technologies and visual and performing arts and literature."
>
> —Cited from UNDRIP FAQ – NCTR

Article 11 will be referenced in this course related to curation, creation, and research with Indigenous Peoples. Notice that we said "with" not "on" Indigenous Peoples.

Article 26

> Article 26 states that "Indigenous peoples have the right to the lands, territories and resources which they have traditionally owned, occupied or otherwise used or acquired," and it directs states to give legal recognition to these territories.
>
> —Cited from UNDRIP FAQ – NCTR

Article 31

> "Indigenous peoples have the right to maintain, control, protect and develop their cultural heritage, traditional knowledge and traditional cultural expressions, as well as the manifestations of their sciences, technologies and cultures, including human and genetic resources, seeds, medicines, knowledge of the properties of fauna and flora, oral traditions, literatures, designs, sports and traditional games and visual and performing arts. They also have the right to maintain, control, protect and develop their intellectual property over such cultural heritage, traditional knowledge, and traditional cultural expressions."
>
> —Cited from UNDRIP FAQ – NCTR

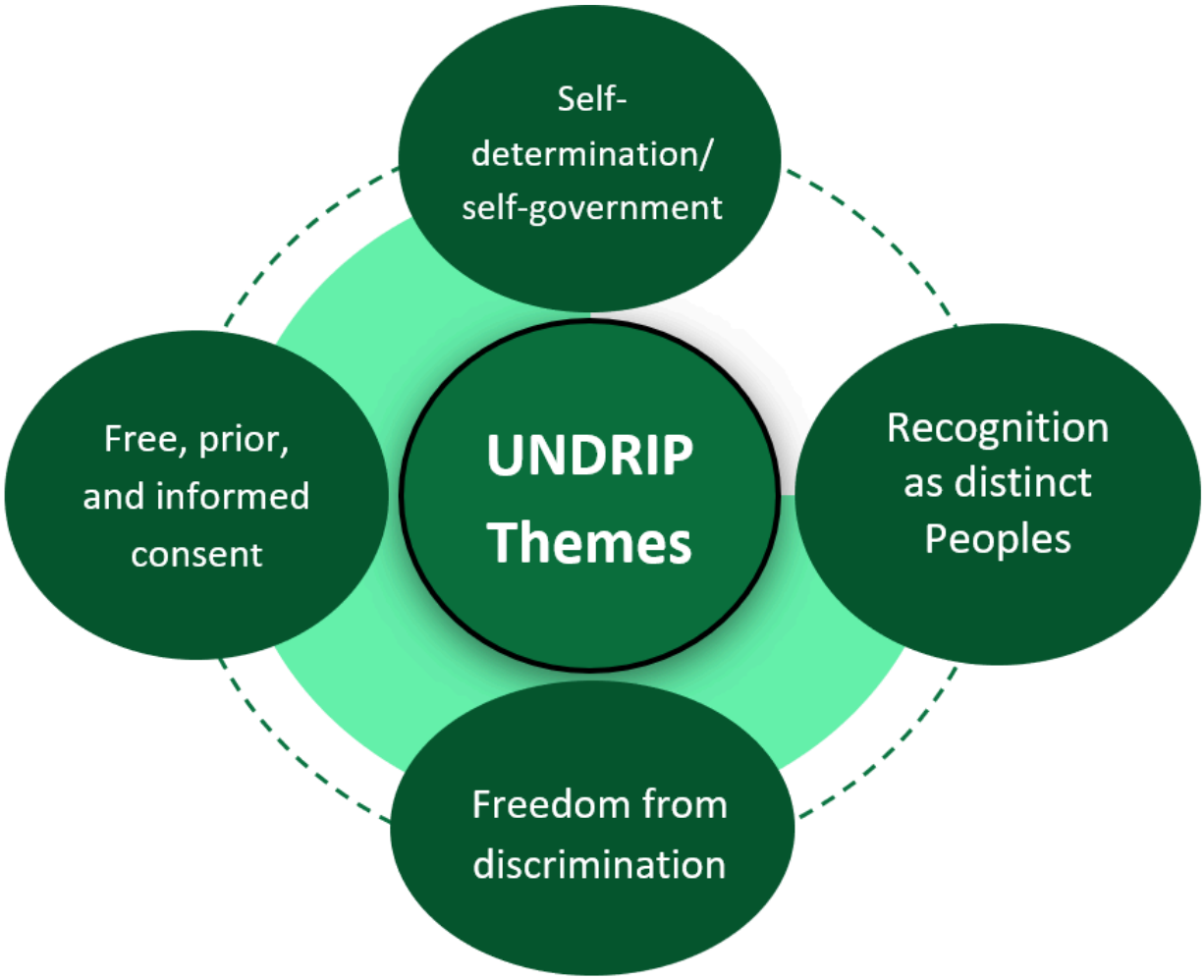
Along with Article 11, Article 31 will be referenced in this course numerous times related to curation,

creation, and research with Indigenous Peoples. It is hugely important when it comes to the lack of copyright protection offered by the current Canadian copyright laws.

Learner notes

Source and recommended reading: UNDRIP FAQ – NCTR (https://nctr.ca/undrip-faq/)

UNDRIP themes



Attributions

- “UNDRIP Themes” diagram by Connie Strayer and Robyn Grebliunas is licensed under a CC BY 4.0 license (https://creativecommons.org/licenses/by/4.0/).

Connecting the TRC and UNDRIP: What Does This Mean?

As outlined by UNDRIP and TRC, Indigenous Peoples have the right to self-determination in all aspects of their lives, which includes the establishment of research ethics protocols as the community sees fit.

That means *nothing about us, without us.*

This slogan serves as a powerful reminder that policies and actions affecting Indigenous communities must be co-developed with their active ongoing participation and consent.

Learner notes

The above saying is a centuries-old political slogan asserting that no policy should be created without the full and direct participation of those it affects.

It is referring to "free, prior, and informed consent" as found throughout UNDRIP. The Declaration emphasizes the importance of recognizing and upholding the rights of Indigenous Peoples and ensuring that Indigenous Peoples effectively and meaningfully participate in decisions that affect them, their communities, and their territories. Likewise, any knowledge gathering done with Indigenous Peoples must be done with their full "free, prior and informed consent." Simply put, nothing about us, without us.

Source and recommended reading: Nothing About Us Without Us (amm-us.org) [PDF] (http://ww2.aam-us.org/docs/default-source/resource-library/nothing-about-us-without-us.pdf) and Beyond Conservation: Working Respectfully with Indigenous People and Their Knowledge Systems – IPCA Knowledge Basket (https://ipcaknowledgebasket.ca/resources/working-respectfully-with-indigenous-people-and-their-knowledge-systems)

Active ongoing participation and consent means:

- Consent
- Consultation and collaboration
- Localization
- Giving decision-making power

True **consent** must be informed, which means that people must be provided the necessary information and given time to consider the requests. Sensitive content, such as secret and sacred material, requires special communication procedures that should be ascertained first. Engagement may take time and the decision makers have the freedom to say no. There may be one or more groups that have custodianship of traditional belongings. Communication with and consent from each identified group should be sought if consensus is required.

Learner notes

Geographical location does not ensure similarities in protocols, language, and ways of being. Indigenous Protocols vary from community to community, and even if the communities are geographically close, there may be significant differences in cultural practices and language. It is important to do the necessary research and gain a base level of understanding about the communities you are approaching.

Meaningfully **consulting and collaborating** with Indigenous Peoples in the development of digital programs and policies is important. Indigenous communities want to be engaged early and often regarding the sharing of their Indigenous Traditional Knowledges throughout the full process of working together.

Consultation at the **hyper-local** level will ensure that there is no misinformation being expressed on widely accessible online platforms and that all information published is suitable and approved by the community.

Learner notes

It is critical to engage Indigenous participants at the local level if we are to decolonize the digital. This is the only way to ensure these spaces are used acceptably.

Source and recommended reading: Decolonizing the Digital: How to Bring Indigeneity to Online Spaces | Intercontinental Cry (https://web.archive.org/web/20230929012946/https://intercontinentalcry.org/decolonizing-digital-bring-indigeneity-online-spaces/)

Giving decision-making power means respectful engagement, shared decision-making, and the recognition of Indigenous agency in shaping their own futures. It means self-determination. The sharing of power is vital.

Learner notes

B.C. is preparing legislation to share decision-making power with Indigenous groups over land. Indigenous communities must also have decision-making power when it comes to collaborating with and conducting research in Indigenous communities.

Canada's commitment to Indigenous self-determination involves legal recognition, reconciliation efforts, awareness-building, addressing inequities, and collaborative partnerships through shared decision-making. This also includes honouring Indigenous Traditional Knowledges.

Now that you have a baseline knowledge of the guiding documents — TRC and UNDRIP — let's dive into why data sovereignty is vital to reconciliation.

Indigenous Data Sovereignty and Governance

Historical context

Through the colonization and devaluation of First Nations, Inuit, and Métis Peoples and worldviews, there have been challenges with how outside sources have collected and used Traditional Indigenous Knowledges and data. Data gathered on Indigenous Peoples historically has been controlled by external parties without consent and makes up the majority of research done on Indigenous Peoples to the external parties advancement. As such, there is a need for Indigenous data sovereignty guidelines and principles.

Learner notes

Source and recommended reading: Tool: Indigenous Knowledge and Data Sovereignty [PDF] (futurecitiescanada.ca) (https://futurecitiescanada.ca/portal/wp-content/uploads/sites/2/2022/02/fcc-civic-indigenous-tool13-ind-knowledge-data-sovereignty.pdf)

What is meant by Indigenous data sovereignty?

> "Indigenous Data Sovereignty is the ability for Indigenous peoples, communities and Nations to participate, steward and control data that is created with or about themselves... It recognizes that Indigenous People are the ultimate authority in their data and Knowledges and aims to redefine Indigenous Peoples' relationship to research from being participants or subjects to being meaningful partners and co-researchers."
>
> —Cited from Indigenous Data Sovereignty (Indigenous Studies Research Guide at the University of Toronto (utoronto.ca) (https://guides.library.utoronto.ca/indigenousstudies/datasovereignty)

Learner notes

At the beginning of this module, we defined Indigenous data sovereignty; we are now adding to that definition to offer greater clarity and understanding.

Source and recommended reading:

Nindokiikayencikewin (https://indigenousinnovate.org/downloads/indigenous-knowledges-and-data-governance-protocol_may-2021.pdf): to seek learning or Knowledges Indigenous Knowledges & Data Governance Protocol (indigenousinnovate.org) [PDF] (https://indigenousinnovate.org/downloads/indigenous-knowledges-and-data-governance-protocol_may-2021.pdf) and Welcome to The Fundamentals of OCAP® – The First Nations Information Governance Centre (fnigc.ca) (https://fnigc.ca/ocap-training/take-the-course/)

Indigenous data sovereignty calls for the direct control of the research data that is gathered on Indigenous Peoples, cultures, histories, stories, languages, knowledge systems, and sacred lands. When an Indigenous community takes control of the data collected about their Indigenous Traditional Knowledges, they gain the power to self-determine the stories that data tells and the narrative shared.

Indigenous data sovereignty in practice includes controlling how data is:

Learner notes

Source and recommended reading: National Dialogue on Strengthening Indigenous Research Capacity – Summary of Discussions – Canada.ca (https://www.canada.ca/en/research-coordinating-committee/priorities/indigenous-research/strategic-plan-2019-2022/appendix-4.html)

> "Data sovereignty is also about empowering First Nation, Inuit and Métis communities to choose when and how to allow others to reciprocally apply their Knowledges and data in ways that benefit non-Indigenous people — for example, applying Indigenous environmental stewardship practices more broadly."
>
> —Cited from Nindokiikayencikewin: to seek learning or Knowledges. Indigenous Knowledges and Data Governance Protocol [PDF] (https://indigenousinnovate.org/downloads/indigenous-knowledges-and-data-governance-protocol_may-2021.pdf)

Now that you are aware that there are Indigenous data sovereignty principles, let's take a deeper dive into how we can all honour them.

We'll start by reviewing the concept of Indigenous data governance.

Indigenous data governance

Indigenous data governance refers to the right of an Indigenous Nation to govern the collection, ownership, application, and storage of its own data.

We will explore the existing governance models or best practices for doing research, collaborating, creating, and curating with Indigenous communities respectfully.

Indigenous communities across Canada have established principles to guide ethical research and information collection within their respective communities. It is important to understand which principles the specific community you are wanting to connect with honours and wants to use.

Learner notes

When conducting our research to develop this module, we found there is a vast amount of Indigenous research ethical guidelines from First Nations, Métis, and Inuit communities and organizations in Canada. We highlight and discuss the most dominantly used guidelines but encourage you to do your own research.

There are many governance models that are specific to certain Indigenous groups, yet there are some overlapping commonalities in the defining principles.

One or more interactive elements has been excluded from this version of the text. You can view them online here: https://opentextbc.ca/indigenousdigitalliteracies/?p=41#oembed-1 (#oembed-1)

Learner notes

Source and recommended reading: Indigenous Data Sovereignty | Research at UCalgary | University of Calgary (https://research.ucalgary.ca/engage-research/indigenous-research-support-team/irst-resources/indigenous-data-sovereignty)

Canada recognizes the need to advance First Nations, Métis, and Inuit Peoples' self-determination as a

central feature of successful, legitimate, and accountable governance on the road to reconciliation. This can be done by respecting First Nations, Inuit, and Métis governing authorities.

Dominant governance guidelines

In the next few sections, we will be developing an understanding of the following Indigenous data sovereignty principles models:

- First Nations principles of OCAP®
- Manitoba Métis principles of OCAS/Principles of Ethical Métis Research
- Inuit Qaujimajatuqangit/National Inuit Strategy on Research
- USAI (Utility, Self-voicing, Access, and Inter-relationality) Research Framework
- CARE Principles

Learner notes

We have learned that these principles reflect "the right of Indigenous Peoples to control data from and about their communities and lands." Indigenous intellectual property rights are complex and have many different aspects. We strongly suggest using the principles outlined in this module when engaging with First Nations, Métis, and Inuit Knowledges, information, and intellectual property.

First Nations Governance Practices

First Nations principles of ownership, control, access, and possession (OCAP®)

The First Nations principles of OCAP®[1] are a set of standards that establish how First Nations data should be collected, protected, used, or shared. They are the de facto standard for how to conduct research with First Nations.

OCAP® asserts that First Nations alone have control over data collection processes in their communities and that they own and control how this information can be stored, interpreted, used, or shared.

Learner notes

Note that the term "First Nations" and **not** "Indigenous" was used intentionally, as OCAP® is the preferred governance model of many First Nations. OCAP® principles are a set of standards for First Nations information governance that support a First Nations path to data sovereignty.

Source and recommended reading: The First Nations Principles of OCAP® – The First Nations Information Governance Centre (fnigc.ca) (https://fnigc.ca/ocap-training/)

The First Nations Information Governance Centre developed the First Nations Principles of OCAP®. They are the most widely used protocols for Knowledges and data governance within a First Nations context, and they promote Indigenous data sovereignty. OCAP® is a set of principles aimed at protecting mainly First Nations ownership, jurisdiction, and information. Many First Nations and other Indigenous communities across Canada have adopted OCAP® to govern the ethical conduct of research that takes place on their lands and about their people because OCAP® can be adapted to individual community needs.

Learner notes

OCAP® is a useful model that can be adapted to individual community needs. OCAP® cannot be a single standard for all Indigenous Peoples, but the principles can be adapted and used by Indigenous communities

1. OCAP® is a registered trademark of the First Nations Information Governance Centre (FNIGC) (https://fnigc.ca/ocap-training/).

as they see fit. Indigenous Peoples want to see mandatory training on OCAP® in post-secondary institutions for researchers and students who intend to conduct research with Indigenous Peoples. It is also worth noting that the Assembly of First Nations drafted a framework to outline principles that build off the First Nations Principles of OCAP®.

Source and recommended reading:

1. Truth and Reconciliation Commission of Canada. Truth and Reconciliation Commission of Canada: Calls to Action [PDF] (https://ehprnh2mwo3.exactdn.com/wp-content/uploads/2021/01/Calls_to_Action_English2.pdf). 2015.
2. United Nations. United Nations Declaration on the Rights of Indigenous Peoples [PDF] (https://www.un.org/development/desa/indigenouspeoples/wp-content/uploads/sites/19/2018/11/UNDRIP_E_web.pdf). 2018.
3. First Nations Information Governance Centre. The First Nations principles of OCAP® (https://fnigc.ca/ocap-training/). Accessed October 18, 2019

Why the First Nations Principles of OCAP®?

OCAP® principles can help guide ethical ways of working with First Nations who choose to share their data, information, and cultural knowledge. OCAP® principles reflect First Nations commitments to use and share information in a way that brings benefits to communities while minimizing harm.

Learner notes

The principles of OCAP® go beyond federal and provincial government privacy legislation, as privacy legislation is normally based in the dominant culture's ways of seeing and moving in the world.

Source and recommended reading: Balancing the Narrative: Communications Guidelines for Indigenous-led Conservation [PDF] (ipcaknowledgebasket.ca) (https://ipcaknowledgebasket.ca/wp-content/uploads/2023/12/Balancing-the-Narrative-December-2023-DIGITAL.pdf)

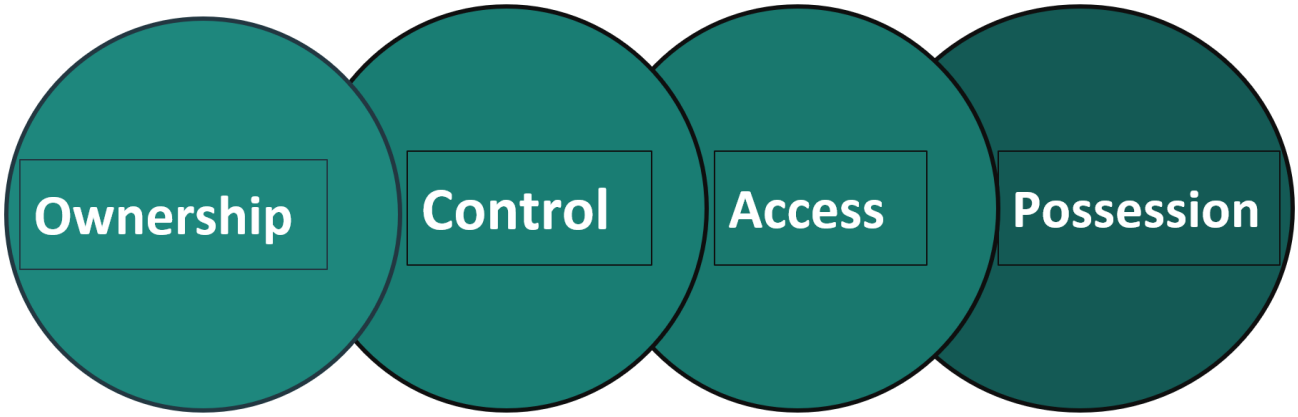
In other words, OCAP® can inform how First Nations data should be collected, protected, used, or shared. OCAP® asserts that First Nations have control over data collection processes in their communities, and that they own and control how this information can be used and by whom.

Governance principles are intended to help reduce the potential harms associated with the use or misuse of any information about an Indigenous community, including harms that are:

- Physical
- Psychological

- Social
- Economic
- Legal
- Relational

Four principles of OCAP®



O is for Ownership

> "**Ownership** refers to the relationship of First Nations to their cultural knowledge, data, and information. This principle states that a community or group owns information collectively in the same way that an individual owns his or her personal information."

C is for Control

> "**Control** affirms that First Nations, their communities, and representative bodies are within their rights to seek control over all aspects of research and information management processes that impact them. First Nations control of research can include all stages of a particular research project-from start to finish. The principle extends to the control of resources and review processes, the planning process, management of the information and so on."

A is for Access

> "Access refers to the fact that First Nations must have access to information and data about themselves and their communities regardless of where it is held. The principle of access also refers to the right of First Nations' communities and organizations to manage and make decisions regarding access to their collective information. This may be achieved, in practice, through standardized, formal protocols."

P is for Permission

> "While ownership identifies the relationship between a people and their information in principle, possession or stewardship is more concrete: it refers to the physical control of data. Possession is the mechanism by which ownership can be asserted and protected."

Learner notes

Quotes in this section come from The First Nations Principles of OCAP® – The First Nations Information Governance Centre (fnigc.ca) (https://fnigc.ca/ocap-training/)

One or more interactive elements has been excluded from this version of the text. You can view them online here: https://opentextbc.ca/indigenousdigitalliteracies/?p=44#oembed-1 (#oembed-1)

Localization

It is important to remember that each Indigenous community is unique and has its own lived realities and ways it wants to move forward. Therefore, the interpretation of OCAP® principles will be unique to each community. Every Nation has the authority to balance the benefits and harms associated with the collection and use of their information as it sees fit.

OCAP® principles were developed with a research context in mind but are highly relevant for any collaboration, curation, creation, or communications work.

Learner notes

Source and recommended reading: Balancing the Narrative: Communications Guidelines for Indigenous-led Conservation [PDF] (ipcaknowledgebasket.ca) (https://ipcaknowledgebasket.ca/wp-content/uploads/2023/12/Balancing-the-Narrative-December-2023-DIGITAL.pdf)

A note of understanding

Some Métis communities follow the First Nations Principles of OCAP®. As with other Indigenous communities, each Métis community has the authority to balance the benefits and risks associated with the collection and use of its information as it sees fit.

Métis Governance Practices

Principles of ethical Métis research

Here, we discuss Métis-specific culturally competent ethical research principles that are adhered to by the Métis Centre at the National Aboriginal Health Organization in its research. These principles are not rigid rules, but a starting point for ethical research with Métis communities.

The National Aboriginal Health Organization (NAHO) identifies six principles of ethical Métis research:

1. Reciprocal Relationships
2. "Respect for"
3. Safe and Inclusive Environments
4. Recognize Diversity
5. "Research Should"
6. Métis Context

Learner notes

The following Métis-specific culturally competent ethical research principles are adhered to by the Métis Centre at the National Aboriginal Health Organization in its research, who note for outside groups who choose to use or adapt them that, "The principles are not intended to be enforceable rules that must be followed but rather are a well thought out starting point to engage Métis communities in ethical research." (Métis Centre of NAHO, 2018)

They are not trademarked like the OCAP®.

Source and recommended reading: National Aboriginal Health Organization (NAHO) (2018). Principles of Ethical Métis Research [PDF] (https://achh.ca/wp-content/uploads/2018/07/Guide_Ethics_NAHOMetisCentre.pdf). Quotes in the below section come from this document.

Also see Indigenous Data Sovereignty | Research at UCalgary | University of Calgary (https://research.ucalgary.ca/engage-research/indigenous-research-support-team/irst-resources/indigenous-data-sovereignty)

Reciprocal Relationships

Researchers should build equal partnerships with the Métis community, engage with community members, and ensure that responsibilities and benefits are shared.

> "Building these relationships involves three parts: engaging the community by going among the people and becoming known, earning acceptance through this process, and then getting community involvement once the trusting relationship is established."
>
> —Cited from Principles of Ethical Métis Research [PDF] | Métis Centre at NAHO (achh.ca) (https://achh.ca/wp-content/uploads/2018/07/Guide_Ethics_NAHOMetisCentre.pdf)

"Respect for"

Respect should be shown for individual and collective perspectives, community practices and protocols, confidentiality, autonomy, identity, and gender diversity.

> "[R]espect is for 'both' the individual and the collective. This is one thing that makes doing research in Métis communities unique and is consistent with the view that Métis live with a foot in two worlds, an Aboriginal one and a Western one. For example, given a particular situation, a Métis community may choose to want individual consent, collective consent, or both."

Safe and Inclusive Environments

Research must be inclusive of various age groups, genders, sexual identities, and diverse concepts of Indigeneity, and should maintain inclusivity throughout the research process.

> "By this it is meant that research should, when appropriate, be inclusive to youth and elders, all genders and sexual identities, find the correct balance of individual and collective influence, and be inclusive of a variety of concepts of [Indigeneity]."

Diversity

Researchers should recognize and account for the diversity within Métis communities, including differences in beliefs, values, worldviews, and geographic locations.

> "There can be a great diversity even within a single Métis community. Individuals within this community may, for example, have beliefs that are anywhere along a belief system continuum from very contemporary to very traditional and they may live their lives according to this system of belief."

Learner notes

The use of the terms “Métis” and “métis” is complex and contentious. When capitalized, the term often describes people of the Métis Nation who trace their origins to the Red River (https://www.thecanadianencyclopedia.ca/en/article/red-river/) Valley and the prairies beyond. The Métis National Council (MNC), the political organization that represents the Métis Nation, defined “Métis” in 2002 as “a person who self-identifies as Métis, is distinct from other Aboriginal Peoples, is of historic Métis Nation ancestry and who is accepted by the Métis Nation.” The MNC defines the Métis homeland as the three Prairie (https://www.thecanadianencyclopedia.ca/en/article/prairie-west/) provinces and parts of Ontario (https://www.thecanadianencyclopedia.ca/en/article/ontario/), British Columbia (https://www.thecanadianencyclopedia.ca/en/article/british-columbia/), the Northwest Territories (https://www.thecanadianencyclopedia.ca/en/article/northwest-territories/) and the northern United States. Members of the Métis Nation have a common culture, ancestral language (Michif (https://www.thecanadianencyclopedia.ca/en/article/michif/)), history and political tradition, and are connected through an extensive network of kin relations.

Sources and recommended readings: Indigenous Data Sovereignty | Research at UCalgary | University of Calgary (https://research.ucalgary.ca/engage-research/indigenous-research-support-team/irst-resources/indigenous-data-sovereignty) and Principles of Ethical Métis Research [PDF] | Métis Centre at NAHO (achh.ca) (https://achh.ca/wp-content/uploads/2018/07/Guide_Ethics_NAHOMetisCentre.pdf)

“Research Should”

Ethical research should have outcomes that are relevant to the Métis community, accurate, beneficial to all involved, responsible, and should acknowledge the contributions of participants and community partners.

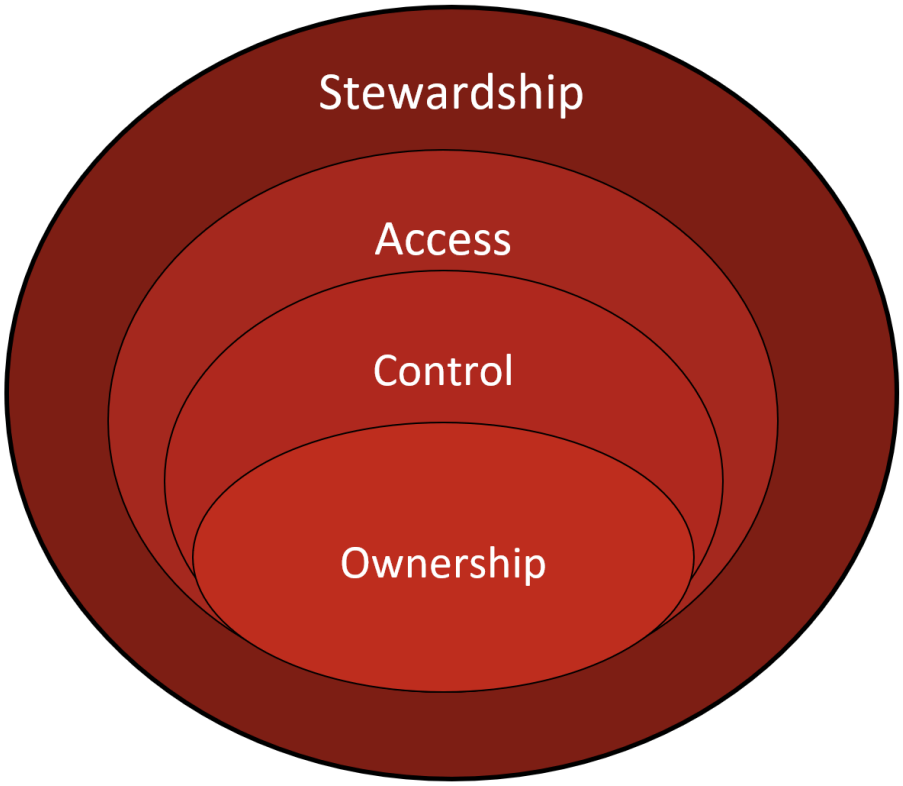
> “Research should protect Métis cultural knowledge.”

Métis Context

Researchers should have a deep understanding of Métis history, values, knowledge, and context. They should also involve Métis experts and navigate the complexities of Métis worldviews and straddling of cultural perspectives.

> “Knowing history and the Métis context can also help researchers navigate the political and geographic complexities that may arise.”

Additional Métis governance practices in Canada: OCAS



The following principles of OCAS (**o**wnership, **c**ontrol, **a**ccess and **s**tewardship) were developed by Métis communities and are essential for ensuring the rights of Indigenous Peoples. Many Métis communities across Canada follow the ethical guidelines of OCAS.

Learner notes

Note that the Métis OCAS and the First Nations OCAP® are similar, but the "S" in OCAS stands for "stewardship" where the "P" in OCAP® stands for "possession."

Source and recommended reading: Indigenous Data Sovereignty – Research Data Services – LibGuides at University of Victoria Libraries (uvic.ca) (https://libguides.uvic.ca/researchdata/indigenous-sovereignty)

O is for Ownership

Ownership recognizes that Indigenous communities have inherent rights to their data, culture, and resources. It emphasizes that data and information belong to the community alone.

C is for Control

Control empowers Indigenous communities to make decisions about their data, including who can access it, how it is used, and under what conditions. Control ensures that community members have a say in data governance.

A is for Access

Access ensures that community members have access to relevant data and information. It emphasizes transparency and openness while respecting cultural protocols and privacy.

S is for Stewardship

Stewardship acknowledges the responsibility of safeguarding data and resources for future generations. Stewardship involves ethical management, protection, and preservation.

Learner notes

Sources and recommended reading: Indigenous Data Governance & Sovereignty – Research Data Management – Research Guides at University of Saskatchewan (usask.ca) (https://libguides.usask.ca/RDM/IndigenousDataSovereignty) and Manitoba Métis Federation | MMF (https://www.mmf.mb.ca/)

Inuit Governance Practices

Qaujimajatuqangit

The Inuit term **Qaujimajatuqangit** describes Inuit ways of seeing and being in the world or the Indigenous Knowledge of the Inuit, which encompasses their Traditional Knowledges, ecological knowledge, and local and community-based knowledge, inclusive of stories, art, etc.

Learner notes

Source and recommended reading: Inuit Qaujimajatuqangit: The role of Indigenous knowledge in supporting wellness in Inuit communities in Nunavut [PDF] | National Collaborating Centre for Indigenous Health (nccih.ca) (https://www.ccnsa-nccah.ca/docs/health/FS-InuitQaujimajatuqangitWellnessNunavut-Tagalik-EN.pdf)

Qaujimajatuqangit ways are Inuit teachings that provide a culturally grounded sense of purpose and inherent responsibilities and act as customary laws. The wisdom of these teachings guide respectful relationships, management practices, and governance.

Learner notes

Source and recommended reading: Inuit Qaujimajatuqangit | ONWA (https://www.onwa.ca/inuit-principles)

> "It values evidence, experimentation, curiosity, objectivity, repeatability, knowledge mobilization, and peer-review. It is built on respect and care for others and the environment, fostering good spirit by being inclusive and welcoming, being innovative and resourceful, and working together. It is respected by Inuit as Western science is by scientists."
>
> —Cited from A new approach to ethical research in the North (https://canadiangeographic.ca/articles/sciq-a-new-approach-to-ethical-research-in-the-north/)

Learner notes

Source and recommended reading: SciQ: A new approach to ethical research in the North | Canadian Geographic (https://canadiangeographic.ca/articles/sciq-a-new-approach-to-ethical-research-in-the-north/)

Qaujimajatuqangit concepts for research and engagement

- **Pijitsirniq**: the concept of serving
- **Aajiiqatigiingniq/Aajiiqatigiinniq**: the concept of consensus decision-making
- **Pilimmaksarniq/Pijariuqsarniq**: the concept of skills and knowledge acquisition
- **Ikajuqtigiinniq/Piliriqatigiinniq**: the concept of collaborative relationships or working together for a common purpose
- **Avatittinnik Kamatsiarniq**: the concept of environmental stewardship
- **Qanuqtuurnniq**: the concept of being resourceful to solve problems
- **Inuuqatigitsiarniq**: the concept of respecting others, relationships, and caring for people
- **Tunnganarniq**: the concept of fostering good spirit by being open, welcoming and inclusive

Learner notes

Sources and recommended readings: Indigenous Data Sovereignty – Research Data Services – LibGuides at University of Victoria Libraries (uvic.ca) (https://libguides.uvic.ca/researchdata/indigenous-sovereignty). The source only uses six of the Qaujimajatuqangit (IQ) Concepts. The following sections will discuss the six and explain the additional principles.

The Elders identified six guiding principles (the Nunavut government later added an additional two). These six guiding principles form the basis of an interlocking conceptual philosophy for IQ, but also inherent in each is a process for developing the principle in an individual and in society. Taken together, they form a plan for the continuous application of IQ in Inuit society.

Sources and recommended readings: Inuit Qaujimajatuqangit: The role of Indigenous knowledge in supporting wellness in Inuit communities in Nunavut [PDF] | National Collaborating Centre for Indigenous Health (nccih.ca) (https://www.ccnsa-nccah.ca/docs/health/FS-InuitQaujimajatuqangitWellnessNunavut-Tagalik-EN.pdf) and NCCIH – National Collaborating Centre for Indigenous Health > Home > NCCIH PUBLICATIONS (https://www.nccih.ca/34/Publication.nccih)

Let’s explore each of these concepts in more detail. Each of the quotes in the below section come from IQ Principles by the Manitoba Inuit Association (MIA) (https://www.manitobainuit.ca/iq-principles).

ᐱᔨᓯᕐᓂᖅ, Pijitsirniq

Serving and providing for family and/or community.

> “The concept of serving is central to the Inuit style of leadership as is the measure of the maturity and wisdom of an Inuk. Key here is the understanding that each person has a contribution to make and is a valued contributor to their community. Staff will be expected to demonstrate this kind of leadership and commitment to serving the common good.”

ᐊᔪᖅᑎᑭᓐᓂᖅ, Aajiiqatigiinniq

Decision-making through discussion and consensus.

> “The concept of consensus decision-making relies on strong communication skills and a strong belief in shared goals. All staff are expected to become contributing members of their community and to participate actively in building the strength of Inuit in Manitoba. Being able to think and act collaboratively, to assist with the development of shared understandings, to resolve conflict in consensus-building ways, and to consult respecting various perspectives and worldviews, are expectations that cross all working areas.”

ᐱᓕᒪᒃᑲᖅᓂᖅ, Pilimmaksarniq/Pijariuqsarniq

Development of skills through observation, mentoring, practice, and effort (knowledge acquisition).

> “Development of skills through observation, mentoring, practice, and effort — the concept of skills and knowledge acquisition and capacity building is central to the success of Inuit in a harsh environment. Building personal capacity in Inuit ways of knowing and doing are key expectations for staff. Demonstrating empowerment to lead a successful and productive life, that is respectful of all, is a powerful end goal of our working environment.”

ᐃᑲᔪᖅᑎᑭᓐᓂᖅ, Ikajuqtigiinniq/Piliriqatigiinniq

Nurturing collaborative relationships or working together for a common purpose.

> “The essential Inuit belief that stresses the importance of the group over the individual should pervade all our work. Expectations for staff will reflect working for the common good, collaboration, shared leadership and volunteerism. Piliriqatigiinniq also sets expectations for supportive behaviour development, strong relationship-building and consensus-building.”

ᐊᕿᑎᕐᑎᓐᓂᒃ ᑲᒪᕐᓂᐊᖅᓂᖅ, Avatittinnik Kamatsiarniq

Stewarding the environment—respecting and caring for the land, animals, and the environment.

> “Respect and care for the land, animals and the environment — the concept of environmental

stewardship stresses the key relationship Inuit have with their environment and with the world in which they live. Staff will be expected to articulate respect for this mutually interdependent relationship and to demonstrate responsible behaviours that seek to improve and protect the relationship in ways that meet global challenges to environmental wellness."

Learner notes

Sources and recommended readings: Inuit Qaujimajatuqangit | ONWA (https://www.onwa.ca/inuit-principles)

ᖁᓄᖅᑐᖅ, Qanuqtuurniq

Being innovative and resourceful.

"Being innovative and resourceful — the concept of being resourceful to solve problems, through innovative and creative use of resources and demonstrating adaptability and flexibility in response to a rapidly changing world, are strengths all our staff should develop. Resourcefulness should be demonstrated in all work areas and also thinking that seeks to improve the context in which Inuit live."

ᐃᓄᖅᑎᑭᓯᐊᖅ, Inuuqatigiitsiarniq

Respecting others, relationships. and caring for people.

"The concept of respect and treating others equally are characteristics the Elders have always stressed in their words of advice (uqaujjuusiat)."

Key Concepts of the Inuit Qaujimajatuqangit

Principle	Explanation
Pijitsirniq	the concept of serving
Aajiiqatigiingniq	the concept of consensus decision-making
Pilimmaksarniq/Pijariuqsarniq	the concept of skills and knowledge acquisition
Ikajuqtigiinniq/Piliriqatigiingniq	the concept of collaborative relationships or working together
Avatittinnik Kamatsiarniq	the concept of environmental stewardship
Qanuqtuurnniq	the concept of being resourceful to solve problems
Inuuqatigitsiarniq	the concept of respecting others, relationships and caring for people
Tunnganarniq	the concept of fostering good spirit by being open, welcoming and inclusive

Inuit research guides

Nunavut Research Institute and Inuit Tapiriit Kanatami developed *Negotiating Research Relationships: A Guide for Communities* [PDF] (https://www.itk.ca/wp-content/uploads/2016/07/Negotitiating-Research-Relationships-Community-Guide.pdf) and *Negotiating Research Relationships with Inuit Communities: A Guide for Researchers* [PDF] (https://www.nri.nu.ca/sites/default/files/public/files/06-068_itk_nrr_booklet.pdf).

National Inuit Strategy on Research

The Inuit Tapiriit Kanatami National Inuit Strategy on Research [PDF] (https://www.itk.ca/wp-content/uploads/2020/10/ITK-National-Inuit-Strategy-on-Research.pdf) outlines several priority areas and objectives to advance research in the Inuit community:

1. Advance Inuit governance in research
2. Enhance the ethical conduct of research
3. Align funding with Inuit research priorities
4. Ensure Inuit access, ownership, and control over data and information
5. Build capacity in Inuit Nunangat Research

Each of these priority areas is described in more detail below.

Learner notes

Source and recommended reading: Indigenous Data Sovereignty | Research at UCalgary | University of Calgary (https://research.ucalgary.ca/engage-research/indigenous-research-support-team/irst-resources/indigenous-data-sovereignty)

Advance Inuit governance in research

This area emphasizes the need for Inuit self-determination in research. Key objectives include achieving greater Inuit representation in research governance, reforming research-related legislative and policy mechanisms, and ensuring Inuit self-determination in research governance.

Enhance the ethical conduct of research

This priority focuses on improving the ethical conduct of research in Inuit communities. Objectives include regulating the ethical conduct of research, supporting Inuit-led research ethics review processes, and developing Inuit-specific ethics guidelines.

Align funding with Inuit research priorities

This area highlights the importance of aligning research funding with Inuit research priorities. Objectives include advancing Inuit self-determination in data collection, investing in Inuit-led data and information technology, and ensuring Inuit ownership of data.

Ensure Inuit access, ownership, and control over data and information

This priority emphasizes Inuit access, ownership, and control over data and information. Objectives include building human resource capacity in Inuit regions, establishing an Inuit Nunangat university, and enhancing research infrastructure in Inuit communities.

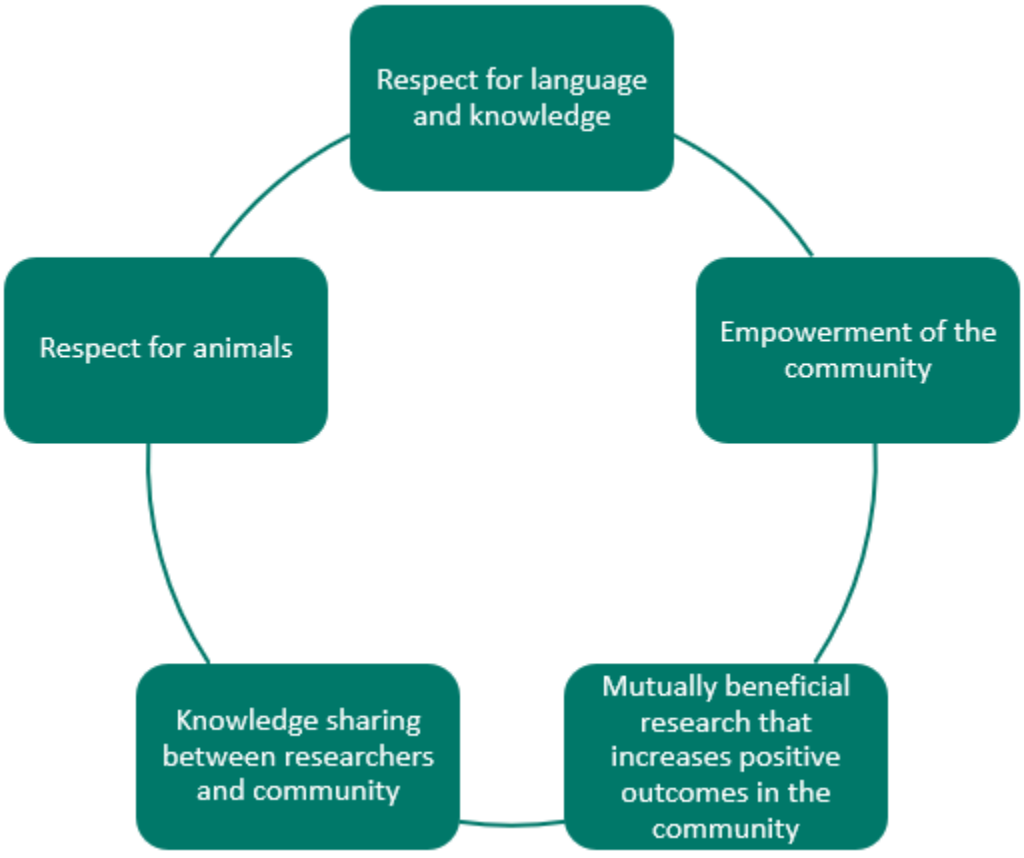
Build capacity in Inuit Nunangat Research

This priority focuses on building research capacity in Inuit Nunangat. Objectives include broadening research funding criteria to recognize Inuit research methodologies, investing in broadband access, building infrastructure in Inuit communities, and developing Inuit-specific training and education programs.

Learner notes

Source and recommended reading: National Inuit Strategy on Research | Inuit Tapiriit Kanatami (https://www.itk.ca/national-inuit-strategy-on-research/)

Inuit Tuttarvingat principles



Inuit Tuttarvingat developed five Inuit research principles:

1. Respect for language and knowledges
2. Empowerment of the community
3. Mutually beneficial research that increases positive outcomes in the community
4. Knowledges sharing between researchers and community
5. Respect for animals

Learner notes

The Inuit Nipingit National Inuit Committee on Ethics and Research developed guidelines to support these principles through research. They can and should be used when in communication with the Nations.

Sources and recommended readings: Inuit Tapiriit Kanatami National Inuit Strategy on Research [PDF] (https://www.itk.ca/wp-content/uploads/2020/10/ITK-National-Inuit-Strategy-on-Research.pdf) and National Inuit Strategy on Research — Inuit Tapiriit Kanatami (https://www.itk.ca/national-inuit-strategy-on-research/)

Urban Indigenous Governance Practices

Utility, Self-voicing, Access, and Inter-relationality (USAI) Research Framework

The Ontario Federation of Indigenous Friendship Centres developed the **Utility, Self-voicing, Access, and Inter-relationality (USAI) Research Framework**. The National Association of Friendship Centres' Urban Aboriginal Knowledge Network uses both the OCAP® Principles and the USAI Research Framework to inform its guiding ethical principles. If you are working with an Indigenous Friendship Centre, we suggest connecting early about which ethical research principles they use.

Principle I: Utility

Research needs are based on community priorities.

- Research inquiry is practical, relevant, and directly benefits communities.
- Research findings are immediate resources that benefit communities and build local capacity.
- Generated knowledge must be useful and relevant to communities and people involved in research activities.
- Communities decide on nature of actions that follow research activities.

Principle II: Self-voicing

Research, knowledge, and practice are authored by communities that are fully recognized as knowledge creators and Knowledge Keepers.

- Knowledge production, authorship, and dissemination constitute a political process to decolonize Indigenous Knowledges and practices.
- All community voices frame research reality; all research activities are self-determined; all research findings are authored by communities.
- Research goes beyond “inclusion” and “engagement”; communities construct and author their Knowledge and define their own actions.

Principle III: Access

Research fully recognizes all local Knowledge, practice, and experience in all their cultural manifestations as accessible by all research authors and Knowledge Keepers.

- Local knowledge, lived experience, community narratives, personal stories, and spiritual expressions are reliable and valid forms of authored research, both as researched reality and methods to understand and relate to it.
- Research is part of everyday life; it is never static or finished; it speaks everybody’s language; it is situated in the present, supported by the past, and contemplates the future.
- No mediators or cultural translators are needed to interpret or validate local knowledge, actions, and reflections.

Principle IV: Inter-relationality

Research is historically situated, geopolitically positioned, relational, and explicit about the perspective from which knowledge is generated.

- Research takes place within the complex web of interconnected relationships and encompasses all stages of life.
- All knowledge and all practice are situated within all relations; there is no objective knowledge or neutral praxis.
- There is always an historical context to Indigenous knowledge and praxis, which are inseparably linked to Indigenous identity and all its interrelated socio-political expressions.

Learner notes

Source and recommended reading: USAI Research Framework – Second Edition [PDF] (ofifc.org) (https://ofifc.org/wp-content/uploads/2020/03/USAI-Research-Framework-Second-Edition.pdf)

CARE Principles for Indigenous Data Governance

The CARE Principles for Indigenous Data Governance reflect the role of data in advancing Indigenous innovation and self-determination. CARE stands for **C**ollective Benefit, **A**uthority to Control, **R**esponsibility, and **E**thics. These principles can be defined as:

- **Collective benefit**: How and what data is being collected is designed to directly benefit Indigenous Peoples.
- **Authority to control**: Indigenous Peoples must have the authority and ability to control and govern their data.
- **Responsibility**: People working with Indigenous data have a responsibility to be transparent in how their use of the data will support Indigenous self-determination and collective benefit.
- **Ethics**: Throughout the whole process, Indigenous rights and well-being are centred, and people work to minimize harm and maximize the benefits.

The Global Indigenous Data Alliance page on the CARE Principles (https://www.gida-global.org/care) has more information.

Collective Benefit

Data ecosystems shall be designed and function in ways that enable Indigenous Peoples to derive benefit from the data.

Meaning: Indigenous Peoples should benefit from the data and the research that aligns with the needs, wants, and goals of the specific community.

Authority to Control

Indigenous Peoples have the right and authority to control their data.

Meaning: Indigenous Peoples have authority to make decisions regarding data governance and how they want to be represented in the data. Indigenous data must be accessible to Indigenous communities.

Responsibility

Researchers working with Indigenous Peoples have a responsibility to support Indigenous Peoples rights.

Meaning: Researchers are accountable to Indigenous communities and must be able to demonstrate how

their use of Indigenous data benefits the Indigenous Peoples and their self-determination. Evidence of benefits must be shared and resources must be grounded in Indigenous language and worldviews.

Ethics

Indigenous Peoples' rights and well-being should be the primary concern at all stages of the data life cycle and across the data ecosystem.

Meaning: Indigenous rights and well-being are central during all stages of the data life cycle. Risk assessments must be considered from an Indigenous perspective.

Module 1 Summary and Reflection

The governance models and principles shared in this module reflect the customary laws of the Indigenous community implementing them. They reflect their way of seeing and being in the world.

Summary of governance principles

- Data sovereignty for Indigenous Peoples must reflect the interests and priorities of Indigenous Peoples.
- Communities must not only dictate what data is collected about them but also have the power to determine who has access to the data.
- There will be different approaches to data sovereignty across Nations. Nations themselves need to define their data parameters, how data gets protected, and how they wish to tell their story historically, today, and into the future.

Learner notes

Source and recommended reading: Indigenous Knowledge and Data Sovereignty (FutureCitiesCanada) [PDF] (https://futurecitiescanada.ca/portal/wp-content/uploads/sites/2/2022/02/fcc-civic-indigenous-tool13-ind-knowledge-data-sovereignty.pdf)

Additional governance models

- Assembly of First Nations. (n.d.) First Nations Ethics Guide on Research and Aboriginal Traditional Knowledge [PDF] (https://achh.ca/wp-content/uploads/2018/07/Guide_Ethics_AFN.pdf).
- Association of Canadian Universities for Northern Studies. (2003). Ethical Principles for the Conduct of Research in the North [PDF] (https://acuns.ca/wp-content/uploads/2010/09/EthicsEnglishmarch2003.pdf)
- Government of Canada. (2022). Tri-Council Policy Statement: Ethical Conduct of Research Involving Humans, 2nd edition (TCPS 2) (https://ethics.gc.ca/eng/policy-politique_tcps2-eptc2_2022.html). "Research Involving the First Nations, Inuit and Métis Peoples of Canada."
- SAMHSA. (2009). "Etiquette – Do's and Don'ts [PDF] (https://web.archive.org/web/20180628072208/https:/store.samhsa.gov/shin/content/SMA08-4354/SMA08-4354.pdf)." CultureCard. (A resource on enacting culturally relevant manners and protocols)

Learner notes

Recommended reading: For researchers: Doing Indigenous research in a good way | Research | Memorial University of Newfoundland (mun.ca) (https://www.mun.ca/research/indigenous-research-at-memorial/for-researchers-doing-indigenous-research/)

Moving forward—applying what you know

The governance models related to data sovereignty and foundational information related to the TRC and UNDRIP in this module are just a starting point to reconciliation in Canada. The learning in this module will need to be applied to the next seven modules in this program and can be applied in your personal life and professional life.

Here are some important takeaways from this module.

Data sovereignty principles themes

- Balancing individual and collective rights.
- Upholding culturally grounded ethical principles.
- Ensuring community-driven/self-determined research.

Governance models

- First Nations principles of OCAP®
- OCAS/Principles of Ethical Métis Research
- Inuit Qaujimajatuqangit/National Inuit Strategy on Research
- USAI (Utility, Self Voicing, Access and Inter-Relationality Research Framework)
- CARE Principles

TRC & UNDRIP

These three entities play key roles in reconciliation and Indigenous self-determination in Canada:

- Truth and Reconciliation Commission (TRC)

- United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP)
- Canadian government

Summary

You have learned that the governance principles reflect the rights of Indigenous Peoples to control data from and about their communities and lands, both individually and collectively, and their rights to data access and privacy. And you have gained an understanding that Indigenous data sovereignty represents the right of each Nation to control the collection, ownership, and application of its data, regardless of where that data is stored.

Take your learning forward into the other modules and your work in Indigenous digital literacy by:

- Following the research/communications governance of the community you are wanting to connect with
- Collaborating with the Nation you are working with early and often
- Upholding the Calls to Action in the TRC
- Being guided by the Articles of UNDRIP

Self-Assessment #3

- How can we place Indigenous data sovereignty governance at the centre of projects?
- State your commitment to upholding the TRC and UNDRIP, including your approach going forward.

Record your responses in your Toolkit.

Learner notes

Sources and recommended readings:

Data sovereignty: The Indigenous World 2021: Indigenous Data Sovereignty (https://www.iwgia.org/en/ip-i-iw/4268-iw-2021-indigenous-data-sovereignty.html)

UNDRIP: United Nations Declaration on the Rights of Indigenous Peoples [PDF] (https://www.un.org/development/desa/indigenouspeoples/wp-content/uploads/sites/19/2018/11/UNDRIP_E_web.pdf)

First Nations Information Governance Centre: Home – The First Nations Information Governance Centre (fnigc.ca) (https://fnigc.ca/)

OCAP®: The First Nations Principles of OCAP® – The First Nations Information Governance Centre (fnigc.ca) (https://fnigc.ca/ocap-training/)

Indigenization Toolkit: Managing Digital Information – Indigitization (https://www.indigitization.ca/toolkit/managing-digital-information/)

Reconciliation: Reconciliation Resources – Reconciliation Canada (https://reconciliationcanada.ca/reconciliation-resources/)

MODULE 2: COMMUNICATION AND COLLABORATION

Review

We recommend that learners complete Module 1: Ethical and Legal Considerations before starting this module. Keeping Module 1 available for reference while working through this module will also be helpful.

We are all on this journey together. We must learn to communicate and collaborate in a purposeful way to move forward.

Module description

This module will assist learners in understanding that a digital citizen will be able to use digital communication to collaborate with Indigenous Peoples. A digital citizen will understand that communication and collaboration with Indigenous Peoples will bring different ways of communicating and participating based on history, cultural values, and lived experiences.

Learning outcomes

Successful learners will gain an appreciation of communication and collaboration by:

- Understanding that history, cultural values, and lived experiences may lead to different ways of communicating and collaborating in online spaces.

Self-Assessment #1

Take a few minutes to think about what comes to mind when you hear the words "communication" and "community collaboration in digital literacy." What does communication and community collaboration in Indigenous digital literacy mean to you? What is the first answer that comes to mind? Be sure to write down that answer. Feel free to brainstorm words, images, and emotions that come to mind when you think of communication and community collaboration.

Record your response in your Toolkit.

Self-Assessment #2

As you do this self-check, reflect on your communication and collaboration with Indigenous students and respond honestly. This is only for your eyes. We do not expect you to be an expert at the beginning of this journey. You will have a chance to do a post-assessment at the end of the module to see how you have expanded your knowledge and beliefs.

Consider each of the following statements and reflect on whether they are true for you and your experience as an instructor:

- I understand that the impact of Residential Schools is ongoing.
- I recognize that all Indigenous Peoples do not share a common culture.
- I create a culturally inclusive environment for Indigenous students in my classroom.

- I understand and implement the concept of strength-based language.
- I recognize trauma responses in my students and understand a trauma-informed approach. I understand and carry out Indigenous communication protocols.
- I avoid triggering language.

Record your responses in your Toolkit.

Learner notes

Sources and recommended readings: Indigenous Cultural Competency Self-Assessment Checklist (ictinc.ca) (https://www.ictinc.ca/blog/indigenous-cultural-competency-self-assessment-checklist) and 15 Strategies for Teachers of Indigenous Students (ictinc.ca) (https://www.ictinc.ca/blog/15-strategies-for-teachers-of-aboriginal-students)

Attributions

- “Premier John Horgan joins Tribal Canoe Journeys 2019” (https://www.flickr.com/photos/bcgovphotos/48293315277/in/photostream/) by the Province of British Columbia (https://www.flickr.com/photos/bcgovphotos/) is licensed under a CC BY-ND 2.0 licence (https://creativecommons.org/licenses/by-nc-nd/2.0/).

Words Matter

Defining the principle of communication and collaboration

A lot of time and preparation is required to establish meaningful relationships and collaboration across Indigenous and non-Indigenous cultures, communities, and initiatives. Laying a strong foundation by establishing trusting relationships with the people, organizations, and communities with whom you wish to collaborate is essential to the success of your project.

Learner notes

Source and recommended reading: Beyond Conservation: A Toolkit for Respectful Collaboration with Indigenous People – IPCA Knowledge Basket (https://ipcaknowledgebasket.ca/resources/beyond-conservation-a-toolkit-for-respectful-collaboration-with-indigenous-people)

Fundamental knowledge of communication and collaboration

- Invest in the time required to establish trusting and meaningful relationships with your students and your host Nation.
- Know that each student and community member may communicate and collaborate differently based on history, cultural values, and lived experiences.
- Be patient. Your investment of time can lead to effective communication and collaboration in Indigenous digital literacy work.

Why words matter

In Canada, historically, terminology has often been used in ways that has been damaging to Indigenous Peoples and communities. These terms came from a deficit-based patriarchal approach that still exists today.

Purposefully using the best and most respectful words is being respectful, accurate, and responsible.

The language we use is important. It can create a sense of empowerment, identity, and pride in people.

It can also do the opposite. Language and words can promote stereotypes and isolate people. It can continue outdated narratives and cause harm to both individuals and communities.

Communications with Indigenous Peoples

The following section introduces learners to terms to use in communication with Indigenous Peoples and about Indigenous Peoples.

Learner notes

Sources and recommended readings: 9 Terms to Avoid in Communications with Indigenous Peoples (https://www.ictinc.ca/blog/9-terms-to-avoid-in-communications-with-indigenous-peoples) and Christopher Columbus and the Doctrine of Discovery – 5 Things to Know (https://www.ictinc.ca/blog/christopher-columbus-and-the-doctrine-of-discovery-5-things-to-know)

Pre- and post-contact

Each individual Indigenous culture has its own creation story that predates the arrival of Europeans on Turtle Island, now commonly known as North America.

Recognizing that Indigenous Peoples have **pre-contact and post-contact history** is important in respectful and accurate communications.

Saying America was discovered by Columbus is incorrect. There were an estimated 100 million Indigenous Peoples living on Turtle Island when the Europeans arrived.

Referring to "prehistory" must always be avoided as it implies that Indigenous Peoples began with the arrival of Europeans. **Replacing "prehistory" with "pre- and post-contact" is required.**

Use: "pre-contact" and "post-contact"

Don't use: "prehistory" or "discovered by Columbus"

Indigenous Peoples of Canada

Indigenous Peoples are independent, sovereign nations that predate Euro-colonial states and are not "owned" by Euro-colonial states. Indigenous communication and collaboration style avoids the use of possessives that imply ownership. The appropriate phrasing is **Indigenous Peoples of Canada**. This also applies to provinces, cities, etc.

Examples of what we can say are "the Indigenous Peoples of B.C." or "the Indigenous population of Vancouver."

Saying Canada's Indigenous Peoples or population, our Indigenous Peoples or population, BC's Indigenous Peoples or population, or Vancouver's Indigenous People's or population, for example, gives the impression that Canada owns Indigenous Peoples. These statements must be avoided.

Use: "Indigenous Peoples of Canada"

Don't use: "Canada's Indigenous Peoples"

Rights and Title Holders

Indigenous Peoples are Rights and Title Holders.

Indigenous title was first recognized by King George III in the Royal Proclamation of 1763, yet Indigenous Peoples continue to struggle to have their constitutionally protected rights recognized.

Indigenous Peoples also have the ability to bind up a project in legal process because they have constitutionally protected rights. Indigenous communities are not mere stakeholders, they are Rights Holders.

As an example, for your engagement communications, you could make the distinction and say, "Rights Holders and stakeholders are invited to join us."

Do not refer to Indigenous Peoples as stakeholders. This is not respectful of their rights and title. "Stakeholder" is the blanket term used to describe an individual, group, or organization that stands to be impacted by the outcome of a project. But the problem with blanket terms is that they tend to be used indiscriminately, so there's a potential to offend.

Use: “Rights and Title Holders”

Don’t use: “Stakeholders”

Learner notes

Source and recommended reading: Why “Indigenous Stakeholder Engagement” is bad on your business card (https://www.ictinc.ca/blog/why-aboriginal-stakeholder-engagement-is-bad-on-your-business-card)

Traditional territory or unceded territory

Indigenous communities have stood strong to defend their Indigenous title.

In 1984, 50 Gitxsan and Wet’suwet’en hereditary chiefs filed a statement of claim against British Columbia and Canada. This launched what became one of the longest trials in Canada’s history. The chiefs were asking the courts to recognize their ownership of 57,000 square kilometres of land. They asked for their right to govern their traditional territories and be awarded compensation for the loss of their lands and resources.

In 1997, the Supreme Court of Canada ruled in favour of the existence of Indigenous Rights and Title. It took 13 years of unwavering determination for the hereditary chiefs to to prove title of what was rightfully theirs.

“Crown land” or “Crown lands” might sound familiar. These are terms that must be used with much caution. The Crown doesn’t own the land outright as the term suggests. British Columbia is unique in Canada in that most of the province is unceded, which means Indigenous Title has been neither surrendered nor acquired by the Crown (through Treaties).

Replace “Crown land” with terms that show respect and an understanding of history. Terms you can use in your conversations and reports are “traditional territory” and “unceded territory.”

Use: “traditional territory” or “unceded territory”

Don’t use: “Crown lands”

Learner notes

Sources and recommended readings: Delgamuukw and Gisday'way: The Reason We All Consult (https://www.ictinc.ca/blog/delgamuukw-gisdaway-reason-consult) and The Constitution Express and Its Role in Entrenching Indigenous Rights (https://www.ictinc.ca/blog/the-constitution-express-and-its-role-in-entrenching-aboriginal-rights). The latter is an article that describes the efforts undertaken to ensure Indigenous Rights were included in the repatriation of the Canadian Constitution in 1982.

Do not use "equality"

Indigenous Peoples aren't treated equally. They exist under a separate set of laws known as the *Indian Act*.

The purpose of the *Indian Act* was to assimilate Indigenous Peoples, but in practice, it segregated and marginalized them. They were restricted in their ability to be part of the local economy. Their children were forced to attend Indian Residential Schools. Their traditions and cultures were outlawed. They were not permitted to be in contact with the Euro-settlers.

Equal rights do not exist in the standard of living for those living on reserve. Indigenous Peoples living on reserves have inadequate housing and undrinkable water, both of which contribute to poorer health. Lower levels of education exist, which lead to higher unemployment and crime. Access to technology and the Internet is limited or non-existent.

In Canada, all Canadians are to be protected by the *Canadian Human Rights Act* (CHRA). But until 2008, the CHRA denied Indigenous Peoples' access to human rights protection, separating them due to the jurisdiction of the *Indian Act*.

Here are some more points to keep in mind about "equality":

- Indigenous Peoples were denied the right to vote until 1960. They could only vote if they gave up their Indian status and Treaty Rights.
- As long as there are two sets of laws, there will never be equality.
- When Indigenous Peoples hear the terms "equality" or "equal," they know they would have to give up their constitutionally protected rights, or they hear they can be equal only if they give up their human rights to be who they are as a people.
- If the subject of equality comes up, it is wise to tread carefully.

Use: careful consideration when speaking of equality

Don't use: "equality"

Learner notes

Sources and recommended readings:

- 21 Things You May Not Know About the Indian Act (ictinc.ca) (https://www.ictinc.ca/books/21-things-you-may-not-know-about-the-indian-act)
- 8 Things You Need to Know About On-Reserve Housing Issues (ictinc.ca) (https://www.ictinc.ca/blog/8-things-you-need-to-know-about-on-reserve-housing-issues)
- A Snapshot of On-Reserve Clean Water Issues (ictinc.ca) (https://www.ictinc.ca/blog/a-snapshot-of-on-reserve-clean-water-issues)
- Ongoing Impact of the Indian Act on Indigenous Peoples' Health (ictinc.ca) (https://www.ictinc.ca/blog/ongoing-impact-of-the-indian-act-on-indigenous-peoples-health)
- What are Gladue Reports (ictinc.ca) (https://www.ictinc.ca/blog/what-are-gladue-reports)
- The Indian Act and the Right to Vote (ictinc.ca) (https://www.ictinc.ca/indian-act-and-the-right-to-vote)
- What is Indigenous Identify (ictinc.ca) (https://www.ictinc.ca/blog/what-is-indigenous-identity)

Indigenous Rights

On the other side of the equality coin are Indigenous Rights.

> "The doctrine of Aboriginal rights exists because of one simple fact: when Europeans arrived in North America, Aboriginal peoples were already here, living in communities on the land, and participating in distinctive cultures, as they had done for centuries. It is this fact, and this fact above all others, which separates Indigenous peoples from all other minority groups in Canadian society and which mandates their special legal status.
>
> "The rights of Indigenous peoples were originally established in the Royal Proclamation of 1763, but it wasn't until over two hundred years later, in 1996, that they were recognized by the Supreme Court of Canada. In R. v. Van der Peet, they were confirmed and a test by which to prove Indigenous Rights was established.
>
> "The Royal Proclamation also recognized Indigenous Rights for Indigenous Peoples to harvest

resources from their traditional territories. The principle is acknowledged in that the Indigenous lands are '... reserved to them, or any of them, as their Hunting Grounds'.

"Indigenous Rights should never be referred to as special rights. There is no alternative phrase for Indigenous Rights."

—Cited from 9 Terms to Avoid in Communications with Indigenous Peoples (ictinc.ca) (https://www.ictinc.ca/blog/9-terms-to-avoid-in-communications-with-indigenous-peoples)

Use: "Indigenous Rights"

Don't use: "special rights"

Learner notes

"Special rights" should especially not be used in regard to hunting and fishing rights.

Source and recommended reading: 9 Terms to Avoid in Communications with Indigenous Peoples (ictinc.ca) (https://www.ictinc.ca/blog/9-terms-to-avoid-in-communications-with-indigenous-peoples) and Aboriginal Rights (https://indigenousfoundations.arts.ubc.ca/aboriginal_rights/)

Summary

Use:

- "pre-contact" and "post-contact"
- "Indigenous Peoples of Canada"
- "Rights and Title Holders"
- "traditional territory" or "unceded territory"
- careful consideration when speaking of equality
- "Indigenous Rights"

Attributions

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How Indigenous Peoples May Present in Digital Spaces

We must remember that Internet connectivity gives us the ability to build relationships with one another by sharing, listening, and learning together in the digital space.

It creates possibilities to reconcile the shared history of Indigenous and non-Indigenous people that has eroded over time, allowing for a resurgence of Indigenous stories to reinvigorate digital spaces.

For reconciliation between Indigenous and non-Indigenous peoples to exist, the digital divide must be closed, and Internet connectivity must be provided equally. This will allow us to use the words that matter and move toward reconciliation.

Now let's take a look at how Indigenous Peoples may present in digital spaces.

Learner notes

Indigenous body language is rich and diverse, reflecting cultural nuances and communication styles across various Indigenous communities in Canada. The next sections present general rules, but they should not be viewed as absolute.

Sources and recommended readings: Why do Native Americans avoid eye contact? (emojicut.com) (https://emojicut.com/wiki/why-do-native-americans-avoid-eye-contact) and How to teach and engage Aboriginal students – SchoolNews – Australia (school-news.com.au) (https://www.school-news.com.au/news/how-to-teach-and-engage-aboriginal-students/)

Verbal communication

Indirect communication

- The communication style of Indigenous Peoples is polite and seems indirect.
- Communication may seem passive, especially with people not familiar to them. This is done to avoid conflict.
- Indigenous Peoples will give their opinion or point of view in negotiations, but they will avoid argument or trying to appear that their opinion is right.
- Direct communication is reserved for relationships with a high level of trust or crucial situations.
- These communication attributes should not be mistaken for the person being ambiguous.

- A refusal, such as saying no, is believed to be aggressive in Indigenous cultures. This means that disagreement is expressed indirectly.
- Indigenous Peoples may use phrases such as “maybe” or “I’ll do my best” as a way to express “no.”
- “Yes” has various connotations that differ from Western cultures. An Indigenous person may say yes to indicate they are listening, but their body language may be communicating their disagreement.

Politeness

- Communication in Indigenous cultures leans into politeness. This means avoiding saying “no” directly.
- One way to navigate what might seems like ambiguity is to seek clarification often during communications and sticking to open-ended questions.

Hierarchy

- The social hierarchy of Indigenous community can influence communication.
- Being respectful of and deferring to authority takes place in the home and in community.
- Refusing or disagreeing with a senior person is done with sensitivity and indirect communication.

Non-verbal communication

Body language

- Indigenous Peoples may remain silent and not provide a direct no. It is advisable to pay attention to what is not being said.

Physical contact

- Indigenous Peoples may prefer not not to touch people. They may touch an arm or hand lightly when speaking directly to someone.
- Personal space needs to be respected. Keeping someone at arm’s length is a good measure.
- Physical touch and personal space will change when communicating with someone of a different gender.

Eye contact

- Eye contact can be minimal. Eyes may be averted.
- If your student is keeping direct eye contact, then show respect by averting your eyes periodically.
- Direct eye contact is considered a form of aggression and may be seen as disrespectful.
- In many Indigenous cultures, the eyes are believed to be the window to the soul. If you look someone directly in the eye, you could steal their soul, or they could steal yours.

Learner notes

Sources and recommended readings: What cultures avoid eye contact? (https://www.coalitionbrewing.com/what-cultures-avoid-eye-contact/) and Eye Contact of Indigenous People – YouTube video (https://www.youtube.com/watch?v=DwexfVWWATg) (2:45 minutes)

Pointing and standing

- Pointing the index finger toward someone is considered to be accusatory. A more polite way to beckon or refer to someone is to use your whole palm facing down.
- Standing with your hands on your hips suggests that you are angry or ready to argue.

Learner notes

Remember that body language varies among individuals and communities, so it's essential to approach it with cultural sensitivity and openness. Some of these understandings come from the content creators' personal lived experiences within their Indigenous cultures.

Source and recommended reading: Politeness – Why is it socially not acceptable to point at someone with your finger? – Interpersonal Skills Stack Exchange (https://interpersonal.stackexchange.com/questions/26102/why-is-it-socially-not-acceptable-to-point-at-someone-with-your-finger)

Head and feet

- Touching someone on the top of the head is deemed to be offensive.
- Touching someone on the feet is considered rude.

Silence

Indigenous Peoples can use silence as a means of communication.

Periods of silence during communication are considered normal. The quiet is valued and used as a time to listen, show respect, and even consensus in some Indigenous cultures.

This silence can be misinterpreted as a lack of understanding, interest, or concern. It is not.

Silence can be a positive part of communication.

Speakers are encouraged to observe the silence and body language to decide when to start speaking again. This can be even more challenging in the digital environment.

Direct questions

Indigenous learners tend to be less likely to answer questions asked in the classroom. This can present like a lack of engagement or interest. That is not the case. Traditionally, Indigenous cultures have been passed on through the telling of stories. Learning has not been about questions and answers.

Grow in your understanding, as an educator, that the quiet Indigenous student may also be the most engaged student in the room.

Autonomy

Traditionally, Indigenous Peoples have been raised to be autonomous individuals with a right to express their needs and opinions and have them taken seriously.

Positive Communication and Collaboration Approaches

Let’s discuss solutions for positive communication and collaboration in Indigenous digital literacy work.

Group work works

Indigenous Peoples work for the collective good rather than focusing on individual achievement. It is foreign to Indigenous Peoples to be tested as “individuals” for their knowledge when their usual context is seeing what the group can achieve collectively.

Place-based learning

Place-based learning (or place-based education) immerses students in the local heritage, cultures, landscapes, opportunities, and experiences, using these elements as a foundation for the study of subjects across the curriculum being taught.

Immersing students from all cultures in the local Indigenous cultures can provide a powerful and impactful learning experience.

Two-way learning

Two-way learning in Indigenous education can represent:

- Instructor to student
- Student to instructor
- Student to student
- Culture to culture

Two-way learning happens in the classroom, online, and in community.

Holistic approach to learning

Holistic approaches are inclusive of four interconnected elements: spirit and vision; emotional and relationship; mental and knowledge; and physical. In a classroom, this can be seen as the student wanting the big picture or the holistic view of the topic that includes integrating personal experiences, place-based learning, and Elders. Generally, our education systems teach content in siloed chunks that are not tied to the land the teaching is taking place on.

Use of story

Storytelling is a primary source of learning in Indigenous ways of knowing.

Learner notes

Source and recommended reading: Video: HAIDA GWAII – Raven and the First Men (https://youtu.be/kJ1khnqqhVM), 3:41 minutes.

Be or become

- Be patient and provide the time needed.
- Be respectful.
- Be comfortable with quiet communications.
- Be less direct.
- Be ready to allow autonomy in learning.
- Be creative with group work.
- Be an advocate of two way-learning.
- Be holistic in your teaching approach.
- Be a storyteller.

Collaboration from start to finish

It is of utmost importance that you engage with the Indigenous Peoples and the host Nation throughout your work. Indigenous Traditional Knowledges should be considered sacred, and protocols need to be

followed. Always remember that Indigenous Peoples are the primary guardians and interpreters of their cultures and their Knowledges. Everything in your work that is about Indigenous Peoples must have their input, review, and consent.

Learner notes

Source and recommended reading: Creating content for or about Indigenous Peoples – Province of British Columbia (gov.bc.ca) (https://www2.gov.bc.ca/gov/content/governments/services-for-government/service-experience-digital-delivery/web-content-development-guides/web-style-guide/writing-guide-for-indigenous-content/creating-content-for-or-about-indigenous-peoples?keyword=2023+s)

Creating Community in Digital Spaces

How do we put all of this into practice? By creating community in digital spaces.

Learner notes

Source and recommended reading: Cultivating Community Building in Online Learning Environments – Thriving Online: A Guide for Busy Educators (pressbooks.pub)

Try online discussion learning boards

Online discussion boards should be recognized as a separate “thinking space” beyond the formality of the classroom. This allows a space in which the student has the opportunity to engage in learning in way that is culturally appropriate for themselves, valuing their own worldview and epistemology. In a culturally diverse classroom, the discussion board can become a central enabling point of reference that reduces the colonization of the student.

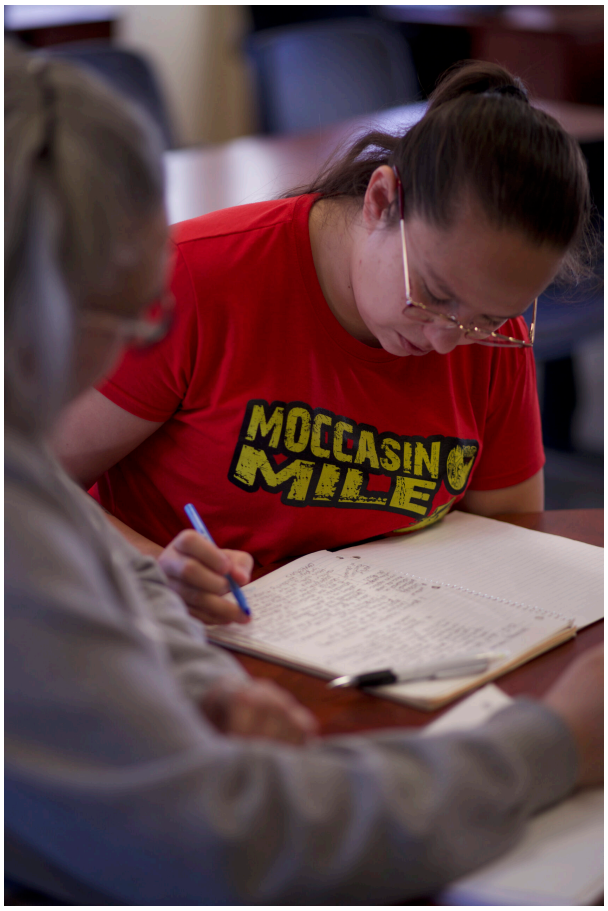
Learner notes

Source and recommended reading: Creating Online discursive Spaces That Legitimate Alternative Ways of Knowing (https://www.researchgate.net/publication/221093757_Creating_online_discursive_spaces_that_legitimate_alternative_ways_of_knowing) by Andy Williamson and Ruth DeSouza

Cultivate togetherness in your online classroom

Building relationships within digital spaces may require a little extra effort, but it’s definitely worth it. To combat isolation and build community, professionals should focus on making their digital spaces friendlier and more welcoming. You can create an inclusive space by being mindful of the images, wording, and sometimes fonts and colours used.

Attempt a learning log assessment



Learning logs provide a reflective learning experience. Students can journal about the steps of the learning process and what they learned, and record their questions to discuss with their instructor or research themselves.

Design an introductory email in line with Indigenous introduction protocols

You may have heard the term “protocol” in relation to working with Indigenous Peoples. The term includes many things, but overall it refers to ways of interacting with Indigenous Peoples in a manner that respects traditional ways of being. Protocols are not just “manners” or “rules”—they are a representation of a culture’s deeply held ethical system.

Always introduce yourself when you are first meeting someone new. An introduction should include who

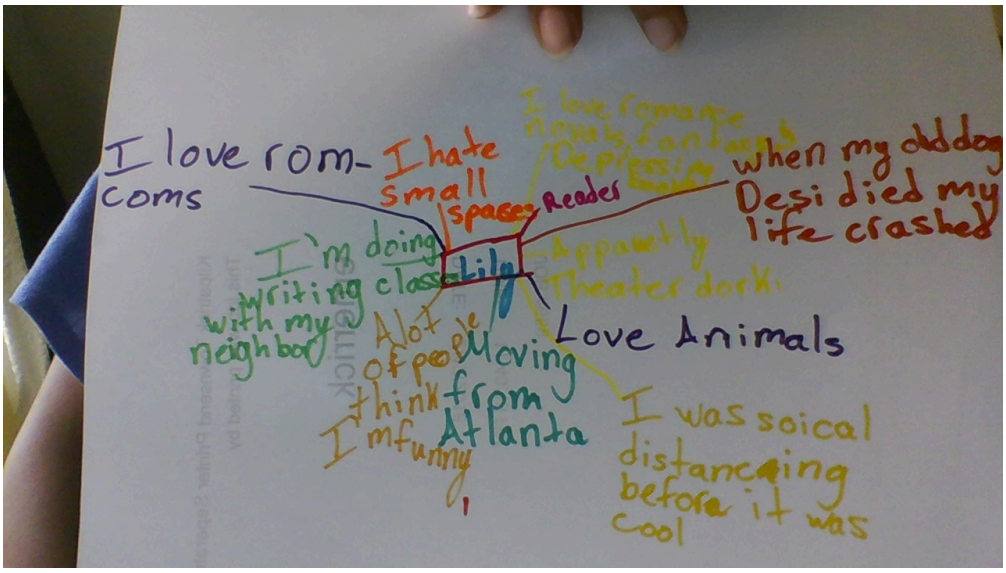
you are and where you come from, which means your family's cultural and geographical background prior to being a settler in North America.

We also like to include a web self-location—a motivating factor.

Learner notes

Source and recommended reading: Respecting Protocols – Pulling Together: A Guide for Curriculum Developers (opentextbc.ca)

Self-location identity web



Identity webs can be used as introduction tools to facilitate interconnectedness—supporting us to notice, wonder, and see the humanity in one another.

Learner notes

Sources and recommended readings: 17 Enthralling Identity Web Activities For Students – Teaching Expertise (https://www.teachingexpertise.com/classroom-ideas/identity-web-activity-for-students/) and Seen, Valued, Heard: Honoring Identity to Establish Community (https://twowritingteachers.org/2020/08/03/seen-valued-heard-honoring-identity-to-establish-community/)

Encourage participatory learning

Discuss how the integration or embrace of Indigenous ways of knowing into teaching practice can enable learning to be accessible for all students.

Participatory culture means students can express themselves, can create and share, can mentor and be socially connected, and can feel secure in their voice.

Self-Assessment #3

What structures could you put in place in a school library to support participatory culture?

Record your responses in your Toolkit.

How do you bring Indigenous Traditional Knowledges into digital learning?

How do you weave Indigenous perspectives in course design while using a learning management system that can be seen as dominant/Eurocentric?

These are good questions to be asking in your Indigenous digital literacy work. Let's explore.

Indigenizing curriculum is not about replacing the Eurocentric content with Indigenous content. Rather, it is about embedding Indigenous perspectives and histories across course design.

This work includes course descriptions, learning outcomes, lessons, assessments, and pedagogies.

It is a process that is responsive and inclusive to local lands, languages, traditions, and Indigenous Traditional Knowledges.

Learner notes

Source and recommended reading: Indigenizing Design for Online Learning in Indigenous Teacher Education – Toward a Critical Instructional Design (pressbooks.pub)

Classroom suggestions

- Share a land acknowledgement, self-location, and instructor positionality.
- Build rapport and introduce questions with a more conversational approach.
- Show interest in hearing stories and understand their value in their underlying messages.

- Build a safe and trusting community.
- Incorporate a kinesthetic and visual learning approach with a greater variety of practical experiences.
- Relate examples to your students' environment and community.
- Create classroom traditions just as you would with in-person teaching.
- Introduce collaborative projects involving student voice and choice.
- Put classroom culture into practice.

Learner notes

It is important to create community-based learning in digital spaces, as building relationships is part of Indigenous ontology and epistemology.

Source and recommended reading: How to teach and engage Aboriginal students – SchoolNews – Australia (school-news.com.au) (https://www.school-news.com.au/news/how-to-teach-and-engage-aboriginal-students/)

Here are some more classroom suggestions:

- Build trust. Get to know your students. There needs to be mutual trust to establish your legitimacy.
- Acknowledge the traditional custodians of the land where you teach.
- Honour students' diversity within Indigenous cultures by letting them mark their Nation and language group.
- Run your curriculum ideas by community Elders first. Elders are a valuable resource with timeless knowledge. They can also introduce you to contacts in the community and people who can speak to the class.
- Invite community members into the classroom to share their stories and have a talking circle.
- Make two-way learning a habit. Let students share their knowledge. Have students run a lesson, which is often something they've never experienced before.
- To support community context, use local resources that align with the curriculum.
- Promote calmness and balance. It is helpful to introduce routines.

Learner notes

It is important to note that within the same community there might also be cultural ceremonial differences, kinship differences, and totem differences. What works in one community most likely won't work in another.

Source and recommended reading: Welcome to Country & Acknowledgement of Country – Creative Spirits (https://www.creativespirits.info/aboriginalculture/spirituality/welcome-to-country-acknowledgement-of-country)

Questions to explore regarding communication and collaboration with Indigenous communities

This is a good checklist to guide you in your Indigenous digital literacy work:

- Has the Indigenous community named its own spokesperson?
- Does the Indigenous community have a representative group or team?
- Have the powers and tasks of the team been decided?
- What other people can step in if some members of the team must do other things in the Indigenous community?
- How will you be sure everyone in the Indigenous community knows what is going on?

Attributions

- “Indigenous students studying on campus. Students from the Stat’imc/Nlakapamux and Fort McKay First Nations.” (https://indigenouseducationstockphotos.trubox.ca/2012/) by Simone Paul is licensed under a CC BY-NC-SA 4.0 licence.
- “Diversity Identity Web” appears in “Seen, Valued, Heard: Honoring Identity to Establish Community” (https://twowritingteachers.org/2020/08/03/seen-valued-heard-honoring-identity-to-establish-community/) by Melanie Meehan on Two Writing Teachers, which is licensed under a CC BY-NC-SA 4.0 licence (http://creativecommons.org/licenses/by-nc-sa/4.0/).

Module 2 Summary and Reflection

Summary

It is important to understand that each Nation will have its own laws and ethics governing its ways of seeing and interpreting the world. The protocols featured here are culturally informed, land- and place-based protocols for communication and collaboration. But they are not exhaustive. Indigenous teachings and protocols are context-specific and dependent on the particular norms and practices of the particular Nation you are collaborating with, as well as the nature of engagement.

Remember to invest in the time required to establish trusting and meaningful relationships with your students and your host Nation.

Remember that each students and community members may communicate and collaborate differently based on history, cultural values, and lived experiences.

Remember to be patient. Your investment of time can lead to effective communication and collaboration in Indigenous digital literacy work.

Moving forward—applying what you know

The strategies and examples in this module are just a starting point to honour digital scholarship in the digital age. The technology examples provided can be applied in our personal life, professional life, and with students. It is also important to recognize new technology is constant, so be a lifelong learner.

Self-Assessment #4

Combining your knowledge from Module 1 and Module 2, how will you approach communication and community collaboration in your Indigenous digital literacy work?

Once you have answered this question, complete the following checklist as a post-assessment:

- I understand that the impact of Residential Schools is ongoing.
- I recognize that all Indigenous Peoples do not share a common culture.
- I create a culturally inclusive environment for Indigenous students in my classroom.
- I understand and implement the concept of strength-based language.
- I recognize trauma responses in my students and understand a trauma-informed approach. I

understand and carry out Indigenous communication protocols.
- I avoid triggering language.

Record your responses in your Toolkit.

Learner notes

Sources and recommended readings:

Indigenous Cultural Competency Self-Assessment Checklist (ictinc.ca) (https://www.ictinc.ca/blog/indigenous-cultural-competency-self-assessment-checklist)

15 Strategies for Teachers of Indigenous Students (ictinc.ca) (https://www.ictinc.ca/blog/15-strategies-for-teachers-of-aboriginal-students)

Tips for Teachers of Indigenous Students (ictinc.ca) (https://www.ictinc.ca/blog/tips-for-teachers-of-indigenous-students)

BC First Nations Languages Version 4 [PDF] (ubc.ca) (http://moa.ubc.ca/wp-content/uploads/Resources-BCFirstNations_Languages.pdf)

Guiding Principles for Cross-Cultural Collaboration [PDF] (pcaknowledgebasket.ca) (https://ipcaknowledgebasket.ca/wp-content/uploads/2022/12/Guiding-Principles-ENGLISH.pdf)

MODULE 3: CREATION AND CURATION

Review

It is recommended that learners complete Module 1: Ethical and Legal Considerations, before starting this module. Keeping Module 1 available for reference while working through this module will also be helpful.

Module description

This module will assist learners in understanding that a digital citizen will be able to create and curate accessible digital materials that are specific to different Indigenous audiences and platforms.

A digital citizen will have an understanding and follow protocols for respectfully and appropriately using Indigenous Traditional Knowledges and preventing digitized cultural appropriation.

This module provides tools for avoiding misappropriation by teaching how to create and curate Indigenous Traditional Knowledges.

Learning outcomes

Successful learners will gain an appreciation of creating and curating with Indigenous Peoples by:

- Understanding accessible digital materials that are specific to different audiences and platforms
- Recognizing that a digital citizen will follow protocols for respectfully and appropriately using Indigenous Traditional Knowledges and prevent digitized cultural appropriation
- Learning, modelling, and teaching prevention of cultural misappropriation

Self-Assessment #1

- What is Indigenous cultural appropriation?
- What do you feel are the risks of misappropriation?
- How can you contribute to the ethical treatment of Indigenous Traditional Knowledges?

Record your responses in your Toolkit.

Cultural Misappropriation

Defining the principles of misappropriation

Cultural misappropriation is “the use of a people’s traditional dress, music, cuisine, knowledge, and other aspects of their culture, without their approval, by members of a different culture.” It is the act of taking elements from one culture and using them in another culture without proper acknowledgement, respect, or understanding.

Digitized cultural misappropriation refers to the use of digital media to appropriate cultural elements. This can include the use of images, music, or other cultural artifacts without permission or proper attribution.

Learner notes

Source and recommended reading: Cultural Appropriation of Indigenous Peoples in Canada (https://www.thecanadianencyclopedia.ca/en/article/cultural-appropriation-of-indigenous-peoples-in-canada)

Cultural misappropriation can also be defined as the unethical use of taking and using intellectual property, cultural knowledge, cultural expression, artifacts, traditional medicines, and more from another culture that is not your own. These actions are most likely harmful to the peoples or communities being exploited.

Learner notes

Source and recommended reading: Think Before You Appropriate (sfu.ca) [PDF] (https://www.sfu.ca/ipinch/sites/default/files/resources/teaching_resources/think_before_you_appropriate_jan_2016.pdf)

How, then, can we honour Indigenous cultures without misappropriation?

Brainstorm examples of misappropriation.

Record your responses in your Toolkit.

Cultural misappropriation examples

Let's look at some examples in detail.

Storytelling conference

> "Some years ago, Elders told stories at a conference; they had a storytelling conference. The people who brought this gathering together took those stories which were told…and the editor, a non-Indigenous person, then put this collection together, for which a copyright was made to her. So Indigenous peoples are asking, 'If I give you this [story], you take it and say: this is my property, when it's my story. And my story belongs not to me but it is created by a collective effort of my community. The story doesn't come because I'm an individual. It comes because I'm in a particular culture, in a particular language, in a particular situation that has been collectively acquired and developed through the collectivity'. So it's a collective effort, it's a collective issue."
>
> —Dr. M. Battiste, as quoted in University Library Report of the Ithaka S&R Study on Improving Library Resources and Services for Indigenous Studies Scholars [PDF] (https://harvest.usask.ca/server/api/core/bitstreams/49b53638-db33-446a-aeae-9d507a8ff92e/content)

Learner notes

Recommended reading: Indigenous Perspectives on Library and Archival Digital Preservation Practices [PDF] (crkn-rcdr.ca) (https://www.crkn-rcdr.ca/sites/default/files/2020-10/2_Indigenous%20Perspectives%20on%20Library%20and%20Archival%20Digital%20Preservation%20Practices_EN_v2.pdf)

Cowichan sweater

The Cowichan Tribe claimed that their traditional sweater designs were being used without consent or engagement with the Nation by the Hudson's Bay Company for the Vancouver 2010 Olympics. This example highlighted First Nations issues around intellectual property rights and cultural appropriation. This is just one of many examples of the current limits of legal, artistic, and economic protection for creators of cultural products in Canada.

Learner notes

Source and recommended reading: The Cowichan Women's traditional sweaters, issues of intellectual property and cultural appropriation. – Studio H Canada International Artists Residencies (studiohcanadaresidency.ca) (https://studiohcanadaresidency.ca/2020/10/21/the-cowichan-womens-traditional-sweaters-issues-of-intellectual-property-and-cultural-appropriation/)

Inuksuk cairns

Another example of misappropriation is the 2010 Olympic Committee's selection of the inuksuk as the logo for games. The logo is a stylized inunnguaq (an inuksuk with arms, legs, and a head), which is an important symbol to many Inuit.

Learner notes

Source and recommended reading: Appropriation (?) of the Month: "Ilanaaq" – Logo for the 2010 Vancouver Olympic Games | Intellectual Property Issues in Cultural Heritage (sfu.ca) (https://www.sfu.ca/ipinch/outputs/blog/appropriation-month-ilanaaq-logo-2010-vancouver-olympic-games/)

The Maliseet First Nation

The Maliseet First Nation lost many of its oral stories to Laszlo Szabo in the 1970s when he obtained the copyright for making tape recordings of the stories.

It took the community over 40 years to be able to reclaim and publish its own stories.

Learner notes

Sources and recommended readings: Indigenous Knowledges – Copyright – University Library | University of Saskatchewan (usask.ca) (https://library.usask.ca/copyright/indigenous-knowledges.php)

Dream catchers

Creating and selling dream catchers by non-Indigenous people is cultural misappropriation. Dream catchers are viewed as a symbol of oneness among numerous Indigenous cultures.

Learner notes

Sources and recommended readings: Dreamcatchers are not your “aesthetic” — The Indigenous Foundation (https://www.theindigenousfoundation.org/articles/dreamcatchers)

Orange shirts and where to buy them matters

On the National Day of Truth and Reconciliation, also known as Orange Shirt Day, wearing an orange shirt serves as a symbol of commitment to reconciliation and remembrance. The day honours Residential School Survivors. Many Indigenous artists have been jaded by Orange Shirt Day as their intellectual property was misappropriated and used without permission for commercial gain by others.

Learner notes

Sources and recommended readings: Orange Shirt Day | The Canadian Encyclopedia (https://www.thecanadianencyclopedia.ca/en/article/orange-shirt-day), Designers warn to avoid orange shirts exploiting Indigenous art ahead of Sept. 30 | CBC News (https://www.cbc.ca/news/canada/british-columbia/orange-shirt-authentic-1.6192681), and Where you buy your orange shirt matters — here’s why | CBC News (https://www.cbc.ca/news/canada/calgary/orange-shirt-day-calgary-fraud-1.6587389)

Halloween costumes

Halloween costumes can reinforce stereotypes and cultural misappropriation. Selling replicas of Indigenous traditional clothing as costumes can inaccurately depict who Indigenous Peoples are, not to mention that Indigenous Peoples have suffered a long history of colonization in Canada. Dressing up as “Indians” for Halloween is disrespectful of the cultural genocide and racism Indigenous Peoples face.

Learner notes

Sources and recommended readings: Halloween stores starting to get the ‘appropriation’ message | CBC News (https://www.cbc.ca/news/indigenous/halloween-appropriation-message-1.4323167), Indigenous students speak out on Halloween: We are people, not costumes (ubyssey.ca) (https://www.ubyssey.ca/culture/indigenous-identities-are-not-costumes/), and My Culture Is Not Your Or Your Kids’ Halloween Costume | Learning (cbc.ca) (https://www.cbc.ca/parents/learning/view/my-culture-is-not-your-or-your-kids-halloween-costume)

Totem poles

Here, Robin R. R. Gray reflects on how totem poles have been appropriated and misunderstood by non-Indigenous People:

> Even though totem poles are defined by the First Nations peoples who create them as communicators of Indigenous knowledge, events, history, place, rights, laws and identity, non-Indigenous peoples have long superimposed their own ways of knowing, being and doing onto totem poles, thereby redefining totem poles on non-Indigenous terms. This redefinition has essentially robbed First Nations totem poles of their meaning by taking them, using their image, and talking about them out of their cultural contexts.
>
> —Cited from Appropriation (?) of the Month: First Nation Totem Poles (https://www.sfu.ca/ipinch/outputs/blog/appropriation-month-first-nation-totem-poles/)

Learner notes

Source and recommended reading: Appropriation (?) of the Month: First Nation Totem Poles | Intellectual Property Issues in Cultural Heritage (sfu.ca) (https://www.sfu.ca/ipinch/outputs/blog/appropriation-month-first-nation-totem-poles/)

Art

Indigenous art is increasingly being copied, reproduced, or misappropriated by non-Indigenous people. The material, symbols, shapes, and type of artistic expression are land-based and represent specific Indigenous cultures. It is okay for non-Indigenous people to wear Indigenous designs; just make sure they're created by actual Indigenous designers.

Sports

Sports teams' names, logos, and mascots have misrepresented Indigenous cultures for far too long. The appropriation of sacred symbols and propagation of stereotypes have been par for the course in sports in the appropriation of Indigenous Peoples.

Learner notes

Source and recommended reading: Global sport's problem with the appropriation of Indigenous culture | CNN (https://www.cnn.com/2021/01/18/sport/indigenous-culture-in-global-sport-cmd-spt-intl/index.html)

Open access

Another example is the open access movement. Although open access has a lot of positive impacts on sharing open educational resources (https://en.wikipedia.org/wiki/Open_educational_resources), it is not always appropriate for Indigenous Traditional Knowledges. Protocols might mean only certain families should have access to the stories, songs, and dances, or they should be shared only at certain times of the

year. It is also a way cultural misappropriation can happen without respecting Indigenous cultural customary laws.

Learner notes

Source and recommended reading: Fact Sheet on Traditional Knowledge [PDF] | Intellectual Property Issues in Cultural Heritage (sfu.ca/ipinch) (https://www.sfu.ca/ipinch/sites/default/files/resources/fact_sheets/ipinch_tk_factsheet_march2016_final_revised.pdf)

For additional examples of cultural appropriation, see the article "Cultural Appropriation of Indigenous Peoples in Canada" in *The Canadian Encyclopedia* (https://development.thecanadianencyclopedia.ca/en/article/cultural-appropriation-of-indigenous-peoples-in-canada).

Fundamentals of creation and curation

- Understanding how to avoid cultural misappropriation
- Appreciating the effects of cultural appropriation
- Knowing and following protocols for respectfully and appropriately using Indigenous Traditional Knowledges
- Practicing, role modelling, and teaching these fundamentals

Self-Assessment #2

How can Indigenous Peoples protect their cultural expressions from exploitation and ensure that their Traditional Indigenous Knowledges are created and curated to avoid misappropriation?

Record your responses in your Toolkit.

Learner notes

Source and recommended reading: Appropriate Use of Indigenous Content – Pulling Together: A Guide for Curriculum Developers (opentextbc.ca)

Attributions

- The image of a replica Cowichan sweater is a product image from Hudson's Bay. It is being used under fair dealing to illustrate how the Hudson's Bay design appropriated the traditional sweater designs of the Cowichan Tribe.
- The Vancouver 2010 Olympics logo (https://olympics.com/en/olympic-games/vancouver-2010/logo-design) is being used under fair dealing to illustrate how the logo design appropriated the inunnguaq.
- "Dream Catcher Culture Indian" (https://pixabay.com/photos/dream-catcher-culture-indian-dream-902508/) image by Orangefox (https://pixabay.com/users/orangefox-1327956/) is free for use under the Pixabay Content License (https://pixabay.com/service/license-summary/).
- "Orange Shirt Day 2018" (https://www.flickr.com/photos/bcgovphotos/43208129180) by the Province of British Columbia (https://www.flickr.com/photos/bcgovphotos/) is licensed under a CC BY-NC-ND 2.0 licence (https://creativecommons.org/licenses/by-nc-nd/2.0/).
- "let the cultural appropriation season begin!" (https://www.flickr.com/photos/robotson/8129110477/in/photostream/) by lance robotson (https://www.flickr.com/photos/robotson/) is licensed under a CC BY-NC 2.0 licence (https://creativecommons.org/licenses/by-nc/2.0/).
- "Totem RMBC 1" (https://en.wikipedia.org/wiki/File:Totem_RMBC_1.jpg) by HighInBC (https://en.wikipedia.org/wiki/User:HighInBC) is in the public domain (https://creativecommons.org/public-domain/cc0/).
- "Indigenous art souvenir magnets" (https://thediscourse.ca/urban-nation/fake-art-indigenous) by Francesca Fionda is being used under fair dealing to illustrate how Indigenous art is being copied by non-Indigenous people for profit.
- "Cleveland Indians vs. Los Angeles Angels" (https://www.flickr.com/photos/edrost88/35906220360/) by Erik Drost (https://www.flickr.com/people/62091376@N03) is licensed under a CC BY 2.0 (https://creativecommons.org/licenses/by/2.0/) licence.

Legal Frameworks

Canadian copyright laws

Following the existing intellectual property laws of Canada is usually not enough when referring to Indigenous Peoples and avoiding misappropriation.

Learner notes

Refer to Module 2: Communication and Collaboration and Module 4: Information Literacy for more information on Canadian copyright laws.

Understand customary laws

> "Customary laws that are in effect in Indigenous communities dictate specific rights, responsibilities, and cultural obligations. These regulate what can and cannot be used, by whom, and under what circumstances. In other words, it is not that Indigenous cultural heritage isn't protected at all; rather, the problem is that many people are unaware of, or choose to ignore, these rules."

Learner notes

Source and recommended reading: Think Before You Appropriate (sfu.ca) [PDF] (https://www.sfu.ca/ipinch/sites/default/files/resources/teaching_resources/think_before_you_appropriate_jan_2016.pdf)

Foundational Canadian legal rights

There are legal rights that help protect Indigenous Traditional Knowledges:

- Section 35 of the Constitution Act of Canada (https://laws-lois.justice.gc.ca/eng/const/page-13.html)
- The 2005 Convention on the Protection and Promotion of the Diversity of Cultural Expressions (https://www.unesco.org/creativity/en/2005-convention), adopted by UNESCO

- UNDRIP [PDF] (https://www.un.org/development/desa/indigenouspeoples/wp-content/uploads/sites/19/2019/01/UNDRIP_E_web.pdf), Article 31(1)

Examples

There are three primary documents and laws that help protect Indigenous Traditional Knowledges in Canada.

Module 1: Ethical and Legal Considerations provides an indepth understanding of the legal issues in relation to copyright laws in Canada.

Constitution Act, section 35

Section 35 of the Canadian *Constitution Act, 1982* (https://laws-lois.justice.gc.ca/eng/const/page-13.html) can be used to protect Indigenous cultural heritage rights. This would allow for the protection of property for the next few millennia.

Learner notes

Sources and recommended readings: Indigenous Knowledge and the Question of Copyright (ictinc.ca) (https://www.ictinc.ca/blog/indigenous-knowledge-and-the-question-of-copyright), INAN – Section 35 of the Constitution Act 1982 – Background – Jan 28, 2021 – Canada.ca (https://www.canada.ca/en/immigration-refugees-citizenship/corporate/transparency/committees/inan-jan-28-2021/inan-section-35-consitution-act-1982-background-jan-28-2021.html), and Harry Daniels: The Man Who Put Métis in the Constitution (ictinc.ca) (https://www.ictinc.ca/blog/harry-daniels-the-man-who-put-metis-in-the-constitution)

Section 35 of the Constitution Act states:

(1) The existing aboriginal and treaty rights of the aboriginal peoples of Canada are hereby recognized and affirmed.

(3) For greater certainty, in subsection (1) ***treaty rights*** includes rights that now exist by way of land claims agreements or may be so acquired.

(4) Notwithstanding any other provision of this Act, the aboriginal and treaty rights referred to in subsection (1) are guaranteed equally to male and female persons.

Section 35 of the *Constitution Act, 1982* recognizes and affirms existing Aboriginal rights, but does not define them. What "Aboriginal rights" includes has been the topic of much debate and discussion, and they have been defined over time through Supreme Court of Canada cases such as *R. v. Calder (https://indigenousfoundations.arts.ubc.ca/calder_case)* and *R. v. Sparrow* (https://indigenousfoundations.arts.ubc.ca/sp

arrow_case). Aboriginal rights have been interpreted to include a range of cultural, social, political, and economic rights, including the right to land, as well as to fish, to hunt, to practice one's own culture, and to establish Treaties.

Section 35 also recognizes that Aboriginal rights are "existing." The Supreme Court of Canada has stated that this means that any Aboriginal rights that had been extinguished by treaty or other legal processes prior to 1982 no longer existed and therefore are not protected under the Constitution. The significance of the term "existing" was further clarified in the case of *R. v. Sparrow*.

Section 35(1) applies to rights in existence when the *Constitution Act, 1982* came into effect; it does not revive extinguished rights. An existing Aboriginal right cannot be read so as to incorporate the specific manner in which it was regulated before 1982. The phrase "existing aboriginal rights" must be interpreted flexibly so as to permit their evolution over time.

The *Constitution Act* recognizes Indian, Inuit, and Métis (https://indigenousfoundations.arts.ubc.ca/metis) as all Aboriginals with existing rights, and that recognition has been further defined for each group (as, for instance, for Métis in a decision referred to in the article linked in this sentence). Aboriginal rights in general are based on the continued occupation of lands by Aboriginal peoples since before European settlement.

Section 35 falls outside of the Charter of Rights and Freedoms, and it begins Part II of the constitution. This allows section 35 to be exempt from the "notwithstanding clause" that applies to the Charter. In other words, the federal government cannot override Aboriginal rights.

It is important to understand that section 35 recognizes Indigenous rights, but did not create them—Indigenous rights have existed since before section 35.

The *Constitution Act* refers to Indigenous peoples as "aboriginals," as that was the term used at the time of creation of the Act.

Learner notes

Source and recommended reading: Constitution Act, 1982 Section 35 (ubc.ca) (https://indigenousfoundations.arts.ubc.ca/constitution_act_1982_section_35/)

What section 35 doesn't do

The *Constitution Act, 1982* does not define Indigenous rights under section 35, as they vary from group to group depending on the customs, practices, and traditions that have formed part of their distinctive cultures. Indigenous rights can include:

- Indigenous title (ownership rights to land)

- Rights to occupy and use lands and resources, such as hunting and fishing rights
- Self-government rights
- Cultural and social rights

Learner notes

Indigenous rights are collective rights of distinctive Indigenous societies flowing from their status as the original peoples of Canada. These rights are recognized and affirmed by section 35 of the Constitution Act, 1982.

Source and recommended reading: *Constitution Act, 1982* [PDF] (caid.ca) (https://caid.ca/ConstAct010208.pdf)

UNESCO

In an attempt to provide some protection for cultures at risk from the negative impacts of globalization, UNESCO (https://www.unesco.org/en) (the United Nations Educational, Scientific and Cultural Organization) and the majority of United Nations member states have put into force the Convention on the Protection and Promotion of the Diversity of Cultural Expressions, which explicitly outlines, defines, and sets forth in the articles the measures and expectations of nation states to help protect cultural groups.

Learner notes

Canada is a member state of the United Nations.

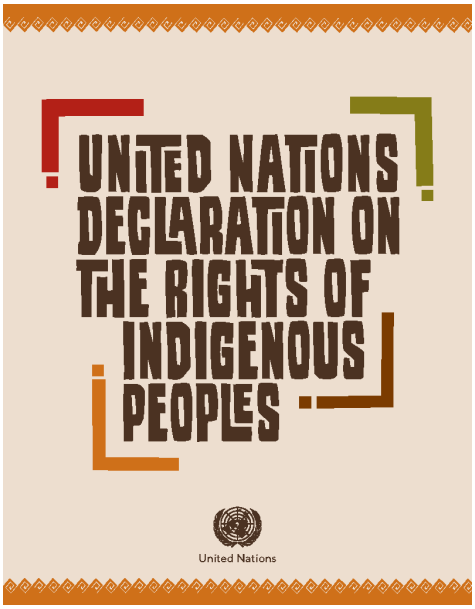
Sources and recommended readings: Constitution | UNESCO (https://www.unesco.org/en/legal-affairs/constitution) and The Cowichan Women's traditional sweaters, issues of intellectual property and cultural appropriation. – Studio H Canada International Artists Residencies (studiohcanadaresidency.ca) (https://studiohcanadaresidency.ca/2020/10/21/the-cowichan-womens-traditional-sweaters-issues-of-intellectual-property-and-cultural-appropriation/)

UNESCO states:

- Work in collaborate to advance the knowledge and understanding of Indigenous Peoples
- Recommend international agreements to promote reconciliation
- Give Indigenous ways of knowing and being an equal space in mainstream education
- Maintain and advance Indigenous Knowledges

UNDRIP Article 31(1)

Indigenous cultural property is recognized and upheld by UNDRIP under Article 31(1).



The article reads:

> Indigenous peoples have the right to maintain, control, protect and develop their cultural heritage, traditional knowledge and traditional cultural expressions, as well as the manifestations of their sciences, technologies and cultures, including human and genetic resources, seeds, medicines, knowledge of the properties of fauna and flora, oral traditions, literatures, designs, sports and traditional games and visual and performing arts. They also have the right to maintain, control, protect and develop their intellectual property over such cultural heritage, traditional knowledge, and traditional cultural expressions.

In essence, this article recognizes the importance of safeguarding and promoting the rich cultural heritage and practices of Indigenous peoples worldwide. It emphasizes their right to preserve and pass down Indigenous Traditional Knowledges, artistic expressions, and scientific contributions.

Learner notes

Source and recommended reading: Balancing the Narrative: Communications Guidelines for Indigenous-led Conservation [PDF] (ipcaknowledgebasket.ca) (https://ipcaknowledgebasket.ca/wp-content/uploads/2023/12/Balancing-the-Narrative-December-2023-DIGITAL.pdf)

Recap other key documents

When creating and curating with Indigenous Peoples, it important to have an understanding of the governance protocols used by that Nation. Below are a list of governance protocols used by First Nations, Inuit, and Métis Peoples:

- Truth and Reconciliation Commission (TRC)
- First Nations principles of OCAP®
- Manitoba Métis principles of OCAS/Principles of Ethical Métis Research
- Inuit Qaujimajatuqangit/National Inuit Strategy on Research
- CARE Principles

To learn more, please refer to Module 1: Ethical and Legal Considerations.

Protocols for Culturally Appropriate Knowledge Sharing

Being culturally appropriate

Careful consideration must be taken to understand Indigenous community protocols for knowledge sharing.

We must know what is appropriate to share and determine where knowledge ownership lies. For example, the Indigenous Traditional Knowledges might belong to a Nation, a community, a family, or possibly an individual.

Understand and follow protocols for appropriate use of Indigenous Traditional Knowledges

> "Although protocols have a strictly procedural and guidance function in many mainstream contexts, in Indigenous cultures they are considered sacred. Protocols are intentional agreements between Elders and knowledge-keepers, community members, the land and the Creator within a ceremony, practice or process."
>
> —Cited from Guiding Protocols for Civic-Indigenous Engagement [PDF] (futurecitiescanada.ca) (https://futurecitiescanada.ca/portal/wp-content/uploads/sites/2/2022/02/fcc-civic-indigenous-tool7-guiding-protocols.pdf)

That is what we mean when we ask, does it lie with an individual, a set of individuals, a family, or the whole community?

Learn how to follow the protocols of those whose land you are working on for responsible creation and curation.

Indigenous communication protocols

It is important to understand and differentiate the nuances between First Nations, Inuit, and Métis Peoples. Each Nation will have its own laws and ethics governing its ways of seeing and interpreting the world. The protocols featured here are culturally informed and place-based but are not exhaustive.

Indigenous teachings and protocols are context-specific and dependent on the particular norms and practices of the particular Nation you are engaging with, as well as the nature of engagement.

Learner notes

Source and recommended reading: Tri-Council Policy Statement: Ethical Conduct for Research Involving Humans – TCPS 2 (2022) – Chapter 9: Research Involving the First Nations, Inuit, and Métis Peoples of Canada (ethics.gc.ca)

Respecting Indigenous protocols, laws, and governance structures

Indigenous communities can have different laws, governance systems, principles, protocols and ways of relating to the world around them. The holder of information can be hereditary, matriarchal, elected, a community spokesperson, or the whole community. Respecting how (and with whom) Indigenous communities may want to engage and build relationship with helps maintain a trusting relationship and honours reconciliation.

Learner notes

Source and recommended reading: Balancing the Narrative: Communications Guidelines for Indigenous-led Conservation [PDF] (ipcaknowledgebasket.ca) (https://ipcaknowledgebasket.ca/wp-content/uploads/2023/12/Balancing-the-Narrative-December-2023-DIGITAL.pdf)

In alignment with UNDRIP, the best practice is for the writer of Indigenous content to be an Indigenous person. There's no amount of training, formal education, and empathy that can replace lived experience. That being said, we understand that is not always possible. Indigenous content is a crucial endeavour that requires sensitivity, cultural awareness, and respect for another's ways of seeing the world.

Learner notes

Source and recommended reading: Creating content for or about Indigenous Peoples – Province of British Columbia (gov.bc.ca) (https://www2.gov.bc.ca/gov/content/governments/services-for-government/service-experience-digital-delivery/web-content-development-guides/web-style-guide/writing-guide-for-indigenous-content/creating-content-for-or-about-indigenous-peoples)

How to move forward in a good way

Research the culture

Prior to using another culture's intellectual property, research and understand it, keeping in mind unconscious bias. Taking without respect, knowledge, or insight will ultimately lead to cultural misrepresentation and misappropriation.

Learner notes

Source and recommended reading: How to Avoid Cultural Appropriation & Promote Cultural Awareness Instead (commisceo-global.com) (https://www.commisceo-global.com/blog/how-to-avoid-cultural-appropriation-promote-cultural-awareness-instead)

Obtain free, prior, and informed consent

Obtaining consent is mandatory before creating material or sharing knowledge. You must get approval from the original Indigenous source of information before publishing content that includes any aspect of Traditional Indigenous Knowledges, especially oral tradition. You must acknowledge who taught you and the permission that you have been given to share.

Ideally, material should be co-created.

Consent also applies to taking photographs or videos, even if the visual recordings are for personal use and not shared.

Learner notes

Source and recommended reading: Free, Prior, and Informed Consent Fact Sheet by the Declaration Coalition [PDF] (afn.ca) (https://www.afn.ca/wp-content/uploads/2018/09/2018-06-03-FPIC-factsheet.pdf)

Share control over process and product

Shared control means equally valuing and honouring that Indigenous leadership has control over their information and how their Nation is portrayed.

Shared control means cooperation and guidance on all levels of interaction.

Shared control means building a trusting relationship in which everyone is comfortable with how much input and say they have over the process and product can take time.

Engage, promote, and share benefits

The most effective way to avoid cultural appropriation is to participate with the culture and learn the ways of knowing and being by spending time with its people. Try to understand their way of knowing and being, be involved with it, and then when it comes to using a story, symbol, or anything else, make sure you use your position to respectfully promote that culture and its people, and if possible, share benefits with them.

Acknowledgement and attribution

Make sure you honour those who you collaborated with by identifying them, and describe the nature of your collaboration clearly to your audience. Give credit where credit should be.

Reciprocity and benefit-sharing

Work with Indigenous partners to find an appropriate fairness between what you are receiving and what you are giving in the exchange. The sharing of the benefits that may come out of the collaboration is important part of building cultural appropriation, building trust, respectful relations, and reciprocity.

Learner notes

Source and recommended reading: Think Before You Appropriate (sfu.ca) [PDF] (https://www.sfu.ca/ipinch/sites/default/files/resources/teaching_resources/think_before_you_appropriate_jan_2016.pdf)

How to build connections at the Indigenous community level

Band offices

Band offices are a great starting point for understanding whom you need to connect with at the Nation level. Be it Chief and Council, matriarch, Elder, a specific family, etc., they can guide you to the appropriate connection.

Elders

Most Indigenous languages describe the role of an Elder as having been earned. An Elder is sought after for their wisdom, philosophy on life, Cultural Knowledge, ceremonies, and gifts that have been nurtured over time. Age alone does not determine if you are considered an Elder. Elders guide the research. They help make sure that everything is done in a respectful, sensitive way and of good heart and mind. Elders are the keepers of the process.

Learner notes

In Indigenous languages, Elder describes the role. The English word “elder” does not capture the full meaning, honour or describe what an Elder does. Elders pass on the Indigenous ways of knowing and being in a correct way that follows protocols.

It is important to know there are protocols and to follow the cultural appropriate protocol when working with an Elder. Many post-secondary institutions have information regarding the appropriate protocols on their websites.

Sources and recommended readings: How To Incorporate Indigenous Ways Of Knowing Into Your Teaching (abclifeliteracy.ca) (https://abclifeliteracy.ca/blog-posts/how-to-incorporate-indigenous-ways-of-knowing-into-your-teaching/) and Elder Protocol and Guidelines [PDF] | University of Alberta (https://www.ualberta.ca/provost/media-library/indigenous-files/elderprotocol.pdf)

Knowledge Keepers/Holders

The term “Knowledge Keeper” or “Traditional Knowledge Keeper” refers to someone who has been taught by an Elder or a senior Knowledge Keeper within their community. This person holds

> Traditional Knowledges and teachings. They have been taught how to care for these teachings and when it is and is not appropriate to share this knowledge with others.

They carry Traditional Knowledges and expertise in different spiritual and cultural areas.

Teachings can vary from Nation to Nation as well as from one Knowledge Keeper to the next (depending on teachings, teacher, and location).

Learner notes

Quote source and recommended reading: Elders, Knowledge Keepers, Cultural Advisors | Queen's University (queensu.ca) (https://www.queensu.ca/indigenous/ways-knowing/elders-knowledge-keepers-and-cultural-advisors)

Elder and Knowledge Holder protocols

Sharing a meal

Sharing food is a fundamental Indigenous value affirming social and familial connections and values of generosity. When people share meals, they express their generosity and strengthen social bonds. It's not just about the food; it's about nourishing relationships and fostering a sense of belonging. It's about connection, care, and community.

Having a feast at the beginning and end of a collaboration is a way of honouring, respecting, and showing gratitude for the sharing of Indigenous Traditional Knowledges.

Learner notes

Food sharing embodies the essence of Indigenous community, reciprocity, and cultural continuity. Through shared meals, Indigenous Peoples celebrate their interconnectedness and express their deepest values.

Source and recommended reading: Why Is Serving Indigenous Foods So Important? [PDF] | Feed BC (https://www2.gov.bc.ca/assets/gov/farming-natural-resources-and-industry/agriculture-and-seafood/feedbc/indigenous-and-traditional-foods/why_is_serving_indigenous_foods_so_important_web.pdf)

Giving thanks

Gifting is an intrinsic part of sharing beliefs of Indigenous Peoples and is an intrinsic part of their belief systems. Traditional used to show respect to the receiver of the gift and their family.

In a post-secondary setting, it is also a way to show respect and appreciation of knowledge that was exchanged.

Learner notes

Source and recommended reading: Presents with a purpose – the meaning of Indigenous gift giving (tcenergy.com) (https://www.tcenergy.com/stories/community/presents-with-a-purpose--the-meaning-of-indigenous-gift-giving/)

Offering tobacco and/or a gift

It is protocol to offer a gift of tobacco when making a request of an Elder or Knowledge Keeper. Tobacco is of ceremonial importance and one of the four sacred medicines.

First Nations and Métis Elders or Knowledge Keepers prefer traditional tobacco like loose tobacco wrapped in a cloth. When wrapping the tobacco gift add positive thoughts or prayer to your offering.

It is important to know that, Inuit Elders and Knowledge Keepers should not be offered tobacco. They will not accept it as it is not part of their ceremony. A small gift of something like tea is appropriate.

When offering the tobacco or gift to the Elder or Knowledge Keeper, many people choose to hold the pouch or tie in their left hand and, in turn, offer it to the Elder's left hand, since there is a close connection between the left hand and the heart.

The exchange of tobacco or a gift is similar to a contract between two parties where the Elder or Knowledge Keeper is agreeing to do what is asked, and the person offering the gift is making a commitment to take care of the Elder or Knowledge Keeper from the time the request is made until the follow-up after the event.

Learner notes

Source and recommended reading: Guidelines for Working with First Nation, Metis and Inuit Elders and Knowledge Keepers [PDF] | Carleton University (https://carleton.ca/indigenous/wp-content/uploads/Guidelines-for-Working-with-Indigenous-Elders.pdf)

Attributions

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Post-Secondary Institution Indigenous Supports

Elders-in-Residence

Many public post-secondary institutions (PSIs) have an Elder-in-Residence or Elders Council. Generally the Elders are from the local Nations on whose traditional territories the institution is situated.

Elders-in-Residence do all of the following:

- Support the use of Indigenous Knowledges and language
- Support all learners by offering Traditional Knowledge and spiritual guidance
- Assist faculty, staff, and administration to build capacity in areas of Cultural Knowledge and understanding

Please refer to your institution's process for engaging with and connecting with an Elder.

Learner notes

Sources and recommended readings: Indigenous Student Centre > Elders Services | UFV.ca (https://www.ufv.ca/isc/elder-services/) and Elders in Residence – University of Victoria (uvic.ca) (https://www.uvic.ca/services/indigenous/students/elders/index.php)

Indigenous support staff

Post-secondary institutions in British Columbia have implemented initiatives to support Indigenous learners.

- 26 public institutions employ at least one Indigenous education coordinator who provides support services to Indigenous learners.
- 25 institutions have Indigenous advisory councils, which provide a link to Indigenous communities.

Learner notes

Source and recommended reading: Aboriginal Post-Secondary Education [PDF] (gov.bc.ca) (https://www2.gov.bc.ca/assets/gov/education/post-secondary-education/aboriginal-education-training/strategy.pdf)

Indigenous Houses of Learning/Gathering Places

Many post-secondary institutions have an Indigenized space that serves as a “home away from home” for Indigenous students and is the academic, social, spiritual, and cultural hub for the Indigenous student community. It is a space where they can connect with an Elder, hang out between classes, and enjoy cultural events based on acknowledging the teachings of the territories the campus is located on.

Learner notes

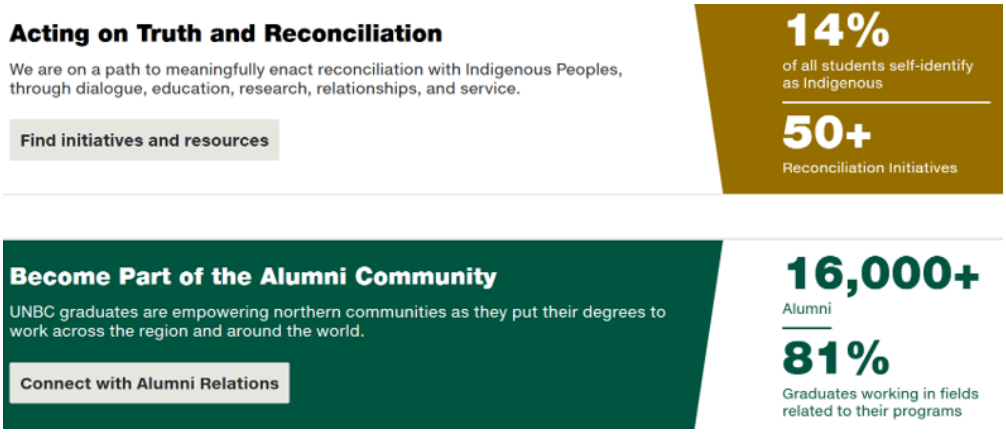
One must enter an Indigenous house of learning with a good mind and good heart.

Post-secondary websites on Indigenous topics

Many post-secondary institutions have direct links to how to connect with an Elder built in to their main website, offer workshops, and have examples of traditional land acknowledgements.

If you are an instructor and are unsure if your institution has Indigenous supports for faculty, we suggest asking your Student Services Department or your department head.

Example from UNBC's homepage



Indigenous Speaker Series

Some post-secondary institutions have an Indigenous Speaker Series that you and your students can attend as part of your reconciliation paths, as a class assignments, etc.

For example UBC Indigenous business speaker Series.

Learner notes

Sources and recommended readings: Indigenous Speakers Series | Arts (uwaterloo.ca) (https://uwaterloo.ca/arts/about/indigenous-speakers-series) and Indigenous Business Speaker Series (ubc.ca) (https://management.ok.ubc.ca/community-engagement/indigenous-business-speaker-series/)

Indigenous guest speakers

You can invite guest speakers share their cultural perspectives on topics in your curriculum or about their cultures in general.

Guest speakers could be:

- Students presenting on their cultures
- Other faculty
- Chiefs and Council members

- Clan Mothers
- Alumni
- Elders
- Indigenous scholars

Learner notes

LinkedIn is a great resource for connecting with Indigenous people who are working in the cultural consulting area.

Things you can do

- Identify and access academic and community educational resources that would enable knowledge building around Indigenous Peoples and their perspectives and culture.
- Develop an academic and community contact list of individuals who you can begin relationships with.
- Take an active role (and encourage others to do so as well) to independently locate educational resources that are accessed through reputable and authentic Indigenous community sources.
- Identify on-campus supports to assist you in assessing the quality of resources.
- Evaluate information gathered and reach out to appropriate contacts who may offer guidance and support.

Attributions

- “UNBC home page” (https://www.unbc.ca/) image is a screenshot from UNBC’s website that is used under fair dealing to illustrate a university website that is directing users to initiatives and resources related to truth and reconciliation.

Creation and Curation Life Cycle

How can you know that the Indigenous Traditional Knowledges you've incorporated into your course are accurate and respectful?

Creation and curation life cycle

1. Locate and identify Indigenous Peoples in the area of your project that ensure they have community permission to engage with you.
2. Respect the traditional rights of Indigenous Peoples as Rights and Title holder and not just stakeholders; they have rights to resources and a right to protect their Knowledges.
3. Share the final product. The Indigenous Peoples you are working with will want to see the final project, know what happens after the project is completed.
4. Understand Indigenous Traditional Knowledges before endeavouring to collect or use them. Indigenous Traditional Knowledges have many characteristics that our unique to their cultures that are vastly different from mainstream Canadian culture. These characteristics will affect how you can acquire and use the Knowledges. The most respectful approach is to build Indigenous Knowledge Holders into the project at all stages.
5. Build on the strengths of Indigenous Traditional Knowledges; Indigenous Traditional Knowledges are intensely local and have endured since time immemorial.
6. Include Indigenous Traditional Knowledges and Peoples from the very beginning.
7. Obtain Indigenous Traditional Knowledges on the basis of trust, respect, equity, and sovereignty.

Learner notes

Source and recommended reading: Integrating Indigenous Knowledge in Project Planning and Implementation [PDF] by Alan R. Emery (https://epub.sub.uni-hamburg.de/epub/volltexte/2015/38875/pdf/IndiKnow_e.pdf)

Creating materials specific to different audiences and platforms

We have discussed the importance of collaboration and wording, of having an in depth understanding of the cultures you are including in your course, and that different cultures may present differently in your

virtual or physical classrooms. How, then, do we create and curate materials that are specific to different audiences and platforms?

Answer: By understanding and following protocols for respectfully and appropriately using Indigenous Knowledges, that's how.

Assessing Indigenous Traditional Knowledges curated from web-based and print sources

Assessing Indigenous Traditional Knowledges curated from web-based and print sources is a crucial process that requires ethical consideration and critical reflection. Here is how one does this:

- Engage with Indigenous communities by consulting with them and Knowledge Holders directly to ensure that Indigenous perspectives are accurately represented and validated.
- Evaluate the quality of web-based sources by considering factors such as the credibility of the website, authorship, and if it is peer reviewed.
- Check back with the community after gathering Indigenous Traditional Knowledges to get feedback and ensure the accuracy of content.
- Ensure respectful representation of Indigenous Traditional Knowledges by making sure it is accurate and respectful to avoid misappropriation.

Learner notes

Source and recommended reading: A Pathway for Indigenous Community Engagement [PDF] – University of Manitoba (umanitoba.ca) (https://umanitoba.ca/sites/default/files/2021-05/a-pathway-for-indigenous-community-engagement-infographic.pdf)

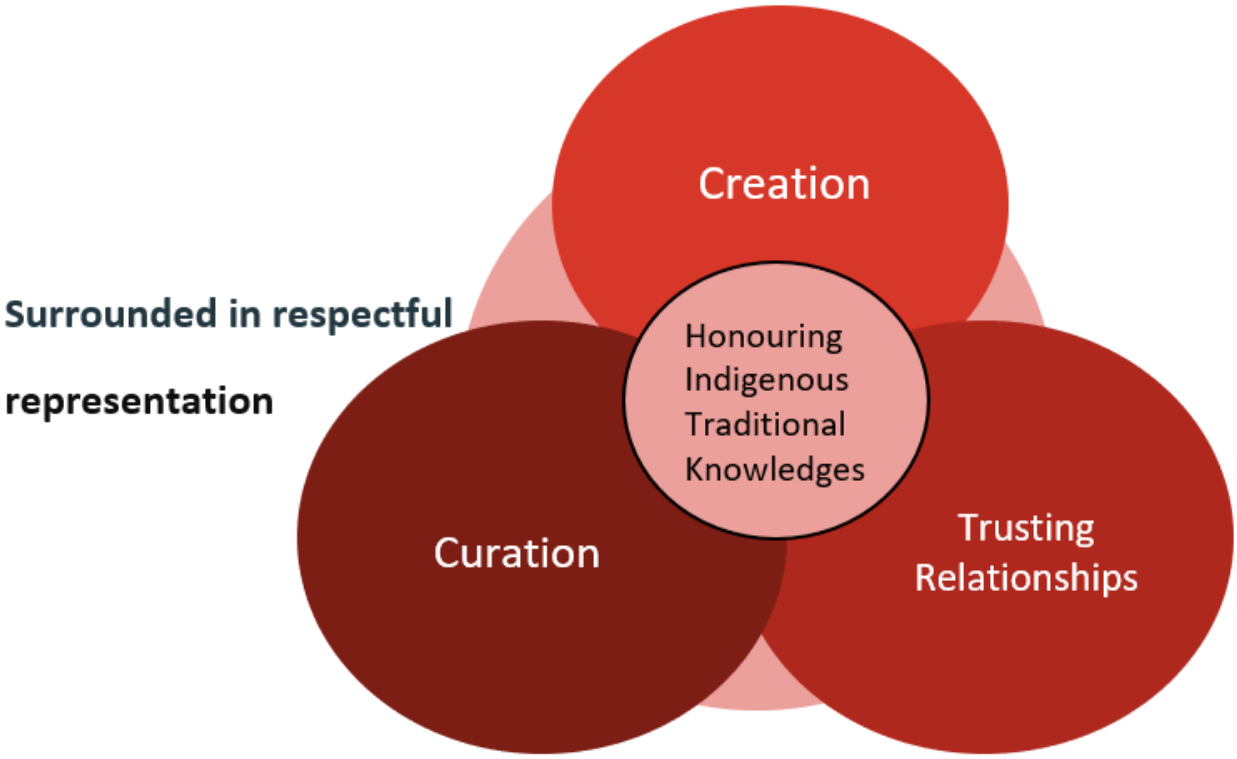
Moving forward—applying what you know

With all of this in mind, we encourage you to think before you appropriate by asking yourself the following:

- Did I incorporate authentic Indigenous resources?
- Does my project truly require the use of Indigenous Traditional Knowledges?
- Is my work based on accurate knowledge and representations of Indigenous Peoples and their culture?
  Am I sure my work does not reinforce stereotypes about Indigenous Peoples?

- Am I sure that my work does not show disrespect for the beliefs and worldviews of the Indigenous Peoples whose cultural Traditional Knowledges were shared?
- Did I engage with Indigenous Peoples or the Nation from the beginning of the project?

Module 3 Summary and Reflection



Working with Indigenous Peoples to curate and create Indigenous course content benefits all of us.

Path of creation and curation summary

Community Engaged Learning at the University of Manitoba has developed a pathway that identifies five steps of Indigenous Community Engagement:

1. The work before the work.
2. Forming the partnership.
3. Maintaining the partnership.
4. Closing the partnership.
5. The relationship after the work.

Explore each part of the pathway in more detail here: A Pathway for Indigenous Community Engagement [PDF] (https://umanitoba.ca/sites/default/files/2021-05/a-pathway-for-indigenous-community-engagement-infographic.pdf).

Self-Assessment #1

To avoid misappropriation, it is important to critically reflect on why you are turning to Indigenous cultural heritage for your inspiration. Examining your process for creating and curating content allows you to look at how we can be mindful of other ways of knowing and being in the world.

How can you contribute to the ethical treatment of Indigenous Traditional Knowledges so as not to misappropriate?

How can you support Indigenous Traditional Knowledges on your reconciliation journey and prevent further misappropriation?

Record your responses in your Toolkit.

Moving forward

- Assess your current knowledge and the role of your own culture in shaping your knowledge.
- Evaluate information and conduct a self-analysis to assist in identifying gaps in knowledge and understanding your biases and assumptions.
- Begin to brainstorm resources and pathways to assist in addressing knowledge gaps, reframing current knowledge, and developing opportunities for connecting with Indigenous cultures and transforming your perspective.

Summary

In this module, you have gained an understanding about creating or curating accessible digital materials that are specific to different Indigenous audiences and platforms while following Indigenous protocols.

We have provided you with tools and information to help you avoid cultural misappropriation. You now have a basis to help you create and curate respectfully in your Indigenous digital literacy work.

Learner notes

Sources and recommended readings:

Indigenous cultural appropriation: The Appropriation of Aboriginal Cultural Heritage: Examining the Uses and Pitfalls of the Canadian Intellectual Property Regime | Intellectual Property Issues in Cultural Heritage (sfu.ca) (https://www.sfu.ca/ipinch/outputs/blog/canadian-intellectual-property-regime/)

Writing Guide for Indigenous Content – Province of British Columbia (gov.bc.ca) (https://www2.gov.bc.ca/gov/content/governments/services-for-government/service-experience-digital-delivery/web-content-development-guides/web-style-guide/writing-guide-for-indigenous-content)

Indigenous Ways of Knowing Course Design | Resource Library | Taylor Institute for Teaching and Learning | University of Calgary (ucalgary.ca) (https://taylorinstitute.ucalgary.ca/resources/indigenous-ways-of-knowing-course-design)

Creating content for or about Indigenous Peoples – Province of British Columbia (gov.bc.ca) (https://www2.gov.bc.ca/gov/content/governments/services-for-government/service-experience-digital-delivery/web-content-development-guides/web-style-guide/writing-guide-for-indigenous-content/creating-content-for-or-about-indigenous-peoples?keyword=2023+s)

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MODULE 4: INFORMATION LITERACY

> "Innovation isn't always about creating new things. Innovation sometimes involves looking back to our old ways and bringing them forward to this new situation."
>
> —The Honourable Murray Sinclair, 2015 Indigenous Innovation Summit

Learner notes

Source and recommended reading: Indigenous Innovation Initiative (https://indigenousinnovate.org/)

Remember this principle in your work with Indigenous Peoples and host Nations:

Nothing about us, without us.

Learner notes

Source and recommended reading: Creating content for or about Indigenous Peoples – Province of British Columbia (gov.bc.ca) (https://www2.gov.bc.ca/gov/content/governments/services-for-government/service-experience-digital-delivery/web-content-development-guides/web-style-guide/writing-guide-for-indigenous-content/creating-content-for-or-about-indigenous-peoples?keyword=2023+s)

Review

It is recommended that learners complete Module 1: Ethical and Legal Considerations, before starting this module. Keeping Module 1 available for reference while working through this module will also be helpful.

Module description

This module will explore how a digital citizen will use critical-thinking skills, which includes understanding how online information is produced, prioritized, and presented. A digital citizen will also recognize that online information can provide different perspectives and ways of knowing and be aware of biases within online content and technology.

Learning outcomes

Successful learners will gain an understanding of information literacy by:

- Following the appropriate intellectual property protocols and recognizing Indigenous communities as the maintainers and controllers of digitized cultural heritage resources, intellectual property, art, and knowledge systems when working with Indigenous Traditional Knowledges.
- Gaining an understanding of Indigenous copyright in Canada.

Self-Assessment #1

How do you use critical-thinking skills to understand and navigate how online information is produced, prioritized, and presented?

Record your response in your Toolkit.

Fundamentals of Information Literacy

Defining the principle of information literacy

> "Information literacy is the set of integrated abilities encompassing the reflective discovery of information, the understanding of how information is produced and valued, and the use of information in creating new knowledge and participating ethically in communities of learning."
>
> —Cited from Information Literacy: Concepts and Teaching Strategies | Teaching and Learning Resource Center (osu.edu) (https://teaching.resources.osu.edu/teaching-topics/information-literacy-concepts)

Fundamental knowledge of information literacy

- Using critical thinking to navigate online information
- Recognizing Indigenous communities as the maintainers and controllers of digitized cultural heritage resources, intellectual property, art, and knowledge systems
- Being familiar with Indigenous copyright

Important aspects to understanding online information production, prioritization, and presentation

Information evaluation

- **Critical thinking**: Developing critical-thinking skills is crucial for assessing the credibility of online information. It involves questioning sources, considering biases, and evaluating evidence.
- **Source reliability**: Understanding that not all online sources are equal. Reliable sources come from reputable institutions, experts, or peer-reviewed publications.
- **Fact-checking**: Verifying information through fact-checking websites or cross-referencing multiple sources.

Online information production

- **Content creation**: Recognizing that anyone can publish content online, which means varying levels of accuracy and quality.
- **User-generated content**: Acknowledging that social media, blogs, and forums often contain user-generated content, which may lack rigorous fact-checking.
- **Media literacy**: Understanding how media (text, images, videos) can shape narratives and influence opinions.

Prioritization and presentation

- **Algorithmic influence**: Realizing that algorithms (used by search engines and social media platforms) determine what content users see. These algorithms prioritize based on relevance, popularity, and user behaviour.
- **Filter bubbles**: Being aware that personalized algorithms can create filter bubbles, limiting exposure to diverse viewpoints.
- **Confirmation bias**: Recognizing that algorithms may reinforce existing beliefs by showing content aligned with users' preferences.
- **Clickbait and sensationalism**: Identifying sensational headlines or clickbait designed to attract attention but may not provide accurate information.

Media literacy

- **Understanding biases**: Acknowledging that developers' worldviews influence the technologies they create, which can introduce biases.
- **Awareness of perspectives**: Recognizing that online information can present different viewpoints and ways of knowing.
- **Awareness of online content bias**: Being mindful of biases within online content and technology.

Learner notes

Source and recommended reading: How Can Critical Thinking Be Used to Assess the Credibility of Online Information? – PMC (nih.gov) (https://www.ncbi.nlm.nih.gov/pmc/articles/PMC7134292/)

Ways to make informed decisions

- Mindfully choose search engines and what online content you consume
- Understand that search results are modified by search engines, search history, geographic location, algorithms, content moderation, search engine optimization, targeted advertisements, and marketing
- Recognize that people provide their own perspective in their work, using digital technology to seek out and understand different valid perspectives
- Be able to differentiate between truth and misinformation
- Know that false information can easily spread online, including through social media, websites, images, and videos
- Know that anybody can publish online, and that widespread information is not always accurate
- Know that image- and video-altering software is widespread and frequently used, especially on social media
- Know that information online can be presented through different worldviews and may not reflect other interpretations
- Have strategies to determine if online content is authentic and/or accurate

Considerations when Bringing Indigenous Traditional Knowledges Online

> "Working to bring Indigeneity to an online platform requires involved contemplation and deep consideration of how best to engage ..."
>
> —Cited from Decolonizing the Digital: How to Bring Indigeneity to Online Spaces | Intercontinental Cry (https://web.archive.org/web/20230929012946/https://intercontinentalcry.org/decolonizing-digital-bring-indigeneity-online-spaces/)

Indigenous Traditional Knowledges

We start by understanding that Indigenous Traditional Knowledges have existed for hundreds of years before colonization and are different for each Indigenous community.

Indigenous Rights

> "Indigenous Peoples have the right to maintain, control, protect and develop their cultural heritage, traditional knowledge and traditional cultural expressions, as well as the manifestations of their sciences, technologies and cultures, including human and genetic resources, seeds, medicines, knowledge of the properties of fauna and flora, oral traditions, literatures, designs, sports and traditional games and visual and performing arts. They also have the right to maintain, control, protect and develop their intellectual property over such cultural heritage, traditional knowledge, and traditional cultural expressions."
>
> —Cited from Indigenous Knowledge and the Question of Copyright (ictinc.ca) (https://www.ictinc.ca/blog/indigenous-knowledge-and-the-question-of-copyright)

Remember this guiding principle:

Nothing about us, without us.

How do we uphold this statement?

Follow protocols

Follow protocols when working with Indigenous Peoples. Protocols are a representation of a culture's deeply held ethical system. They are a set of guidelines that dictate how to interact with Indigenous Peoples in a way that respects their traditional ways of being.

Protocols recognize the diversity and complexity of the many different Indigenous cultures in B.C. and Canada. Ways of dealing with issues and cultural material may differ from community to community. There are also many different protocols across urban, rural, and remote communities.

Build trust and relationships

Building a good relationship with Indigenous Peoples and Nations takes time and commitment. This is the foundation from which you must work. Start with understanding that the relationship is first and foremost and is how trust can start to grow.

Start from a place of transparency, integrity, humbleness, patience, and flexibility. These are the values upon which trust can be built.

Learner notes

Source and recommended reading: Building a Trust-based Relationship – Province of British Columbia (https://www2.gov.bc.ca/gov/content/careers-myhr/job-seekers/about-competencies/indigenous-relations/building-trust-based-relationships)

Understand the culture, heritage, and belonging

> "We belong to the 'property'; it doesn't belong to us. We (my people—Onkwehonwe) belong to our land, our medicines, our communities, our philosophies, and our way of life. All these elements endure over time; we come and go."
>
> —Sheree Bonaparte (Mohawk/Akwesasne)

Learner notes

Source and recommended reading: Council Support Statement for Archival Repatriation [PDF] – Society of American Archivists (https://www2.archivists.org/sites/all/files/0522-IV-B-1-RepatriationStatement.pdf)

The community decides

> "It has to come from the community themselves—what do they want to be published or come out and be considered in the public domain and what should be kept secret or within the community. Usually the communities have protocol already.... But the community said that those are sacred knowledge that should not come out. So we did not publish it. Yes the community has a system for determining what is good and not good for them. This is sacred. There is ritual involved here. Outsiders should not know. We all know it is possible to steal so those knowledge stays in the community."
>
> —Cited from The Arts of Indigenous online dissent [PDF] (http://www.cheryllsoriano.com/uploads/1/2/5/3/12535155/telematics_-the_arts_of_indigenous.pdf)

Examples

Source and recommended reading: Decolonizing the Digital: How to Bring Indigeneity to Online Spaces | Intercontinental Cry (https://web.archive.org/web/20230929012946/https://intercontinentalcry.org/decolonizing-digital-bring-indigeneity-online-spaces/)

Guiding questions to ask yourself

- Is there a collective benefit?
- Who has authority and control?
- Did you follow the ethics?
- Did you act responsibly?
- What kinds of Knowledges are being shared?
- Is there any protocol that needs to be adhered to?
- Is there consent from the community to share information?
- Is this primary or secondary information?

Learner notes

The link below provides excellent resources as examples of protocol.

Source and recommended reading: Respecting Protocols – Pulling Together: A Guide for Curriculum Developers

Principles when collecting Indigenous Traditional Knowledges

When collecting Indigenous Traditional Knowledges, focus on the principles described below.

Relationships

Establish meaningful relationships with language speakers, Elders, Knowledge Keepers, and those responsible for Knowledges and data governance.

Consent

Ensure free, prior, informed, and ongoing consent is received from all required people, using processes that are in local languages and that provide time for people to consider the risks and benefits of sharing their Knowledges or data.

Collection

Collect relevant information that mutually benefits the Indigenous Peoples' community.

Use approaches that are rooted in local values, principles, natural and common laws, and protocols, and that protect privacy.

Knowledge Keepers

Have Knowledge Keepers participate in or lead this work, including developing and implementing the methods or tools that will be used to create or collect Indigenous Traditional Knowledges and data.

Communication

Have open lines of communication and share this information with the community quickly and in a way that is most accessible and useful.

Honoraria

Provide respectful honoraria and/or financial support—for example for travel, food, or childcare—to respect and honour this exchange, local expertise, and the time and effort required to follow local protocols.

Flexibility

Be flexible to differences in how this information is interpreted by empowering Knowledge Keepers to resolve these differences while being mindful that resolution is not always required and that various interpretations can be shared. When creating or collecting Indigenous Traditional Knowledges or data, we will:

Honour requests to stop or change what is being collected and how, when, or why.

Engagement

Engage in additional written or verbal agreements or commitments as needed.

Outline protocols to be followed.

Engage inclusively and diversely, including women, men, Two Spirit, queer, trans, and gender-diverse youth, Elders, Knowledge Keepers, and lived experience leaders.

Awareness

It is important to know that just because someone belongs to a First Nation does not give them the right to share their Indigenous Traditional Knowledges.

Many nations have sharing protocols based on:

- Ownership and Inheritance—community, clan, families
- The earned right to share the knowledge
- Age
- Gender identity
- Geography
- Season
- Techniques—art, harvesting

Learner notes

Source and recommended reading: Indigenous OER's: Respectfully Uplifting Community Voices by Kayla Lar-Son [PDF] (bccampus.ca) (https://bccampus.ca/wp-content/uploads/2022/04/2022-05-24-LarSonBCcampusIndigenousOERs-Slides.pdf)

Legal Protection for Indigenous Traditional Knowledges

How does intellectual property work with Indigenous Peoples?

There is no simple answer to this important question. A good starting point to review is the First Nations OCAP® Principles (https://fnigc.ca/ocap-training/).

The principles differentiate between who has ownership, control, access, and possession of data.

Learner notes

OCAP® is discussed in detail in Module 1: Ethical and Legal Considerations.

Source and recommended reading: For researchers: Doing Indigenous research in a good way | Research | Memorial University of Newfoundland (mun.ca) (https://www.mun.ca/research/indigenous-research-at-memorial/for-researchers-doing-indigenous-research/)

> "In some Indigenous communities, certain families or clans hold the exclusive right to sing certain songs or dance certain dances, and those rights have been handed down through generations, sometimes for thousands of years. If someone were to take out a copyright on a song, with the thought that they were protecting their rights, they would, in reality, be making the song vulnerable to commercial exploitation."
>
> —Cited from Indigenous Knowledge and the Question of Copyright (ictinc.ca) (https://www.ictinc.ca/blog/indigenous-knowledge-and-the-question-of-copyright)

Indigenous law examples

> "On the North American Northwest Coast, Indigenous customary laws limit the representation of crest designs by certain groups of individuals, families, or clans. As a result, only specific people in the community are allowed to depict certain beings and tell certain stories. Being a steward of tangible and intangible heritage is a key component of a person's identity, and these responsibilities are passed on between generations.

> "Yet it is very common for Northwest Coast images to be reproduced by companies in disregard of these rules. For instance, a company may have relied on Canadian law to determine that an image had fallen into the public domain 50 years after the passing of the person who created it. According to Northwest Coast customary laws, however, this kind of practice can be likened to both property and identity theft."
>
> —Cited from Think Before You Appropriate (sfu.ca) [PDF] (https://www.sfu.ca/ipinch/sites/default/files/resources/teaching_resources/think_before_you_appropriate_jan_2016.pdf)

Governance models

The governance model of the Indigenous Peoples you are wanting to conduct research or communicate with is an important concept to take into account.

Learner notes

Refer back to Module 1: Ethical and Legal Considerations for a more in depth look at Indigenous governance frameworks.

How to deal with different stakeholders in a project that includes Indigenous Peoples

> "... bear in mind is that Indigenous Peoples are rightsholders, not stakeholders, in many aspects of research. Some of these rights are articulated in the UN Declaration on the Rights of Indigenous Peoples (https://www.un.org/development/desa/indigenouspeoples/declaration-on-the-rights-of-indigenous-peoples.html) (UNDRIP), among other places. UNDRIP is one of the broadest documents that covers Indigenous groups around the world, but local groups will also have Treaties, laws, land claims, charters, and other ways of articulating rights that distinguish them from other types of stakeholders."

Learner notes

Quote source and recommended reading: For researchers: Doing Indigenous research in a good way | Research | Memorial University of Newfoundland (mun.ca) (https://www.mun.ca/research/indigenous-research-at-memorial/for-researchers-doing-indigenous-research/)

Existing intellectual property laws are not enough

> "Many individuals and businesses rely on copyright, trademarks, patents, trade secrets, or other aspects of intellectual property law to protect their creations against misappropriation... When it comes to [Indigenous Traditional Knowledges], however, ensuring protection tends to be more complicated. [Intellectual property] laws are designed to protect an individual's creations for a limited time span, whereas cultural practices and expressions are developed collectively over many generations. Furthermore, intellectual property laws reflect the worldview that is dominant in society, which is rarely an Indigenous viewpoint."

Learner notes

Quote source and recommended reading: Think Before You Appropriate (sfu.ca) [PDF] (https://www.sfu.ca/ipinch/sites/default/files/resources/teaching_resources/think_before_you_appropriate_jan_2016.pdf)

> "Existing copyright law, steeped in Western concepts and values, does not adequately protect Indigenous traditional cultural expressions, nor does it sufficiently reflect or account for Indigenous cultural values."
>
> —Cited from Sharing Indigenous Cultural Heritage Online: An Overview of GLAM Policies – Creative Commons (https://creativecommons.org/2020/08/08/sharing-indigenous-cultural-heritage-online-an-overview-of-glam-policies/)
>
> "To a culture that has struggled to maintain its customs, traditions, languages, and knowledge from the force of colonization and assimilation there is sometimes an urgency to record or create a tangible record of oral histories, songs, dances, and traditional knowledge before the knowledge keepers have passed away. However, the very act of recording as a way of maintaining their culture for future generations introduces an element of vulnerability because they are now tangible and could be lost, or worse, stolen and sold for commercial gain."
>
> —Cited from Indigenous Knowledge and the Question of Copyright (ictinc.ca) (https://www.ictinc.ca/blog/indigenous-knowledge-and-the-question-of-copyright)

There are many essential considerations and protections in different Indigenous cultures that must be respected when you are working with Indigenous Traditional Knowledges. These protections for Indigenous Traditional Knowledges have not been incorporated into Canadian copyright law, so much of Indigenous Traditional Knowledges is not considered protected under current copyright laws.

Learner notes

Source and recommended reading: Sharing Indigenous cultural heritage online: An overview of GLAM policies

(https://creativecommons.org/2020/08/08/sharing-indigenous-cultural-heritage-online-an-overview-of-glam-policies/)

Indigenous Traditional Knowledges are often vulnerable because “Neither the common law or international treaties place Indigenous Customary Law on equal footing with other sources of law” (Younging, 2018, p. 117).

Learner notes

Source and recommended reading: Fact Sheet on Traditional Knowledge [PDF] | Intellectual Property Issues in Cultural Heritage (sfu.ca/ipinch) (https://www.sfu.ca/ipinch/sites/default/files/resources/fact_sheets/ipinch_tk_factsheet_march2016_final_revised.pdf)

Why Canadian copyright laws are not enough

Let’s look at reasons why copyright laws in Canada are not enough to protect Indigenous Traditional Knowledges.

1. Canadian copyright laws are designed from an individualistic ownership perspective. Many Indigenous cultures are communal in social structure and, thus, Indigenous Traditional Knowledges is owned “collectively”; therefore, Indigenous Traditional Knowledges under the Canadian Copyright Act are not sufficient protected. Because the knowledge is often communally held rather than individually held, it can be considered part of the public domain.
2. In Canada, copyright expires 70 years after the death of the author. Then the work enters public domain, meaning anyone can do anything with the object without public permission. This time frame is not culturally appropriate, for Indigenous Peoples whose histories, cultures, and knowledges extend back to time immemorial. While it is difficult for expressions of Indigenous Traditional Knowledges to qualify for copyright protection, we recommend that you respect Indigenous Traditional Knowledges beyond Canadian copyright law.
3. The copyright eligibility criteria, such as originality and authorship, are often at odds with Indigenous notions of creativity and custodianship over a community’s Indigenous Traditional Knowledges. The “author” of Indigenous Traditional Knowledges is often not identifiable, and there is thus no “rights holder” in the usual sense of the term.
4. Most Indigenous Traditional Knowledges are handed down from generation to generation in an oral tradition, are owned communally, and not dated and or in a written format.

Learner notes

Recommended reading: Indigenous Knowledge and the Question of Copyright (ictinc.ca) (https://www.ictinc.ca/blog/indigenous-knowledge-and-the-question-of-copyright)

Self-Assessment #2

We have discussed the possibility of cultural appropriation being an outcome of the lack of legal protection for Indigenous Traditional Knowledges.

What other potential concerns are there regarding the lack of legal protection for Indigenous Traditional Knowledges?

Record your responses in your Toolkit.

Intellectual property rights misuse in research

Data about Indigenous Peoples has been historically used as a disempowering tool to:

- Control Indigenous communities
- Gain access to Indigenous lands
- Steal natural resources
- Control the narrative of bodies and knowledges
- Conduct research to advance careers of non-Indigenous people

Successful respect

> "One recent successful case of respect for [Indigenous Traditional Knowledges] is the case of the Khoi and San Peoples in South Africa. For thousands of years, the Khoi and San Peoples have maintained the use of the popular rooibos (red grass) tea as a medicine and drink. Rooibos is a tea that is now drunk by the general population in South Africa and is commercially exported all over the world. In 2019, the National Khoi and San Council won a successful royalty negotiation for being the first peoples to explore and preserve the ancient knowledge of the uses of the rooibos plant."

Learner notes

Quote source and recommended reading: Cultural Appropriation: Another Form of Extractivism of Indigenous Communities | Cultural Survival (https://www.culturalsurvival.org/news/cultural-appropriation-another-form-extractivism-indigenous-communities)

Legal protection for Indigenous intellectual property

So, how do we protect Indigenous Traditional Knowledges and Indigenous cultural expressions?

There have been various efforts made to provide some kind of legal protection for Indigenous intellectual property in colonized (https://en.wikipedia.org/wiki/Colonized) countries. We will introduce two of these that are relevant in a Canadian context.

1. The United Nations Declaration on the Rights of Indigenous Peoples (https://en.wikipedia.org/wiki/Declaration_on_the_Rights_of_Indigenous_Peoples) (UNDRIP) includes several clauses relating specifically to the protection of intellectual property of Indigenous peoples.
2. Canada's *Constitution Act, 1982*, section 35 (https://laws.justice.gc.ca/eng/const/page-13.html).

Learner notes

More information related to UNDRIP is provided in Module 1: Ethical and Legal Considerations.

Source and recommended reading: Indigenous intellectual property – Wikipedia (https://en.wikipedia.org/wiki/Indigenous_intellectual_property)

UNDRIP

Protection of Indigenous Traditional Knowledges and cultural expressions is included in Article 31 of UNDRIP:

> "Indigenous Peoples have the right to maintain, control, protect and develop their cultural heritage, traditional knowledge and traditional cultural expressions, as well as the manifestations of their sciences, technologies and cultures, including human and genetic resources, seeds, medicines, knowledge of the properties of fauna and flora, oral traditions, literatures, designs, sports and traditional games and visual and performing arts. They also have the right to maintain,

control, protect and develop their intellectual property over such cultural heritage, traditional knowledge, and traditional cultural expressions."

Learner notes

Source and recommended reading: Indigenous Knowledge and the Question of Copyright (ictinc.ca) (https://www.ictinc.ca/blog/indigenous-knowledge-and-the-question-of-copyright)

Indigenous cultural property rights are included in Article 11 of UNDRIP:

1. Indigenous Peoples have the right to practise and revitalize their cultural traditions and customs. This includes the right to maintain, protect and develop the past, present and future manifestations of their cultures, such as archaeological and historical sites, artefacts, designs, ceremonies, technologies and visual and performing arts and literature.
2. States shall provide redress through effective mechanisms, which may include restitution, developed in conjunction with Indigenous peoples, with respect to their cultural, intellectual, religious and spiritual property taken without their free, prior and informed consent or in violation of their laws, traditions and customs.

Learner notes

Source and recommended reading: Indigenous Perspectives on Library and Archival Digital Preservation Practices [PDF] (crkn-rcdr.ca) (https://www.crkn-rcdr.ca/sites/default/files/2020-10/2_Indigenous%20Perspectives%20on%20Library%20and%20Archival%20Digital%20Preservation%20Practices_EN_v2.pdf)

One of the key principles of UNDRIP is "free, prior and informed consent."

Constitution Act, section 35

Protection of cultural heritage rights should be done by utilizing section 35 of the Canadian *Constitution Act, 1982*. This would allow for the protection of property for the next few millennia.

- Aboriginal rights (commonly referred to as Indigenous rights) are collective rights of distinctive Indigenous societies flowing from their status as the original peoples of Canada. These rights are recognized and affirmed by section 35 of the *Constitution Act, 1982*.
- The *Constitution Act, 1982*, does not define Indigenous rights under section 35, but they vary from group to group depending on the customs, practices, and traditions that have formed part of their distinctive cultures, and can include:
    - Aboriginal title (ownership rights to land)

- Rights to occupy and use lands and resources, such as hunting and fishing rights
- Self-government rights
- Cultural and social rights

Learner notes

Source and recommended reading: Indigenous Knowledge and the Question of Copyright (ictinc.ca) (https://www.ictinc.ca/blog/indigenous-knowledge-and-the-question-of-copyright) and INAN – Section 35 of the Constitution Act 1982 – Background – Jan 28, 2021 – Canada.ca (https://www.canada.ca/en/immigration-refugees-citizenship/corporate/transparency/committees/inan-jan-28-2021/inan-section-35-consitution-act-1982-background-jan-28-2021.html)

Now that you are aware of, respecting, and following data sovereignty principles, the Canadian Copyright Act, and where a level of protection of Indigenous Traditional Knowledges and Indigenous cultural expressions can be found, let's move to looking into how to move forward in a good way.

Summary

Indigenous intellectual and cultural property rights are not protected by Canadian copyright law. This includes Nations, individuals, families, and kinship groups who have collective rights.

Learner notes

Source and recommended reading: Indigenous Protocols for the Visual Arts: A practice guide for navigating the complex world of Indigenous Protocols for Visual Expressions in the Visual Arts sector [PDF] – CARFAC (https://static1.squarespace.com/static/61e830a9a1fa890cec5c1521/t/6480cf85b0028239277f0887/1686163333897/CARFAC+IIP+DOCUMENT_DIGITAL_APRIL+2023.pdf)

Moving Forward in a Good Way

Review

Each of the 204 Nations in B.C. has their own protocols. As a starting place, we strongly encourage you to review the following topics in the previous modules:

- Canadian *Constitution Act*, section 35
- UNDRIP
- OCAP®
- USAI
- Métis research
- Inuit research
- CARE principles

We encourage you to use these resources, but it is important to localize and learn about the Nation where you are located.

Learner notes

Refer to Module 1: Ethical and Legal Considerations for a more indepth understanding of the widely used protocols when using Indigenous content.

The following is an overview of how to move forward in a good way.

Guiding protocol documents

Indigenous intellectual property rights are complex and have many different aspects. The following guidelines are strongly suggested when engaging with First Nations, Métis, and Inuit knowledge, information, and intellectual property.

Connect early and often

The guiding practice is to connect early and often.

The initial consultation with Nations is necessary to establish where the ownership belongs internal to the Nation and where the ownership of the end result will reside, especially when developing your course content.

Things to discuss include:

- Community ownership of materials
- Family ownership of materials
- Published academic purposes (credits)
- Any royalties to be given to the community

How do we avoid inadvertently sharing knowledge that should be protected when dispersing Indigenous Traditional Knowledges digitally?

Answer: Cultural awareness is key.

Elements of cultural awareness

- **Acknowledgement**—Recognize and affirm the interests Indigenous Peoples have in their cultural and intellectual property, existing both inside and outside conventional copyright law.
- **Consultation**—Form authentic and meaningful relationships with source communities, understanding customary laws and protocols, and determining community needs and wishes with regard to their Indigenous Traditional Knowledges.
- **Guardianship**—Actively respect community decisions regarding digitization, access, and use, giving Indigenous communities full agency over how their cultural material is treated.
- **Localized**—Consulting with local Nations will ensure information being shared online is correct and appropriate for a general audience. Local consultation is critical to decolonizing digital spaces and ensuring they are used appropriately.

Learner notes

Source and recommended reading: Decolonizing the Digital: How to Bring Indigeneity to Online Spaces | Intercontinental Cry (https://web.archive.org/web/20230929012946/https://intercontinentalcry.org/decolonizing-digital-bring-indigeneity-online-spaces/)

Self-Assessment #3

Indigenous Traditional Knowledges have been copied, claimed, misused, and misappropriated countless times. Provide examples of how you may have seen Indigenous Traditional Knowledges be misappropriated.

Record your responses in your Toolkit.

You may have seen:

- The sale of fake art
- Halloween costumes
- Media portrayal of Indigenous peoples
- Fashion
- Jewellery
- Stories
- Medicinal knowledge

The list can go on and on.

What are the costs and risks of misappropriation?

- Reinforcement of stereotypes that are the source of discrimination
- Misrepresentation of Indigenous Peoples and their cultural expressions, undermining efforts to educate the public about their histories and cultures
- Heightened competition for artists and artisans who have been developing these cultural expressions, generation after generation
- Diminished economic resources, impacting not only individual livelihoods but also community efforts to ensure cultural perpetuation
- Diminished value, as what is considered culturally important or even sacred becomes commonplace, commercialized, or cheapened as “pop culture”

How can we bring Indigeneity into online spaces in a respectful and appropriate way?

It is important to consider the ways Indigenous Traditional Knowledges are spread through digital platforms and some of the potential shortcomings of these tools.

It is not culturally appropriate to copy and paste Indigenous Traditional Knowledges to an online platform.

Working to bring Indigeneity to an online platform requires respectful forethought, authentic consideration, and permission from the Nation.

Learner notes

Source and recommended reading: Decolonizing the Digital: How to Bring Indigeneity to Online Spaces | Intercontinental Cry (https://web.archive.org/web/20230929012946/https://intercontinentalcry.org/decolonizing-digital-bring-indigeneity-online-spaces/)

It's important that all attempts at digitizing any sort of Indigenous Traditional Knowledges be accomplished in close consultation with the community.

Do this work in partnership with the Knowledge Keepers to ensure information is interpreted within the appropriate context and so they learn how to understand their own Knowledges and data, which is part of responsible stewardship.

Questions to ask yourself

- What kinds of Knowledges are being shared?
- Is there any protocol that needs to be followed?
- Is there consent from the Nation to share information?
- Is the work and/or other similar works communally owned?
- Is the work clearly based on traditions from a specific culture?
- Does the work involve cultural considerations that determine ownership and/or stewardship across the Nation?
- Can the community experts identify the person who created the work?
- Are there teachings intended only for content creator from the Nation or community?
- Is the work based on traditions from your own Nation, community, family, or another? Are those connections and relationships clear?
- Does your work involve any sacred or secret content?
- Is the work based on a form of shared ownership or stewardship practiced by the Nation or community?
- Is the work created with materials or histories from the land and current geographical locations?
- If you intend to break or bend a protocol, have you consulted with an Elder or Knowledge Keeper about the consequences?

Learner notes

Source and recommended reading: Indigenous Protocols for the Visual Arts: A practice guide for navigating the complex world of Indigenous Protocols for Visual Expressions in the Visual Arts sector [PDF] – CARFAC (https://static1.squarespace.com/static/61e830a9a1fa890cec5c1521/t/6480cf85b0028239277f0887/1686163333897/CARFAC+IIP+DOCUMENT_DIGITAL_APRIL+2023.pdf)

Best practices

Community Practices and Indigenous Knowledge states the five best practices as:

1. Relationships must come first.
2. Nothing about us, without us.
3. Integrate OCAP® Principles or the governance structures used by the Nation.
4. Not all Indigenous Traditional Knowledges want to or should be open to everyone.
5. How information is shared matters.

Indigenous Peoples own their Knowledges and cultures, and everyone else must seek permission to use them.

Learner notes

Source and recommended reading: Community First: Open Practices and Indigenous Knowledge [PDF] (https://www.ecampusontario.ca/wp-content/uploads/2020/08/OEProject-McCracken.pdf)

How do we avoid inadvertently sharing protected knowledge when dispersing Indigenous Traditional Knowledges digitally?

The answer is, in theory, very simple: consultation.

Guidelines

Considerations related to control consistent with UNDRIP, Article 11:

> "First Nations, Inuit, and Métis Nations and communities have the right to define, elaborate upon, and affirm the nature of intellectual property amongst their respective communities based on their laws, traditions, and customs. This includes collective or shared rights, and the historic structures and systems that continue to be practiced (or need to be revitalized). These structures and systems inform and shape the way families and communities exercise and affirm their rights, in support of their arts, culture, and heritage."

Learner notes

Source and recommended reading: Indigenous Protocols for the Visual Arts: A practice guide for navigating the complex world of Indigenous Protocols for Visual Expressions in the Visual Arts sector [PDF] – CARFAC (https://static1.squarespace.com/static/61e830a9a1fa890cec5c1521/t/6480cf85b0028239277f0887/1686163338897/CARFAC+IIP+DOCUMENT_DIGITAL_APRIL+2023.pdf)

Protocols

An important first step in communication, engagement, negotiation, and consent is protocol: that is, determining the best way to organize formal discussions and agreements with arts, culture, heritage, and language Knowledge Keepers and practitioners, and between Indigenous Nations, specific communities, and their governments or other parties.

The protocols in this module are not definitive, but you can use them to develop policies for your teaching, projects, programs, or practices. Further work is required to offer greater understanding and compliance, and to advocate for better policies and legislative change that respect Indigenous Traditional Knowledges and communities. We must keep in mind that each of B.C.'s 204 Indigenous communities practice different protocols based on their ways of seeing the world.

Conclusion and Calls to Action

We respect the need to recognize and follow Indigenous protocols. We also acknowledge that the current Canadian legal system does not adequately protect Indigenous intellectual and cultural property. Despite this current reality, we affirm that Indigenous Peoples retain an inherent right to their individual and collective rights.

It is important to note that protocols are not something you can learn about by taking a course or reading a list.

Understanding protocols involves lifelong learning for everyone.

This course is a starting point of the journey.

Learner notes

Source and recommended reading: Respecting Protocols in Pulling Together: A Guide for Curriculum Developers

Module 4 Summary and Reflection

Summary

Build these relationships in a good way on your reconciliation journey. Remember the goal of these collaborations is relationship building.

Self-Assessment #4

What is a possible outcome from the lack of protection for Indigenous Traditional Knowledges?

Record your responses in your Toolkit.

Learner notes

Sources and recommended readings:

Indigenous Knowledges and Canadian Copyright Law [PDF] – University of Saskatchewan (https://library.usask.ca/copyright/documents/indigenousknowledges/indigenous-knowledges-and-canadian-copyright-law.pdf)

The Duty to Consult Indigenous Peoples (parl.ca) (https://lop.parl.ca/sites/PublicWebsite/default/en_CA/ResearchPublications/201917E)

MODULE 5: TECHNOLOGY SUPPORTS

> "Technology can be used to preserve and promote Indigenous cultures, tradition, history, and human rights advocacy."
>
> —Indigenous Peoples and empowerment via technology (https://www.erudit.org/en/journals/fpcfr/2018-v13-n1-fpcfr06464/1082388ar/)

Review

It is recommended that learners complete Module 1: Ethical and Legal Considerations, before starting this module. Keeping Module 1 available for reference while working through this module will also be helpful.

Module description

This module will assist learners with exploring new technologies with curiosity, troubleshooting skills, and intentionally selecting appropriate tools for different tasks. This means developing effective research, critical-thinking, problem-solving, analysis, and decision-making skills. This module will explore this approach to Indigenous digital literacy.

Learning outcomes

Successful learners will gain an appreciation of technology supports by:

- Considering how technology can facilitate access to reading and writing in Indigenous languages.
- Purposefully researching and intentionally seeking out technologies that are relevant and responsive to Indigenous self-determination, including acknowledging and respecting of Indigenous Traditional Knowledges and cultural expressions that honour First Nations, Métis, Inuit, and Urban Indigenous Peoples.

Self-Assessment #1

Are you currently aware of any websites or applications that can assist with learning the many Indigenous languages used by the 204 Nations in B.C.?

If you are, record them for future reference. If you're not, then we will discover them together.

Record your responses in your Toolkit.

Fundamentals of Technology Supports

Defining the principle of technology supports

There are inequalities that exists for Indigenous Peoples in Canada. Access to technology is one of those inequalities. We understand the digital divide and work to explore technologies and make purposeful and collaborative decisions on how to use these technologies to support Indigenous Peoples. This will include new approaches to research by challenging and altering the ways researchers do research.

Learner notes

Source and recommended reading: Indigenous peoples and empowerment via technology (erudit.org) (https://www.erudit.org/en/journals/fpcfr/2018-v13-n1-fpcfr06464/1082388ar/)

Fundamental knowledge of technology supports

- Indigenous learners are negatively impacted by the digital divide.
- Technology can increase access to Indigenous languages.
- Technology can increase access to Indigenous Elders, role models, and learning.
- Technology utilized must include Indigenous-owned, -designed, and -supported digital tools.

> "Indigenous Peoples have experienced negative inter-generational impacts of colonization and socioeconomic stress, which has led to persistent subpar academic performance compared to non-Indigenous populations. This has prevented Indigenous Peoples from graduating high school and pursuing post-secondary education and professional opportunities. One of their most critical challenges is obtaining adequate language and literacy skills required for success in school and at work."

Learner notes

Source of quote and recommended reading: Li, J., Brar, A., & Roihan, N. (2021). The use of digital technology to enhance language and literacy skills for Indigenous people: A systematic literature review (https://www.sciencedirect.com/science/article/pii/S2666557321000069). *Computers and Education Open, 2*, 100035.

The digital divide

The digital divide is the distance between those who can access computers and the Internet and those who do not have access or have very limited access.

Learner notes

Source and recommended reading: Indigenous peoples and empowerment via technology (erudit.org) (https://www.erudit.org/en/journals/fpcfr/2018-v13-n1-fpcfr06464/1082388ar/)

> "While Canada's Indigenous population grows at four times the national average, over 60% of BC's rural and remote Indigenous communities lack adequate internet connectivity."
>
> —Lisa Mueller, Founder of Nation2Nation Forum, February 22, 2024

Learner notes

Source of quote and recommended reading: Fixing the digital disconnect in First Nations communities (indigenoussuccess.ca) (https://www.indigenoussuccess.ca/news/fixing-the-digital-disconnect-in-first-nations-communities)

Indigenous post-secondary students can play a key part in closing the digital divide and leading their communities into the digital present and future.

As educators, our job is to provide access to technology and lead students through Indigenous digital literacy in their education.

Technology as a Tool for Indigenous Cultural Preservation, Education, and Connection

Preserving Indigenous languages, stories, and histories

> "Technology can be a tool to assist with language revitalization, helping Indigenous language teachers reach a broader audience.
>
> "Due to colonization and imperialism, Indigenous languages continue to be threatened and endangered."
>
> —Meighan-Chiblow, 2021

Learner notes

Source and recommended reading: Decolonizing the digital landscape: the role of technology in Indigenous language revitalization – Paul J Meighan, 2021 (https://journals.sagepub.com/doi/10.1177/1177180121103767 2)

The National Research Council of Canada (NRC) is collaborating with Indigenous language experts, instructors, and Nations to work on speech- and text-based technologies. This work will contribute greatly to the revitalization and future of Indigenous languages.

Learner notes

Source and recommended reading: Fact sheet: Indigenous languages technology project – National Research Council Canada (https://nrc.canada.ca/en/research-development/research-collaboration/programs/fact-sheet-i ndigenous-languages-technology-project)

The Indigenous Languages Technology project at NRC Canada: An empowerment-oriented approach to developing language software [PDF] (https://nrc-publications.canada.ca/eng/view/author/version/?id=d4f 10144-c711-43c5-b80b-5ace7df5e68b) describes a three-year project at the National Research Council of Canada aimed at developing software to assist Indigenous communities in their efforts to preserve their languages and extend their use.

Increasing access to Indigenous Elders, role models, and learning

> "To truly understand, learn about, and work towards truth and reconciliation, it's essential to introduce Indigenous education in a way that is accessible; technology provides that ability. The implementation of Indigenous-focused coursework provides a critical opportunity for educators."
>
> —Robert Lewis, 2023

Learner notes

Quote source and recommended reading: Technology Helps Unlock Indigenous Learning in B.C. Classrooms – Techcouver.com (https://techcouver.com/2023/06/29/nelson-steve-brown-linda-isaac-indigenous-education/)

> "Efforts are being made around the world to give Indigenous Peoples a voice, to empower them to share their wisdom and stories and to ensure First Nations are involved in building our digital futures. The marginalization from dominant economic, political and legal systems many Indigenous peoples face mean our world views are routinely overlooked by modern society, but it doesn't have to be this way."
>
> —Cited from Indigenous peoples teach the world First Nations wisdom through technology (https://www.weforum.org/agenda/2022/08/indigenous-people-augmented-reality/)

Examples of Indigenous-led Technology Solutions

A digital citizen will research with purpose and intention to find the best tools available to facilitate their students' learning.

The following are examples of Indigenous-led technology solutions that are responsive to Indigenous Peoples.

Websites

Indigenous Languages: Maps, Apps & Websites (https://languagemuseum.ca/indigenous-languages-maps-apps-websites/) is a web page by the Canadian Language Museum that breaks down the Indigenous language groupings in Canada. Here, you can find links to other resources that have more information about specific Indigenous languages, as well as Indigenous languages in general.

FirstVoices (https://www.firstvoices.com/) is a collaborative platform designed to help Indigenous Peoples archive language information for teaching and preservation. It is an internationally recognized online platform for Indigenous communities to share and promote their languages, oral cultures, and linguistic histories. FirstVoices provides technologies, training, and technical support to community language champions.

Native-Land.ca (https://native-land.ca/about/why-it-matters/) creates and supports conversations about colonialism, Indigenous ways of knowing, and settler–Indigenous relations. This support is offered through educational resources including our map and a territory acknowledgement guide. This is a space for Indigenous communities to self represent while setting their own terms of their representation.

Digital maps

The First Nations Profiles Interactive map (https://geo.sac-isc.gc.ca/cippn-fnpim/index-eng.html) allows you to explore the traditional First Nations territories across Canada and provides contact information for each Nation.

Visit the First Peoples' Map of B.C. (https://maps.fpcc.ca/) to access information on all the First Nations languages and communities in B.C. It will provide you with the language, art, heritage, and points of interests by Nation.

Indigenous data sovereignty

OneFeather is planting the seeds of Indigenous data sovereignty.

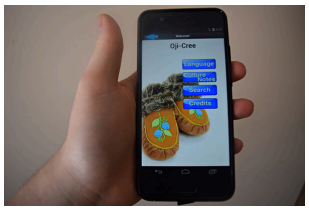
Watch this video about OneFeather Nation Services (https://www.youtube.com/watch?v=k6F4elhUnCA) and learn about OneFeather Mobile Technologies (https://www.onefeather.ca/about).

DigitalNWT (https://www.digitalnwt.ca/) supports digital literacy and Indigenous sovereignty in northern communities and has developed a series of digital literacy courses.

Apps

KOBE Learn is an app designed to help users learn common words and phrases in Ojibway, Cree and Oji-Cree.

Find it in your app store.



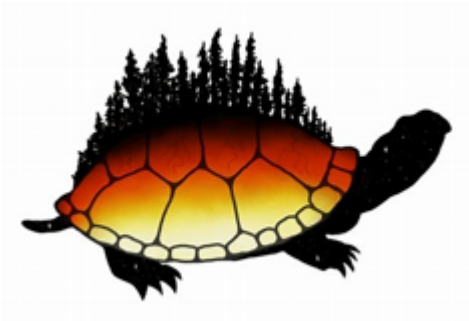
Learner notes

KOBE stands for Keewaytinook Okimakanak Board of Education.

Available in Cree, Oji-Cree, and Ojibway. The KOBE Learn apps are designed to assist users in learning 500 different words and phrases from the three traditional languages, which are languages of northern communities served by KOBE.

Source and recommended readings: KOBE launches Indigenous language apps (siouxbulletin.com) (https://www.siouxbulletin.com/kobe-launches-indigenous-language-apps)

Whose Land (https://www.whose.land/en/about) is a land acknowledgements app. This app can tell you whose land you're on based on exact location. Using geographic information system (GIS) technology, you can learn all about the Indigenous territory you're on. In addition, there are videos of land acknowledgements made by people from those communities. Seen as a conversation starter, Whose Land hopes to be a tool of reconciliation.



Reconciliation: A Starting Point (https://www.csps-efpc.gc.ca/tools/apps/ils/index-eng.aspx) is an educational app that makes the complexities of reconciliation easier to grasp. Although meant for public servants and made by the Canada School of Public Service, anyone can use it to learn about the distinctions between First Nations, Inuit, and Métis people. It also shows examples of the federal government's approaches to reconciliation.

Learner notes

Source and recommended readings: Indigenous Reconciliation in the Google Play store (https://play.google.com/store/apps/details?id=mpgg.cda.csps&hl=en_CA&gl=US&pli=1), 5 apps for learning about Indigenous life and history | CBC Life (https://www.cbc.ca/life/culture/5-apps-for-learning-about-indigenous-life-and-history-1.6082831)

Music, movies, and video games

To view the world's largest Indigenous music library, visit the Indigenous Cloud Network (https://www.indigenous-cloud.com/).

Discover the National Film Board's rich online collection of Indigenous cinema (https://www.nfb.ca/indigenous-cinema/?&language=en&sort=year:desc,title&year_min=1939&year_max=2024).

Read "5 Indigenous Video Games You Should Be Playing" (https://atribecalledgeek.com/nationalvideogameday-5-indigenous-video-games-you-should-be-playing/) on A Tribe Called Geek.

Read this news article: Indigenous sisters developing video games to revitalize Mohawk language (https://montreal.ctvnews.ca/indigenous-sisters-developing-video-games-to-revitalize-mohawk-language-1.6326295).

Social media

Watch this video: My Haida Language Story in 60 Seconds (https://www.youtube.com/watch?v=aKJdEdHSwvQ).

Learner notes

Suggested activity: Have your students record their 60-second cultural journey.

Digital archives

View a digital archive of Plateau cultural materials at the Plateau Peoples' Web Portal (https://plateauportal.libraries.wsu.edu/).

VR, AR, and AI

The Indigenous Protocol and Artificial Intelligence Working Group develops new conceptual and practical

approaches to building the next generation of A.I. systems. The group asks questions like, “From an Indigenous perspective, what should our relationship with A.I. be?”

To learn more about their work, visit Indigenous AI (https://www.indigenous-ai.net/).

Digital radio and television

Te Hiku Media (https://tehiku.nz/about/) is a charitable organization whose core focuses include Māori language revitalization, as well as archiving and training.

Education

The Digital Literacy Hub (https://digitalliteracyhub.org/) project by the Aboriginal Literacy Foundation aims to bring to one interactive, digital platform a range of assets, networks, libraries, schooling resources, tools, and portals that will make the educational experience of our Indigenous students and their families a much easier and more interactive one.

The Indigenous Innovation Initiative (https://indigenousinnovate.org/) aims to empower and build capacity of First Nations, Inuit, and Métis innovators and Indigenous communities to identify, lead and resolve their own issues and shepherd inclusive social change through innovation.

The First Nations Technology Council (https://www.technologycouncil.ca/) is an Indigenous-led non-profit that serves all Indigenous Peoples in B.C. Their mandate is to provide digital skills training to Indigenous learners, support digital equity, and ensure Indigenous Peoples are actively leading and shaping the technology sector.

Jelly Academy (https://jellyacademy.ca/) aims to give their students the skills, experience and knowledge to be at the cutting edge of industry, ensuring they're equipped with in-demand skills. Founder Darian Kovacs had two goals: to make education more accessible and attainable to the underrepresented in the digital industry and to equip talent pool with the digital skills to succeed in the digital age.

Animikii (https://animikii.com/home) offers website and software development.

Animikii implements technology in a culturally informed and respectful way through collaboration with their clients. Their goal is to empower communities and increase access to technology.

Storytelling

Terrastories (https://terrastories.app/) is an Indigenous led-platform designed to record and capture oral history through storytelling from Indigenous Peoples. It is a geographical based storytelling application developed to enable Indigenous communities to locate, discover and map their own oral storytelling.

Indigenous Storytime (https://indigenousstorytime.org/) is digital storytelling that honours oral traditions. Teachers and storytellers from all across Turtle Island are invited to contribute.

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Module 5 Summary and Reflection

Putting it all together

It is important to understand technology supports available for Indigenous digital literacy in order to best serve our Indigenous students and increase their digital literacy.

This information applies to:

- Indigenous students
- Indigenous communities
- Educators
- Anyone on their reconciliation journey

Summary

You are now prepared to research and intentionally seek out technologies that are relevant and responsive to Indigenous self-determination. This work will include acknowledging and respecting Indigenous Traditional Knowledges and cultural expressions that honour First Nations, Métis, Inuit, and Urban Indigenous Peoples. This work will include the use of technologies to help your students access reading and writing in Indigenous languages.

Self-Assessment #2

How can technology offer access to learning Indigenous languages?

Record the websites and applications that you are now aware of to assist with learning the many Indigenous languages of the 204 Nations in B.C.

Write down an innovative idea for helping your students learn more about Indigenous languages through technology.

Record your responses in your Toolkit.

Moving forward—applying what you know

The strategies and examples in this module are just a starting point. A digital citizen working toward reconciliation through their work in Indigenous digital literacy and will research and use digital solutions that will help their Indigenous learners.

Learner notes

Sources and recommended readings:

Mapping Indigenous languages in Canada | Canadian Geographic (https://canadiangeographic.ca/articles/mapping-indigenous-languages-in-canada/)

FEL Canada Initiatives (https://www.felcanada.org/initiatives-in-canada)

Nations to Nations: Indigenous Voices at Library and Archives Canada [multimedia e-Book] (https://indd.adobe.com/view/b4fad5d5-2a26-462f-a196-2e418cb80fdc)

Nations to Nations: Indigenous Voices at Library and Archives Canada [Apple Books] (https://books.apple.com/us/book/nations-to-nations-indigenous-voices-at-library-and/id1587726096)

Nations to Nations: Indigenous Voices at Library and Archives Canada [EPUB] (https://bac-lac.on.worldcat.org/oclc/1303705329?lang=en)

Native-Land.ca Interactive Map (https://native-land.ca/)

Native-Land.ca Blog (https://native-land.ca/category/community-blog/)

MODULE 6: DIGITAL SCHOLARSHIP

> "Innovation isn't always about creating new things. Innovation sometimes involves looking back to our old ways and bringing them forward to this new situation."
>
> —The Honourable Murray Sinclair, 2015 Indigenous Innovation Summit

Learner notes

Source and recommended reading: Indigenous Innovation Initiative (https://indigenousinnovate.org/)

Review

It is recommended that learners complete Module 1: Ethical and Legal Considerations, before starting this module. Keeping Module 1 available for reference while working through this module will also be helpful.

Module description

This module will assist learners with becoming a digital citizen who is intentionally and purposefully using digital technologies for learning, teaching, and sharing.

Learning outcomes

Successful learners will gain an appreciation of digital scholarship by:

- Understanding how to utilize and inform others of technologies that are relevant and responsive to Indigenous self-determination, including the use of Indigenous Traditional Knowledges and cultural expressions that honour First Nations, Inuit, Métis, and Urban Indigenous Peoples.

Self-Assessment #1

Why do we need to actively seek out technologies that are relevant and responsive to Indigenous Peoples? What is the significance of sharing these resources with others?

Record your responses in your Toolkit.

Fundamentals of Digital Scholarship

Defining the principle of digital scholarship

Digital scholarship facilitates new culturally aware methods of research. This culturally aware research includes:

- Expanding sources of evidence
- Changing the approach to research through inclusivity.
- Altering and challenging the way researchers do research.

Learner notes

Source and recommended reading: What is Digital Scholarship? | Sherman Centre for Digital Scholarship (scds.ca) (https://scds.ca/what-is-ds/)

Fundamental knowledge of digital scholarship

- Understand the challenges faced by Indigenous Peoples in accessing technology.
- Practice finding, choosing, and sharing Indigenous technologies that are relevant and relatable for First Nations, Métis, Inuit, and Urban Indigenous People.
- Use technologies that are relevant and responsive to Indigenous self-determination and share those resources with others.

Challenges faced by Indigenous Peoples in the technology industry

> "According to a 2019 study by Toronto Metropolitan University's Brookfield Institute for Innovation + Entrepreneurship, only 2.2% of the people working in the Canadian tech industry are Indigenous.
>
> "Barriers are built up as a result of digital connectivity being poor or absent in remote Indigenous Nations, thus limiting Indigenous Peoples' career pathways in tech."

> —Cited from Supporting Indigenous People in Tech: Empowering Canada's Indigenous Communities | Jarvis (jrvs.ca) (https://jrvs.ca/supporting-indigenous-people-in-tech-empowering-canadas-indigenous-communities/)

Indigenous Peoples are under-represented in the technology workforce, and as a result, technologies that are relevant and responsive to Indigenous Peoples are also limited.

Engaging with Indigenous Technologies

Diversity and inclusion technology

It is important to be able to provide examples of technology developed for and by Indigenous Peoples. It is important for Indigenous Peoples to see themselves in the technology available.

Learner notes

Source and recommended reading: Supporting Indigenous People in Tech: Empowering Canada's Indigenous Communities | Jarvis (jrvs.ca) (https://jrvs.ca/supporting-indigenous-people-in-tech-empowering-canadas-indigenous-communities/)

"Digital environments are not neutral spaces, nor should they be considered landless."

Examples

Quote source and recommended reading: Indigenizing Design for Online Learning in Indigenous Teacher Education – Toward a Critical Instructional Design

Find, choose, and share relevant technologies

When finding, choosing, and sharing a technology with your class or using it to conduct research, ask yourself these questions:

- Whose knowledge system is being enacted?
- Is it Indigenous created and managed?
- What is its purpose?
- Is it viewed through a decolonized lens?
- Does it represent Indigenous education?
- Is it considered Indigenous technology?
- Is the technology an appropriate way of using technology that is culturally relevant?

Learner notes

The questions above are meant to be a starting point. They ways of knowing and being of those who created the resource are generally present in the technology; this is human nature. It is our role to try to counterbalance this by asking questions to be more inclusive and diverse.

Share technologies relevant to Indigenous Peoples

Reflect back to Module 5: Technology Supports. In that module, you became familiar with some of the Indigenous-led technology available. Now let's take a look at how you can utilize and inform others of technologies that are relevant and responsive to Indigenous Peoples and that respect reconciliation.

Professional development

As part of your professional development, we would like to suggest you choose an Indigenous-led technology and take the opportunity to share that information in your professional network.

Department meetings

Share Indigenous-led technology with your colleagues during department and team meetings.

Modelling usage

Modelling Indigenous-led technology in your classroom, research, or in your personal life can support advancing understanding and honouring reconciliation.

Share in circle

If you hold space for circle at the beginning and end of your class, that would be a great time to share or ask others to share their knowledge of Indigenous-led technologies.

Social media

Social media sites can be a great resource to follow Indigenous social media influencers who are knowledgeable about Indigenous-led technologies. Social media is also an avenue for you to post your knowledge. LinkedIn is a source for finding Indigenous cultural safety consultants who may specialize in Indigenous technologies.

Self-Assessment #2

How can you become an advocate for Indigenous digital literacy by informing others of technologies that are relevant and responsive to Indigenous Peoples?

What have you learned so far in this course that you are excited to research further and share with others?

Record your responses in your Toolkit.

Why incorporate Indigenous technology into your teaching?

Incorporating Indigenous values into educational environments can make education relevant to Indigenous students and give non-Indigenous students opportunities to learn about Indigenous history and culture through an Indigenous perspective.

Learner notes

This is also true of incorporating Indigenous Technologies into your teaching and digital scholarship.

Source and recommended reading: Indigenous Values in Education Benefit Everyone (uvic.ca) [PDF] (http://web.archive.org/web/20240203123502/https:/www.uvic.ca/education/assets/docs/indigenous_values_education.pdf)

This work honours Canada's commitment to the Truth and Reconciliation Commission in advancing reconciliation and honours Indigenous ways of seeing and being in the world (for more information, refer to Module 1: Ethical and Legal Considerations).

This work meets the educational needs of Indigenous Peoples, and increasing all Canadians' knowledge of Indigenous values and perspectives is vitally important.

This is important work.

Technology can reach a wider audience and have a positive impact on Indigenous learners and advocates.

Learner notes

Source and recommended reading: Decolonizing the digital landscape: the role of technology in Indigenous language revitalization – Paul J Meighan, 2021 (https://journals.sagepub.com/doi/10.1177/1177180121103767 2)

Technology and projects with Indigenous communities

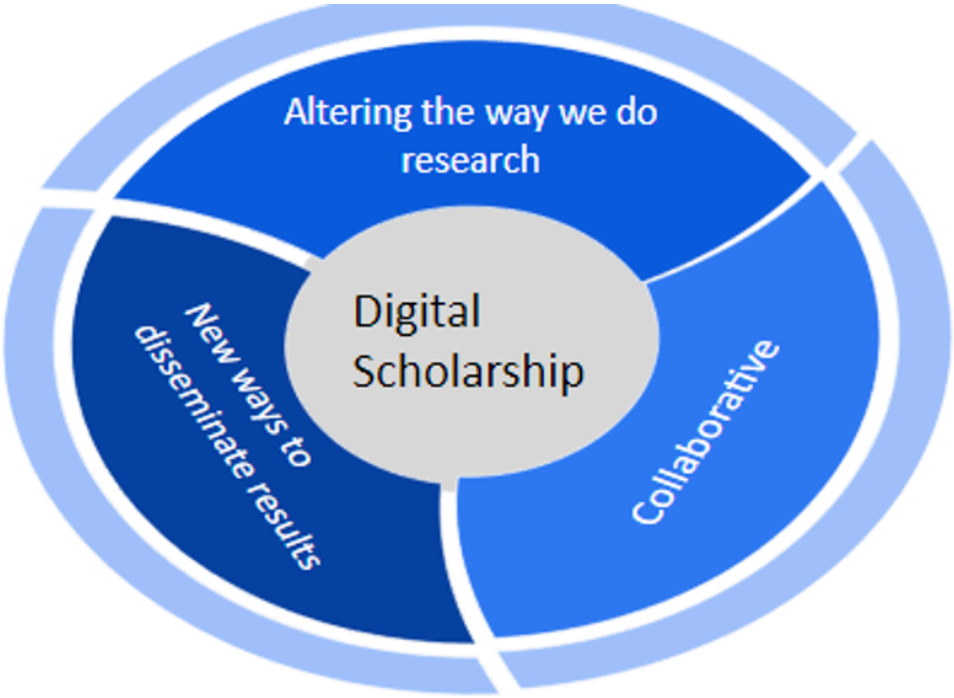
We have asked you to intentionally and purposefully use Indigenous digital technologies for learning, teaching, and sharing. This will include developing effective research methods.

You may be wondering where to begin.

For a better understanding of research with Indigenous Peoples, please refer to Module 1: Ethical and Legal Considerations. Here are additional resources that can help you navigate research in a good way:

- Search the Nation's website
- Review this resource: Building Indigenous-led Engagement Frameworks: Report on the Dialogue on Indigenous Data, Information and Records | University of British Columbia [PDF] (https://irshdc.ubc.ca/files/2019/04/UBC_RSHDC-IRSI_SSHRC_PositionPaper_Report_Feb2019.pdf)

Module 6 Summary and Reflection



Self-Assessment #3

Examining your digital scholarship practices allows you to look at how technology can impact your classroom and research. Write a reflection on your digital scholarship practices and include how you will implement positive change to honour reconciliation.

Record your responses in your Toolkit.

Summary

The information provided in this module is a starting point to honour digital scholarship. New technology is constantly changing, so it is important to continue your digital scholarship learning and share with others.

Attributions

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MODULE 7: DIGITAL WELL-BEING

> "You must have the drive within yourself to replace screens with trees, headphones with drums."
>
> —Joachim Bonnetrouge, Elder from Fort Providence, NWT

Learner notes

Quote source and recommended reading: The pressing need to learn from Indigenous elders | CBC News (https://www.cbc.ca/news/canada/saskatchewan/walking-with-elders-1.5349553)

Review

We recommend that learners complete Module 1: Ethical and Legal Considerations before starting this module. Keeping Module 1 available for reference while working through this module will also be helpful.

Module description

This module will assist learners in understanding that a digital citizen will use technology to support their well-being and the well-being of their students. A digital citizen will have strategies for managing technology if it negatively impacts the spiritual, emotional, physical, or mental health of themselves and their students. This module provides tools for having healthy boundaries with technology, using those boundaries intentionally, and teaching students to not use digital technologies in ways that harm themselves or others.

Learning outcomes

Successful learners will gain an appreciation of digital well-being by:

- Managing technology to be in balance through actively implementing strategies for spiritual, emotional, physical, and mental health.
- Understanding that a digitally literate person will have healthy boundaries with digital technologies, use them intentionally, and will not use digital technologies in ways that harms others.

- Learning to model and teach digital well-being.

Self-Assessment #1

Take a few minutes to think about what comes to mind when you hear the words “digital well-being.” What does digital well-being mean to you? What is the first answer that comes to mind? Be sure to write down that answer. Here are some questions to consider, but do not limit yourself with your answers. This is just the starting point.

- Do you have your cell phone on you at all times?
- How often do you check your phone? How often do you check social media?
- Does it make you anxious if you are off your phone or devices for a few hours?
- Do you have multiple digital devices or screens going at the same time?
- Do you limit your time in front of digital devices?
- Are you aware of digital burnout? Have you experienced digital burnout?
- Do you use “do not disturb” on your devices to block out work or offline time?
- Do you schedule offline time?

Feel free to brainstorm words, images, and emotions that come to mind when you think of digital well-being.

Record your responses in your Toolkit.

Self-Assessment #2

Does this picture look like digital well-being or digital burnout to you

Go with your first reaction. There is no right or wrong answer.

Record your responses in your Toolkit.

Attributions

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Fundamentals of Digital Well-being

Defining the principle of digital well-being

Digital well-being is the mindfulness of intentionally developing a healthy relationship between self and technology. This healthy relationship should apply both professionally and personally.

Digital well-being promotes balance and healthy digital habits. The goal is for the user to maintain a balanced and healthy life.

Digital well-being may also be referred to as digital well-being or digital health.

Learner notes

Source and recommended reading: What is Digital Wellness? – Citrix (https://www.citrix.com/solutions/digital-workspace/what-is-digital-wellness.html)

Fundamental knowledge of digital well-being

- Understand how to manage digital technology effects through an Indigenous lens.
- Appreciate the effects of screen time.
- Know how to have a healthy relationship with digital technology through healthy boundaries and balance.
- Practice, role model, and teach these fundamentals to your students.

An Indigenous perspective

Let’s look at digital well-being through an Indigenous lens.

> "The diversity of Indigenous ways of knowing that span across Turtle Island is reflected within each community. These ways of knowing embody Indigenous communities: cultural and traditional practices that may be integrated to support the best practices of digital wellness. Indigenous concepts for the spiritual, emotional, mental, and physical components of digital wellness are based on shared intergenerational knowledge and values within families and communities. This information is typically passed down by Elders or Knowledge Keepers to community and family members."

Learner notes

Indigenous healing and well-being are achieved through the balance and inter-relationships of the spiritual, emotional, mental, and physical components of health and well-being, and extend beyond the individual to include family, community, and relationships with the land (Absolon, 2010; Field et al., 2022).

Quote source and recommended reading: Stepping Stone 5: Indigenous Concepts of Health and Wellness Part 1

We can support our digital well-being based on Indigenous ways of knowing and being.

Attributions

- "Medicine Wheel" (https://www.saulttribe.com/history-a-culture/our-culture/99-medicine-wheel) by

the Sault Ste. Marie Tribe of Chippewa Indians (https://www.saulttribe.com/) is used under fair dealing.

Using the Medicine Wheel to Understand Digital Well-being

First, we need to understand the importance of the Medicine Wheel.

Do you recognize this symbol? It is known as an Indigenous Medicine Wheel or Sacred Hoop.

Learner notes

Indigenous Peoples use the colours of the Medicine Wheel in different ways based on their ways of knowing and being. If you research the Medicine Wheel, you will find a variety of colours and names of the quadrants. The Medicine Wheel we use in the course shows the four most common colours used.

The Medicine Wheel is an ancient symbol used by some of the Indigenous Peoples of land now known as Turtle Island or North America. It is important to note that not all Nations use the Medicine Wheel because it can be perceived as a colonialist structure.

Nations who choose to follow the teachings of the Medicine Wheel do so according to their own teachings that have been passed down to them through their Elders. The core philosophy endures from these Nations—**the Medicine Wheel is a sacred circle representing the interconnectedness of all life.**

Learner notes

For more information on the history of why some Indigenous Peoples view the Medicine Wheel as a colonial structure, please visit What Is the Medicine Wheel – History and Meaning – Symbol Sage (https://symbolsage.com/medicine-wheel-symbol-explained/).

The circular shape of the Medicine Wheel represents the interconnectivity of all elements represented by the Medicine Wheel and helps to remind us of the importance of balance in all aspects of life.

> "The circle is part of life. It's a part of natural law. If you take a pebble and throw it in water, it will create a circle. Birds build their nests in a circle. Powwows themselves take the form of a circle."
>
> —Chief Tony Alexis

Learner notes

Quote source and recommended reading: Indigenous Circle: Significance of the circle and powwow | CTV News (https://www.ctvnews.ca/canada/indigenous-circle-significance-of-the-circle-and-powwow-1.6000711)

Now let's look at how the Medicine Wheel can be used as a tool for living, role modelling, and teaching digital well-being.

Among the many meanings attributed to the Medicine Wheel are the four states of being, each represented by a quadrant on the Medicine Wheel.

These are the **spiritual**, **emotional**, **physical**, and **mental** states.

In most Indigenous cultures, balance is emphasized with all things.

Each state of being must be in balance and equally developed for us to remain healthy, happy, and balanced individuals who are of good mind. The Medicine Wheel helps teach us this lesson.

Understanding the quadrants of the Medicine Wheel

Spiritual

Spiritual strength, calmness, and resilience can be reinforced by cultivating healthy relationships and through mindfulness. Spirituality has a different meaning to many and does not have to be attached to religion.

- Deepen your connection to nature.
- Dance, create, or connect to music.
- Give thanks to your Creator.

Emotional

Emotional strength is linked to emotions and our relationships. Indigenous Peoples nurture emotional health and recognize interconnectedness in healthy relationships to all things.

- Nurture relationships and being aware of not harming others.
- Explore your relationship with yourself; seek positiveness.
- Get involved in community.

Physical

Physical strength is believed to be connected to the land and land resources.

- Create healthy routines including physical fitness and relaxation.
- Allow for restorative sleep by night and discover nature by day.

- Prioritize nutrition.

Mental

Mental strength is well-being and wisdom.

- Seek out an Elder and hear their teachings.
- Join community and thought-provoking discussions.
- Learn a new language or musical instrument.

Exploring healthy choices to balance digital well-being

Spiritual

- Practice deep breathing.
- Use medicines to smudge.
- Pray or give thanks.
- Connect with an Elder for spiritual support.
- Connect with nature.

Emotional

- Focus on the task that you went to the technology to complete by limiting scrolling, gaming, and social media.
- Talk with family and friends.
- Being aware of not using digital technology in ways that harms others.
- Find reasons to laugh, or give yourself permission to cry to feel better emotionally.
- Set digital guidelines and discuss your expectations with others for accountability.

Physical

- Practice healthy ergonomics.
- Avoid eye strain—try listening to some content.
- Get outside—ride a bike or walk around the block.

- Stand up and stretch.
- Take regular breaks and respect others boundaries.

Mental

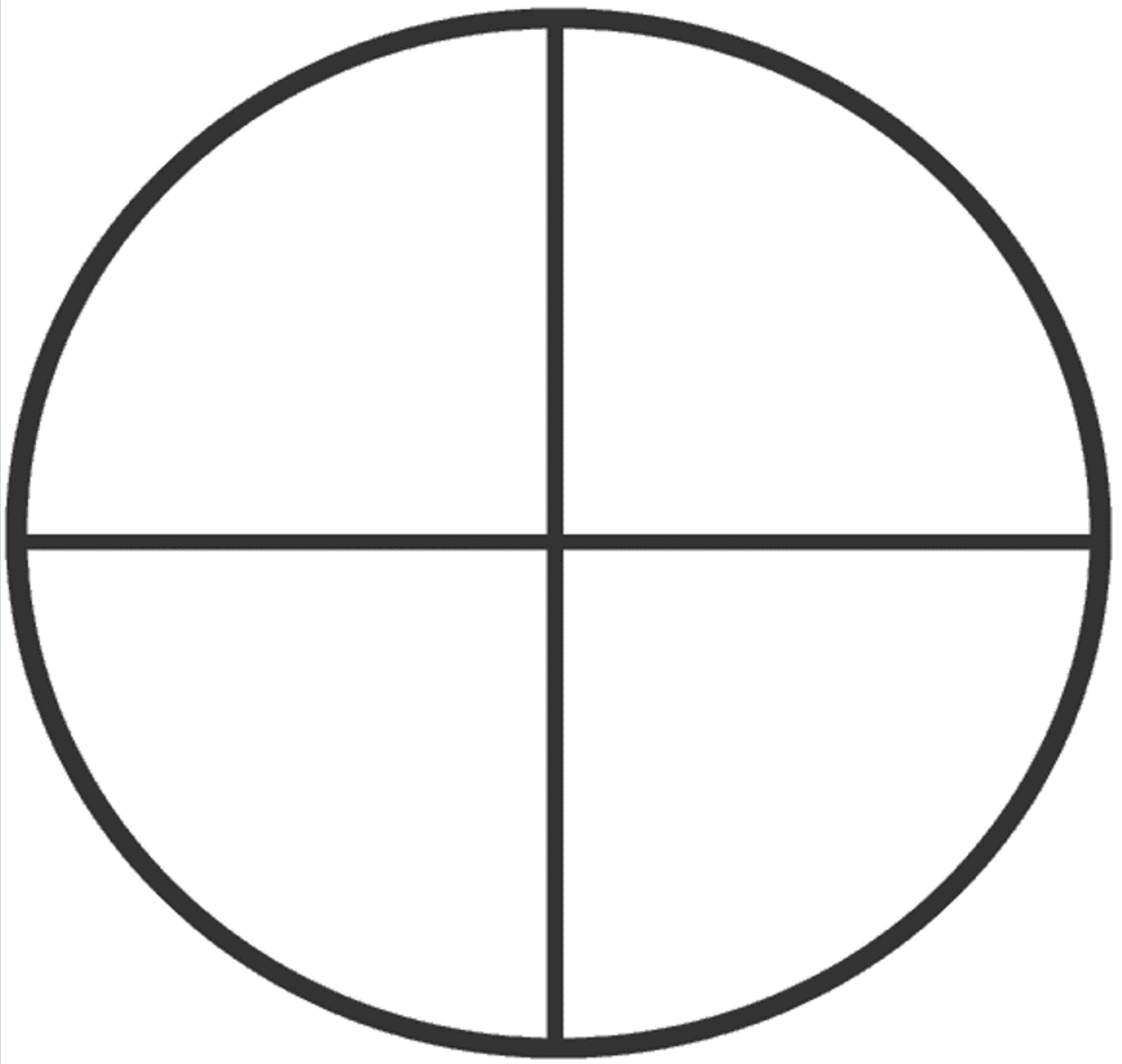
- Set a time limit and schedule for checking social media.
- Limit the number of times a day you check your emails.
- Turn off unnecessary notifications.
- Use do not disturb functions on your devices.
- Try to reduce screen time before bedtime.

Summarizing the Medicine Wheel

In summary, the Medicine Wheel offers a holistic framework to address and mitigate the negative impacts of our increasingly digitized existence.

You can use the Medicine Wheel to find balance, role model balance, and teach balance for digital well-being.

Self-Assessment #3



In your Toolkit, you will complete your own Medicine Wheel for digital well-being. Ideas or actions can be in different quadrants for different people. There is no one correct way. You can use any colours or no colours. Be sure to use the four quadrants we just discussed: spiritual, emotional, physical, and mental.

Record your responses in your Toolkit.

Learner notes

Source and recommended reading: Being Mindful through the Medicine Wheel [PDF] (utoronto.ca) (https://studentlife.utoronto.ca/wp-content/uploads/Being-Mindful-through-the-Medicine-Wheel.pdf)

Expanding your knowledge: Seeking out teachings on the Medicine Wheel

A good place to start is your local Indigenous Friendship Centre, Indigenous Access Centre, or a local First Nations community to find out if there are any Medicine Wheel teachings or customs in your area. Ask if any of these organizations can refer you to an Elder or Knowledge Keeper to deepen your knowledge of seeking balance through the Medicine Wheel or other tools.

Exploring Other Possible Ways of Supporting Digital Well-being

Balance Rock. A massive boulder left behind from the glacial retreat of the ice age, it still sits perfectly suspended on another rock. This is a place of great spiritual significance to the Haida people.

Remember digital health and wellness is about balance.

Technology supporting digital well-being

Most smartphones have “do not disturb” features that allow you to block out your work and sleep hours.

There are apps available to alert users when their daily screen time has surpassed healthy limits or send notifications on screen time.

Digital well-being apps

There are a number of apps designed to support digital well-being. The apps are designed to increase awareness among digital users. Digital well-being apps can help people understand their relationship with technology and make healthy choices to create balance.

Learner notes

Source and recommended reading: What is Digital Wellness? – Citrix (https://www.citrix.com/solutions/digital-workspace/what-is-digital-wellness.html)

Here are some examples of digital well-being apps:

1. Unlock Clock (https://experiments.withgoogle.com/unlock-clock): shows the number of times you’ve unlocked your device each day. Designed to help you disconnect through awareness.
2. Post Box (https://experiments.withgoogle.com/post-box): allows you to schedule times for notifications on your device to help you minimize digital distractions.
3. My Possible Self (https://www.mypossibleself.com/): offers a holistic approach to mental health.

Learner notes

Source and recommended reading: Google launches five new Digital Wellbeing apps (digitalwellbeing.org) (https://digitalwellbeing.org/google-launches-five-new-digital-wellbeing-apps/)

Moving forward—applying what you know

The strategies and examples in this module are just a starting point to manage life in our digital age. They can be applied in your personal life, professional life, and shared with your student.

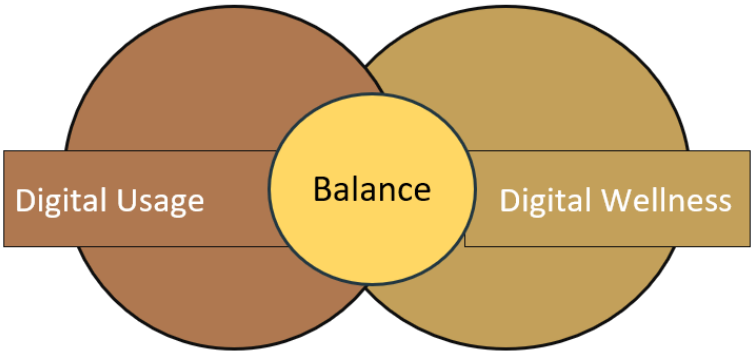
8 tips to improve your digital well-being

1. Establish screen time boundaries.
2. Be present in your digital usage.
3. Create tech-free zones and times.
4. Prioritize sleep hygiene.
5. Wear blue-light glasses.
6. Utilize “do not disturb” and airplane mode.
7. Supplement essential nutrients.
8. Cultivate digital literacy.

Learner notes

Source and recommended reading: What is Digital Wellness? Tips to Improve your Digital Wellbeing | Lightbody (lightbodylabs.com) (https://lightbodylabs.com/blog/what-is-digital-wellness/)

Maintain a healthy balance between online and offline activities.



Try these steps with your students:

Examining your digital wellness allows you to take a look at how technology is impacting your life. Implement one of the strategies presented in this module into your daily relationship with technology.

Attributions

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Module 7 Summary and Reflection

Putting it all together

Why is digital well-being important?

Managing technology to be in balance by actively implementing strategies for spiritual, emotional, physical, and mental health is essential to our well-being.

Who is digital well-being important to?

Everyone requires healthy boundaries with digital technologies to use them intentionally and not in ways that harm others.

Summary

In this module, we shared one example of how we can use an Indigenous way of knowing and being in the world to support digital well-being. We also introduced some secondary ideas for you to consider. We encourage you to research other ways of creating digital well-being in your life, modelling it, and teaching it to your students.

Learner notes

This module is based on the lived experiences of the module developers, including their own teachings from Elders. These teachings are not to be considered universally shared by all Indigenous Peoples.

Learner notes

Sources and recommended readings:

The Impact of Digital Technologies | United Nations (https://www.un.org/en/un75/impact-digital-technologies)

Digital well-being: the relationship between technology use, mental health and interpersonal relationships (Statistics Canada) (https://www150.statcan.gc.ca/n1/pub/22-20-0001/222000012024001-eng.htm)

Digital Pedagogy Toolbox: Cultivating Digital Well-Being – From Fatigue to Healthy Daily Practices (BCcampus)

(https://bccampus.ca/2024/02/20/digital-pedagogy-toolbox-cultivating-digital-well-being-from-fatigue-to-healthy-daily-practices/)

Slides for a session by BCcampus called “Digital Well-Being: PERMA 2.0 and More” [PDF] (https://bccampus.ca/wp-content/uploads/2023/01/2023-03-03-FLOFriday-Digital-Well-being-Slides.pdf)

MODULE 8: COMMUNITY-BASED LEARNING

> "Indigenous pedagogy is learner-centered and based in relationality. Instructors need to be aware of their own power and make those power dynamics transparent to students. The goal of Indigenous education is movement towards being the ultimate person that the Creator meant us to be."
>
> —Dr. Gabrielle Lindstrom, PhD, member of the Kainai Nation, Blackfoot Confederacy

It is important to lay the groundwork or set the table for a collaboration with Indigenous Peoples. It is important to learn about and acquaint yourself with the historical and current context between Indigenous and non-Indigenous relationships in Canada and specifically in the area where you will be working.

Learner notes

Sources and recommended readings: Beyond Conservation: A Toolkit for Respectful Collaboration with Indigenous People – IPCA Knowledge Basket (https://ipcaknowledgebasket.ca/resources/beyond-conservation-a-toolkit-for-respectful-collaboration-with-indigenous-people) and Indigenous Ways of Knowing Course Design | Resource Library | Taylor Institute for Teaching and Learning | University of Calgary (https://taylorinstitute.ucalgary.ca/resources/indigenous-ways-of-knowing-course-design)

Review

It is recommended that learners complete Module 1: Ethical and Legal Considerations, before starting this module. Keeping Module 1 available for reference while working through this module will also be helpful.

Module description

This module will guide learners from a community-based learning perspective. An educator practicing Indigenous digital literacy will work with individuals and communities to support digital projects. This includes placing community or Indigenous Knowledges and cultural practices at the centre of projects to produce respectful and mutually beneficial outcomes.

Learning outcomes

Successful learners will gain an appreciation of community-based learning by:

- Developing a safe digital space for community or learner collaborations that are respectful and mindful of Indigenous Peoples, protocols, and priorities.

Self-Assessment #1

What does community-based learning mean to you? Feel free to brainstorm words, images, and emotions that come to mind when you think of describing community-based learning.

Record your responses in your Toolkit.

Fundamentals of Community-based Learning

Defining the principle of community-based learning

Community-based learning (https://www.colorado.edu/cuengage/about-us/what-community-based-learning) is project-based learning with Indigenous community partners supporting and collaborating on a project that is mutually beneficial. It is based on respectful, reciprocal, and mutually beneficial partnerships between instructors, students, and Indigenous Peoples and community.

Indigenous Traditional Knowledges and cultural practices are placed at the centre of the project.

Learner notes

Source and recommended reading: Community-Based Learning | B.C. Digital Literacy (https://digitalliteracy.bccampus.ca/competencies/community-based-learning/)

Fundamental knowledge of community-based learning

- Acknowledge the effects of the past.
- Appreciate that community-based learning is an essential aspect of Indigenous culture.
- Practice land-based learning.
- Know your Indigenous community.

Priorities

Priorities for one Indigenous community may not be the same for another. This course is meant to be a starting point in your reconciliation pathway. It is best practice to connect early and often with the Nation to support mutually beneficial outcomes and community-based learning.

Learner notes

Much of what we discuss in this module relates to the governance models shared in Module 1: Ethical and Legal Considerations. We suggest reviewing Module 1 for a more indepth look at the governance preferences of Nations before engaging with a community.

Seven Generations Principle

When developing a safe space for community collaboration with Indigenous Peoples, we need to be aware of Indigenous Peoples' belief in the Seven Generations Principle.

The Seven Generations Principle is based on the belief of Indigenous Peoples that decisions should be guided by the seven generations before us and made with the well-being of the seven generations to follow us in mind.

Effects of the past

The focus from the beginning of imposed, colonial-based structures in Canada has centred on assimilation and/or segregation of Indigenous Peoples from their communities and worldviews. Therefore, Indigenous community-based learning is a way to honour reconciliation.

It also means centring Indigenous Traditional Knowledges is at the heart of projects with individuals and communities to support digital projects.

Importance of community

Community-based learning is an essential aspect of most Indigenous cultures since they are predominantly communal in structure. Through community-based learning, you can support Indigenous communities in preserving their unique cultures and ways of life for the next generations.

Land-based learning

It is important to understand that the land is a teacher to many Indigenous cultures. Recognizing Indigenous land-based education as it relates to language, stories, place names, kinship, future generations, and more is an important aspect of Indigenous digital literacy.

> "Regionality [i.e., land] ties into language and the geography of stories."

Learner notes

Many Indigenous cultures' ways of knowing and being stem from their traditional territory's topography.

Quote source and recommended reading: Land as teacher: understanding Indigenous land-based education (https://en.ccunesco.ca/idealab/indigenous-land-based-education)

Indigenous community

It is essential to recognize that Indigenous communities have different cultural beliefs and ways of knowing. When working with Indigenous communities, foster open-mindedness that puts the Indigenous community at the heart of your project.

When undertaking initiatives that involve collecting data from communities, ensure that Indigenous Traditional Knowledges and cultural practices are not only acknowledged but also respected at all stages. The community will maintain complete ownership of the data and authority.

Learner notes

Source and recommended reading: Digital Pedagogy Toolbox: Generative AI in Teaching and Learning – The Least You Need to Know – BCcampus (https://bccampus.ca/2023/09/18/generative-ai-in-teaching-and-learning-the-least-you-need-to-know/)

Attributions

- The section under the heading "Indigenous community" is adapted from the article "Digital Pedagogy Toolbox: Generative AI in Teaching and Learning – The Least You Need to Know" (https://bccampus.c

a/2023/09/18/generative-ai-in-teaching-and-learning-the-least-you-need-to-know/) by Gwen Nguyen, BCcampus, which is licensed under a CC BY 4.0 licence (https://creativecommons.org/licenses/by/4.0/). The section of the article with the heading “8. Community-based Learning” contains the content that was adapted for this resource.

Centring Indigenous Communities

Indigenous community should be placed at the centre of your work in Indigenous digital literacy. In this work, be respectful and mindful of Indigenous Peoples, protocols, and priorities.

How do we accomplish this?

We learn and we practice the Four R's of education.

The Four R's—Respect, Relevance, Reciprocity, Responsibility—were developed by Verna Kirkness and Ray Barnhardt in 2001.

Learner notes

The Fours R's are reviewed in detail in Module 1: Ethical and Legal Considerations and Module 2: Communication and Collaboration. Please refer to these modules for review. The importance and versatility of the Four R's cannot be discussed enough in Indigenous Digital Literacy. Review these topics in modules 1 and 2 and take a deeper dive through your research.

Source and recommended reading: Indigenous Ways of Knowing Course Design | Resource Library | Taylor Institute for Teaching and Learning | University of Calgary (ucalgary.ca) (https://taylorinstitute.ucalgary.ca/resources/indigenous-ways-of-knowing-course-design)

Relationship building: Four Rs

Relationship building is a fundamental step in connecting with Indigenous Peoples. Let's break down these principles for building strong relationships:

1. Respect
2. Relevance
3. Reciprocity
4. Responsibility

To guide you, we can turn to the knowledge of Verna J. Kirkness and Ray Barnhardt, who have highlighted the importance of the Four R's in their article on First Nations and Higher Education: The Four R's — Respect, Relevance, Reciprocity, Responsibility [PDF] (https://www2.unbc.ca/sites/default/files/sections/ind

igenous-resource-dati/kirkness-firstnationshigher-1991.pdf). By adding sincerity and recognizing the continuous effort needed for sustainable relationships, you strengthen the foundation of the 4 R's, ensuring that your connections are not only respectful, relevant, reciprocal, and responsible but also deeply authentic and long-lasting. This is building trust.

Learner notes

Resources and recommended reading: Protocol for Inviting Elders and Knowledge Holders to Campus | University of Northern British Columbia (unbc.ca) (https://www2.unbc.ca/indigenous-resource-dati/protocol-inviting-elders-and-knowledge-holders-campus)

The Seven Sacred Teachings

Developing a safe space for community collaboration with Indigenous Peoples also includes the Seven Sacred Teachings.

The Seven Sacred Teachings

The Seven Sacred Teachings are teachings on human conduct toward others. These teachings were traditionally used for survival of Indigenous communities. They are still used for the same purpose in Indigenous communities today.

The Seven Sacred Teachings are also known as the Teachings of the Seven Grandfathers.

> To cherish knowledge is to know Wisdom;
>
> To know Love is to know peace;
>
> To honor all of the Creation is to have Respect;
>
> Bravery is to face the foe with integrity;
>
> Honesty also means "righteousness", be honest first with yourself — in word and action;
>
> Humility is to know yourself as a sacred part of the Creation,
>
> Truth is to know all of these things.
>
> —Seven Sacred Teachings (empoweringthespirit.ca) (https://empoweringthespirit.ca/cultures-of-belonging/seven-grandfathers-teachings/)

Learner notes

Sources and recommended readings: The Seven Sacred Teachings | Northwestern Polytechnic (nwpolytech.ca) (https://www.nwpolytech.ca/services/indigenous/sacred_teachings.html) and Seven Grandfather Teachings | NHBP (nhbp-nsn.gov) (https://nhbp-nsn.gov/seven-grandfather-teachings/)

The headings and text for each of the Seven Sacred Teachings is taken from the Seven Sacred Teachings on the Empowering the Spirit website (https://empoweringthespirit.ca/cultures-of-belonging/seven-grandfathers-teachings/).

Love must be unconditional

To feel true love is to know the Creator. Therefore, it is expected that one's first love is to be the Great Spirit. He is considered the father of all children, and the giver of human life. Love given to the Great Spirit is expressed through love of oneself, and it is understood that if one cannot love oneself, it is impossible to love anyone else.

The Eagle was chosen by the Great Spirit to represent this law, as the Eagle can reach the highest out of all the creatures in bringing pure vision to the seeker. Although the supplier of the greatest and most powerful medicine, love can also be the most elusive of the teachings, as it depends upon a world that acknowledges the importance of spirituality.

Learner notes

How is love important in developing a safe digital space for community collaboration with Indigenous Peoples? The belief is that if you do not love yourself, you are not of good mind to be working on the project as your heart isn't in the right space.

Respect is the condition of being honoured

The Buffalo, through giving its life and sharing every part of its being, showed the deep respect it had for the people. No animal was more important to the existence of Indigenous families than this animal, and its gift provided shelter, clothing and utensils for daily living. Native people believed themselves to be true caretakers of the great herds, and developed a sustainable relationship with the Buffalo resulting in a relationship that was a true expression of respect.

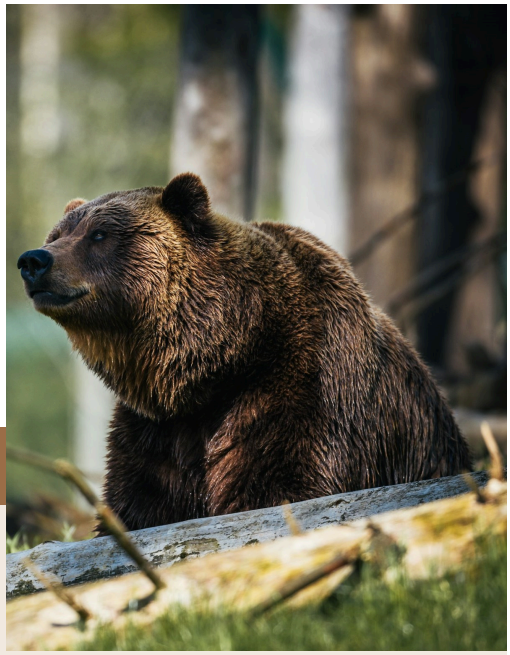
Learner notes

Developing a safe digital space for community collaboration with Indigenous Peoples also includes respect:

respect for the sacrifices of all of the project members, and respect for sharing part of yourself and being vulnerable.

Courage is the ability to face danger, fear, or changes with confidence and bravery

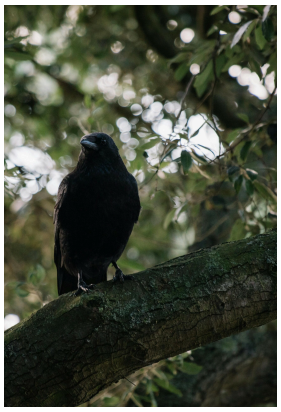
The Bear provides many lessons in the way it lives, but courage is the most important teaching it offers. Though gentle by nature, the ferociousness of a mother Bear when one of her cubs is approached is the true definition of courage. To have the mental and moral strength to overcome fears that prevent us from living our true spirit as human beings is a great challenge that must be met with the same vigour and intensity as a mother Bear protecting her cub. Living of the heart and living of the spirit is difficult, but the Bear's example shows us how to face any danger to achieve these goals.



Learner notes

How is courage important in developing a safe digital space for community collaboration with Indigenous Peoples? We need to have the courage to admit what we do not know. We need to have the courage to make mistakes. We need to have the courage to step out of our comfort zones.

Honesty is speaking and acting truthfully, and thereby remaining morally upright



Long ago, there was a giant called Kitch-Sabe. Kitch-Sabe walked among the people to remind them to be honest to the laws of the creator and honest to each other. The highest honor that could be bestowed upon an individual was the saying “There walks an honest man. He can be trusted.” To be truly honest was to keep the promises one made to the Creator, to others and to oneself. The Elders would say, “Never try to be someone else; live true to your spirit, be honest to yourself and accept who you are the way the Creator made you.”

Wisdom is the ability to make decisions based on personal knowledge and experience

The building of a community is entirely dependent on gifts given to each member by the creator and how these gifts are used. The Beaver’s example of using his sharp teeth for cutting trees and branches to build his dams and lodges expresses this teaching. If he did not use his teeth, the teeth would continue to grow until they became useless, ultimately making it impossible for him to sustain himself. The same can be said for human beings. One’s spirit will grow weak if it is not fulfilling its use. When used properly however, these gifts contribute to the development of a peaceful and healthy community.

Learner notes

How is wisdom important in developing a safe digital space for community collaboration with Indigenous Peoples? Having the wisdom to understand our personal strengths and gifts and using them for the betterment of self and others.

Humility is being humble and not arrogant

Recognizing and acknowledging that there is a higher power than man and it is known as the Creator is to be deemed truly humble. To express deference or submission to the Creator through the acceptance that all beings are equal is to capture the spirit of humility. The expression of this humility is manifested through the consideration of others before ourselves. In this way, the Wolf became the teacher of this lesson. He bows his head in the presence of others out of deference, and once hunted, will not take of the food until it can be shared with the pack. His lack of arrogance and respect for his community is a hard lesson, but integral in the Aboriginal way.

Learner notes

How is humility important in developing a safe digital space for community collaboration with Indigenous Peoples? This is considering others before ourselves This is sharing what we have and not taking up space where others may be better suited to.

Truth is to know and understand all the Seven Teachings given to us by the Creator and to remain faithful to them

To know truth is to know and understand all of the original laws as given by the Creator—and to remain faithful to them. It is said that in the beginning, when the Creator made man and gave him the seven sacred laws, the Grandmother Turtle was present to ensure that the laws would never be lost or forgotten. On the back of a Turtle are the 13 moons, each representing the truth of one cycle of the Earth's rotations around the sun. The 28 markings on her back represent the cycle of the moon and of a woman's body. The shell of the Turtle represents the body real events as created by the Higher Power, and serves as a reminder of the Creator's will and teachings.

Learner notes

How is truth important in developing a safe digital space for community collaboration with Indigenous Peoples? Establishing relationships involves trust, openness, and honesty. All these concepts need to be based for truth to exist.

Self-Assessment #2

You have now learned about the Seven Sacred Teachings. Now choose which of the Seven Sacred Teachings you want to learn more about and watch one of the videos available here: The Seven Sacred Laws Animated Web Series (https://www.turtlelodge.org/the-seven-sacred-laws/). If you have time, you can watch all of them.

When you are done watching, record how your knowledge of the Seven Sacred Teachings will help you with community-based learning.

Record your responses in your Toolkit.

Attributions

- The headings and text of each of the Seven Sacred Teachings is taken from the Seven Sacred Teachings on the Empowering the Spirit website (https://empoweringthespirit.ca/cultures-of-belonging/seven-grandfathers-teachings/), which is under a CC BY-NC-ND 4.0 licence (http://creativecommons.org/licenses/by-nc-nd/4.0/).
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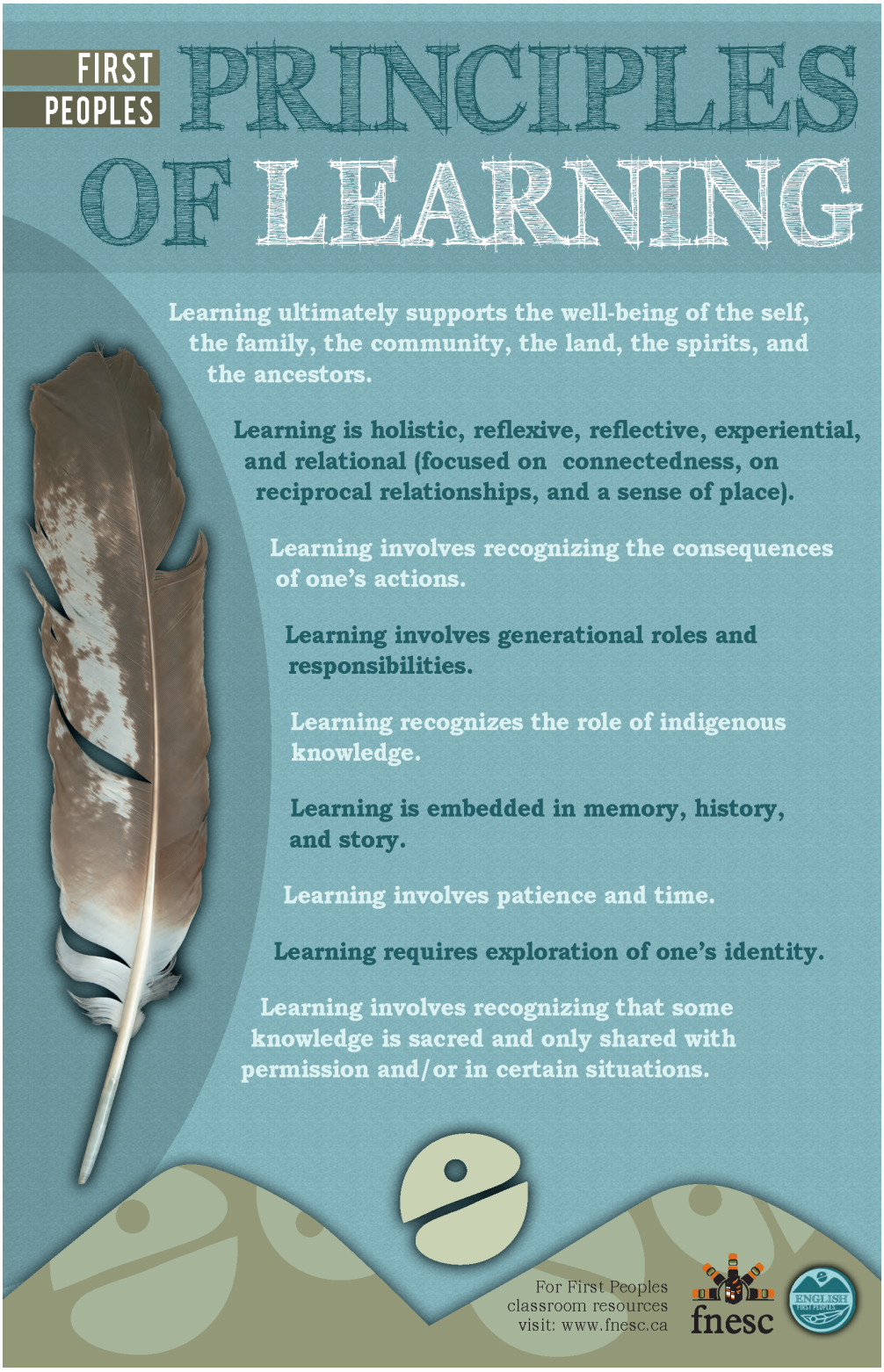
First Peoples Principles of Learning

When developing a safe space for community collaboration with Indigenous Peoples, we should also be aware of the First Peoples Principles of Learning.



The First Peoples Principles of Learning represent common elements in the varied teaching and learning approaches relevant to Indigenous communities.

Learner notes

It is important to recognize that the First Peoples Principles of Learning cannot represent the teaching and learning practices of all Indigenous Nations. The principles are a guide.

Source and recommended readings: First Peoples Principles of Learning – First Nations Education Steering Committee FNESC (https://www.fnesc.ca/first-peoples-principles-of-learning/)

First Peoples Principles of Learning

The principles are as follows:

- Learning ultimately supports the well-being of the self, the family, the community, the land, the spirits, and the ancestors.
- Learning is holistic, reflexive, reflective, experiential, and relational (focused on connectedness, on reciprocal relationships, and a sense of place).
- Learning involves recognizing the consequences of one's actions.
- Learning involves generational roles and responsibilities.
- Learning recognizes the role of Indigenous Traditional Knowledges.
- Learning is embedded in memory, history, and story.
- Learning involves patience and time.
- Learning requires exploration of one's identity.
- Learning involves recognizing that some knowledge is sacred and only shared with permission and/or in certain situations.

As you read and learn the First Peoples Principles of Learning, you can include the word "collaboration" wherever you see the word "learning" to apply to community-based learning.

Learner notes

Source and recommended reading: First Peoples Principles of Learning – First Nations Education Steering Committee FNESC (https://www.fnesc.ca/first-peoples-principles-of-learning/)

Following the First Peoples Principles of Learning will assist you with developing a safe digital space for Indigenous and all learners.

Attributions

- “The First Peoples Principles of Learning” poster (https://www.fnesc.ca/first-peoples-principles-of-learning/) by the First Nations Education Steering Committee (https://www.fnesc.ca/) is being used under fair dealing.

What Community-based Learning Looks Like

Let’s take a look at what Indigenous digital literacy in community-based learning looks like:

- Understanding and following protocols:
  - Land acknowledgement
  - Introductions
  - Open and closing sharing circles
- Collaboration—spending time with each other/emphasis on connection to the group
- Creating a sense of community/building relationships
- Placing Indigenous Traditional Knowledges at the centre of projects
- Including Indigenous ways of knowing and being in research projects, assignments, and instructor presentations
- Weaving the concept of interconnectivity into the course
- Valuing communal over individualistic
- Making room for Indigenous role models, Knowledge Keepers, Elders, and community members
- Transferring knowledge through story
- Developing capstone projects to show learning (vs. testing)
- Providing choice and flexibility in learning activities
- Using local resources and context
- Validating Indigenous Traditional Knowledges by placing them alongside Western knowledge as equal
- Establishing a relationship; business will follow
- Being flexible and open to input; your thoughts may not be final
- Engaging before starting a project to ensure you are working with informed consent
- Engaging often and with good intention
- Understand the history, culture, worldviews, and the challenges and strengths of each community you want to work with
- Respecting that your project needs are less important to the community leaders than the needs of their community members
- Respecting that community leaders take into consideration the Seven Generations Principle when making decisions on projects

Learner notes

For a deeper understanding of the Seven Generations Principle, see source and recommended reading: What is the Seventh Generation Principle? (ictinc.ca) (https://www.ictinc.ca/blog/seventh-generation-principle)

Guiding principles for community collaboration

Remember these guiding principles in community-based learning for Indigenous digital literacy:

- Recognition of relationships with the land
- Respect for land claims, Treaties, and recognition of the self-determination of Indigenous nations
- Relationships built on trust
- Collaboration and shared decision-making
- Open communication
- Transparency and accountability
- Reciprocity and shared benefits and interests
- Respect for and openness to Indigenous Traditional Knowledges, culture and perspectives
- Adherence to Indigenous Governance models for data

Fundamental concepts

Remember these key fundamental concepts in community-based learning for Indigenous digital literacy:

- Free, prior, informed consent
- Openness
- Follow Communication Protocols
- Engage early and often
- Trust
- Honesty
- Be respectful and mindful of Indigenous Peoples, protocols, and priorities
- Partnership
- Build a trusting relationship first, and business will follow

How can we take all these tools and incorporate Indigenous ways of knowing into your course with limited knowledge of Indigenous cultures?

Through action:

- Involve Indigenous community members, Elders, faculty, and leaders.
- Determine the level of consultation required from Indigenous community.
- Work together to determine the consultation process.
- Develop knowledge of local and regional First Nations and other Indigenous groups whose language, traditions, and cultural practices emerge from the land.
- Understand that Indigenous Traditional Knowledges come from the collective and are passed down in the oral tradition. Therefore, we must acknowledge the Nation whose knowledge it comes from.

Learning to build relationships with Indigenous communities takes time. To begin action toward reconciliation, we suggest some questions to ask yourself:

- What do I realize that I don’t know?
- How can I contribute to change in my community or workplace?
- How can I teach or learn about Canada’s relationship with Indigenous Peoples?
- How can I build meaningful relationships with Indigenous communities?
- What world do I want our children to inherit? How can I make this happen?
- How do I engage with an Elder or Knowledge Keeper?

Module 8 Summary and Reflection

Self-Assessment #3

Now that you have completed Module 8, how will you set the stage in the development of your own thinking about how to approach your work in Indigenous digital literacy?

Record your responses in your Toolkit.

Putting it all together

Why is community-based learning essential to Indigenous digital literacy?

It important to understand the importance of community-based learning for Indigenous learners. It is essential to approach and conduct ourselves respectfully in community-based learning.

This information applies to:

- Indigenous students
- Indigenous communities
- Educators
- Anyone on their reconciliation journey

Summary

Community-based learning involves working with individuals and communities to support digital projects. This can include placing community or Indigenous Knowledges and cultural practices at the centre of projects to produce mutually beneficial outcomes. It also involves developing a safe digital space for community/learner collaborations that are respectful and mindful of Indigenous Peoples, protocols, and priorities.

Self-Assessment #4

How will you place Indigenous Traditional Knowledges at the centre of projects?

Describe your commitment to community-based learning, including your approach going forward.

Record your responses in your Toolkit.

Moving forward—applying what you know

The strategies and examples in all the modules of this course are just a starting point. A digital citizen working toward reconciliation will have knowledge of Indigenous relations, cultures, histories, current events, and ethical and legal requirements to facilitate Indigenous digital literacy for Indigenous learners and all learners.

Learner notes

"Seven Grandfather Teachings" in *Our Stories: First Peoples in Canada* | Centennial College

Seven Sacred Teachings: Niizhwaaswi gagiikwewin [PDF] (http://www.btgwinnipeg.ca/uploads/5/2/4/1/52412159/the_seven_sacred_teachings_.pdf) by David Bouchard, Dr. Joseph Martin, & Kristy Cameron

"Indigenous Ways of Knowing and Being" in *Pulling Together: A Guide for Front-Line Staff, Student Services, and Advisors* | BCcampus

First Peoples Principles of Learning – First Nations Education Steering Committee (FNESC) (https://www.fnesc.ca/first-peoples-principles-of-learning/)

Glossary

Aboriginal

A term used in reference to First Nations, Métis, and Inuit. However, it may no longer be the preferred term, as language use is changing and more are embracing the term "Indigenous."

digital divide

A term used to describe the gap that exists between those who have access to information and communication technologies (e.g., the internet) and those who do not. Some of the reasons for the digital divide include lack of digital literacy, high costs of online access, and lack of connectivity. Although these are part of the barriers that some First Nations, Métis, and Inuit communities face, the disproportionate digital divide they experience speaks to a greater human rights and equity issue: the government has not adequately invested in the infrastructure needed for Indigenous communities to have fast, reliable internet. This inequity is not random, and it denies many Indigenous people an essential service that they are entitled to.

Eskimo

A historical misnomer for Inuit with negative meaning for many that should be avoided. A large number of Inuit live in B.C.

First Nations

First Nations People are descendants of the original inhabitants of what is now Canada who lived here for many thousands of years before explorers arrived from Europe. First Nations People have distinct cultures, languages, and traditions and connections to a particular land base of traditional territory.

Indian

A historical misnomer for an Indigenous person that carries negative meanings for many Indigenous people as an imposed term. Use of this term should be avoided unless it is part of a historical reference, part of a legacy term, or used in reference to a government policy or classification (e.g., *Indian Act*, "status Indian," "the Musqueam Indian Band"). While there are some status First Nations who prefer this term, "Indian" is considered an "in-group" term for their use.

Indigenous

A general term preferred in international writing and discussion that is gaining broader acceptance in Canada. In Canada, "Indigenous" collectively refers to people who identify as First Nations, Métis, or Inuit.

Inuit

A group of people who share cultural similarities and inhabit the Arctic regions of Canada, Greenland, Russia, and the United States of America. Inuit is a plural noun; the singular is Inuk. Also note that "Inuit" means "people," so it is redundant to say "Inuit people."

Métis

A French term for "mixed blood" that refers to the specific group of Indigenous people who trace their ancestry to the Métis homeland and are accepted members of the Métis community.

About the Course Developers

Connie Strayer

Connie is both Métis and German. She was raised as a guest on the unceded and traditional territory of the Stz'uminus Peoples and currently lives, works, and plays on the unceded lands of the Qualicum and Snaw-Na- Was First Nations. Connie is grateful for her over 25 years of experience as an educator in the K-12 system, Band-operated schools, and public post-secondary. She holds a Master's Degree in Educational Administration and Leadership from the University of British Columbia, which focused on Indigenization and decolonization of education. The desire to bring forward an understanding of Indigenous ways of being is based on her lived experiences within a colonial system that has a history of misunderstanding Indigenous ways of knowing and being. Her connection to the land and her community reflect her worldviews and her understandings of education, law, governance, relations, and protocols. She believes that reconciliation is a process of naturalizing Indigenous Knowledge Systems and making them evident to transform spaces, places, and hearts. In the context of post-secondary, this involves bringing Indigenous Knowledges and approaches together with Western Knowledge Systems.

Robyn Grebliunas

Robyn is both Métis and Lithuanian. She was raised as a guest on the unceded and traditional territories Nlaka'pamux and Syilx Nations and currently lives, works, and plays on the unceded lands of the Okanagan and Syilx Nations. Robyn is grateful for over 25 years of working in public and private Indigenous post-secondary education. She has a Master's Degree in Professional Communications from Royal Roads University with her research focusing on creating communication efficacy and success in professional relationships in the digital realm. Robyn is excited that she has been able to utilize this research, along with her extensive teaching experience, into creating success in online and blended education. Robyn carries an educational philosophy of traditional grassroots learning with a belief in two-way learning where the teacher and the learner are both a teacher and learner. Robyn believes that planting a seed of knowledge in one mind can create generational change and that planting seeds of knowledge in many minds can have a global impact. Robyn has had the honour of working under the teachings of many Indigenous Elders and Knowledge Keepers, and in many First Nations Communities in B.C. and Alberta; this opportunity has greatly influenced her approach to education.

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Accessibility of This Resource

The web version of this resource (https://opentextbc.ca/indigenousdigitalliteracies/) has been designed to meet Web Content Accessibility Guidelines 2.0 (https://www.w3.org/TR/WCAG20/), level AA. In addition, it follows all guidelines in Appendix A: Checklist for Accessibility (https://opentextbc.ca/accessibilitytoolkit/back-matter/appendix-checklist-for-accessibility-toolkit/) of the *Accessibility Toolkit – 2nd Edition* (https://opentextbc.ca/accessibilitytoolkit/).

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Tables	Tables include a title or caption.	Yes
Tables	Tables do not have merged or split cells.	Yes
Tables	Tables have adequate cell padding.	Yes
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Links	Links to files include the file type in the link text.	Yes
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Video	All videos with contextual visuals (graphs, charts, etc.) are described audibly in the video.	N/A
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Formulas	Formulas have been created using LaTeX and are rendered with MathJax.	N/A
Formulas	If LaTeX is not an option, formulas are images with alternative text descriptions.	N/A
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Versioning History

This page provides a record of edits and changes made to this course since its initial publication. Whenever edits or updates are made in the text, we provide a record and description of those changes here. If the change is minor, the version number increases by 0.01. If the edits involve substantial updates, the version number increases to the next full number.

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Version	Date	Change	Details
1.00	July 29, 2024	Course published.	