The Practices of Indigenous Knowledges in OERs

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Two-Row Wampum by Belt Tsi Tyónnheht Onkwawén:na Language and Cultural Centre
https://bayofquinte.ca/living/living-side-by-side-history-two-row-wampum/
“With the rise of computer-based technology, settler colonialism has seeped into the cyber-realm. The Internet has become another space and place where the violence and normalization of colonization are perpetuated”

Indigenous Knowledges in Tension

- IK is complicated, nuanced, and conditional
- Can threaten the integrity of IK
- Misrepresentation – appropriation
- Incomplete – inaccurate – reproduce colonialism
- Attention to protocols

(Flor, 2013)
Indigenous Ways of Knowing

- culturally specific knowledge derived from Indigenous people’s long and multigenerational histories of interactions with the world around them
- Intended to engage the whole person – holistic
- encompass their beliefs, values, philosophies, and education processes
- Engages in pedagogies of intergenerational and experiential, narrative and story, land-based learning, relational

(Adger, 2012; Archibald, 2008; Barnhardt & Kawagley, 2005; Brayboy & Maughan, 2009; Battiste, 2012; Cajete, 1994; Styres, 2017)
The Changing Landscape of Indigenous Education in Canada

- Changing policy
- Large scale curriculum reform
- Required/foundational coursework in teacher education
- Discourses of reconciliation, decolonization, Indigenization
- Indigenous priorities, including sovereignty
- Increasing access and enhancing learning
- Indigenous participation in digital initiatives

Reconciliation Pole UBC
Photos from UBC Flikr
Indigenous Knowledges in Online Spaces

More young Nunavummiut learn computer programming skills despite northern internet challenges

L’nui’suti
Mi’kmaq Language App
Mi’kmaq Kina’matnewey

* * * * * 4.8 • 80 Ratings
Free

beadsbylittlewind nativeee

🌟 ❤️ #depop #fyp #indigenousday #shopsmallbusiness #nativetiktok ...
172.7K Likes, 912 Comments. TikTok video from...

1M views 🔊 original sound - Jamie Ann

IDLE NO MORE CALLS ON ALL PEOPLE TO JOIN IN A PEACEFUL REVOLUTION
To honour Indigenous sovereignty
And to protect the land & water & sky
Design Principle 1:
Indigenous Knowledge Frameworks

- conceptual or visual representations by which IK is organized
- Knowledge, concepts, or values are then classified, integrated, or structured to provide an understanding of the world around us.
• **Indigenous Storywork** (Archibald, 2008) – respect, responsibility, reverence, reciprocity, holism, interrelatedness, synergy

• **4Rs** (Kirkness & Barnhard, 1998) – reciprocity, respect, relevance, reverence

• **First Nations Principles of Learning** – 8 principles for learning

• **Indigenous Wholistic Wellness Framework** (Pidgeon, 2014)

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Sam, J., Hare, J., Nicol, C., & Petherick, L. Indigenizing Design for Online Learning in Indigenous Teacher Education. Toward a Critical Instructional Design.
Design Principle 2: **Localization**
- Attentive to the diversity in languages, traditions, and practices among Indigenous groups
- Guided by Indigenous scholarship
- Consultation and collaboration with Indigenous community

Design Principle 3: **Multimodalities**
- A range of multimodal forms, including audio, images, texts, blogs, or videos
- Drew on digital storytelling practices
- Foregrounding Indigenous voice/perspectives
Design Principle 4:
Designing for Relationship

• Relationships to one another, to family, community, and ancestors, and to land and other-than-humans
• Relationship to content
• Social and cultural process of creating materials
1) deepen their knowledge of Canada’s colonial history and how an assimilationist education has produced different outcomes for Indigenous learners in comparison to their non-Indigenous counterparts;

2) interrogate their own personal and professional positionings to understand how they are implicated in colonial systems of education;

3) recognize and advance Indigenous knowledges in teaching and learning;

4) reveal their relationship to land and place as another entanglement in settler-colonialism; and

5) develop strategies for respectful engagement with Indigenous families and communities.
Practices for the MOOC

Indigenous Scholarship and MOOC Design Literature

Indigenous Community Guidance

Indigenous Collaborations

Indigenous Pedagogies
Land Education

- Contends with colonialism
- Aims to disrupt settler identities
- Draws knowledge from human and more than human relations

(Tuck, McKenzie, & McCoy, 2014)
Lessons Learned

- working closely with Indigenous people and communities to guide and collaborate on the creation of materials –

- Foregrounding Indigenous voice, experience, and even languages

- Familiarity with Indigenous ways of knowing and protocols; and building such knowledge into materials created –

- explaining the how and why – and even problematizing notions of ‘access’ – i


Sam, J., Hare, J., Nicol, C., & Petherick, L. Indigenizing Design for Online Learning in Indigenous Teacher Education. Toward a Critical Instructional Design. [https://pressbooks.pub/criticalinstructionaldesign/chapter/indigenizing-design-for-online-learning-in-indigenous-teacher-education/](https://pressbooks.pub/criticalinstructionaldesign/chapter/indigenizing-design-for-online-learning-in-indigenous-teacher-education/)


Miigwech – thank you