



**DEPARTMENT OF ARTS AND EDUCATION**

**COURSE OUTLINE – FALL 2016**

**NT 2030 (A2): Indigenous Ways of Knowing – 3 (3-0-0) 45 Hours**

**INSTRUCTOR:** Kirsten Mikkelsen      **PHONE:** 780-539-2889  
**OFFICE:** C-303      **E-MAIL:** KMikkelsen@gprc.ab.ca  
**OFFICE HOURS:** By appointment

**PREREQUISITE(S)/COREQUISITE:** None

**REQUIRED TEXT/RESOURCE MATERIALS:**

Selection as outlined in the course schedule below.

\*or equivalent collection of articles or texts.

This course has been designed to have no cost of reading/video materials to students. All course content has been uploaded into the NT 2030 Moodle site.

**VIDEOS AVAILABLE ONLINE (some shown in class):**

The first 3 videos are approx. 50 minutes each. The next 2 listed are 4-12 minutes each. The last video listed is not available online and will be in class and is 75 minutes long.

University of Washington TV. (2003 published 2014, July 10). Vine Deloria, Jr: The World We Use To Live In. [Video file]. Retrieved from <https://www.youtube.com/watch?v=QOL0Gm22Jy0>

The Gilder Lehman Institute. (2011, February 15). Daniel Wildcat: Nature, Culture, and Native Americans. [Video file]. Retrieved from <https://vimeo.com/19982868>

Library Channel ASU. (2009). Taiaiake Alfred: Resurgence of Traditional Ways of Being. [Video file]. Retrieved from <https://vimeo.com/4650972>

Different Knowings. (2011, September 6). Marie Battiste: What is learning spirit? [Video file]. Retrieved from <https://www.youtube.com/watch?v=OOxIfB7KLxQ>

Different Knowings. (2011, September 6). Sakej Henderson: Knowledge As A Key Site for Decolonization. [Video file]. Retrieved from <https://www.youtube.com/watch?v=yVrWFBvr2N0>

**VIDEO (in class only, available via University of Alberta & Keyano College interlibrary loans)**

Bullfrog Films (Producer), & McLeod (Producer & Director). (2001). *In the Light of Reverence*. [Videorecording]. (Available from Bullfrog Films P.O. Box 149 Oley, PA 19547 USA).

**CALENDAR DESCRIPTION:**

An introduction to Indigenous Peoples' philosophies and regeneration of ways of knowing, indigeneity, cultural and ceremonial life.

**CREDIT/CONTACT HOURS:** 3 credits / 3 hours per week

**DELIVERY MODE(S):** Circles, Discussions, Videos, Non-classroom based engagement & Required Moodle site.

**OBJECTIVES:**

- Discuss diverse Indigenous philosophies and lifeways
- Define key concepts related to Indigenous ways of knowing
- Examine required readings and engage collaboratively with peers in sharing circles, discussions, land based activity, and creation of cultural representation
- Compare Indigenous and western ways of knowing and reflect on one's own worldview, impacts of settler colonialism, and personal decolonization
- Identify diverse Indigenous elders and scholars insights through readings & videos
- Apply emerging understanding of protocols in seeking and maintaining Indigenous knowledge, regenerating indigeneity and renewal of ceremonial life

**LEARNING OUTCOMES:**

- Demonstrate how to seek perspectives of elders & knowledge keepers teachings
- Recall Indigenous ways of knowing concepts & themes from readings
- Ability to identify and engage respectfully in Indigenous ceremony and events
- Design a presentation and share orally about a theme that represents Indigenous ways of knowing
- Apply knowledge of Indigenous elders and scholars drawing strength from old ways in our contemporary times

**TRANSFERABILITY:** University of Alberta, University of Calgary, University of Lethbridge, Athabasca University, Concordia University of Edmonton

\*\* Grade of D or D+ may not be acceptable for transfer to other post-secondary institutions. Students are cautioned that it is their responsibility to contact the receiving institutions to ensure transferability

**GRADING CRITERIA:**

Please note that Universities will not accept your course for transfer credit **IF** your grade is **less than C-**. This means **DO NOT GET LESS THAN “C-” IF YOU ARE PLANNING TO TRANSFER TO UNIVERSITY.**

Alpha Grade	4-point Equivalent	Percentage Guidelines		Alpha Grade	4-point Equivalent	Percentage Guidelines
A+	4.0	95-100		C+	2.3	66-69
A	4.0	90-94		C	2.0	63-65
A-	3.7	85-89		C-	1.7	60-62
B+	3.3	80-84		D+	1.3	54-59
B	3.0	75-79		D	1.0	50-54
B-	2.7	70-74		F	0.0	00-49

### EVALUATIONS:

Reading Review (Weeks 1-7) 20% (Due Week 8 Oct 21)

Elder Knowledge Gathering & Ceremonial Journal 25% (Due Week 10 Nov 4)

Digital & Facilitated Indigenous Knowledge Presentation 25% (Due Week 13 & 14 Nov 25 & Dec 2)

Reading & Video Review Final Paper 30% (Due in lieu of Final Exam and due Final Exam Week)

### STUDENT RESPONSIBILITIES:

The assigned readings and exercises for each class should be completed before attending that class, except for the first class. Attendance at all sessions is required and is critical to the student’s success in the course. In case of illness or emergency, notify the instructor as soon as possible. If you find yourself having difficulty in this course, please contact the instructor immediately for assistance. If you simply want more discussion with the instructor about any aspect of the course, please visit my office during office hours or at a more convenient pre-arranged time.

It is expected that all students will display a professional attitude and behaviour in the classroom. This includes reliability, respect for and cooperation with your fellow students and the instructor, attention to fellow student questions and instructor’s response, determination to achieve first-class work while meeting deadlines, and constructive response to criticism.

Also, please ensure that you are familiar with using Moodle:

**GPRC Moodle go to:** <https://moodle.gprc.ab.ca/my/>

**Native Studies 2030 title in Moodle is:** NT2030\_A2\_F16

### STATEMENT ON PLAGIARISM AND CHEATING:

Cheating and plagiarism will not be tolerated and there will be penalties. For a more precise definition of plagiarism and its consequences, refer to the Student Conduct section of the College Admission Guide at <http://www.gprc.ab.ca/programs/calendar/> or the College Policy on Student Misconduct: Plagiarism and Cheating at [www.gprc.ab.ca/about/administration/policies/\\*\\*](http://www.gprc.ab.ca/about/administration/policies/**)

\*\*Note: all Academic and Administrative policies are available on the same page.

## **COURSE SCHEDULE/TENTATIVE TIMELINE:**

### **Week 1-2 Introduction Indigenous Philosophy and Knowledge**

Belanger, Y.D. (2014). *Philosophy & Ways of Knowing*.

In *Ways of Knowing: an introduction to native studies in Canada*. (2<sup>nd</sup> ed).

Toronto: Nelson Education Ltd.

Little Bear, L. (2000). Jagged Worldviews Colliding. In M. Battiste (Ed.),

*Reclaiming Indigenous Voice and Vision* (pp. 77-85). Vancouver: UBC Press.

Irlbacher-Fox, S. (2014). Traditional knowledge, co-existence and co-resistance. *Decolonization: Indigeneity, Education, and Society*, vol 3 (3), 144-158.

<http://decolonization.org/index.php/des/article/view/22236>

Little Bear, L. (2013). An Elder Explains Indigenous Philosophy and Indigenous Sovereignty.

In S. Tomsons & L. Mayer (Eds.), *Philosophy and Aboriginal Rights: critical dialogues* (pp. 6-18). Don Mills, ON: Oxford University Press.

Deloria, Jr., V. (2004). Philosophy and the Tribal Peoples. In A. Waters (Ed.), *American Indian Thought* (pp. 3-11). Malden, MA: Blackwell Publishing.

Different Knowings. (2011, September 6). Sakej Henderson: Knowledge As A Key Site for Decolonization. [Video file]. Retrieved from

<https://www.youtube.com/watch?v=yVrWFBvr2N0>

### **Weeks 3, 4, 5 Ways of Knowing**

Bastien, B. (2004). Select Chapters. In, *Blackfoot Ways of Knowing: The Worldview of the Siksikaitapi*. Calgary, AB: University of Calgary Press.

Absolon, K.E. (2011). Preparing to Search. In, *Kaandossiwin: How We Come to Know*. Black Point, NS: Fernwood Publishing.

Ermine, W. (1999). Aboriginal epistemology. In M. Battiste (Ed.), *First Nations Education in Canada: The Circle Unfolds* (pp. 101-112). Vancouver, BC: UBC Press.

Kovach, M. (2009). Situating Self, Culture, and Purpose in Indigenous Inquiry.

In, *Indigenous Methodologies: characteristics, conversations, and contexts*.

Toronto: University of Toronto Press.

Wilson, S. (2008). Relationality. In, *Research is Ceremony: Indigenous research methods*. Black Point, NS: Fernwood Publishing.

### **Weeks 6 & 7 Land as Ways of Knowing & Pedagogy**

Deloria, Jr., V. (2006). The Land and the Cosmos. In, *The World We Used to Live In: remembering the powers of the medicine men*. Golden, CO: Fulcrum Publishing.

University of Washington TV. (2003 published 2014, July 10). Vine Deloria, Jr: The World We Use To Live In. [Video file]. Retrieved from:

<https://www.youtube.com/watch?v=QOL0Gm22Jy0>

Kidwell, C.S. & Velie, A. (2005). Land and Identity. In, *Native American Studies*. Lincoln,

NB: University of Nebraska Press.

- Bullfrog Films (Producer), & McLeod (Producer & Director). (2001). *In the Light of Reverence*. [Videorecording]. (Available from Bullfrog Films P.O. Box 149 Oley, PA 19547 USA).
- Simpson, L. (2014). Land as Pedagogy: Nishnaabeg Intelligence and Rebellious Transformation. *Decolonization: Indigeneity, Education, and Society, vol 3* (3), 1-25.  
<http://decolonization.org/index.php/des/article/view/22170/17985>
- Coulthard, G., Irlbacher-Fox, S., McDonald, M., & Wildcat, M. (2014). Learning from the land: Indigenous land based pedagogy and decolonization. *Decolonization: Indigeneity, Education, and Society, vol 3* (3), I-XV.  
<http://decolonization.org/index.php/des/article/view/22248>

### **Weeks 8, 9, 10 Cultural and Ceremonial life through teachings of Elders**

- Couture, J.E. (2011). The Role of Native Elders: Emergent Issues. In, D. Long & O. Dickason (Eds.), *Visions of the Heart: canadian aboriginal issues* (3<sup>rd</sup> ed., pp. 18-34). Don Mills, ON: Oxford University Press.
- Meili, D. (1991). Rose Auger. In, *Those Who Know: profiles of Alberta's native elders*. Edmonton, AB: New West Publishers.
- Iseke, J. (2013). Spirituality as Decolonizing: Elders Albert Desjarlais, George McDermott, and Tom McCallum Share Understandings of Life in Healing Practices. *Decolonization: Indigeneity, Education, and Society, vol 2* (1), 35-54.
- Blondin, G. (2006). Forward & Believing in Medicine Power. In, *Trail of the Spirit: The mysteries of medicine power revealed*. Edmonton, AB: New West Publishers.
- Blondin, G. (1997). Yamorias Great Dene Medicine Laws. In, *Yamoria the Lawmaker: stories of the Dene*. Edmonton, AB: New West Publishers.
- Ormiston, N.T. (2013). HAA SHAGEINYAA. In, *YAN GAA DUUNEEK: An examination of Indigenous transformational leadership pedagogies in BC higher education* (Unpublished Doctoral Dissertation). University of British Columbia: Vancouver, BC
- Mikkelsen, K. (2009). Anishinaabe Bimadziwin: Intro to Teachings of the Elders and Four Directions. Notes from *Indigenous Renewal: Time for Life Again*.
- Wall, S. (1993). Betty Laverdure. In, *Wisdom's Daughters: conversations with women elders of Native America*. New York, NY: Harpers Collins.
- Voyageur, C. (2010). Maggie Black Kettle, Douglas Joseph Henry Cardinal, Harry Gabriel Chonkolay, Leroy Little Bear, Robert Smallboy, Carl Urion, Josephine & Joseph Crowshoe. In, *My Heroes Have Always Been Indians*. Calgary, AB: Detselig Enterprises Ltd.

### **Weeks 11-12 Regenerating Indigeneity**

- Alfred, T., & Corntassel, J. (2011). Being Indigenous: Resurgence Against Contemporary Colonialism. In M.J. Cannon & L. Sunseri. (Eds.), *Racism, Colonialism, and Indigeneity in Canada* (pp. 138-146). Don Mills, ON: Oxford University Press.
- Library Channel ASU. (2009). Taiaiake Alfred: Resurgence of Traditional Ways of Being [Video file]. Retrieved from: <https://vimeo.com/4650972>
- Weaver, H. (2010). Indigenous Identity: What is it, and who really has it? In S. Lobo, S. Talbot,

& T.L. Morris. (Eds.), *Native American Voices: A Reader* (pp. 28-35). Upper Saddle River, NJ: Prentice Hall.

Holm, T. (2010). Peoplehood Matrix. In S. Lobo, S. Talbot, & T.L. Morris. (Eds.), *Native American Voices: A Reader* (pp. 35-36). Upper Saddle River, NJ: Prentice Hall.

Laliberte, R.F. (2013). Being Metis: Exploring the Construction, Retention, and Maintenance of Urban Metis Identity. In E. Peters & C. Andersen (Eds.), *Indigenous in the city: contemporary identities and cultural innovation* (pp. 110-131). Vancouver, BC: UBC Press.

Maaka, R.C.A., & Fleras, A. (2006). Indigeneity at the Edge: Towards a Constructive Engagement. In R.C.A Maaka & C. Andersen (Eds.), *The Indigenous Experience: Global Perspectives* (pp. 337-357). Toronto: Canadian Scholars Press.

### **Weeks 13-14 Recollection: Circle Continues (Presentations & Closing Circle)**

Wildcat, D. (2009). Pay Attention: An Indigenous Lesson Worth Thinking About. In, *Red Alert: saving the planet with Indigenous knowledge*. Golden, CO: Fulcrum Publishing.

The Gilder Lehman Institute. (2011, February 15). Daniel Wildcat: Nature, Culture, and Native Americans. [Video file]. Retrieved from: <https://vimeo.com/19982868>

Battiste, M. (2013). Creating the Indigenous Renaissance. In *Decolonizing Education: Nourishing the Learning Spirit* (pp. 68-100). Saskatoon, SK: Purich Publishing Ltd.

Different Knowings. (2011, September 6). Marie Battiste: What is learning spirit? [Video file]. Retrieved from: <https://www.youtube.com/watch?v=OOxIfB7KLxQ>

**\*Please Note:** From time to time we may need to shift the course schedule. This is not limited to unforeseen scheduling of GPRC friendship center resources and other circumstances.

### **Additional Information**

1. Class is encouraged to participate in GPRC Friendship center events and ceremonies that also happen outside of our scheduled classes. As these are made known to me by the GPRC Indigenous Liaison I will give you information in class and post in our NT 2030 Moodle site.
2. Some of our classes –approximately 1 a month will happen at the GPRC Friendship Center, land based or tipi learning environments. Requirements include time inside and outside of class time for various activities related to regenerating indigenous knowledge.
3. The nature and topics of your assignments will discussed in class
4. It is your responsibility to read each and every assigned reading (if any) and attend all classes.
5. It is expected that students will display a professional attitude and behaviour. These attitudes and behaviours are many and will be discussed in class. Any violation or misconduct may result in dismissal from the class. Furthermore, this course includes participatory in Indigenous learning events and possible ceremonies. If at any time you are uncertain, need more information, please do not hesitate to connect with me in person or schedule a time over the phone. The majority of supplies will be provided by your instructor but you may be requested to purchase some culturally relevant supplies such as tobacco/prints to share with elders, supplies for preparation of culturally reflective representation or bring food to share for feasts.
- 6.. Talk to me if you have concerns or you are experiencing difficulties that may have negative impact on your academic performance.