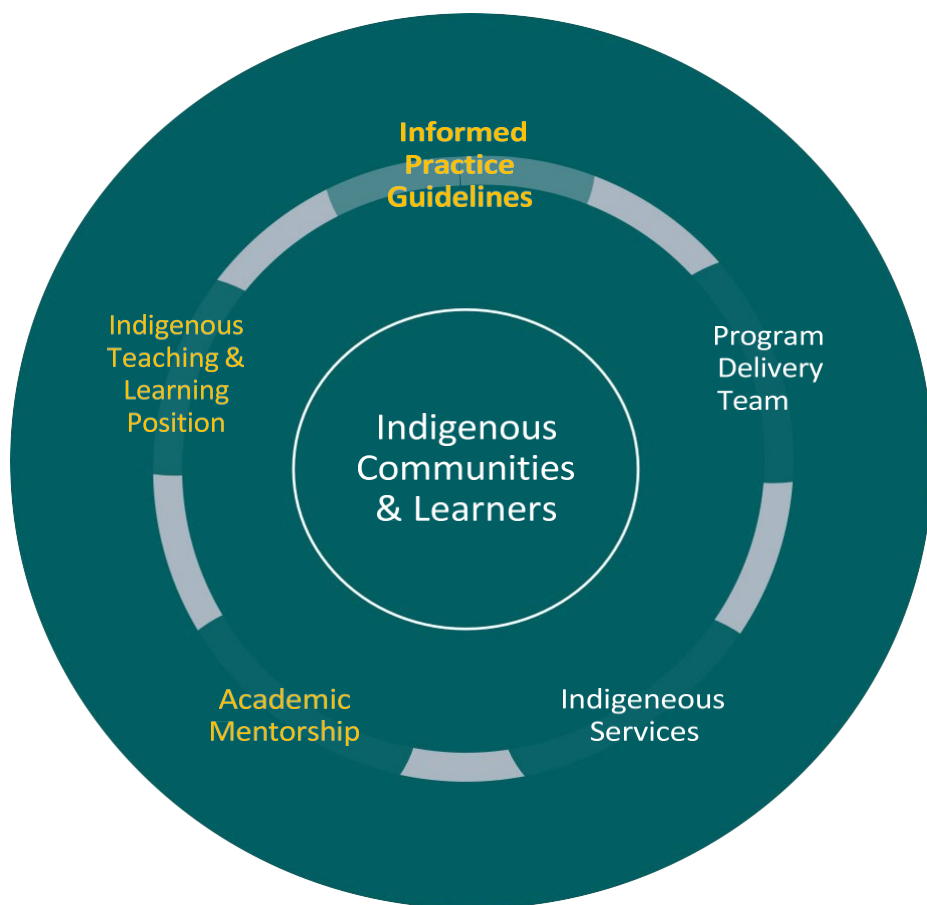


## Guided by Community: Okanagan College’s Informed Practice Guidelines for Working with Indigenous Communities and Learners

Drafted by: Rhea Dupuis, Anthony Isaac, Mary Kline, Diyame Derrick Caterer and Joan Ragsdale

**Goal:** Providing accessible and supportive educational opportunities for Indigenous learners at any stage of their lives and life circumstance.



### Informed Practice - A Holistic Framework for Teaching and Learning

Through:

- authentic reciprocal relations
- listening to and acting on the directions and priorities of Indigenous communities, and
- respecting distinct communities and land-based protocols

Okanagan College (OC) has gained insights into an *informed practice model* that is expected by Indigenous partners and rights-holders.

The following framework seeks to articulate the principles and considerations of informed programming practices at Okanagan College. It is designed to support program delivery teams as the work with Indigenous Services to provide programming for Indigenous communities and learners. It is intended to support systemic change and improve Indigenous learner outcomes.

To walk our values and intent, it is crucial that all OC employees involved in working with Indigenous communities and learners demonstrate a commitment to supporting Indigenous self-determination and understanding of “informed practice” as it relates to program delivery.

## Section 1: Principles “Nothing about us without us”

### Informed practice is guided by:

#### *An understanding of the inherent right of self-determination*

All relations and work with Indigenous Peoples and Communities will be based on the recognition of Indigenous rights of self-determination, including:

- the distinct right to maintain, control, develop, protect, and transmit their cultural heritage, traditional knowledge, languages, food systems, sciences, and technologies.
- the right, without discrimination & bias, to improve their economic and social conditions, which includes the areas of education, employment, vocational training, and retraining.

Okanagan College respects the inherent rights of Indigenous peoples and commits to authentic engagement by seeking and acting on direction from Indigenous communities as a foundation of informed practice. The College does not act on behalf of Indigenous communities and students, rather it acts on the direction from or with Indigenous communities.

#### *Acknowledging the truth*

Okanagan College acknowledges the BC Education System has been used to harm

Indigenous Peoples and undermine Indigenous knowledge and epistemology as valid ways of understanding the world. We commit to an informed practice that recognizes this truth and understands that a departure from previous approaches *is required* to authentically engage with Indigenous communities and ensure the success of learners.

The College acknowledges that it must commit to informed practice to prevent the perpetuation of harm and to stop the reinforcement of the ongoing impacts of colonization and systemic racism. We commit to imbedding informed practice in program development and implementation and will work to cultivate culturally safe spaces throughout our teaching and learning practices.

#### *Recognizing distinct communities and understanding land-based protocol*

Informed practice is based on the understanding that all Indigenous communities are distinct peoples with unique cultures, histories, rights, laws, and governments. Okanagan College recognizes each Indigenous community it works with is distinct and we recognize this distinction in our actions.

The College acknowledges the wisdom of the lived experiences of Indigenous peoples benefits learning and learners. We commit to gaining a working understanding of land-based protocols as it relates to relations and

learning. We commit to keeping the communities and learners at the center of the process during all stages of program development and implementation, recognizing the need to consistently ask, *listen*, clarify, re-check and adapt as the program unfolds.

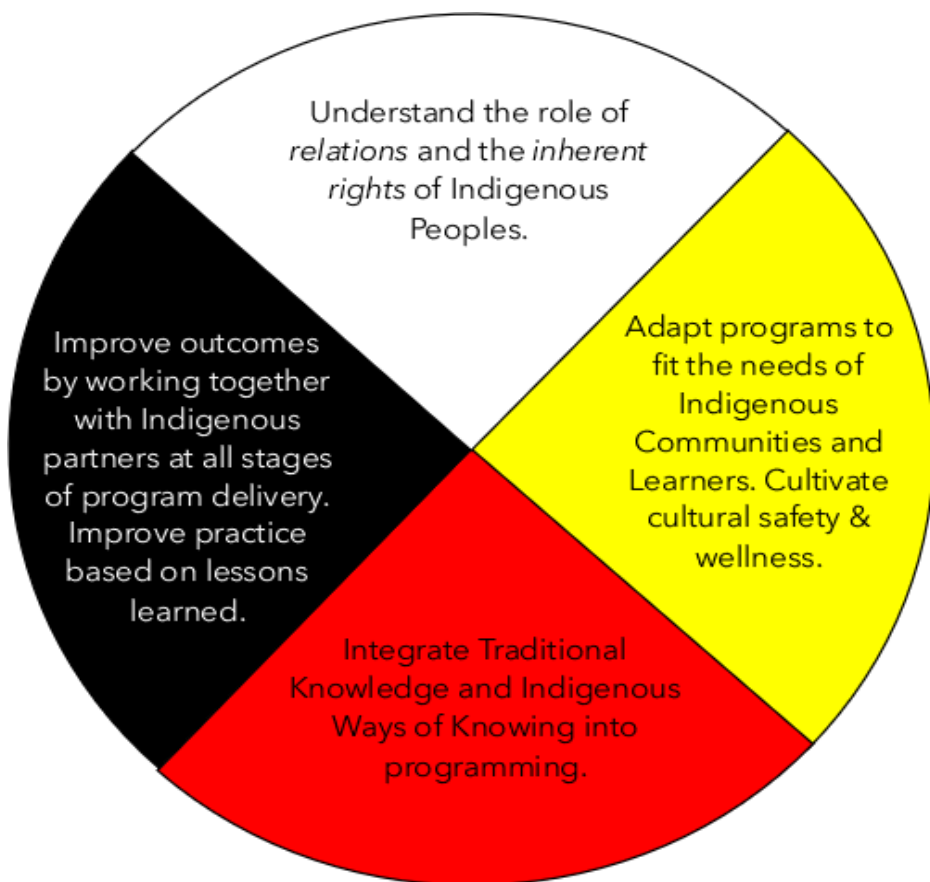
#### *Recognizing trauma and the importance of a holistic approach*

Okanagan College is committed to taking into consideration the historic and current trauma carried by contemporary Indigenous peoples. The College recognizes the disproportionate burden that is being carried by Indigenous learners and employees and will adapt its practice recognizing this reality.

In recognition of ongoing trauma, the College is committed to delivering programming and services with a trauma informed approach that is specific to the Indigenous experience. Programs and services will be delivered in a way that:

- Holds the space for Indigenous peoples and learners to provide input and learn in culturally safe environments.
- Includes Traditional Knowledge, as an essential component of authentic learning and empowerment.
- Looks holistically at the learner and includes wellness and wrap-around services.

## Section 2: Pre-engagement Considerations - *Starting in the Right Way*



- Acknowledge and respect that Indigenous peoples and communities know what's best for themselves.** Commit to co-developing and delivering programs based on learner and community need.
- Ensure decisions are guided by and confirmed with the Indigenous partner before submission of funding or implementation.
- Be open and expect to do things differently to ensure learner success. Ensure that appropriate and additional levels of resources are available.
- Recognize systemic racism exists within OC systems. Commit to ensuring no further harm happens by following informed practice and adapting practice and systems where necessary.
- Acknowledge and respect the unique culture, history, rights, laws, and government of each Indigenous community. Do not make blanket assumptions, if in doubt ask someone that has a demonstrated understanding of protocol and communities.
- Commit to gaining an understanding of land-based protocol and how they guide actions, relations, and learning.
- Learn what trauma-informed practice means for Indigenous people and integrate this learning into programming and practice. Commit to cultivating safe spaces for learning.
- Commit to providing programs that include Indigenous Knowledge. Create learning environments where Indigenous learners see themselves and their communities.
- Commit to providing a holistic approach for learner & learning success.

## Section 3: Engagement – Respecting Relations

### *Recognize and work through OC's established structure for community engagement.*

Respect that authentic, reciprocal relationships take time and are built through trust and common intent. Relations form the foundation of informed practice and need to be respected. Recognize that working with Indigenous partners means committing to taking a relations-based approach.

1. Provide Indigenous cultural awareness & cultivating cultural safety training for everyone who will be working with Indigenous communities prior to the start of planning and implementation (it is essential this occurs as close as possible to the beginning of the process).
  - All employees should be aware of what is being asked of the community and the learners and understand OC and DRIPA commitments.
2. Coordinate a meeting to discuss best practices and considerations for program delivery within and for Indigenous communities and/or learners for everyone who will be working on the program prior to the start (e.g., admin, instruction, support). Discuss how they may differ from current practice and how the College may need to adapt to ensure learner success and rigorous outcomes. Include OC case studies and lessons learned.
3. Prepare to provide community partners & learners with information on OC's programming processes, contacts,

procedures, and support systems at the beginning of the process.

4. Establish and share the process that will be used to recognize Indigenous ownership and control of Indigenous knowledge.
5. Promote lateral kindness and cultivate cultural safety.

#### CHECKLIST

- I acknowledge that the BC Education system was used to harm Indigenous Peoples and discredit Indigenous knowledge and epistemology as legitimate ways of knowing. By learning and applying an informed practice lens I commit to working to ensure no Indigenous learner or community is harmed by OC programs or practices.
- I acknowledge, respect and value Indigenous peoples and communities' knowledge and expertise. I acknowledge they know what is best for Indigenous peoples and communities and commit to working *with* communities to co-develop and deliver programs and services.
- I will ensure decisions made are guided by and confirmed with our Indigenous partners prior to any actions being taken.
- I will include and honour Indigenous ways of knowing within the program in ways that respect inherent rights.
- I acknowledge and respect that each Indigenous community served by OC has its own unique culture, history, rights, laws, and government. I understand protocols need to be confirmed with the partner we are working with and recognize that what

works for one community may not be what is best for another.

- I commit to gaining a working understanding of land-based protocols and how they guide actions and relations.
- I commit to learning what trauma informed practice means specific to Indigenous people and will integrate this learning into college programming and my practice.
- I commit to providing programs and services that include Indigenous Knowledge.
- I commit to ensuring wrap-around supports and a holistic approach is in place for learner success.
- I commit to respecting and seeking direction from those within OC who have a demonstrated understanding of informed practice to ensure learner and community success. (for example, Indigenous Services)

*When thinking about Indigenous Relations keep in mind the historic and current wrong doings First Nations, Inuit and Metis peoples are experiencing and respect that they choose to work through trusted relations. It is not about your ability to form relations it is about respecting choice & rights.*



## Section 4: Confirm Roles & Responsibilities

### Honour the knowledge and expertise of Indigenous communities and peoples.

Understand the various structures within communities and various roles Indigenous community members play are dynamic and fluid and requires our approach to be relational at its core.

Recognize that Indigenous communities have and continue to experience harm and systemic racism. Communities are working on many initiatives simultaneously and balancing community commitments with external engagement – often with limited resources. The expectation is to work with trusted contacts whose actions show an understanding of their needs. Our partners do not have the time to work with several contacts for the same project. The expectation is for the people they work with to have an informed lens and understanding of Indigenous communities and learner needs.

1. Identify the key contacts within Okanagan College **and** within the Indigenous community(s) for each program/project. *Respect this relationship.* Commit to listening, confirming, and adhering to what has been requested and what is expected by working through and with the key contacts.
2. Ensure Indigenous Services are involved at all stages.
3. Be respectful of who can speak on behalf of the Indigenous community. Recognize this is a complex question and requires constant checking and someone with community knowledge to determine who

would be the most appropriate person. Keep in mind and respect the formal roles and structures within OC.

4. When working with community try to involve two perspectives/roles. Think about *walking in two worlds* by involving someone who is Indigenous, has community relations, traditional teachings and understands protocols involved. Respect this role is better able to hear/understand what is being asked. Second, involve someone with a broad understanding of programming, informed practice and generative curriculum models who can speak to program requirements and how programs can be adapted to meet community and learner needs.
5. If there is a MOU in place with the Indigenous community you are working with, check to see if this is the process to be used and ensure you have read it and understand the expectations.
6. Build in debriefing time after meetings to internally confirm what was requested/expected, then seek external confirmation from Indigenous partners. Establish a structure to listen to what is said and what is not said.
7. State and/or reiterate OC's intent at every meeting.
8. Whenever appropriate meet within community, go to where our partners and learners are. This said ensure proper protocols are followed before meeting within community. *It is not appropriate for just anyone to go into community without an invite or existing relationship – work through the relations in place.*
9. Understand that a different approach may be required for each project. For example, what works for urban Indigenous learners will vary from what works for an in-

community program. Understanding the context and learner needs is critical to understanding protocols and the programming approach needed.

10. It only takes one person to significantly damage relations. It is important to respect the structure of engagement at all stages of the program development and implementation.
11. Ensure Indigenous communities and learners have a safe and trusted contact where they can bring up concerns should they arise.
12. Build in and support the capacity for community self-determination into the process wherever needed and possible (e.g., if needed support proposal writing and reporting, build in community supports, etc.)

### CHECKLIST:

- Identify the key contacts for the project.

#### **To support learner and learning success multiple OC departments will be involved. Plan how this will work.**

Build an integrated plan and anticipate how departments/portfolios will work together. Think about programming from a holistic perspective and anticipate questions and decisions that may arise. Plan out how this will work at all stages of the learner journey. Map out where the funding resides, who hires, where the internal OC expertise lies, who supports learners and instructors, and how information will flow from learners/community into OC. Keep what is best for learners at the core of these decisions.

- Communicate final roles to everyone involved.

*Note: past experiences show that significant harm has occurred when this step has not been taken. Not listening to those with the relations with communities and an understanding of informed practice due to traditional departmental roles & silos creates opportunities for further harm. Respect that everyone has a role in ensuring learner success.*

- Meet in community (following appropriate protocol)
- Ask & listen. Take notes & confirm to ensure collective understanding.
- Draft plan. Understand the learner and incorporate holistic approach. Review and adapt draft with Interim Academic Coach (i.e., someone with a proven background in successful in-community programming)
- Review draft with community partners. Re-clarify expectations. Adapt and communicate based on feedback. Ensure partner understands OC limitations/rules.
- Plan ahead for regular check-ins and how conflicts will be resolved. Plan to have more check-ins at the start.

*Note: A strong plan and program start builds relations and resiliencies into the program. Recognize you will need to take a holistic approach to ensure learner success.*

- Finalize plan with community approval.
- Move forward with regular check-ins.
- Plan how OC will ensure feedback is incorporated to improve practice and outcomes. Be ready and open to adapt to input as implementation occurs.

## Section 5: Program Design Considerations

Think programming plus. Often communities are looking for the credential and additional competencies or components to ensure success at the learner and community level (e.g., incorporation of Traditional Knowledge). Be open to explore how this can occur within the funding envelope. Adapt the program.

### **Be open to doing things in different ways to get to the same rigorous outcomes.**

- Confirm approval before starting.* OC will not deliver any program or project without direction and prior approval from community. *Nothing about us without us.*
- If the program is being handed over from one department to another (e.g., CS to HSD) - ensure there is a plan with roles outlined. Expect to take an integrated interdepartmental approach that adapts to learner needs versus an institutional siloed departmental approach.

### *Curriculum & delivery format considerations*

- Build the program based on the learner and/or community needs. Ensure you know what these needs are through authentic engagement. Check and confirm, do not assume.
- Clarify the main outcomes and expectation of the Indigenous partner at the beginning of the process. Write them down. Ensure

the entire OC development and delivery team understands these expectations.

- Ask the Indigenous partner their ideas on outcomes and how to best to support learning, including how to incorporate Traditional Knowledge. Incorporate this into the plan.

Think about program content and learner needs separately and together. Build these considerations into the program (e.g., how will wrap around supports work)

- Be open and ready to respond and adjust curriculum, time, resources, assessment, etc. differently to get to the same objectives/outcomes. Be prepared to adapt things as the program unfolds.
- An academic 'delivery only' approach does not work – ensure a holistic approach is taken (i.e., **program approach needs to consider the whole learning journey**). All parts contribute to instructor & learner success.
- Incorporate a trauma informed practice into the program delivery format. Build in 'wrap around supports' for the learner *and* instructor.

- Intentionally incorporate Indigenous role models and Traditional Knowledge into the program. Think about the resources the learners will be interacting with & how to ensure multiple ways of knowing (e.g., take a generative curriculum approach)
- Think through learner readiness and how it may be incorporated into the

program. Ask our partners if there is anything that might cause disruptions for the learner and plan for them.

- If the learners do not have much time to learn outside of class – build in learning and reflection time within the program. Make sure it is supported.
- Look for ways to recognize previous learning including work-based learning and build this into the program.
- Build in regular instructional and learner check-ins into the Program Design.
- Be open to taking a generative curriculum approach – look to incorporate the wisdom of the learners to enhance outcomes and embed multiple ways of knowing and potentially languages in the program.
- If the program is being delivered offsite. Think through the resources that may be needed to ensure learners and instructors meet the program outcomes. Give permission to instructors to do things differently to get to the same outcomes (e.g., verbal exam, use community kitchen versus build a culinary lab replica, etc.). This does not mean standards and outcomes will not be met – just that we are open to meet them in diverse ways.
- If a program or program content has been designed with Indigenous involvement who and how Indigenous input was included. This needs to be stated.

### *Learner Considerations*

- Before the program starts – hold an admin, instruction, support meeting – to talk about

learner needs and how the program design and supports will meet these needs.

Respect lived experience and life circumstances and look to meet program outcomes in different ways.

- If the funding envelope allows for it, build in food, transportation, childcare and tools (e.g., laptop, tool kit, etc.)
- Build a plan to support the learner as a person as well as a student. Consider the impacts of trauma, grief, and loss on the learning journey – ensure there are direct links to supports within OC and/or within the community. Build in wrap around supports – think holistic student needs (person and learner) & supporting the student with what they need.
- Given the life circumstances of some Indigenous learners – move away from timed completion to demonstration of competency.
- If the funding envelope allows for it plan to build in program coordination support for both the community and the College. This type of ongoing support is often critical to ensure attendance and learner success as it builds relations into the program.

### *Instructor & Learning Environment Considerations*

- Ensure all instructors have cultural safety training and a plan on how they will ensure they are cultivating a culturally safe and inclusive learning environment.

- Plan on how instructor(s) will be supported. Ensure there are regular check-ins and a strong first day and/or first week plan.
- Introduce instructors to the support team (within OC and within community) and who and how they can ask for support on classroom management issues, Indigenization of content, universal design for learning principles and learner support.
- If the instructor is new to delivering programs in-community and/or to Indigenous cohorts link them with an approved mentor.** This guide on the side can help with preprogram considerations and problem solving as the programs unfold.
- If the instructor is delivering the program offsite and/or living in-community to deliver the programs, ensure there is a plan in place for their support. Link them with someone who can explain what they might expect *in a strength-based way*. Ensure IT and administrative supports are in place for offsite learning. Link instructors with the community-based supports and referral pathways.
- Preplan how the instructor and program will handle community/learner classroom situations (e.g. deaths in community). Outline student service supports, resources and safety plans available and make clear to students the lines of confidentiality.
- Build in funding to incorporate Traditional Knowledge.

- Ensure the instructor understands the relations and protocol for inviting Traditional Knowledge holders into the learning experience.

### *Cultivate Safety in Work Learning Components*

Racism is prevalent in many workplaces. If the program involves a practicum, working integrated learning, coop etc. ensure the work host is aware and committed to OC's practice of providing welcoming and culturally safe learning experiences.

- Provide work hosts with cultural safety training and ensure learners understand their rights and feel supported to bring any concerns forward. Ask the partner for direction on where work experience components occur – adapt to meet these needs.

### *Interdepartmental Planning*

At times program requests may start with a contact or department that does not provide the program. In these situations, it is best to take an integrated approach and include this contact within the plan. Recognize the point of contact may have the relations and will hear if there are any concerns that may need to be addressed. They may also have the best idea on what is needed to ensure learner and educator success.

### *Celebration*

Build time for learner and community recognition into the program.

Co-create with community, include family, food, and personalized acknowledgment of achievement.

### *Hiring practices*

Adhere to the College's hiring guidelines [Guideline for Indigenous Involvement in Recruitment \(002\).docx](#)

Communities & learners expect that programs will be taught and supported by individuals with a commitment and ability to cultivating safety and inclusion – and an understanding of holistic education models that incorporate Traditional Knowledge.

### *Funding Considerations*

Where possible build in:

- administrative support
- program coordination support for both OC and the community.
- learner supports – food, daycare, transportation, accommodation, tools, etc.
- funds to incorporate Traditional Knowledge
- extra program time to account for program adaptation and accommodation of life circumstances – expect learning may be interrupted for learners in ways that are beyond their control. General rule think 20-30% more time to deliver the content.
- build travel funds for instructional and support teams.
- funds for celebrations, gifts, and food
- funds for space and equipment (if needed)

- time before the program starts for program implementation team to prepare.
- use approved processes and remuneration schedule to reimburse guest speakers, etc. see <https://www.okanagan.bc.ca/indigenization/indigenization-protocols-and-guidelines>
- time after program completion to complete reports and touch base with communities on outcomes and lessons learned.

Be open to adapting to get to the same outcomes. If the program involves setting up labs or work integrated learning be ready to adapt to get to the same rigorous outcomes.

*Thoughtfully interwoven Indigenous content and approaches must be informed by an understanding of Indigenous epistemologies (how knowledge can be known) and pedagogies (how knowledge can be taught).*

### *Marketing and Recruitment Considerations*

- **This is a time sensitive task** – there are often funding approvals required before advertising/marketing can go out – these can take time – therefore it is recommended that marketing is prepared and ready to go once approvals are in place.
- Check for previous communications that have been approved by

community as a starting spot. This will ensure that information that has already been provided to the College by the community/partner serves as the starting spot (and we are not asking for information that has already been provided).

- Design and prepare a poster for community/partner for community to use as part of their marketing/recruitment strategy. (Note: this may not seem to be the responsibility of the College but is required to build capacity and ensure success recruitment)
  - Be thoughtful regarding images, if possible, use Indigenous student approved images - nonstock images
  - Ensure community is acknowledged and all appropriate logos are included.
  - Draft and ask for review from partner.
  - **Ensure the Indigenous community name used is approved by the partner.**
  - Ensure funding guidelines are followed i.e., 3<sup>rd</sup> party agreements are in place.
- Design and prepare advertising that can be shared on social media by the community. Facebook is a common space for community and member communication.
- Ask community if it would be beneficial to host an open house within community -OC to bring food and drink and door prize,

provide information on the program and assist with applications.

- **Recruitment for funded programs often has a different application process.** It is important that OC has one point of contact for students for these programs that is supported by the department, finance, and registrar. Students will need to meet funding as well as program eligibility requirements. Often separate enterprise system processes must be in place and organized.

## Section 6: Program Delivery

Delivering programs in a way that meets program outcomes *and* respects and integrates Indigenous cultural values and ways of knowing leads to learner success.

### *Supporting the Learner*

- Complete a preprogram enrolment/admission check in with students to ensure entrance requirements and pre-requisites are in place. Designate an OC staff member to call and/or meet in-person with each student. Provide linkages with financial aid and awards.
- Provide an orientation. This is needed to support the incorporation of individual wellness as part of the program content.
  - The first day or before program starts introduce the learners to the 'wrap around' support team, including Indigenous Services and how they can ask for help. Re-confirm two weeks later that the learners know who and what supports are available.

If an online or distance delivery, ensure that student supports and contact information of support teams are clearly outlined. Check with students to ensure they have the information.

- As part of orientation or beginning of program outline how confidential or sensitive information will be handled. For example, individual student learning plans are to be kept confidential between student and instructor. Outline the circumstances where an instructor is required to break confidence and report and ensure learners understand the process. Set the foundations of a safe space. Jointly develop classroom expectations and guidelines on how learners and instructors will work together.
- Outline expectations and how learning disruptions, if there are any, will be handled (e.g. deaths in community). Prepare to repeat this several times.
- Build in weekly check-ins with students during the first phase of the program. This assists with establishing relations and provides an opportunity to check in on how learning is going.
- Ensure there are regular check-ins or information flow between the Instructional team, program coordinator, and Indigenous Services.
- If students are struggling gather the program delivery team and brainstorm

ways to restructure the program to foster learner success. Instead of assuming the issue lies with the learner, consider whether there are any assumptions or structural elements within the program that may be contributing to the problem.

### Supporting Learning

- Ensure the instructors have the supports needed to adapt the program to meet learner needs. If they have not taught in community or a fully Indigenous cohort – ensure they have an instructional and administrative link with someone who understands informed practice.
- Be cautious of the tendency to want to *redevelop the curriculum* - instead, look to how you can adapt programs to meet multiple learner needs. Taking a generative curriculum model and universal design for learning approach is one way that content can be brought into an existing program/course.
- If inviting Traditional Knowledge sharers or Indigenous experts into the program/class provide instructional support so they understand the expectations and can shape the content to the lesson and learners. Indigenous Services or the Indigenous community contact are often in the best place to support this work alongside the instructor.
- If Indigenous knowledge is included, make sure there is a plan to respect inherent rights. Check with Indigenous Services for sample contract and to provide guidance

with this process. Note some communities may prefer to use their own agreements]

### Plan for technical & learning supports.

- If blended or digital delivery models are being used - ensure there is dedicated tech support for the learners and instructors. Build in the development of technical fluency into the program – do not expect learners to come in understanding OC's systems. *When delivering in-community (either on-site or digitally off-site) be sure to include a dry run to sort out any technical issues.*
- Having the first class or two together in an on-site setting with food has been found to be a successful approach.*

*Note: some locations may not have reliable connectivity (Wi-Fi) or cell service. Ensure instructor and learners have a means to call out or contact IT.*

### Assessment

- Include prior learning assessment process to validate where skills and competencies already exist. (e.g., work experience, etc.). Be open to new ways to demonstrate knowledge or readiness.
- Incorporate a Universal Design for Learning (UDL) approach to assessment. Again, be open to doing differently to get to the same rigorous outcomes. Be thoughtful of how past educational and lived experiences may affect the learner and the assessment process.

- Prepare instructors and students for any external assessments** – ensure a thorough understanding of what the external evaluation or assessment will entail. Confirm what documentation is required (e.g., is ID required, what ID is accepted, is an oral exam available, etc.). Confirm what alternatives are available for students. (e.g., oral exam).  
**If there is an external exam build in extra time for content review and exam preparation, and depending on the situation, for potential exam rewrites.**

### Linking learners to Careers & Work

- Plan to bring in Career Hub Services <https://www.okanagan.bc.ca/careers-hub> to provide learners with links to work, careers, or future education.
- Consider including WorkBC, ASET, Indigenous Professions (from the field), Economic Development, employers etc.

## Section 7: Program Completion

Celebrate learner success and ensuring accountability to rights-holders.

- Plan to include a celebration that is accessible to communities and families. Celebrate the learners.
- Invite and acknowledge Indigenous partners. Ensure protocols are followed (check with Indigenous services). Include families.
- Provide food and gifts.

Circle back to the partner. Ask for feedback on:

- What went well for both the learners and community?
  - Opportunities for next time for both the learner and community
  - Reflect on:
    - curriculum, did it go well.
    - how did assessment work?
    - did the timing work.
    - were the instructors prepared?
    - how well were students supported?
    - did the resources meet the needs, etc.
  - Report to Provost Council and Associate Dean Council on any recommendations coming out of the delivery (e.g., incorporate learning into practice). Assess against established principles and practice.
- Report to all partners on the final **outcomes. Ensure there is transparency and accountability to the rights holders and funders.**

## Section 8: Resources



5.27 | Secwépemc traditional ecological knowledge and wisdom (TEKW), showing its components and their interconnections. The spiral represents the cyclical but also time-rooted and cumulative nature of TEKW.

Source: Ignace, M., & Ignace, R. E. (2017). *Secwépemc people, land, and laws. Yeri7 re Stsqéy's-kucw*. McGill-Queen's University Press. p 210.

[IndigenousKnowledgeRubric2015.pdf](#) - J Thomson (2015) Rubric for the Evaluation of Indigenous Knowledge Curricula (useful resource for assessments)

[BCCampus Indigenization Guide-epistemologies-and-pedagogies](#) - BCCampus (2022) Indigenization Guide: Indigenous Epistemologies and Pedagogies (good resource on Indigenous ways of knowing and learning)

[100 Ways to Indigenize Academic Programs & Courses](#) - S Pete (2020) 100 Ways to Indigenize and Decolonize Academic Programs and Courses (good resource for teaching and learning)

[The Universal Design for Learning Guidelines \(cast.org\)](#) CAST (2024), Universal Design for Learning Guidelines version 3.0

[First Peoples Principles of Learning FNESC](#) - Key Principles of learning developed by FNESC (core principles)

<https://www.youtube.com/FirstPeoplesPrinciplesOfLearning>

Dr. Martin Brokenleg

## Section 9: Definitions

**Authentic Relations:** Relationships built on mutual respect, trust, and understanding, recognizing the distinctiveness and sovereignty of Indigenous peoples. These relations honor Indigenous worldviews and ways of being, ensuring equitable and meaningful engagement.

**Colonization:** An intentional process in which Indigenous ways of knowing, being, doing, and relating are disrupted by deliberate systemic actions of settlers and settler governments. Within post-secondary education, colonization privileges settler thought and processes as legitimate and superior, displacing other knowledge systems.

**Consultation (as it pertains to OC):** A meaningful and respectful dialogue between Okanagan College and Indigenous communities to seek input, understand concerns, and incorporate Indigenous perspectives into all possible decision-making processes. This process is crucial for building trust and ensuring that policies and programs are responsive to Indigenous needs and aspirations.

**Cultural Resurgence:** A process that enables Indigenous Peoples to retrieve and renew traditional teachings and practices in contemporary contexts to honor and celebrate cultural identities.

**Decolonization:** The process of deconstructing colonial ideologies that privilege Euro-Western thought and

approaches over Indigenous thought and approaches. It involves creating space for Indigenous-led approaches to be incorporated into systems and practices.

**Delivery-Only:** A term used to describe programs or services that are provided without additional support or integration into a broader framework. In an educational context, this might refer to courses or workshops that are offered as standalone elements without comprehensive student support services.

**Distinct Communities:** Recognizing that Indigenous communities are diverse, each with its own unique culture, language, traditions, and governance structures. Respect for this diversity is crucial in any engagement or partnership with Indigenous peoples.

**DRIPA (Declaration on the Rights of Indigenous Peoples Act):** Legislation in British Columbia that affirms the application of the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) in provincial law. DRIPA aims to align B.C.'s laws with UNDRIP to support the rights of Indigenous peoples.

**Generative Curriculum Approach:** An educational approach that emphasizes the co-creation of knowledge between educators and learners, often incorporating community-based and culturally relevant content. It aims to make learning more responsive and meaningful by integrating real-world issues and Indigenous knowledge systems.

**Holistic Approach:** A comprehensive perspective that considers the whole person or

system, including physical, mental, emotional, and spiritual aspects. In the context of Indigenous education and services, it involves integrating traditional knowledge and practices to address all dimensions of well-being.

**Indigenization:** The process of naturalizing and integrating Indigenous knowledge systems, making them evident within various institutions and sectors. It involves weaving Indigenous and Euro-Western knowledge systems to create a more inclusive and appreciative understanding of both.

**Indigenous Cultural Intellectual Property Rights:** The rights of Indigenous peoples to control and protect their cultural heritage, including traditional knowledge, cultural expressions, and intellectual property. These rights recognize the importance of cultural preservation and the need to prevent misappropriation.

**Indigenous Epistemologies:** The unique ways of knowing and understanding the world that are inherent to Indigenous cultures. These epistemologies are often holistic, relational, and context-specific, emphasizing interconnectedness and the importance of place.

**Indigenous Knowledge and Way of Being:** The integrated understanding and practices of Indigenous peoples, encompassing their worldview, values, and relationships with the natural world. This knowledge is expressed through languages, ceremonies, and daily practices.

**Indigenous Knowledges:** There are multiple Indigenous knowledges, each rooted in the unique experiences and traditions of different Indigenous groups. Complex Indigenous knowledge systems emerge from and express Indigenous relationships and interconnections to specific lands, cultures, and communities.

**Informed Practice:** Approaches and actions taken based on a thorough understanding of the context, history, and specific needs of a community. In the context of Indigenous education, it involves being knowledgeable about Indigenous cultures, histories, and contemporary issues.

**Land-Based Protocol:** Guidelines and practices rooted in the traditions and customs of Indigenous peoples, related to their relationship with the land. These protocols govern the respectful use and stewardship of land, waters, and resources, and are essential for maintaining cultural practices and teachings.

**Local Indigenous Partners:** Individuals recommended by or through the local regional Indigenous Advisory Body and guided by land-based practices, playing a key role in representing and communicating the interests and perspectives of Indigenous communities.

**Ownership, Control, Access, and Possession (OCAP):** A set of principles guiding research with Indigenous communities. OCAP emphasizes that Indigenous peoples have the right to own, control, access, and possess their data and information.

**Reconciliation:** The process of acknowledging the truth of historical injustices and harm done to Indigenous peoples, making amends, and creating authentic relationships. Reconciliation involves concrete actions that demonstrate a real commitment to change and respect for Indigenous rights and cultures.

**Self-Determination:** The right of Indigenous peoples to determine their own political status and freely pursue their economic, social, and cultural development. It encompasses autonomy and the ability to make decisions that affect their lives and communities.

**Systemic Racism:** The systemic oppression and discrimination embedded in policies, practices, and cultural norms that disadvantage racial and ethnic minority groups, including Indigenous peoples. It is perpetuated through institutional structures and societal attitudes, affecting all aspects of life, including education, healthcare, and employment.

**Traditional Ecological Knowledge:** A cumulative body of knowledge, practice, and belief, evolving by adaptive processes and handed down through generations by cultural transmission, about the relationship of living beings (including humans) with one another and with their environment. The knowledge, skills, and practices developed by Indigenous peoples over generations, encompassing various aspects of life such as agriculture, medicine, ecology, and governance.

**Traditional Indigenous Knowledge:** The knowledge, innovations, and practices of Indigenous peoples developed from

experience gained over centuries and adapted to the local culture and environment. This knowledge is integral to cultural identity and community resilience.

**Trauma-Informed Practice:** Practices that recognize the prevalence and impact of trauma on individuals and communities, particularly historical and intergenerational trauma experienced by Indigenous peoples. These practices prioritize safety, trust, and empowerment in all interactions.

**Trauma-Informed Protocols:** Approaches and guidelines that acknowledge and address the impact of trauma on individuals and communities, particularly the historical and intergenerational trauma experienced by Indigenous peoples. These protocols aim to create safe, supportive environments that foster healing and resilience.

**Universal Design:** A framework for designing environments, products, and communications that are accessible and usable by all people, regardless of age, disability, or other factors. In education, it involves creating inclusive learning experiences that accommodate diverse learners.

**Wrap-Around Services:** Comprehensive, coordinated services designed to support individuals holistically, addressing multiple needs such as education, health, housing, and social services. These services are tailored to the unique cultural and contextual needs of Indigenous communities.