Reconciliation as Design: A Design Case

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In this paper, the authors describe the case of designing a course in the Indigenous Industry Relations professional certificate, one component in a suite of learning activities that form part of the University of Alberta's response to the calls of the Truth and Reconciliation Commission (TRC) released, in Canada, in 2015. We present this case as a representation of design and teaching as a political act (Turner, 2010)[1].

The Context of the Design

Established on June 2, 2008, the Truth and Reconciliation Commission of Canada (TRC) was created by the parties of the Indian Residential Schools Settlement Agreement. The commission was part of a holistic and comprehensive response to the experiences of Indigenous Peoples attending Indian residential schools, a system implemented in the last half of the nineteenth century. The system has left an undisputed legacy of harm. The Commission, chaired by Justice Murray Sinclair, worked within an Indigenous tradition cross-country to gather stories of survivors, and survivors of survivors, of the Residential School System and concluded with 94

[1] This paper is the collaboration of a non-Indigenous Dean of a University Faculty, a non-Indigenous Instructional Designer who attended the course as a student, and the course co-author, an Indigenous scholar and lawyer. The Instructional Designer was not part of the funding of the project but entered the project later as Instructional Designer and participant observer.

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M. J. Bishop et al. (eds.), *Handbook of Research in Educational Communications and Technology*, https://doi.org/10.1007/978-3-030-36119-8_41

Calls to Action for "reconciliation." According to the TRC, promoting "reconciliation" requires not only learning about Canada's colonial past and its intergenerational impacts but also creating spaces and places within the academy that bring equity and value to Indigenous knowledge systems and expanding appreciation for the role Indigenous knowledge and traditional ways of learning contribute to social and environmental sustainability.

The Indian residential school system was a network of boarding schools for Indigenous Peoples, funded by the Canadian government's Department of Indian Affairs and administered by Christian churches. The school system was created for the purpose of removing children from the influence of their own culture and assimilating them into the dominant Canadian culture. Characterized now as agents of cultural genocide, residential schools were justified by arguments that they "would assist Aboriginal people in making the leap to civilization" (TRC, 2012, 4).

Survivors of residential schools and their families have been found to suffer from historic trauma that has had a lasting and adverse effect on the transmission of Indigenous culture from one generation to the next. Passed on intergenerationally, historic trauma is the "cumulative stress and grief experienced by Aboriginal communities …translated into a collective experience of cultural disruption and a collective memory of powerlessness and loss" (Reimer, 2010). This trauma is implicated in "persistent negative social and cultural impacts of colonial rule and residential schools, including the prevalence of sexual abuse, alcoholism, drug addiction, lateral violence, mental illness and suicide among Indigenous Peoples" (Reimer, 2010).

Although it is the fastest-growing community in Canada, more than half of the Indigenous population has not finished high school and just 6% have a university degree. The lifespan of Indigenous Peoples living on reserve is many times lower than the average Canadian. Indigenous youth are seven times more likely to be victims of homicide, five times more likely to commit suicide, and twice as likely to die an alcohol-related death. One in three Indigenous teenagers are in custody, the infant mortality rate is double the Canadian average, and Native children are at higher risk of a wide array of serious health problems. Indigenous girls are at greater risk of sexual assault, domestic violence, and teenage pregnancies. Not surprisingly, unemployment among Indigenous Peoples is more than twice the Canadian average. A third of the population is on social assistance, rising to more than 80 percent in some communities (c.f. Barman, Hébert, & McCaskill, 1987; Brody, 1987; McMillan & Yellowhorn, 2004; Pettipas, 1994).[2]

[2] While setting the context of the educational environment, the TRC was completed and its report submitted to the Canadian government by the time this course was designed so the TRC members and staff did not have direct input into the course creation.

The Design Perspective

As we are becoming more globally aware, learners are more successful in environments in which knowledge is organized and made accessible in ways that reflect the worldview of their cultures. Further, evidence is strong that knowledge domains are structured in different ways and that the "skills and competencies" demanded by our societies cannot be universally applied (McGivney & Winthrop, 2016; Spiro, Coulson, Feltovich, & Anderson, 1988; Zhao, Zhang, & Wan, 2015). Learning styles and preferences vary widely, while Western education has privileged verbal learners. Poststructuralists argue that we are simultaneously part of many cultural communities at once. In this view, designers may be part of one cultural community, i.e., the professional instructional design community, at the same time as they are gendered, socialized, and politicized, products of their age, upbringing, and schooling, with core values that implicitly inform their practices. Implicit assumptions, values, and beliefs are represented in choices made for knowledge representation. Justice Murray Sinclair, chair of the TRC, underlines this point when he writes that the Westernization of education was no less than an assault on Aboriginal values, beliefs, and traditional family structures:

> Historically Aboriginal people throughout North America lived in successful and dynamic societies ... (that) had their own languages, history, cultures, spirituality, technologies, and values. The security and survival of these societies depended on passing on this cultural legacy from one generation to the next...through a seamless mixture of teachings, ceremonies, and daily activities...traditional Aboriginal teachings described a coherent, interconnected world... There was no rigid separation of daily secular life and spiritual life... Ceremonial feasts could bring people together for a variety of spiritual, cultural, and economic purposes. At such feasts, people could fulfill spiritual commitments, exchange goods and information, and impart traditional teachings. Elders were the keepers and transmitters of this knowledge... education was woven into everyday activities. In this way, living and learning were integrated. Children learned through storytelling, through example, and by participation in rituals, festivals, and individual coming-of-age ceremonies.... This teaching method was strong enough to assure the survival of identity, history, traditions, and beliefs.... Given that the Aboriginal education system was intertwined so tightly with both spiritual belief and daily life, it is not surprising that Aboriginal people were reluctant to give their children over to others to raise. (TRC, 2012, p. 7–11)

Storytelling, ceremony, spirituality, and ritual – learning processes through which identity is formed – these are now acknowledged as essential attributes of programs for First Nations learners. Ethical program development and/or research with Indigenous communities occurs in ceremony and is presented to community Elders and Knowledge Keepers for their input and guidance. The location of the teaching is land-based and story-based, and "Indigenous and non-Indigenous learners come together in an environment that promotes healthy, respectful discussions of sensitive issues and contributes to relationship building for future networking and advocacy work" (personal correspondence with Fletcher, June 2015).

The Design Space

In 2016, the University of Alberta invited proposals for funding of activities that might address TRC Calls to Action #62 and #63 (below) and the University's commitment to decolonizing the curriculum, specifically:

> TRC Call to Action 62. We call upon the federal, provincial, and territorial governments, in consultation and collaboration with Survivors, Aboriginal Peoples, and educators, to
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> ii. Provide the necessary funding to post-secondary institutions to educate teachers on how to integrate Indigenous knowledge and teaching methods into classrooms.
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> TRC Call to Action 63. We call on Canada to maintain an annual commitment to Aboriginal education issues, including:
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> 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.

One-step to reconciliation is learning the history and historical impacts that have negatively affected all treaty people, Indigenous and non-Indigenous. Further to that, reconciliation demands that we privilege knowledge systems that have been silenced for generations.

Accordingly, the Faculty of Extension (FoE) submitted a request to fund a 3-year project titled *We Are All Related*, proposing to pilot and document several approaches to privileging Indigenous knowledge with the intent of improving relations between Indigenous and non-Indigenous people through public education events and undergraduate and noncredit programming. Our team has 11 academic staff representing 4 university units/faculties and Yellowhead Tribal College, 2 support staff, and 2 graduate students – 3 of our team are Indigenous. Our collective activities have directly influenced 68 undergraduate students, 24 Faculty of Extension continuing education students, and hundreds of members of the public (Faculty of Extension, 2017). The project is intended to result in foundational changes to the learning experience of the entire University of Alberta (UofA) community in ways that promote positive engagement and relationships with Indigenous people locally and nationally and globally. Privileging Indigenous knowledge within the formal education systems of Canada is a complex challenge that requires institutional and community support. Out of this bigger initiative, the individual course described here, being one of several created, is a result of this funding submission. While funded by the process, neither the TRC nor the funding agencies, supplied by the University of Alberta, had any overt engagement in the decisions made by the course authors.

The Design Process

Typically, instructional design practice in higher education has reflected a client-consultant relationship in which instructors are paired with instructional designers, each with a specific role in the interaction. The client brings an instructional prob-

lem to be resolved and shares content, while the designer provides expert pedagogical advice and support. Usually, the designer's role is not one of active pedagogue nor as learner in the relationship. Nevertheless, decolonizing the curriculum requires challenging the God's-eye practice of Western design practices, encouraging designers, teachers, and learners to "understand how unequal power relations are embodied in, and result from, mainstream design practice and products" (Nieusma, 2004, p. 13). In other words, the balance of design agency is shifting from the all-knowing designer who creates things that are good for passively grateful consumers to a dialogue in which an emerging design democracy turns the designer into conversationalist, facilitator, mentor, pedagogue, and learner.

Designing as an act of reconciliation (inherently a political act that demands acknowledgement and change for past action, going forward) plays through tensions between historical roles and contemporary expectations and is appropriate for the relational design of learning activities that teach and reflect reconciliation (Makokis, Campbell, Steinhauer, & Janes, 2017). In this case, the designer was an active learner and the teacher/clients, who were Elders and Knowledge Keepers, became designers.

The Design

As part of the partnership formed by and within the University of Alberta in response to the call from the Truth and Reconciliation Commission, in late 2016 and early 2017, a Nehiyaw (Cree) Indigenous scholar, with the Faculty of Extension, and a Nehiyaw (Cree) Indigenous knowledge keeper began to work on a course. This course would be one of the first collaborations to try to understand the Nehiyaw (Cree) teachings and knowledge through the lens of the Western academy and the lens of the academic concept of critical thinking (Beckie et al., 2017).

Called *EXARE 4655: Current Issues in Indigenous Relations: Nehiyaw (Cree) Teachings and Critical Thinking*, it was the second course by this team of scholars, who both co-designed and co-taught the course. Held over 2.5 days,[3] it was an intense examination of critical thinking (from a Western perspective) and the connection to Nehiyaw (Cree) teachings as a way to promote and understand Indigenous world knowledge and views. The course comprised three assignments:

1. The precourse assignment – gathering and presenting an Indigenous story (40%)
2. Within the course – reflective journaling (30%)
3. Attendance and participation during the course (30%)

Over the course, Indigenous elders and scholars worked with the participants through the questions and content which included topics such as anti-colonial the-

[3] The Faculty of Extension offers courses in many formats from 2 days to 10 weeks via multiple delivery modalities including blended and online offerings. The courses in this series are designed for working adults and have used the 2–3-day model depending on the content.

ory and critical thinking; how the Nehiyaw (Cree) people came to learn, know, and understand our world; overview of land-based teachings; overview of the Seven Women's Pipe Laws; putting critical thinking into practice; and a study of the child welfare crisis in our community which formed the basis for a group activity to offer authentic solutions to "real-life problems" currently faced by Canadian First Nations (see Appendix for full daily schedule). Discussions and stories enabled the two course authors/scholars to navigate the Western design questions and the Indigenous ways of knowing.

To add to the experience, the scholars agreed to have the Faculty's Instructional Designer (ID) attend the first iteration of the course as a participant observer. It was her goal[4] to take full part in the course as a learner, yet she was also observing the process and experience as an instructional designer. The intention was to examine the design of the course and to see how/what elements could be used in other courses and programs, both Indigenous focused and non-Indigenous focused, offered by the Faculty going forward. She was also fortunate to have had a long, preliminary conversation with one of the instructors, in advance of the course delivery, to understand some of the decisions that underpinned the design and process.

According to the syllabus, this course was designed to introduce students to an Indigenous worldview of learning and understanding critical thinking. Critical thinking would be approached from an anti-colonial framework that challenges the assumptions of conformity, memorization, and obedience with an emphasis on self-awareness through inter-activity facilitated by the instructors. An exploration of Indigenous philosophical teachings through Indigenous knowledge holders (via audio, video, and written text) was used, with an emphasis on Nehiyaw (Cree) teachings (*EXARE 4655*, 2017, p. 2).

Students would learn how Indigenous Peoples developed critical thinking skills using stories and oral traditions that were passed from Elders and Knowledge Keepers to learners. An introduction to concepts such as blood memory, collective narrative memory, and their relation to land/place was also discussed. The course would be co-taught with an Indigenous knowledge keeper and would incorporate traditional teachings and some ceremony and song into the delivery of the course. At the end of the course, students were to have an enhanced awareness and understanding of Indigenous worldviews, Indigenous knowledge, Indigenous philosophy, and the methodology in which critical thinking was developed using stories and oral traditions. A facilitative approach to instruction would be undertaken in order to encourage a collaborative student-instructor approach to learning (*EXARE 4655*, 2017, p. 2).

The core of the course was immersion, immersion into the stories by the instructors and the students. This immersion was identified in the assignments. When entering the classroom the first thing you noticed was the lack of tables and places/

[4]The course was designed by the two Indigenous instructors, in advance of the non-Indigenous Instructional Designer's involvement, although one of the Indigenous instructor/designers and the non-Indigenous instructional designer did discuss the course in advance of its first delivery. During the first iteration of the course the ID was participant/observer.

ways to take notes. Students, instructors, and guests formed a circle with chairs. It is clear from the start that we were there to listen and "hear" the stories and the teachings. Participation in a traditional smudge ceremony and traditional song(s) began the session. Although multiple media were used (video, song/drumming, PowerPoint, Indigenous ceremonial items such as the smudge ceremony) as well as guest Elders who attended the sessions and offered us their insights, the main focus of the course was on listening, talking, and the internalization of the ideas as well as the challenging of understandings among students.

The first assignment, which was done precourse, was very powerful in setting the stage for the conversation about Cree teachings and how it builds critical thinking. Called "Gathering and Presenting an Indigenous Story," it asked even some of the Indigenous students to go outside their "comfort zone". It asked us as learners to participate in the following activities:

> *Before you come to class, you will be responsible for meeting (in person or on the phone) with an elder/knowledge keeper to collect an Indigenous story from them. There is no set length or composition of the story – just go through the process of listening to and collecting a story. The story can be anything related to Indigenous ways of being/life ways. Be sure to approach the Elder/knowledge keeper with appropriate protocol (contact K M, co-instructor for guidance if needed). You may use each other as resources to contact Elders/ Knowledge Keepers and you may also contact K for names (contact information) of Elders/ Knowledge Keepers to contact. You will also need to ask the Elder/knowledge keeper if you can use this story in class to share with other(s). Some examples of stories to inquire about include:*
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> - *Tell me a wesahkecahk story*[5]
> - *Tell me a grandmothers' story*
> - *Tell me a story about the animals*
> - *Tell me a story of sacred items used in ceremonies (drums, rattles, whistle, pipe(s), etc.)*
>
> *To prepare you for collecting the story, you will need to read the chapters from Neil McLeod's book "Cree Narrative Memory" and Blair Stonechild's book "Seeking Knowledge". Be sure to include elements from these chapters in your write-up to explain how concepts in their work (chapters) guided you in understanding the collection of stories, how stories become knowledge and how knowledge is transmitted to the knowledge seeker.*
>
> *Once you've collected the story, write down the process you used to collect the story and outline your experience in doing this (share any barriers/ challenges/ teaching moments you had in the process). Your write-up shouldn't be longer than 5 pages. If the Elder/knowledge keeper allowed you to record or write down the story, you may write it down so you remember. You will be sharing this story with your colleagues in class and there will be a group exercise conducted in class around the stories that everyone collected. You will receive more information on this exercise during class. (EXARE 4655, 2017, p. 4)*

Originally, the co-designers had considered a genealogy assignment – who are you and where do you come from (to establish both human and land connections – stories of people and the location of place). However, they struggled with how those

[5] Cree Dictionary: Wisahkecahk; Cree culture hero, legendary figure http://www.creedictionary.com/search/index.php?q=w%C3%AEsahk%C3%AAc%C3%A2hk&scope=1&cw r=37023 and A Wisahkecahk Story Video - Joseph Naytowhow. (2015). Retrieved from: http://josephnaytowhow.com/storyteller/a-wisahkecahk-story-video/

questions would tie into the stories that were important to connect to the critical thinking framework. It was important to have the wesahkecahk and grandmother stories and the stories of the animals and the sacred items, as it was with these stories that the Nehiyaw (Cree) began many of their teachings related to the development of thinking and knowledge. Therefore, the search for these stories became the precourse assignment. They also considered how non-Indigenous learners might be shy about approaching an elder. It was agreed that this dissonance is very much the life of many First Nations Peoples every day; and that would also be part of the learning for the settler/ally learner. The Instructional Designer found this dissonance a major learning experience as she engaged with an Elder who was introduced to her by a friend, who is the niece of the Elder.

The quote below is part of the Instructional Designer's journal reflection as a learner in the class as well as via her ID lens. This journaling was an assignment that required us as learners to reflect on each day of the course, and it was required to be sent to the instructors at the end of each day. The reflection gives a sense of what the Instructional Designer experienced during the first night and day of the course, as she engaged with the instructors, the materials, and co-learners as a participant/observer.

> *First let me say that the stories brought to the class by the participants on Sunday evening and into Monday am, was an amazing experience. I was surprised at how much we shared in our fear/difficulty in finding access to an elder. I guess I had made an assumption that folks either working with Indigenous communities or from those communities, would have found this an 'easy' ask. I appreciated all of my classmate's openness and thoughtfulness in relaying the stories of their partner elder.*
>
> *Opening the class with a smudge each day was also an experience. I had been engaged in smudge in the past but did not understand the significance and the cleansing that it provided; clearness of body as well as mind. It was (and is) a great way to start the class.*
>
> *Monday left me with a headache, literally. And I say that with a smile on my face. I was challenged, and it caused me to reflect on a lot (hence the headache). The day was INTENSE. Each component was well structured and I am not surprised we ran out of time – pacing on a course like this, as an instructional designer I can observe, would be difficult. How do you stop someone who is clearly articulating a story (be it from an elder or 'on point' on the discussion) passionately? This opportunity to clearly state how you feel about an issue or topic is one that does not come along often; so taking full advantage is expected. Both of the instructors, were respectful and encouraging even when I knew (as a teacher) that you had more to do and fewer and fewer minutes to do it in*. (Janes, Assignment Reflection, February 6, 2017)

The Process

What was unusual about this design was how the two instructors arrived at their course creation. To arrive at the place where the two were able to begin the course design process, one instructor, even though a Nehiyaw Iskwew (Cree woman), had been primarily educated in the Western systems. She attended, in advance of the design of the course, many ceremonies and listened to elders to ground herself in

cultural teachings and values – ways that a Nehiyaw (Cree) society and family would have grown up with before the residential schools history of First Nations Peoples in Canada, as well as before the impact on colonization on those values and traditions. The second instructor, whose parents did not go through the residential school system, was able to learn from his parents many of the traditions, values, and stories that have been passed down through the generations.

For about 9 months before the course was finalized, the two instructors spent hours discussing the Western academic concepts while negotiating and discussing a translation to the Nehiyaw (Cree) ideas and knowledge, going back and forth to find the common threads of the two cultures. They worked to put the Nehiyaw (Cree) traditions and cultural structures alongside a Western educational anti-colonial framework and environment that would become the course. Taking the idea of critical thinking in the academic framework and talking it through, they came to envision the connections to the teachings and stories that make up an Indigenous knowledge framework – how First Nations Peoples developed their intelligence about the world around them and how it could be connected to the Academy.

The instructors came to discover how the questions are asked is as important as the questions that are asked when using using both English and Cree words, ideas and traditions. An example of this is how the Western learnings and traditions can often be barriers to Indigenous knowledge and, as such, needed to be worked through before the learner could "see" the connections between the Western world and the Indigenous world. This discussion with the instructors as to how they arrived at their choices in the course (through those questions and their experiences within the Canadian education system) was extremely valuable to the ID as she began to see the issues they were engaged in through their eyes.

This groundwork was necessary as the instructors had seen in their students, especially Indigenous students, an unspoken, invisible barrier that could be felt in the classroom; they struggled to participate with the material and with the environment in the class. They were often so removed from the culture that was their own that they often did not know how to engage with the Indigenous knowledge and learning. This was borne out by the instructors understanding that the Alberta government (provincial) curriculum was and is geared toward preparing students to enter the workforce. Local employers want someone who is literate and obedient and has the ability to take direction. They felt that this is what Indigenous students were/are exposed to when they attend schools administered by the province. They began to see that an Indigenous education, founded in Indigenous knowledge through ceremony, stories, and land and cultural traditions, would prepare a person who can think on their own. This became their primary reason why the course was developed – to decolonize the social conditioning experienced through the public education system.

Therefore, the instructors asked themselves the question: "What kind of course can I create that breaks that barrier?" In examining the transformative learning that was being undertaken by the instructors, they began to see what was missing...a foundations course for Indigenous students to come to "know" of how to think critically within this academy utilizing Indigenous knowledge as the teaching method.

The intellectual framework to develop critical analysis skills – to fundamentally think Indigenous – to analyze from an Indigenous lens, was necessary. Over the design phase, they began to connect the analysis skills to the storytelling traditions of the elders, who used them to guide the young and teach them the skills necessary for growth and understanding. So began the examination of Nehiyaw (Cree) traditional teaching and how the Cree created those skills.

The depth of the transition and the depth of the immersion, which was created by this process over months, is in the course and in the experiences of the learners. There is very little written or developed around Indigenous critical thinking and how the Nehiyaw (Cree) have developed this knowledge. There are some works on oral traditions written by Nehiyaw (Cree) academics. This told the instructors that the knowledge of these traditions within the Academy was scant at best. This is best shown by the ID's final reflection on the last day of the course:

> *Overall, this course has been quite profound in its ability to make me think and to make me listen, in a way, I have acknowledged, has not happened in a while. It also makes me consider as an educator and instructional designer, how I can be of assistance to Indigenous experts to ensure that non-Indigenous colleagues such as myself consider how to engage and create our content in ways that honors the traditions of Indigenous knowledge.* (Janes, Assignment Reflection, February 7, 2017).

What the Instructional Designer found was so exciting about this course, and the work of the two instructors, was that it was designed to meet the challenges experienced by First Nations in Canada via the residential schools legacy and the effects of colonization over centuries. It was designed to start to reconcile both the Indigenous learner/teacher and the settler/ally learner/teacher, and it is an example for non-Indigenous instructional designers, like her, to assist in making this reconciliation possible in many types of courses in the Academy. This experience allowed her, and encouraged her, to think differently as an instructional designer and to begin to understand the power and place of instructional design in supporting the shift in thinking among our colleagues, learners, and the landscape of an Academy and Government. This road of reconciliation will be long and fraught with conflict and context. It is up to the Instructional Designer, going forward, to be part of the allies needed to start to engage the traditional academy and the Indigenous community.

This design approach, framed by settler/ally relations and the "collective lift" (Fletcher, Hibbert, & Hammer, 2017; Rice & Snyder, 2012), is ethically aligned with Indigenous knowledge creation, a lifelong process, starting and staying grounded in community with Elders and other Knowledge Keepers. Fundamentally, it is a design to move Indigenous Peoples forward to claim their rightful places in their context and in the Canadian context; this course is a step in working on solutions to the challenges that remain to be overcome. Given the context of the First Nations Peoples within the construct of the country of Canada, shifting this learning lens to include Indigenous knowledge creation and understanding is a political act and has the opportunity to make critical change in both futures.

Appendix

Daily Schedule for *EXARE 4655* (2017)

Day/time	Topic
Sunday	
6:00 pm	Welcome Blessing
6:30 pm–7:30 pm	Grounding "Who are you" Circle
7:30 pm–7:45 pm	Break
7:45 pm–9:00 pm	Sharing your Stories[a]
Monday	
8:30 am	Song/Prayer/Smudge
9:00–9:30 am	Debrief of previous evening
9:30–10:00 am	Overview of Anti-Colonial Framework
10:00 am–10:15 pm	Break
10:15 pm–11:00 am	Nehiyaw wisdom, knowledge, and understanding
11:00–noon	Human Development (Parenting, Intervention, and Prevention)
Noon	Lunch
1:00 pm–2:15 pm	Nehiyaw (Cree) Women's Pipe Teaching(s)
2:15 pm–2:30 pm	Break
2:30 pm–3:30 pm	How We Come to Learn/Know
3:30 pm–3:45 pm	Break
3:45 pm–4:45 pm	Debrief/Questions
4:45 pm–5:00 pm	Preparation for Next Day
Tuesday	
8:30 am	Song/Prayer/Smudge
9:00 am–9:45 am	Opening Circle
9:45 am–10:30 am	Land-based Teachings
10:30 am–10:45 pm	Break
10:45 am–noon	The Child Welfare Problem/Issue(s)
Noon	Lunch
1:00 pm–3:30 pm	GROUP EXERCISE: Working Through a Real Life Problem/Issue
3:30 pm–3:45 pm	Break
3:45 pm–4:45 pm	Final Circle
4:45 pm–5:00 pm	Closing

[a]Depending on timing, pipe ceremony may be held Sunday evening or Monday morning

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