

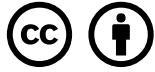
Facilitating online learning with the 5R's

Facilitating online learning with the 5R's

Embedding Indigenous pedagogy into
the online space

Joanna Lake and Hayley Atkins

VICTORIA



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Accessibility Features

The web version of this resource has been designed with accessibility in mind by incorporating the following features.

- It has been optimized for people who use screen-reader technology.
 - All content can be navigated using a keyboard.
 - Links, headings, tables are formatted to work with screen readers and images and gifs have alt tags.
- Information is not conveyed by colour alone.
- Font may be resized from the tab on the top right of the screen.

Other File Formats

In addition to the web version, this book is available in a number of file formats, including PDF, EPUB (for eReaders), MOBI (for Kindles), and various editable files. These formats can be retrieved from the “Download this book” drop-down menu on the book’s [home page](#).

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List of Known Accessibility Issues

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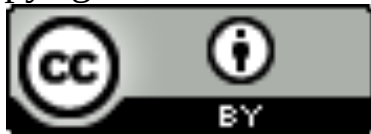
- The computer, software, browser, and any assistive technology you are using that can help us diagnose and solve your issue
 - e.g., Windows 10, Google Chrome (Version 65.0.3325.181), NVDA screenreader

This statement was last updated on April 21, 2021.

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Territory Acknowledgement

We acknowledge and respect the [Lekwungen Peoples \[website\]](#) on whose traditional territories the University of Victoria stands and the Songhees, Esquimalt and WSÁNEĆ peoples whose historical relationships with the land continue to this day.



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<https://pressbooks.bccampus.ca/the5rsonline/?p=32>

About the Authors

Joanna: On Being the Good, White Woman



Co-Author, Joanna Lake

While attending a conference at the University of Victoria (UVic) two summers ago, one of the speakers (Dr. Shauneen Pete) challenged my perspective on colonialism

by calling all non-Indigenous people living in Canada “settlers.” I was immediately un-settled, uncomfortable, and unable to disregard the speaker’s statement. After meeting with this presenter and exploring some required readings, I discovered that the [Truth and Reconciliation Committee \(TRC\) \[website\]](#) has called upon Canadians to recognize, rethink and reconcile our perspectives towards Indigenous peoples and their knowledge. Although the commission’s findings have been published for almost six years, I was unaware they existed until attending UVic’s conference and listening to a story that confronted my prior knowledge. This ignorance was deeply troubling, as I am an educator and the TRC’s calls to action addresses the need for educators to implement curricular experiences that depict an accurate portrayal of this contentious history, our present tensions, and our collective future. I realized that in order to teach any of these mandates in an authentic, meaningful way, I would have to put in the work. This Master’s project reflects my continuous journey of becoming an settler-educator who is an ally, not a bystander.

Hayley: An Invitation to Teach as a Settler



Co-Author, Hayley Atkins

I am fortunate to be a full time, continuing secondary teacher at the W̱SÁNEĆ Leadership Secondary School in the W̱SÁNEĆ territory on Vancouver Island. My subject areas are math and physical education for grades 7 to 12. The main curriculum documents I draw from include the First Peoples Principles of Learning, the First Nations Education Steering Committee’s Math First Peoples Resource Guide for grades 8 and 9, and the Sport for Life physical literacy curriculum resources. These documents, in conjunction with the British Columbia curriculum documents, support me in expanding content to include other ways of knowing, First Peoples knowledge, and develop personalized learning options for my students.

Learning about the TRC, I became aware of the reality of how harmful, devastating, and scarring the actions of the Canadian Government has been to Indigenous

communities. This includes, and is not limited to, residential schools, the 60's scoop and Metis land and identity infringement, which negatively affects the parents of our students in our classrooms, their perspective on school and education and current relationships with authority figures, including teachers. I will use this awareness as a catalyst for making real fundamental changes in our relationships with First Nations groups and students. I am now aware of strategies and 'best practices' for teaching First Nations, Metis, and Inuit students. This consciousness is essential to help build confidence in the education system, and enable educational success for Indigenous students.

I believe that teachers and school districts can provide transformative change for Indigenous students and their families, including the entire school community and other families. The ripple effect of communication and relationship rebuilding will reach out into the community and beyond.

Introduction



Image by: [Anoushka Kandwala \[website\]](#)

Welcome!

As settler-educators, we want to acknowledge that we are on a journey of un-learning and re-imagining educational practices with regards to Indigenous Education. When we began our MEd program, we both had experience working in systems that have yet to fully comprehend and answer the [TRC's \[website\]](#) calls to action. We also felt that although we have made attempts at teaching Indigenous Education, we remained rooted in our Eurocentric pedagogy and often taught using a historical narrative supplemented by cultural activities.

Where it began

This project is the culmination of countless hours of discussion, research, and reflection regarding one question: What tensions exist that lead to educator resistance toward exploring Indigenous pedagogy in their classrooms?

As settler-educators, the authors have experienced this tension and know that this resistance can be a contentious issue among some educators. The research demonstrates that this resistance is mostly rooted in fear (Carroll et. al, 2020; Restoule & Chaw-win-is, 2018). Fear of failure, not getting it “right” or not doing enough. We think that any educator can relate to these feelings, and we wanted to offer a solution to this resistance so that we may all take action and provide reconciliatory education.

So how can we overcome this resistance and explore Indigenous pedagogy in our learning environments? By allowing vulnerability. By giving ourselves permission to maybe fail. To maybe mispronounce words, stumble over territorial acknowledgements, and become emotional when learning and teaching about Residential Schools, the 60’s scoop, and other events led by the Canadian Government that have led to stereotypes, systemic racism, and intergenerational trauma. If we can learn to teach algebra, we can allow ourselves to sit in discomfort and learn to teach Indigenous Education by embedding it into our curriculum on a daily basis.

Where we are now

After conducting research and exploring current resources, we realized that while Indigenous pedagogy is being

embedded (albeit, slowly) into BC curriculum, the learning experiences are limited to face-to-face teaching.

We decided to further explore the potential of embedding Indigenous pedagogy into online learning experiences, and used Kirkness and Barnhardt's (1991) 4R's guidelines and Restoule's (2019) 5R's framework as a starting point for educators and those involved in facilitating online learning. We chose this framework purposefully, as it was researched and created by Indigenous scholars. As white settler-educators, we want to acknowledge that for us, answering the TRC's calls to action means we choose to deliver a curriculum that is not linear in nature. We used the 5R's as a guideline and took the principles that were previously applied to Indigenous students and their communities, and attempted to use them in our own classrooms with our diverse range of learners. The purpose of this book is to form connected learning communities especially while engaged in remote learning.

We want to encourage educators to begin the work, and to provide support to those engaging with the resources which will inform individual teaching practices.

1.

The 5R's: Decolonizing the online space

“This history is not your fault. But it is your responsibility.”

-Nikki

Sanchez



A YouTube element has been excluded from this version of the text. You can view it online here:

<https://pressbooks.bccampus.ca/the5rsonline/?p=211>

In the above video, [Nikki Sanchez \[Twitter account\]](#) speaks to the importance of working towards decolonizing our places and spaces.

A Note About Terminology

Throughout this book, a variety of terminology is used. [Clarification on meanings, uses, and background context can be found here \[website\]](#).

The 5R's of Indigenous Pedagogy Research Background

As a response to First Nations students' high attrition and low retention rates while attending post-secondary institutions, Kirkness and Barnhardt (1991, 2001) created a set of best practices to support Indigenous students consisting of respect, relevance, reciprocity, and responsibility, herein referred to as the 4R's. The authors suggest that a shift is needed – from students accommodating the needs of the institution, to the institution accommodating the needs of the students. This shift requires the institution to reconsider the purpose of higher education for First Nations peoples. Kirkness and Barnhardt (1991) explain how the 4R's are interwoven in order to create inclusive avenues of success:

What First Nations people are seeking is not a lesser education, and not even an equal education, but rather a better education — an education that respects them for who they are, that is relevant to their view of the world, that offers reciprocity in their relationships with others, and that helps them exercise responsibility over their own lives (p.14).

A fifth element of “relationships” has been added to this pedagogical framework (Restoule, 2008, 2019). Contextual understanding of the 5R's is as follows (Tessaro, et. al., 2018, p. 133-135):

Relationships: Relationships are reciprocal between teacher and student, and should foster connection to community and self.

Respect: The need to recognize and respect Indigenous peoples cultural norms and values.

Relevance: Learning should reflect the needs of Indigenous cultures and ways of knowing.

Responsibility: Instructor and learner have a responsibility to uphold culture, as well as personal/social aspects of being.

Reciprocity: Honouring student voice and choice, creating equitable relationships instead of instructor-centred knowledge transmission.

The 5R's of Indigenous pedagogy serve as important reminders for course designers. How do we decolonize the online space? How can we begin to decolonize our pedagogy, and more importantly, our mindset?

We must begin the work.

Resources to Support Your Learning

[TRC Calls to Action \[website\]](#) This document includes 94 calls to action that Canadians are working towards honouring.



Image: Michael Mohammad [@michael_tdsb](#) [Twitter account]

[21 things you might not know about the Indian Act: \[website\]](#)

This book is a great starting point in order to understand the repercussions of The Indian Act on Indigenous Peoples in Canada.

2.

Relationships

Guiding Questions

- How does the instructor foster relationships between students, peers, and the learning community?
- Are the relationships reciprocal and do they foster personal growth?



Photo by [Tim Mossholder on Unsplash \[website\]](#)

What “Relationships” Means

Relationships are reciprocal between teacher and student, and should foster connection to community and self. As an educator, before you can begin to teach the content, you need to foster and embrace a relationship at some level with each of your students. They need to feel like they are valued in your class and respected as an individual. Online learners can feel disconnected and harnessing a personal relationship to their peers and instructor can be a bit unfamiliar, compared to the in-person learning environment.

For learners, interacting through video conferencing tools such as [Zoom \[website\]](#) or [Microsoft Teams \[website\]](#) could be a bit intimidating at first, and can cause some familiar first day of school jitters. Being patient with your learners and giving them time and different options to interact and reply can create a positive experience for them in the classroom. Give them space to reply when asking questions, and reiterate that options to reply could include using their microphone, video, or typing their replies in the chat box. Be mindful of how people may feel turning their camera on, and take time to address the option to turn off their cameras when they feel, using an avatar on screen, or offering a recording of the session to those students who don't feel comfortable connecting in a synchronous manner.

This section highlights tools and techniques to embrace the online environment and establish authentic connections and relationships with your students.

How to Integrate Relationship into Online Learning



Photo by [Chris Montgomery on Unsplash \[website\]](#)

The first week of teaching and learning should be about building relationships through whole class and small group breakout sessions. In order to maintain and/or encourage student engagement, we need to create a learning environment in which they feel a sense of belonging. Through our teaching experience, we have found that it is often easier to make connections with students face-to-face, compared to online learning. However, we can still recreate a classroom experience by the use of synchronous and asynchronous interactive tools and by utilizing digital tools to increase connections among students and facilitator/educator(s).

We have developed a week-long module centered around relationship-building through the use of interactive digital platforms. There is a module that is appropriate for grades 4-10, and another for grades 11-post-secondary. These modules are available as both a PDF and as a Google

Document, and are free for you to make copies and share with anyone and everyone.

[Grade 4-10 Relationship Building Lesson Plan Google Document](#)

[Grade 4-10 Relationship Building Lesson Plan PDF](#)

[Grade 11-Post-Secondary Relationship Building Lesson Plan Google Document](#)

[Grade 11-Post Secondary Relationship Building Lesson Plan PDF](#)

Freedom of Information and Protection of Privacy Act (FIPPA)



Photo by [Franck on Unsplash \[website\]](#)

[Please visit the FIPPA chapter in our appendix section of our book \[website\]](#) for information regarding the [Freedom of Information and Protection of Privacy Act \[website\]](#) when using cloud-based software, such as the programs listed below.

Tools to Support Building Relationships in Online Learning

Digital Storytelling

Digital Storytelling has become an integral part of today's classrooms, using pictures, words and sound to create a memorable form of new digital literacies. This digital media production allows students and teachers to share aspects of their life stories and connect with the larger community. Media includes full motion video with sound, animation, stills, and audio which the creator can use to tell a story or present an idea.

As I Remember It - Digital Publication

[Teachings \(ʔəms təʔaw\) from the Life of a Sliammon Elder \[website\]](#)

This website which is a set up as a digital story is divided into four sections: Colonialism, Territory, Community, and Wellness. Within each section, there are teachings that are presented using text, imagery, and audio stories. This resource is a guide for effective digital storytelling and

highlights the importance of collaborative relationships. Furthermore, it is also an accessible and interactive guide for educators and students to learn about our shared history and reconciliation.

Applications for Digital Storytelling



Adobe Slate



iMovie

[Adobe Slate \[website\]](#) and [iMovie \[website\]](#) are editing tools for creating a visual story of photos, text, audio and video files from devices such as a MacBook, iPad, smartphone or Google ChromeBook.



[StoryBird \[website\]](#) and [StoryMap \[website\]](#) are exciting tools to tell a story, explain a concept or flip a classroom where the students become the teachers and presenters. Students can create a multimedia presentation in a class period and publish it as a video to share.

Online Surveys and Synchronous/Asynchronous
Video Conferencing Tools

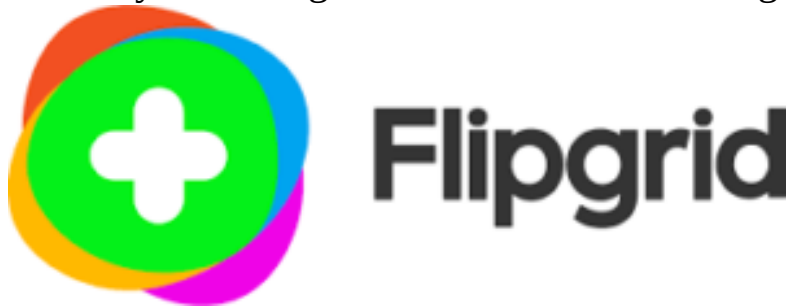


[Google Forms \[website\]](#) is a survey administration software offered by Google which enables users to build surveys, measure student success, administer quizzes and gather student feedback.



[Zoom \[website\]](#) is a cloud based-video conferencing services educators can use to virtually meet with their students. Options to connect can be either by video or audio-only or both, with a live chat feature as well. There is an option to record the sessions for asynchronous learners or embrace the live video instruction for synchronous learning. Highlights include one-to-one meetings, group video conferences and screen sharing with a digital whiteboard option and annotations on digital documents and webpages both from the student and teacher. Zoom

is also a useful tool for bringing in members of the community, including Elders and other knowledge keepers.



[FlipGrid \[website\]](#) is a simple, free, and accessible video discussion tool that allows teachers to create “grids” to facilitate video discussions. Each grid is like a message board where teachers can pose questions called “topics”, and students can post their video responses in a tiled grid display. FlipGrid is an excellent resource for asynchronous learning (when the education, teaching and learning do not happen at the same time) for students to demonstrate learning, share information about themselves and interact with the instructor and their peers in a meaningful way.

3.

Respect

Guiding Questions

- How can the online learning environment recognize and respect Indigenous cultural values and norms?



Photo by [Joel Cross on Unsplash \[website\]](#)

What Respect Means

Respect is the need to recognize and apply Indigenous cultural norms and values into online learning appropriately. You need to tailor this to your local environment and community, as it is important to use locally appropriate resources relevant to the area you are occupying. For example, if you live in BC and work in SD61, you would use your local district's [Indigenous Education Department \[website\]](#) as a resource for your learning. Most of these departments have their own website dedicated to cultural resources.

How to Integrate Respect into Online Learning

Although there are many ways to weave respect into online teaching and learning, we have chosen to focus on how to respect the land. In this section, we explore how to conduct a traditional territory acknowledgement. The following resource is an audio discussion of how we, as settler-educators, view territory acknowledgements and includes examples of how we both give these acknowledgements in different ways.

The audio recording below is a conversation between the authors, Joanna and Hayley, about integrating the R of Respect into our teaching practices. Video is available with closed captioning.

[Video] [Integrating Respect into Online Learning](#)
[video transcript](#) [\[website\]](#)



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<https://pressbooks.bccampus.ca/the5rsonline/?p=22>

What is a Territory Acknowledgement?

A land or territory acknowledgement is conducted by settlers to show respect and acknowledgement that they are visitors to Indigenous lands. It is a statement of respect, that should lead to further reflection. Territory acknowledgements should be given at any public gathering, meeting, or event (online or in-person). It is important to note that territory acknowledgements are

becoming controversial, as some Indigenous people feel like these acknowledgements are tokenized or used as a brief political statement as a segue into regular conversation. [Hayden King speaks to this in their interview \[website\]](#) with [CBC's Unreserved \[website\]](#) podcast which was hosted by Rosanna Deerchild. Falen Johnson is the current host of Unreserved.

Why is It Important to Do a Territory Acknowledgement?

When we do a land acknowledgement, we recognize our colonial past and take responsibility for our promise of reconciliation. We create a safer space for Indigenous peoples. We may create discomfort for non-Indigenous peoples which may give way to reflection and further learning. As you listen to or deliver a land acknowledgement, you are allowing space to reflect about the people who once solely inhabited this land and how these lives have changed as a response to colonization. Embracing this time of acknowledgement may bring up discomfort with the difficult past and present of the Indigenous groups of Canada and how you have contributed to these issues. It may also be uncomfortable to be the person to be delivering the acknowledgement if you identify as a settler yourself. Feelings of shame, embarrassment, or ignorance can arise as you navigate asking what the right pronunciation for the territory names are, whose land you are currently on, and who you are delivering this acknowledgement in the presence of. Embrace this awkwardness, tension, and heavy-heartedness that comes with giving a land acknowledgement in your classroom, as this is an important step towards the path to reconciliation and understanding the importance of land acknowledgements.

The Components of a Territory Acknowledgement

The components of a territory acknowledgement vary, but most contain the following:

1. Recognition of the lands you are on. This statement helps us move toward reconciliation, as we are publicly acknowledging that First Nations, Inuit and Metis have occupied these lands since time immemorial, and we are respecting the land on which we do our work.
2. Stating whose territory(ies) the land belongs to.
3. Pronouncing the nations as accurately as possible (do the work).

Tools to Support Further Learning

In addition to providing learners with an understanding of Canada's complex history, territory acknowledgements can be used as an inquiry prompt: Why is land important? Who owns the land? Why do we have different acknowledgements? We found the following resources appropriate for our research as educators, and were able to use many of the website resources as provocations for rich learning tasks in our classrooms (both online and in person).

Law. Language. Culture.



[Chelsea Vowel \[website\]](#) is Métis from manitow-sâkahikan (Lac Ste. Anne) Alberta, residing in amiskwacîwâskahikan (Edmonton). Mother to six girls, she has a BEd, LLB, and MA. She is a Cree language instructor at the Faculty of Native studies at the University of Alberta.

Chelsea is a public intellectual, writer, and educator whose work intersects language, gender, Métis self-determination, and resurgence. Author of [Indigenous Writes: A Guide to First Nations, Métis & Inuit Issues in Canada \[website\]](#), she and her co-host Molly Swain produce the Indigenous feminist sci-fi podcast [Métis in Space \[website\]](#), and co-founded the [Métis in Space Land Trust \[website\]](#). Her website, [apihtawikosisan.com \[website\]](#), is a blog that contains interviews, resources, and reflections on her experiences and connections as a mother, educator, and Métis person.

BC Land Acknowledgement Resources

The [Victoria School District 61 \[website\]](#) in Victoria, BC, has resources for Indigenous education including elder facilitation, literature, and lesson plans for your classroom.



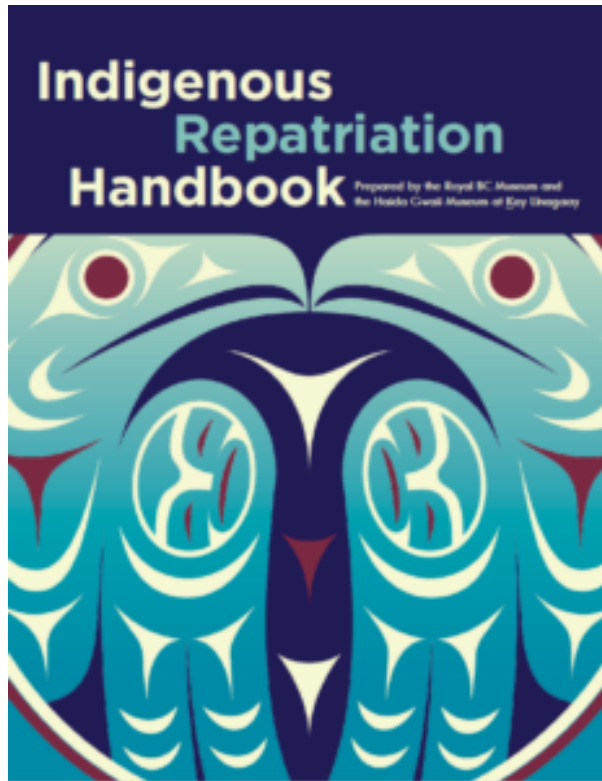
Native Land Digital Website

[Native Land Digital \[website\]](#) is a website which outlines the importance of a land acknowledgement in a more general sense including the why and how of land acknowledgements, next steps to further our recognition of the lands we are living and teaching on, and a collection of up to date resources for educators.



The [First Nations Education Steering Committee \(FNEsc\) \[website\]](#) is an organization representing and

working on behalf of First Nations in British Columbia. Their mandate is to support First Nations students and advance First Nations education in BC.



The [Indigenous Collections and Repatriation department of the Royal BC Museum \[website\]](#) in Victoria, BC, hosts a range of digital and physical collections of artifacts and documents to broaden your understanding of Indigenous culture and knowledge in Canada. Online resources include the [Vancouver Island Treaties document \[website\]](#) and recordings from musicologist, [Ida Halpern \[website\]](#). The [Learning Portal \[website\]](#) offers resources to discover Indigenous languages in BC and First Nations in BC videos on their [Royal BC Museum Channel \[website\]](#).

4.

Relevance

Guiding Questions

- How does this course or classroom reflect and connect to the learners current life, culture, and interests?
- Is this coursework relevant to the learners' larger community, career goals, or interests?

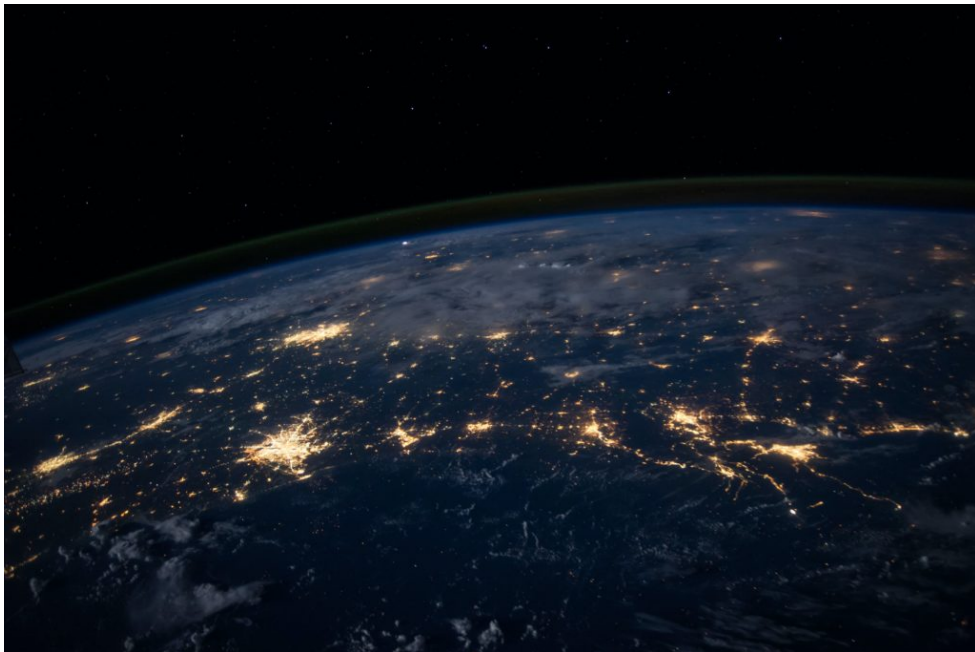


Photo by [NASA on Unsplash \[website\]](#)

What Relevance Means

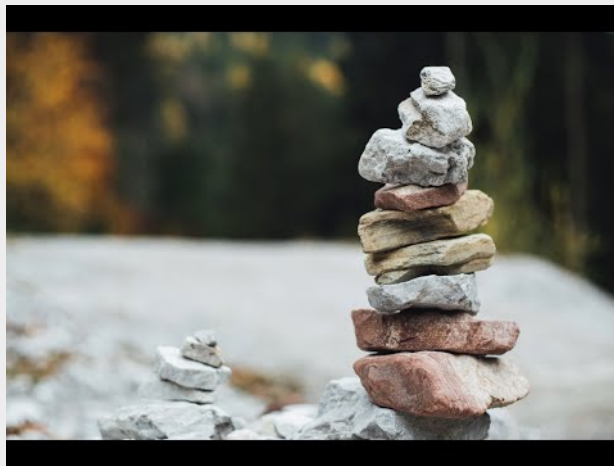
- Relevance means that learning should reflect the needs of Indigenous ways of knowing and connect your students to the content of your course.
- Relevancy means knowing where your students are coming from both physically and mentally to best support their learning.
- Relevancy means using relatable content and examples to connect your students to the course.
- Get to know where your students are living, where they have come from, what their interests are, and what their future goals and aspirations are and use this information to guide your course lessons, assessment, and examples.

The Importance of Relevance in Online Learning

Relevancy is important because it provides a realistic and grounded meaning to your lessons and your course. Incorporating real-world, local, or current topics and examples in your lessons will keep the students engaged, help them remember the main idea or take-away message from the course, and allow them to see the curriculum in the real world.

The audio recording below is a conversation

between the authors, Joanna and Hayley, about integrating the R of Relevancy into our teaching practices. Video is available with closed captioning. [Video] [Integrating Relevancy into Online Learning](#) [video transcript](#) [\[website\]](#)



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How to Integrate Relevance in Online Learning

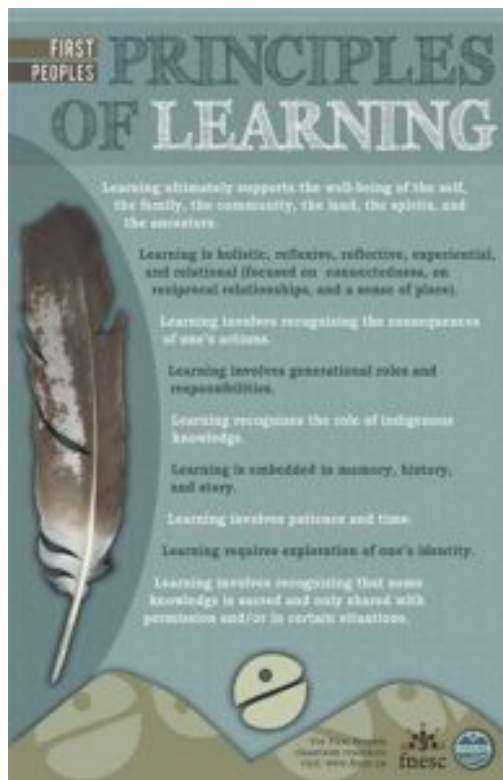
Upon starting a course, get to know the community your

students are living in and what their interests are inside and outside of the school environment.

Some guiding information could be:

- Discovering what common community and cultural references are
- Finding out what careers they might be interested in using surveys
- Leaving room for conversation before or after class

First Peoples Principles of Learning – A Holistic Pedagogy



The [First Peoples Principles of Learning \(FPPL\) \[website\]](#) is a guiding set of questions and philosophies which represent an attempt to identify common elements

in the varied teaching and learning approaches particular to Indigenous societies. These principles help the facilitator make connections with their students, the community and give guidance for shaping the teaching philosophy and mode of instructions and assessment in the classroom. The FPPL recognizes that pedagogy in Indigenous societies is dynamic and culturally specific – rooted in a specific language and viewpoint. Understanding, embracing and incorporating the FPPL into your everyday teaching and pedagogy will build deeper connections to your students and engage the holistic view of learning into your course.

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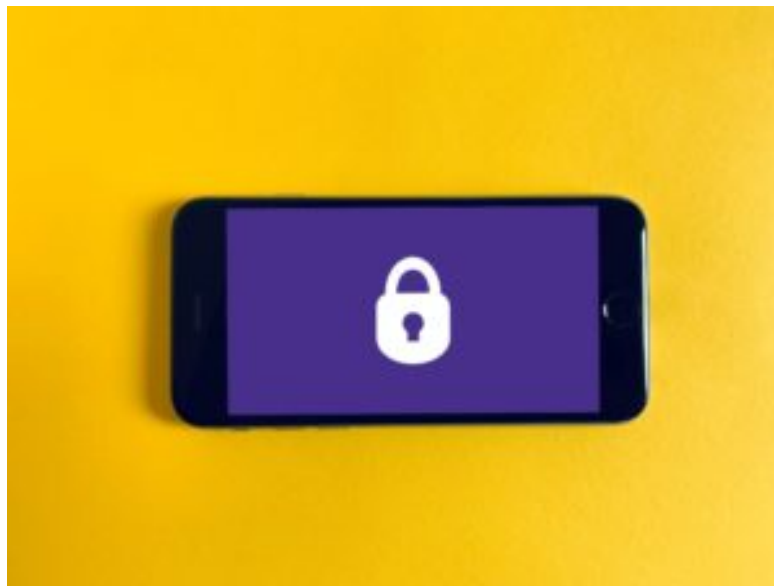


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when using cloud-based software, such as the programs listed below.

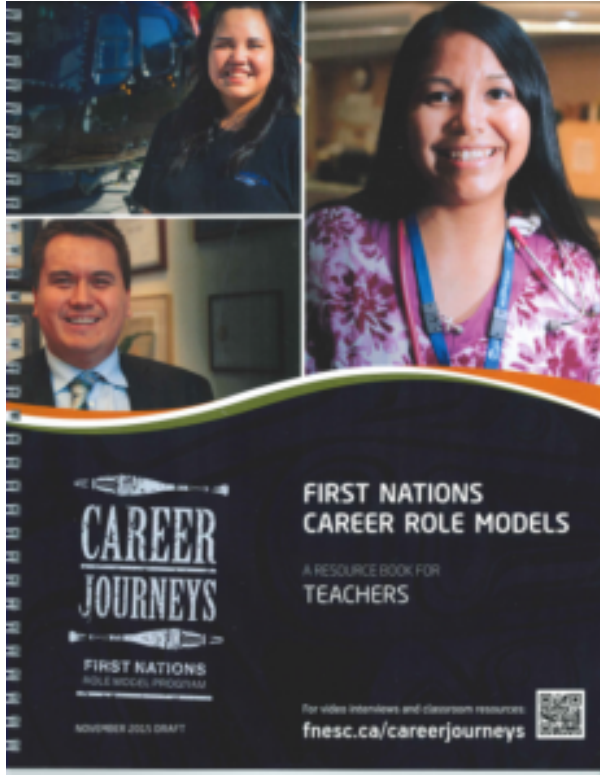
Tools to Support Relevancy in Online Learning



[Padlet \[website\]](#) works like an online post-it board that can be used and shared by both the learner and instructor with a unique Padlet link. Padlet allows the user to insert ideas, GIFs, images, links, text, or audio clips onto digital post-it notes that show up on the Padlet ideas board for the class to see. Ideas and content can be added anonymously, or with names attached, depending on the focus of the Padlet session. The ease of use and efficiency of using Padlet is a real draw; students just have to take a device, enter the padlet code and start adding their sticky notes online. They can see their ideas and those of their peers and instructors, gathered on the main board immediately.



[SeeSaw \[website\]](#) is a versatile digital portfolio accessible to teachers, students, and parents. Students can share their work in real time by submitting a video of them working through an assignment, adding a photo of their work, uploading an audio file of their reflection or upload a file from a device or cloud location. Students can collaborate with others by sharing feedback and responses or working together on a digital project. Teachers can review their digital portfolios for assessment or as a tool to get to know the students in their class.



[The Career Journeys First Nations Career Role Model Resource Guides \[website\]](#) provided by the [First Nations Education Steering Committee \(FNESC\) \[website\]](#) are designed to raise the awareness of First Nations youth and their families about career possibilities, and to show examples of how to navigate education and training pathways to those careers. The materials are intended for intermediate and secondary level students and include video interviews, a teacher resource book, a parent & student guide, and classroom posters.

5.

Responsibility

Guiding Questions

- Does this course uphold, value and reflect Indigenous Knowledge and/or Indigenous Methodologies?
- What responsibility does this course have in respecting and responding to the different types of learners in the course?



Photo by [Brett Jordan on Unsplash \[website\]](#)

What Responsibility Means

Responsibility means that both the instructor and learner have a responsibility and requirement to uphold cultural, as well as personal/social, aspects of being. Acknowledging and embracing that your students are going to be entering this digital classroom from a variety of physical and mental spaces will encourage the instructor to draw from resources from a variety of backgrounds to support the learning in the course. Choosing materials authored by a diverse group of peoples will cast a broader sense of connection to your students and enhance their world-view of knowledge systems available.

The resources you integrate into your classroom should reflect the class demographic to encourage students to relate to the content on a personal level, but also bring light

to other resources, perspectives and ideas which may be unfamiliar to them.

Embracing Diversity in the Classroom – The Tale of Two Teachers: Melissa Crum



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<https://pressbooks.bccampus.ca/the5rsonline/?p=26>

The video above by Melissa Crum outlines the importance of celebrating diversity in your classroom and how diversity and unique backgrounds can lead to a richer learning experience. Melissa Crum is an artist, education consultant and diversity practitioner working with educators in urban schools. Her video, [The Tale of Two Teachers \[website\]](#) reflects the challenges some educators may find in connecting with the diverse students in their

classroom, either in person or online. This story outlines how educators can highlight diversity of culture, interests and personalities in their classroom and engage educators to think about who their students are to promote the highest level of learning and student success in their courses.

Tools to Support Responsibility in Online Learning



[FirstVoices\[website\]](#) is a website and a digital app (which can be downloaded on the [First Voices website \[website\]](#)) of web-based tools and services designed to support Indigenous language archiving, teaching and culture revitalization. This website is a digital dictionary and language bank for dialects including but not limited to SENĆOŦEN, Nuxalk, and Witsuwit'en. Each language or dialect on the website is a set of open-source software designed to record and promote Indigenous oral culture and revitalize the language of the people.



The video on the website, [What Non-Indigenous Canadians Need to Know \[website\]](#) is a discussion from Eddy Robinson, an educator on Indigenous issues in Canada. This video provides guidance on what not to ask as an educator working with a diverse group of students, and guides us now to ask the right questions to get to know our students. The focus of this video is on issues impacting Indigenous communities in Canada, but these ideas of getting to know your audience and students can be expanded and be applied to any student from any community or background.



[Unreserved \[website\]](#) is a podcast and [CBC Unreserved homepage \[website\]](#) for Canadian Indigenous community, culture, and conversation hosted by [Falen Johnson \[website\]](#) as part of the CBC media centre. Every year, Unreserved curates a Winter Reading List which features the top Indigenous authors in Canada for that year. [This article showcases the top or favourite Indigenous authors for 2020 \[website\]](#), but the [Unreserved webpage \[website\]](#) is updated every year as the new list comes out. These living documents such as top author lists are an excellent resource for bringing up to date, multi-lensed, culturally diverse and relevant literature or resources into your online classroom which represent the backgrounds and interests of your students.

6.

Reciprocity

Guiding Questions

- How has the instructor grown as an educator or community member as a result of this course and their interactions with the learners?
- What reciprocal actions have been taken to ensure that each person's voice, culture, and beliefs have been heard to ensure each individual learns something by the end of this course that they didn't know or understand before?
- How are two-way interactions (teacher as facilitator, teacher as learner, student as learner, student as teacher) utilized to maximize engagement and learning?



Photo by [Shane Rounce on Unsplash \[website\]](#)

What Reciprocity Means

Reciprocity means honouring student voice and choice by creating equitable relationships.

In the video below, Joanna speaks on how she builds reciprocity in her classroom. The video is available with closed captioning. [Video]
[Integrating Reciprocity into Online Learning video transcript \[website\]](#)



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<https://pressbooks.bccampus.ca/the5rsonline/?p=28>

Unconferences/ing and EdCamps



An “Unconference” or [EdCamp \[website\]](#) is a self-building, bottom-up approach where participants in the conference gather, decide what topics are going to be discussed, then set out to explore, discuss, or teach these topics in a communal approach of sessions throughout the day. EdCamp as an unconference is an effective system for flipping traditional instruction. Traditionally, teaching and conferences are where a few people come and deliver content to a large group of people, EdCamps bring back reciprocity in learning where both the student and teacher can contribute and share their knowledge.

[EdCamps \[website\]](#) are meant to encourage conversation and participation between participants, who determine the topics for the day and take an active role in setting the direction of the conference.

How to Facilitate an Online EdCamp

The classroom instructor will set up an open [Zoom \[website\]](#) or the preferred synchronous video conferencing system conference space for all of the participants to join. The first hour or so of an [EdCamp \[website\]](#) allows for the attendees to meet and interact through conversation and leaving space for participants to get to know each other.

The video conference host shares a link to an empty session board such as [Padlet \[website\]](#) which allows for everyone to post session titles. A session title is a topic of conversation or content from the course that the participant is interested in.

After sessions have accumulated on the session board, participants should vote by signing their initials, putting a check-mark on, or another form of indication as discussed as a group, to determine the sessions for the day. Session times, and lengths should be accommodate to suit the time you have for the conference. Sessions should be between 30-60 minutes in length, as a guiding reference, to allow for focussed engagement without a tendency to stray or lose focus.

The conference organizer will create breakout rooms based on the sessions determined from the morning brainstorm, and allow participants to flow between each session during its duration. A determined note-taker should be present at each session to keep track of the ideas and information that unfold. There is no lead presenter in the sessions, and each participant is free to share their ideas about the topic in each room. Depending on the grade level

of your classroom, scaffolding on behaviour before the conference may be beneficial.

After the sessions are completed, students should summarize and reflect on their learning from the sessions they attended in the format they desire. Programs like [Padlet \[website\]](#), [Google Slides \[website\]](#), [Survey Monkey \[website\]](#) and [StoryBird \[website\]](#) are great programs for multimedia reflections and demonstration of learning.

The [EdCamp Community \[website\]](#) is a great resource for supporting educators who want to participate in EdCamps with their classes, or attend an EdCamp themselves.

Inclusion in Education with Shelly Moore:
Valuing All Types of Learners



[Shelly Moore \[website\]](#) is an education consultant based in Vancouver, BC, who provides interactive presentations on the theory and practices of inclusion, special education,

and curriculum. We have included two videos created by Shelly Moore highlighting the importance of inclusion and practices to empower and celebrate the diverse learners in your classroom. Shelly Moore's website, [BlogSomeMoore – Teaching and Empowering ALL Students \[website\]](#) is a great hub for resources, media, and contact information for embracing and practicing inclusion in your classroom.

Shelly Moore's Videos on Inclusion

Shelly Moore: Transforming Inclusive Education



A YouTube element has been excluded from this version of the text. You can view it online here:

<https://pressbooks.bccampus.ca/the5rsonline/?p=28>

Shelly Moore: Inclusion 2.0



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<https://pressbooks.bccampus.ca/the5rsonline/?p=28>

Freedom of Information and Protection of Privacy Act (FIPPA)



Photo by [Franck on Unsplash \[website\]](#)

[Please visit the FIPPA chapter in our appendix section of our book \[website\]](#) for information regarding the [Freedom of Information and Protection of Privacy Act \[website\]](#) when using cloud-based software, such as the programs listed below.

Socrative: A Multimedia Formative and Summative Assessment Tool



[Socrative \[website\]](#) is an interactive web-based student response tool appropriate for K12 learners, and post-secondary educators. This online assessment platform can be used for formative and summative assessment in the form of polls and quizzes allowing multi-modal responses from students. Formative assessment describes the assessment of learning during the course, such as pop-quizzes, in class reflections, and classroom discussions. Summative assessment is the evaluation of a student's learning at the end of a course or unit, such as a unit quiz or final exam. Educators can create a series of poll questions to support a discussion in real time, or assign quizzes, classroom polls or mini-competitions to assess student learning in real time. A unique, engaging feature of Socrative is their SpaceRace game, the classroom quiz game to engage students either independently or part of a team with the lesson content.

7.

Conclusion

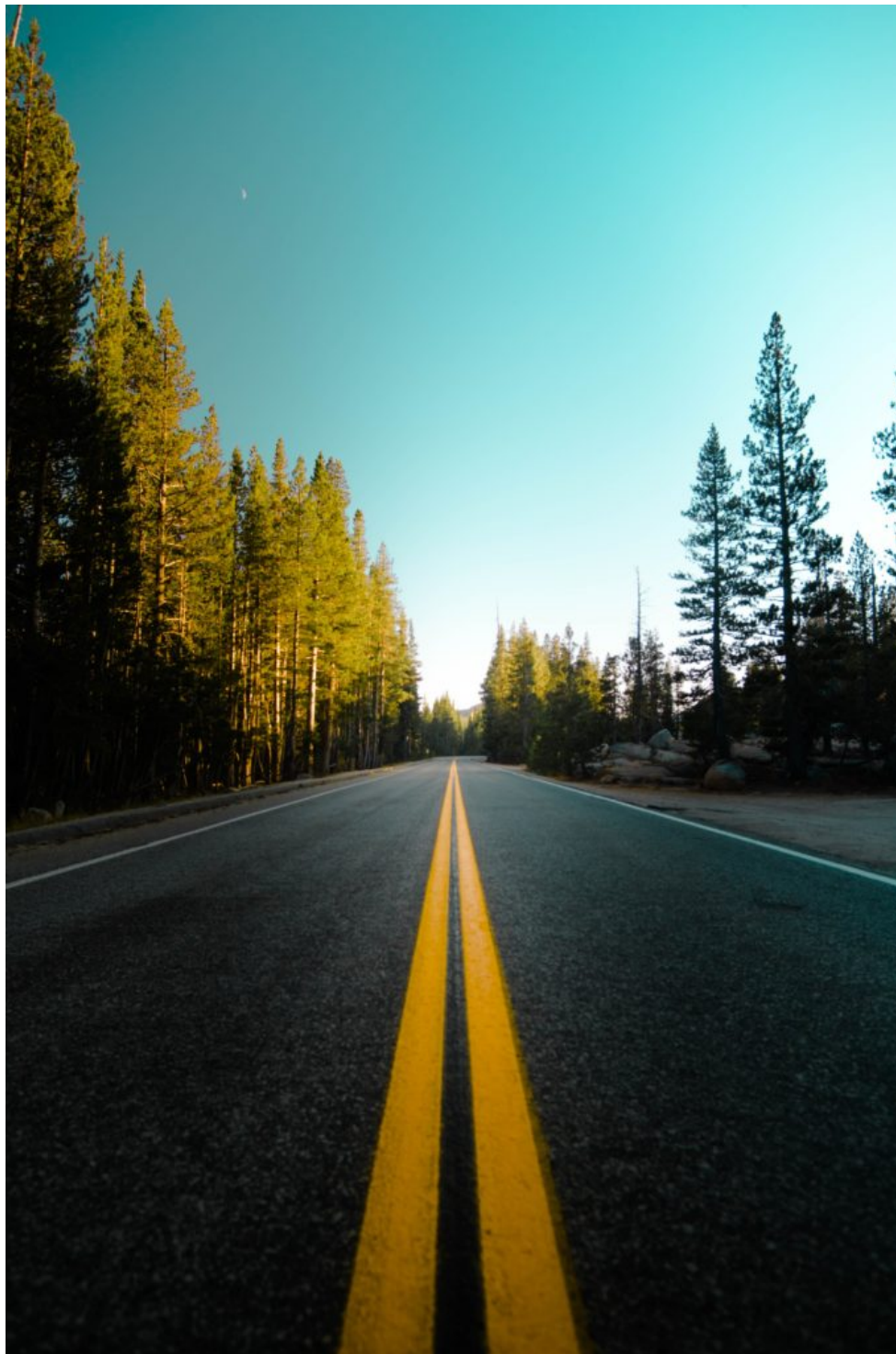


Photo by [Fran](#) on [Unsplash](#)

Where next?

As educators, we need to support each other in order to be vulnerable and open to new perspectives. It is our hope that educators who read this resource share it with colleagues, and engage in discussion around how Indigenous-created framework can be implemented successfully at their schools and institutions to build connections between the learning community.

If you would like to read to a longer version of our conclusion, please follow the link: [5R's Conclusion Joanna and Hayley](#).

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Appendix

Accessibility Rubric

Web version evaluated on April 18, 2021 by the authors
Accessibility standards passed: 10/10

Accessibility evaluation rubric

Evaluation Criteria	Pass/Fail	Additional Information
<p>Accessibility Documentation:</p> <ol style="list-style-type: none"> 1. The organization providing materials has a formal accessibility policy. 2. The organization providing the materials has an accessibility statement. 	Pass	Accessibility statement is present in the front matter

<p>Content Organization</p> <ol style="list-style-type: none"> 1. Chapter titles and section headers should be marked as headers and distinct from body text. 2. Table of contents should be present and allow navigation. 3. Page numbers should be present and correspond with print numbers. 4. Content should remain organized after user 'reflows' page. 	<p>Pass</p>	<p>Title and section headers are created with the relevant header mark up. Content is structured and stays organized during reflow.</p>
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<p>Images</p> <ol style="list-style-type: none">1. Non-decorative images should be marked with alternative text.2. Images should be compatible with screen-reader and magnification software.3. Decorative images should be marked with null alternative text.	<p>Pass</p>	<p>All images have alternative text and are compatible with screen-reader and magnification software.</p>
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<p>Tables</p> <ol style="list-style-type: none">1. Tables should be simple and compatible with screen readers and magnification software.2. Tables should be single-celled and contain ordered lists.3. Tables should include markup that identify their rows and columns.		<p>Tables are simple and headers are identified appropriately where necessary. Ordered lists are used.</p>
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<p>Hyperlinks</p> <ol style="list-style-type: none">1. In-book links should function and connect to their correct location in the text.2. Hyperlinks should connect to a working webpage. Hyperlinks should preferably open pages in the same window.3. All links should be distinct from body text. They should be descriptively titled and a different colour or italicized.	<p>Pass</p>	<p>88/88 of the tested hyperlinks connect to the correct location and all of them are descriptively titled, underlined, and a different colour.</p>
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<p>Multimedia</p> <ol style="list-style-type: none"> 1. Closed captions should be provided for any video content. 2. Descriptive transcripts should be provided for any video content. 3. Audio or video player used for multimedia content should be compatible with assistive technology. 4. No content should flash more than 3 times per second. 	<p>Pass</p>	<p>No GIFS flash more than 3 times per second; alternative text has been provided for all GIFS.</p>
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<p>STEM Content</p> <ol style="list-style-type: none">1. STEM formulas and equations should be created with an editor compatible with screen readers such as LaTeX or MathML.2. If equations are inserted as images they should be described in an alt tag.	<p>Pass</p>	<p>No STEM content</p>
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<p>Font</p> <ol style="list-style-type: none"> 1. Font should be adjustable and compatible with screen readers, magnification software and coloured displays. Text must remain accessible when any font size is selected. 2. All font should have zoom capabilities to 200%. 3. Font should meet standard size requirements (12 pt. body, 9 pt. footnote). 4. Alternative colour and line spacing adjustments should be available. 	<p>Pass</p>	<p>Font size is adjustable and conforms to all the required standards.</p>
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<p>Colour Contrast</p> <ol style="list-style-type: none">1. All information presented in colour should also be conveyed in text or other images.2. Headers should meet WCAG AA contrast standards.3. Body text should meet WCAG AA contrast standards.4. Simple images should meet WCAG AA contrast standards.	<p>Pass.</p>	<p>No content is colour dependent. WCAG AA standards are met by all the content.</p>
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<p>Interactive Elements:</p> <ol style="list-style-type: none"> 1. Interactive elements such as menus, examples, practice questions, etc., allow keyboard-only operation with and without assistive technology. 2. All instructions, error messages, and prompts are in text and compatible with assistive technology. 3. Text should allow for keyboard-only operation. 4. Text should be accessible on mobile devices. 	<p>Pass</p>	<p>Table of contents allows for keyboard-only operation and text is accessible on mobile devices. No other interactive elements are present.</p>
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This accessibility rubric was modified from the Mavs Open Press book [Creating Online Learning Experiences](#) by Matt

68 Joanna Lake and Hayley Atkins

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Terminology



Photo by [Ruthie](#) on [Unsplash](#)

Throughout this book, we will refer to the processes of decolonization, indigenization, and reconciliation. Indigenous scholars believe these processes to be distinct, but interrelated mechanisms (Alfred, 2009; Alfred & Corntassel, 2005) that we must understand and implement if we are to truly answer the call to action (TRC, 2015). Decolonization can be viewed as undoing colonial wrongs and dismantling colonial structures that do not serve the oppressed. To fully understand decolonization, we must define colonization: the gradual takeover of an Indigenous group's territory and the assertion of control over that group. When the literature refers to 'decolonizing' a place

or domain such as the Canadian educational system, it is suggesting the removal of a colonial system.

Decolonization can further be viewed as a component of indigenization, which is defined by Dr. Shauneen Pete (2015) who states “indigenizing means re-centering Indigenous epistememes, ontologies and methodologies” (p. 65). When we succeed in decolonization efforts, we recognize and value Indigenous practices. Decolonization requires Indigenous scholars, activists, and others to challenge settlers’ Eurocentric biases and privilege (Alfred, 2009; Pete, 2015); while reconciliation work focuses on settlers acknowledging and creating pathways for justice and change (TRC, 2015). Although Indigenous is a globally used term, for the purpose of this literature review, the term Indigenous is used to refer to the descendants of the original inhabitants of what we now call Canada. This includes the First Nations, Inuit, and Metis peoples (FNIM). As these three groups are distinct and can occupy different geographic locations, when referring to these groups, we will try to be as specific as possible. We also respect author choice in terminology – therefore, when quoting from or paraphrasing an author, we will use their chosen terminology.

The video below demonstrates why we use local language, and differences in terminology.



A YouTube element has been excluded from this version of the text. You can view it online here:

<https://pressbooks.bccampus.ca/the5rsonline/?p=280>

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The references below represent the media, articles, books, and journals from which we have gathered our information for our book. While not all of these references are mentioned directly in the chapters, they represent the sources which have shaped our learning, conversations, and reflections for this project.

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Freedom of Information of Protection of Privacy Act



Photo by [Franck on Unsplash \[website\]](#)

[BC's Freedom of Information and Protection of Privacy Act \(FIPPA\) \[website\]](#) sets out the access and privacy rights of individuals as they relate to the public sector. FIPPA establishes an individual's right to access records in the custody or control of a ["PUBLIC BODY" \[website\]](#), including access to one's own ["PERSONAL INFORMATION" \[website\]](#). In addition to establishing an individual's right to access records, FIPPA also sets out the terms under which a public body can collect, use and disclose the personal information of individuals. Public bodies are held accountable for their information practices – FIPPA requires that public bodies protect personal information by making reasonable security arrangements

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against unauthorized access, collection, use, disclosure or disposal.

Accessibility Rubric

Web version evaluated on April 18, 2021 by the authors
Accessibility standards passed: 10/10

Accessibility evaluation rubric

Evaluation Criteria	Pass/Fail	Additional Information
<p>Accessibility Documentation:</p> <ol style="list-style-type: none"> 1. The organization providing materials has a formal accessibility policy. 2. The organization providing the materials has an accessibility statement. 	<p>Pass</p>	<p>Accessibility statement is present in the front matter</p>

<p>Content Organization</p> <ol style="list-style-type: none"> 1. Chapter titles and section headers should be marked as headers and distinct from body text. 2. Table of contents should be present and allow navigation. 3. Page numbers should be present and correspond with print numbers. 4. Content should remain organized after user 'reflows' page. 	<p>Pass</p>	<p>Title and section headers are created with the relevant header mark up. Content is structured and stays organized during reflow.</p>
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<p>Images</p> <ol style="list-style-type: none">1. Non-decorative images should be marked with alternative text.2. Images should be compatible with screen-reader and magnification software.3. Decorative images should be marked with null alternative text.	<p>Pass</p>	<p>All images have alternative text and are compatible with screen-reader and magnification software.</p>
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<p>Tables</p> <ol style="list-style-type: none">1. Tables should be simple and compatible with screen readers and magnification software.2. Tables should be single-celled and contain ordered lists.3. Tables should include markup that identify their rows and columns.		<p>Tables are simple and headers are identified appropriately where necessary. Ordered lists are used.</p>
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<p>Hyperlinks</p> <ol style="list-style-type: none">1. In-book links should function and connect to their correct location in the text.2. Hyperlinks should connect to a working webpage. Hyperlinks should preferably open pages in the same window.3. All links should be distinct from body text. They should be descriptively titled and a different colour or italicized.	<p>Pass</p>	<p>88/88 of the tested hyperlinks connect to the correct location and all of them are descriptively titled, underlined, and a different colour.</p>
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<p>Multimedia</p> <ol style="list-style-type: none">1. Closed captions should be provided for any video content.2. Descriptive transcripts should be provided for any video content.3. Audio or video player used for multimedia content should be compatible with assistive technology.4. No content should flash more than 3 times per second.	<p>Pass</p>	<p>No GIFS flash more than 3 times per second; alternative text has been provided for all GIFS.</p>
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<p>STEM Content</p> <ol style="list-style-type: none">1. STEM formulas and equations should be created with an editor compatible with screen readers such as LaTeX or MathML.2. If equations are inserted as images they should be described in an alt tag.	<p>Pass</p>	<p>No STEM content</p>
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<p>Font</p> <ol style="list-style-type: none"> 1. Font should be adjustable and compatible with screen readers, magnification software and coloured displays. Text must remain accessible when any font size is selected. 2. All font should have zoom capabilities to 200%. 3. Font should meet standard size requirements (12 pt. body, 9 pt. footnote). 4. Alternative colour and line spacing adjustments should be available. 	<p>Pass</p>	<p>Font size is adjustable and conforms to all the required standards.</p>
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<p>Colour Contrast</p> <ol style="list-style-type: none">1. All information presented in colour should also be conveyed in text or other images.2. Headers should meet WCAG AA contrast standards.3. Body text should meet WCAG AA contrast standards.4. Simple images should meet WCAG AA contrast standards.	<p>Pass.</p>	<p>No content is colour dependent. WCAG AA standards are met by all the content.</p>
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<p>Interactive Elements:</p> <ol style="list-style-type: none"> 1. Interactive elements such as menus, examples, practice questions, etc., allow keyboard-only operation with and without assistive technology. 2. All instructions, error messages, and prompts are in text and compatible with assistive technology. 3. Text should allow for keyboard-only operation. 4. Text should be accessible on mobile devices. 	<p>Pass</p>	<p>Table of contents allows for keyboard-only operation and text is accessible on mobile devices. No other interactive elements are present.</p>
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This accessibility rubric was modified from the Mavs Open Press book [Creating Online Learning Experiences](#) by Matt

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Respect Video Transcript

00:00

hi everyone and thanks for joining us

00:02

for this edition of

00:04

two white settler educators today we're

00:07

going to be talking about

00:09

territory acknowledgements so we're

00:10

going to have a discussion on

00:12

what they are why it's important to

00:16

give one and how you actually give a

00:18

territory acknowledgement

00:20

okay so i'm joined with haley and we're

00:24

gonna talk about

00:25

territory acknowledgements here we go

00:26

hello everyone

00:28

so first off we're gonna talk about what

00:30

exactly

00:31

is a land acknowledgement or a land or

00:34

territory acknowledgement

00:35

basically a land or territory

00:37

acknowledgement

00:38

is conducted so that a group of people

00:40

that you're teaching or interacting with

00:43

are aware that they are on indigenous

00:45

lands

00:46

it's a statement of respect that should

00:48

lead to further reflection

00:50

of where you're doing your learning and

00:52

who you're doing it with

00:54

so in the past and currently territory

00:57

acknowledgements are becoming

00:59

and have been controversial as some

01:01

indigenous people

01:02

feel like these acknowledgments are

01:04

becoming tokenized or used as a brief

01:06

political statement

01:08

as a segue into regular conversation so

01:11

our purpose today is to help guide you

01:14

through

01:14

how to do a territory or land

01:16

acknowledgement that's authentic to you

01:19

and respectful to the people that you

01:21

are teaching and learning

01:24

with

01:26

it's important to do a territory

01:27

acknowledgement because

01:29

it helps us recognize our colonial past

01:32

and take responsibility for our

01:34

promise of reconciliation it helps to

01:37

create a safer space for indigenous

01:39

peoples

01:40

because we often can create discomfort

01:43

for non-indigenous peoples which may

01:46

give way to reflection and further

01:47

learning

01:48

some people that aren't traditionally

01:51

from these lands could feel

01:52

uncomfortable

01:53

speaking and doing this acknowledgement

01:55

which is why we're here to help to help

01:57

walk you through

01:58

how you would do an acknowledgement

02:02

that's right awesome job haley okay

02:05

so when should you actually do a

02:07

territory acknowledgement

02:09

well anytime you have a public gathering

02:11

of people

02:12

either in person or online you should be

02:16

doing

02:16

a territory acknowledgement because we

02:18

are recognizing

02:20

that we are visitors and we are

02:21

occupying these lands

02:24

so the components of a territory

02:26

acknowledgement

02:27

can be really simple um and you can also

02:30

kind of make them a bit more complex so

02:32

we start with

02:33

a recognition of the lands that you are

02:35

on

02:36

then you follow by stating whose

02:39

territory or whose territories the land

02:41

belongs to

02:42

and then we always try to pronounce the

02:45

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nations as

02:46

accurately as possible and this is part

02:48

of

02:49

settlers doing the work so

02:52

we try really hard to pronounce these

02:55

words that are unfamiliar to us

02:58

because our everyone else who comes to

03:01

canada they learn

03:02

our english language and they try to do

03:05

the best they can so

03:06

we are also going to recognize that we

03:09

get to be uncomfortable sometimes

03:12

okay so we're now going to share what a

03:15

territory acknowledgement sounds like

03:18

based on

03:19

where we teach so um

03:22

i teach in school district 61 greater

03:26

victoria

03:27

and we have a shorter territory of

03:30

acknowledgement

03:31

so it starts off like this

03:35

the greater victoria school district

03:38

wishes to recognize and acknowledge the

03:40

esquimalt and songhis nations

03:42

on whose traditional territories we live

03:45

we learn and we do our work

03:47

now i am not the greater victoria school

03:50

district

03:51

so as an individual i might say

03:55

i as a visitor to these lands wish to

03:57

recognize and acknowledge the esquimalt

04:00

and songhis nations

04:01

on whose traditional territories i live

04:04

i learn

04:05

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and i do my work and what i really like

04:08

about the

04:09

the sd61 territory acknowledgement

04:13

is that it also talks about doing the

04:16

work

04:16

so we are actively remembering

04:20

that we have work to do in order to meet

04:23

the trc's

04:24

calls to action and so i really

04:26

appreciated that they

04:27

put that in there and haley is going to

04:30

take it away with the

04:32

spanich land acknowledgement thank you

04:35

joanna

04:35

i really appreciate that you took time

04:38

to slow down with

04:40

pronunciation and acknowledging how you

04:42

would

04:43

do the acknowledgement as a

04:45

representative of the school

04:47

school district and also you as the

04:49

visitor yourself

04:51

so in saanich we

04:54

use the acknowledgement which is a

04:55

little uh different because

04:57

there are different communities from

04:59

which uh the schools reside

05:02

so the land acknowledgement for saanich

05:04

would sound like

05:05

the saanich school district resides on

05:08

the traditional territory

05:09

of the wasanich people encompassing the

05:12

four local communities

05:14

pakuchin sartlip saikum and sayo

05:17

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we would like to acknowledge and thank

05:19

the wassanich people for sharing their

05:21

territory

05:21

haichka is

05:26

another word for thank you you can

05:29

either say heichka if you would like

05:30

or you can say thank you depending on

05:32

what you feel more comfortable with

05:35

and with saanich in regards to

05:39

talking about what that acknowledgement

05:42

means to

05:43

the educators in the district it's

05:45

they're committed to providing an

05:46

education

05:47

for wasanich and other indigenous

05:49

students in ways that enable them to

05:51

retain their identity

05:52

and pride in their heritage and at the

05:54

same time gaining respect for the

05:56

diverse cultures presented in schools

05:58

today

05:59

we recognize sinchothen as the principal

06:01

first nations language

06:03

of the saanich territory and continue to

06:05

support programs and curricula

06:07

that build deeper understandings of the

06:09

wastage culture values

06:11

and histories

06:15

yeah and i really love that the school

06:18

district has added that that

06:20

second piece um because i just feel like

06:23

that is a piece that they are committed

06:26

to and that they're sharing and that

06:27

they're actively going okay

06:30

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we need to um to

06:33

actually honor the wasanich culture and

06:35

we need to embed

06:37

this culture and these values and we

06:39

need to talk about the complex history

06:42

with our students

06:43

and i'm just really happy that that's

06:46

finally happening

06:47

so i feel like i feel like our

06:51

our school district um territory

06:53

acknowledgements

06:55

are honoring um the fact that

06:58

it is an acknowledgement um and it's not

07:00

just

07:02

hey we're quickly doing this thing we're

07:04

not going to mention that we're doing

07:05

the work we're not going to mention the

07:07

significance and then we're moving on

07:09

we're actively i think

07:12

getting into people's heads that this is

07:14

important

07:16

and this is something that we need to

07:17

talk about yeah couldn't

07:19

couldn't agree more it's acknowledging

07:21

the past and then also embracing

07:23

what future relationships are going to

07:25

look like with the people that are now

07:27

learning

07:28

and living on these lands and

07:30

territories

07:32

yeah and i wonder what will happen um

07:35

within the next maybe you know 10 or so

07:37

years

07:38

when we have more um

07:43

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maybe more bands getting uh their own

07:45

governance systems and

07:47

and and i wonder what will happen with

07:50

with territory acknowledgements

07:52

um and how we might have to flex and

07:54

change

07:55

and talk about um you know

07:59

is it always appropriate to be doing one

08:01

like when it are there times where we

08:03

shouldn't be doing one because i feel

08:05

like

08:06

there isn't a uh a big structure in

08:10

place it's kind of like hey if you're

08:11

holding a public gathering you should be

08:13

doing it

08:14

um but when we talk about hosting and

08:17

when we talk about

08:19

um first nations and inuit metis cult

08:22

like cultural practice around hosting

08:26

you know are we inviting uh

08:29

are we inviting members of the community

08:32

into this public space that we are

08:34

hosting an event

08:36

are we recognizing are we giving them a

08:38

gift for

08:39

allowing us to be on their lands and

08:41

these are things that i think

08:42

we don't really discuss and and are a

08:45

little bit

08:46

um i find really interesting and chelsea

08:49

vowel

08:50

on her website talks about that more and

08:52

we'll link that resource up at the

08:53

bottom

08:54

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of our press book okay

08:58

thank you for listening to us talk about

09:01

um territory acknowledgments

09:03

and we hope that you can

09:06

see that if we can do them you can do

09:10

them

09:10

thank you so much

Relevancy Video Transcript

00:00

hello everyone and welcome back to two

00:03

white

00:03

settler educators in this chapter

00:07

we are going to be exploring the r of

00:10

relevancy why it's important to get to

00:13

know your students take it away joanna

00:18

great so relevancy is important for many

00:21

reasons

00:22

um and it provides such a realistic and

00:25

grounded meaning

00:26

to your lessons and in your course

00:28

incorporating real

00:30

world local or current topics and

00:32

examples in your lessons

00:33

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will keep your students engaged help

00:35

them remember the main idea or take away

00:37

message from the course

00:39

and it'll also allow them to see

00:40

curriculum in the we're in the real

00:42

world

00:44

so relevance goes hand in hand with

00:46

relationships because you need to

00:48

understand the who

00:49

what when where and why of your students

00:51

before you can even begin to make

00:53

relevant connections to your course

00:55

so if you have flipped through our book

00:58

and you're starting on relevance

01:00

i would suggest that you go back to

01:01

relationships and

01:03

listen to what we're talking about

01:05

relationships before you

01:06

um go into relevance because you'll

01:09

you'll need to have made connections

01:11

with your students

01:12

in order to tailor your course to their

01:15

needs

01:17

so once you've done that there are some

01:18

ways that you can prepare your content

01:20

to be relevant

01:22

you can research current events which

01:23

are happening during the time of the

01:25

course

01:26

that are related to where your students

01:28

are learning from and incorporate those

01:30

ideas

01:31

and examples so for example this year we

01:34

had

01:36

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the presidential inauguration we had the

01:39

storming of the capital

01:40

we had um lots of things going on with

01:44

the pipeline

01:46

we had the covid pandemic

01:49

there were so many events and there was

01:51

the black lives matter movement

01:53

so those things are are really important

01:55

to you know

01:57

build into your classroom and and make

02:00

sure that you're

02:02

you know doing doing some relevant

02:03

things you know check out tick tock see

02:05

how it's going

02:06

um think about incorporating more

02:08

digital apps

02:10

into your into your learning because

02:13

students are very um

02:17

very intuitive when it comes to

02:18

technology now so and they really

02:20

appreciate that

02:21

interactivity yeah and i'll let i'll let

02:23

haley go here because she has a great

02:25

uh reference this this example

02:28

is very relevant to the times of the

02:31

culture

02:31

and the media that your students are

02:33

going to be watching and listening to

02:35

outside

02:36

of school uh the kind of theme for our

02:39

i teach grade seven math right now and

02:42

uh we are all online due to the covid

02:44

pandemic

02:45

and a lot of my grade seven students

02:47

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have been watching the star wars tv

02:50

series the mandalorian

02:52

and so i decided to make my course a

02:54

little bit more relevant

02:55

and engage the students a bit more i

02:58

adopted

02:59

a baby yoda doll and now i have a class

03:04

mascot for my grade 7 math class

03:08

the reason i did this is i wanted to

03:10

help the students engage more

03:12

and allow them to come out of their

03:14

shell a little bit more on this

03:15

um on zoom and turn turn on uh

03:19

on their cameras and be engaged with

03:22

what we're learning

03:23

while respecting the need for that

03:26

classroom environment

03:27

rather than just focusing on the content

03:30

so baby yoda has been a lot of fun to

03:32

have in our class this year

03:33

joanna can you talk a little bit more

03:35

about um how you incorporated the black

03:38

lives matter movement into your

03:40

into your classroom that was a really

03:41

interesting activity

03:44

yeah so we actually were reading a novel

03:48

called blended

03:49

at the beginning of the year by sharon

03:51

draper

03:53

and it's um it's an amazing novel

03:56

and throughout there's examples of

03:58

stereotyping and prejudice

04:00

and a lot of um embedded racism through

04:04

throughout the novel

04:05

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and so naturally the the students wanted

04:09

to discuss

04:10

black lives matter and they wanted to

04:11

know more about it so

04:13

we ended up really doing like this this

04:16

really cool debate

04:17

and and writing activity and multiple

04:20

discussions

04:21

and they were the most engaged that they

04:23

had been

04:24

the entire year because we weren't

04:27

talking about this

04:28

abstract concept or like a what if we

04:31

were actually discussing something that

04:33

was happening

04:34

to them um right now and then

04:37

from that we tied in the residential

04:39

school experience

04:41

so then we did um a research project on

04:44

on residential schools and and the

04:47

stereotyping and prejudice and racism

04:49

that is embedded in in the canadian

04:52

school system

04:53

so that was i think um

04:56

really important for for the students

04:58

and they learned so much

04:59

and they they did an amazing job so i

05:02

was really proud of them

05:04

yeah but you know they're heavier topics

05:07

but they're important topics and

05:09

our kids deserve to know about that yeah

05:12

i couldn't

05:12

couldn't agree more one one really good

05:15

resource

05:16

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if you're looking to see and have your

05:18

kids share the kind of media that

05:20

they're interacting with

05:21

that joanna and i have used is uh called

05:24

seesaw

05:25

and we'll put the link into uh the text

05:28

of the

05:28

the press book but it's awesome because

05:31

it's multimodal

05:32

and you can just ask your students what

05:34

kind of videos are they watching what

05:37

um images do they enjoy and you can

05:40

gather that information before

05:42

you even start your class so that you

05:43

have some examples and content to build

05:46

off of

05:48

yeah and if we're talking about digital

05:50

platforms

05:51

when we're thinking about relevant

05:54

assessment

05:55

and authentic assessment practice

05:58

freshgrade is an assessment tool that's

06:01

a digital portfolio

06:03

and it is absolutely wonderful for all

06:05

students

06:06

but especially our students whose

06:07

learning needs requires them to show

06:09

their

06:10

knowledge and understanding in

06:11

multi-modal ways

06:13

and this information can be uploaded by

06:17

video by picture by audio recording

06:20

and they can also share this their

06:23

learning and their understanding with

06:25

their parents

06:26

through this platform so it's a really

06:28

great way to also

06:30

not only be relevant but build community

06:32

and connection within your learning

06:34

community and always staying on top of

06:36

what technology is out there

06:38

and how you can demonstrate and

06:40

represent your students learning

06:43

yeah okay thank you so much everybody

06:46

for

06:46

this chapter of two white settler

06:48

educators exploring

06:50

the topic of relevancy

Reciprocity Video Transcript

00:01

what do we mean when we say

00:03

reciprocity well when we look at

00:07

reciprocity in relation to the five r's

00:10

we're talking about two-way knowledge

00:12

transmission

00:13

between student and instructor instead

00:16

of

00:17

the usual instructor centered

00:21

facilitation of learning so

00:24

when we go into our classroom or when we

00:27

are thinking about

00:29

planning our our course we are

00:33

looking for ways where students can

00:36

demonstrate their knowledge in a way

00:39

that gives them

00:40

voice autonomy

00:43

and choice of learning

00:47

this could look like a number of

00:49

different things

00:50

for example in my own classroom i use

00:54

a digital platform called freshgrade in

00:57

order to

00:59

allow students to have that choice of

01:02

how they want to showcase their learning

01:05

so whenever we are learning a new topic

01:07

or we have a focus

01:08

at the end of our unit

01:12

students are allowed to choose any form

01:15

of media to showcase their knowledge

01:18

they might write me

01:19

an essay on their understanding they

01:22

might

01:22

take a movie they might present

01:26

with me with a digital story or an oral

01:28

story

01:29

they might book in a 10-minute interview

01:31

and we just talk

01:33

and i find that not only are my students

01:37

more engaged

01:38

with the materials but they

01:43

because they are expected to understand

01:46

and have that like deep understanding of

01:47

the knowledge

01:48

they become experts and other people in

01:51

the class

01:52

learn from them as well so we see

01:54

multiple

01:56

forms of reciprocity forming in the

01:58

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classroom

01:59

and i think this can be easily done in

02:02

the online space