

Discovering the Process and Effects of Decolonizing Work in Post-Secondary Teaching

**by
Michelle Lui**

Project Submitted in Partial Fulfillment of the
Requirements for the Degree of
Master of Education

in the
Educational Leadership Program
Faculty of Education

© Michelle Lui 2022
SIMON FRASER UNIVERSITY
Summer 2022

Copyright in this work is held by the author. Please ensure that any reproduction or re-use is done in accordance with the relevant national copyright legislation.

Declaration of Committee

Name: Michelle Lui

Degree: Master of Education (Leadership)

Title: Discovering the Process and Effects of
Decolonizing Work in Post-Secondary Teaching

Committee: **Chair: Michelle Nilson**
Associate Professor, Education

Michelle Pidgeon
Supervisor
Associate Professor, Education

Tina Fraser
Committee Member
Adjunct Professor, Education

Rebecca Cox
Examiner
Associate Professor, Education

Ethics Statement

The author, whose name appears on the title page of this work, has obtained, for the research described in this work, either:

- a. human research ethics approval from the Simon Fraser University Office of Research Ethics

or

- b. advance approval of the animal care protocol from the University Animal Care Committee of Simon Fraser University

or has conducted the research

- c. as a co-investigator, collaborator, or research assistant in a research project approved in advance.

A copy of the approval letter has been filed with the Theses Office of the University Library at the time of submission of this thesis or project.

The original application for approval and letter of approval are filed with the relevant offices. Inquiries may be directed to those authorities.

Simon Fraser University Library
Burnaby, British Columbia, Canada

Update Spring 2016

Abstract

The Truth and Reconciliation Commission (TRC) published 94 Calls to Action in 2015 (Truth and Reconciliation Commission of Canada, 2015). In response, postsecondary institutions are engaging in decolonizing work; however, the results and strategies used are varied across Canada. This study explores faculty experiences and changes in teaching practices resulting from decolonizing work at a community college in northern British Columbia. Gaudry and Lorenz's (2018) spectrum of Indigenization is used as a framework for identifying Indigenization in an educational setting. This qualitative research undertook semi-structured interviews with five faculty. Thematic analysis revealed that individual decolonizing work is unique to each person. The main factors motivating decolonizing change include personal, academic, and professional experiences that situate someone in proximity to learning about Indigenous issues. Receiving feedback, relationships, and learning resources were important supports for change. The main areas of individual transformation were cognitive, affective, and holistic changes in teaching practices in the postsecondary classroom.

Keywords: Decolonizing, Indigenization, reconciliation, postsecondary education, faculty

Acknowledgements

I acknowledge the kind mentorship of the SFU Professors who teach the Community Master of Education cohorts. I am grateful that I was able to access such high-quality education without living in a major urban centre despite a worldwide pandemic. Kudos to you all.

I especially appreciate the patience and wisdom of Dr. Michelle Pidgeon in supervising our cohort and this project. We are very fortunate to have been guided by such a wise Indigenous scholar.

I am grateful for the support of my classmates and thankful for their peer review and suggestions for this work. Thank you also to my good friend Lynne Boucher for her epic proofreading and suggestions.

I also acknowledge the financial support provided by Professional Development funds from my employer as I have discovered how important these opportunities are if our educational organizations are going to transform in a substantial way.

Most importantly, I acknowledge that I am located on, connected to, and benefit from the traditional and unceded territory of the Lheidli T'enneh People in north central British Columbia. I humbly offer that I will do my best to keep learning about the systemic and local effects of the ongoing violence of colonialism so that I may become an ally in working towards redress and true transformational reconciliation in Canada.

Table of Contents

Declaration of Committee	ii
Ethics Statement	iii
Abstract	iv
Acknowledgements	v
Table of Contents	vi
Introduction	1
Researcher Positioning	1
Literature Review	3
A jumbled understanding: decolonization, reconciliation, or Indigenization?	3
Decolonization or decolonizing journey?	3
What about Truth and Reconciliation?	4
Into the muddy waters of Indigenization	6
What are the experiences of faculty?	8
Research purpose and question	12
Research Question	12
Methodology – research process	13
Context	13
Participants and Recruiting	13
Procedures	14
Ethical considerations	15
Minimal Risk	15
Consent	15
Data Management, Privacy and Confidentiality	15
Fairness, equity, and inclusiveness	16
Data Analysis Process	16
Findings	17
Factors motivating change	17
Development and Change	20
Changing mindset	20
Classroom and Teaching Practices	22
Indigenous knowledge, perspectives, and history	23
Supports for the journey	24
Theoretical Analysis	25
Discussion	28
Conclusion	29
References	31

Appendix A	34
Third Party Consent	34
Appendix B	35
Third Party Email Script.....	35
Appendix C	36
Interview Consent Form	36
Appendix D	40
Coding Tree	40

Introduction

The push to Indigenize the Canadian curriculum has been trickling down through post-secondary institutions since the 2015 publication of the Truth and Reconciliation Commission's Calls to Action (Truth and Reconciliation Commission of Canada, 2015). This has been a long time coming. Reports such as the Royal Commission on Aboriginal Peoples (Canada Library and Archives, 2016) and the United Nations Declaration on the Rights of Indigenous People (United Nations High Commissioner for Refugees, 2007), which preceded the TRC in Canada, made many recommendations for sweeping change in Canada and internationally in regard to the overall status of Indigenous peoples (e.g., education, health, cultural-social-economic well-being).

The TRC (2015) brought the truth about the treatment of Indigenous people to the forefront by interviewing thousands of Indian Residential School survivors. These stories have impacted the hearts of Canadians, causing us to open our minds to the history and the current state of this nation. The impact of this yesterday-and-today story should cause us all to reflect on how we may participate in reconciliation at a grass-roots level as we work and live and enjoy life on the traditional, often unceded, lands of Indigenous people. The problem is that the terms decolonization and reconciliation are understood and applied in different ways. This research begins with an attempt to summarize some of the ways these terms are defined. A further problem is the "moves to innocence" and "reconciliation fatigue" that settler Canadians can perpetrate or experience (Stein, 2020; Tuck & Yang, 2012). This research aims to look at reconciliation at a local level and discover how five faculty members experience the process of decolonizing post-secondary education at a northern British Columbia (BC) community college.

Researcher Positioning

In completing this research project, the researcher acknowledges that her own lenses and biases inherently affect all aspects of the research from the research question to final data analysis. I acknowledge that I am on a continual learning journey and still have much to learn given the breadth of this topic.

I position myself as a Canadian white settler of European descent. My professional identity is a combination of healthcare educator and medical laboratory technologist. This identity brings with it a mindset focused on troubleshooting and problem solving with a strong moral responsibility to serve the public. I realize that I am embedded within an education system that prioritizes training for employment and that the curriculum I teach is entrenched in the traditions of Western Mainstream Science. The recognition of these aspects was a large part of the motivation for this research project.

I am coming to know that there are many effects of colonialism, including unearned power and privilege, that I do not recognize in myself. I am also learning that most motivations for settler interest in reconciliation are likely rooted in some form of a move to innocence and that this applies to me, too. I accepted that completing this research required reflexive thinking and unsettling as the project unfolded. I also accepted the possibility of the impossibility of reconciliation, meaning that there may be no so-called solutions found.

Literature Review

A jumbled understanding: decolonization, reconciliation, or Indigenization?

In any discussion around decolonization, the first challenge seems to be defining the terms. The words decolonization, reconciliation, and Indigenization are found in a plethora of current literature and many scholars are attempting to give meaning to these terms.

Decolonization or decolonizing journey?

Decolonization has been defined in a variety of ways by multiple scholars. Tuck and Yang's (2012) "decolonization is not a metaphor" asserts that decolonization is about repatriating stolen lands to Indigenous peoples, along with a tearing down of the colonial structures that led to this power imbalance in the first place. This idea is echoed by Coupal (2020) as she states that "land has become the elephant in the room that no one wants to talk about" (p.212). Cote-Meek (2020) starts by first defining colonization with four critical dimensions, one of which concerns land and resources. She then goes on to define decolonization as "a complex process" involving time, effort, and systemic change that addresses "returning lands and ending violence...[and] addressing racism" (p.xvi). Clearly, decolonization is not just a metaphor and the repatriation of physical land to traditional holders is a significant piece of the puzzle.

In contrast, Regan (2010) in *Unsettling the Settler Within*, speaks about the decolonizing lessons we can learn as Canadians from the work of the TRC. Regan shares that we now have a responsibility as "Indigenous allies to "restory" the dominant-culture version of history; that is, we must make decolonizing space for Indigenous history – counter-narratives ... as told by Indigenous peoples themselves" (p.6). Further on, Regan speaks about the TRC's "collective testimonial exchange" and if structured and framed properly it could open up new possibilities for Canadians to "correct memory" and that by "engaging in these acts of "insurgent remembrance" [it] makes visible to non-Indigenous people the colonial roots ... that shape our contemporary thinking, attitudes, and actions toward Indigenous people" (p.49). This journey of unsettling and decolonizing is

foundational for us as individual Canadians and cannot be done without hearing the truth of our history directly from Indigenous peoples.

Helpful to this research project, some scholars are trying to situate decolonizing work within the context of educational settings and organizations. Andreotti, et al., (2015) map out their thoughts on decolonizing education from a pedagogical point of view outlining four spaces of enunciation, like positions, that individuals or organizations can occupy. They posit that we can flow between and occupy multiple points of view at the same time, anywhere from “everything is awesome” to a “beyond reform” point of view (p.25), as we engage with an evolving and functioning educational system. Cote-Meek (2020) points out that “The academy is also a central site of ongoing colonialism.” and that “knowledge [and knowledge producers] are situated within a social, political, and economic context” (p.xv). These are all factors that contribute to what knowledge is valued and centered in the world of education. An all-encompassing definition is given by Battiste (1986, 2011 as quoted by Stavrou & Miller, 2017) saying:

Decolonizing education is a counter-hegemonic framework for contesting colonization, racialization, and forced assimilation strategies, and generates empowerment for Indigenous knowledge systems, health, and well-being through education. (p.99)

Clearly, decolonization in terms of education is complex and systemic, and there are many points of view on what it means as well as what it will take to change. For the purposes of this research project, decolonizing work will be used as a term to encompass the mindset, practices, and emotional journey of individuals that are seeking to confront the effects of colonization in a post-secondary context.

What about Truth and Reconciliation?

The TRC’ Calls to Action (2015) certainly brought the term reconciliation to the forefront of the Canadian psyche. Right from the start, the TRC gives the reason for its Calls to Action as with a purpose to “redress the legacy of residential schools and advance the process of Canadian reconciliation” (Truth and Reconciliation Commission of Canada, 2015, p. 1). We can gather from this document that reconciliation is about righting the wrongs that have resulted in systematic destruction, discrimination, and harm for

Indigenous people in this country. What does this mean when it comes down to the day-to-day existence of Canadians, as educators, and as individuals?

Some scholars are pointing out that we are quick to move to reconciliation without first considering and remembering the whole truth. Tuck and Yang (2012) used the term “moves to innocence” (p.3), citing Malwhinney as the source, and go on to describe six ways that these typical settler storytelling patterns “represent settler fantasies of easier paths to reconciliation” (p.4). Stein (2020) carries this concept further to talk about “reconciliation fatigue” (p.157) and the fact that many Canadians and educators don’t even want to hear about reconciliation, never mind the truth. Stein outlines that many settlers have difficulty facing their complicity in colonial harm and are unwilling to face “uneven relations in power” (p.157) between Indigenous and non-Indigenous peoples. She cites this unwillingness as a reason for many “moves to innocence” and suggests “it may be only that once we arrive at this space of impossibility [of redemption] that the possibility for different kinds of relationship can actually emerge” (p.163). Cote-Meek (2020) also speaks of the requirement for truth before reconciliation saying:

I have to wonder with all the emphasis on reconciliation (and not truth) whether what is operating is a form of white amnesia, another process to ignore and silence the telling of debwewin. If we do not talk about debwewin, the truth, we will not get to a place of reconciliation. (p.xiii)

Regan (2010) refers to the need for truth as making space for collective critical dialogue and public remembering and “reframing reconciliation as a decolonizing space of encounter” (p.12). Coupal (2020) even says that the discourse of truth and reconciliation needs to be decolonized, suggesting that reconciliation has become a “metaphor for ongoing settler domination through so-called renewed understandings between Indigenous and non-Indigenous peoples” (p.218). Coupal (2020) outlines that:

Empowering and feel-good terms like “reconciliation” and “hope for a better future” risk dilution into a ... pool of neocolonial “inclusion” and “diversity”, which undermines what could be radical reconciliation, that is, one that both reconciles *and* makes redress for the long history of assimilative and genocidal practices in Canada. (p.217)

This echoes the beginning statements from the TRC and its purposes to accomplish “redress”, not only reconciliation. Clearly, whether we are on a reconciliation or decolonizing journey, there are many traps that we could fall into, and maybe already are.

Into the muddy waters of Indigenization

The term Indigenization, again, is one of contention. Pardy and Aitken (2020) discuss Indigenization in relation to postsecondary education comparing the work of Findlay who says it is “something to direct the efforts of non-Indigenous colleagues” versus Smith who says that “Indigenizing is an Indigenous project” (p.231). This is echoed by Gaudry and Lorenz (2018) in sharing that their “Indigenous respondents... noted that Indigenization “should not be about ensuring settler access to Indigenous nations’ resources. If this is the goal, then Indigenization is just a euphemism for colonization” (p.222). Donnan et al (2020) asked “Is Indigenization an extended reach for our institution?” and their research revealed “diverging opinions” and differing “views and aspirations ... of Indigenization and decolonization” (p.196). These three terms are so contentious that Steinhauer et al (2020) included a footnote in reference to their research question saying, “We understand that the assumptions, discursive practices, key scholars, purposes, and approaches are distinct across these related fields and work is required when they [the terms decolonizing, Indigenizing, and reconciliation] are put into conversation” (p.87).

Gaudry and Lorenz’s (2018) spectrum of Indigenization attempts to describe the progress and level of change in an educational organization that encompasses Indigenization, reconciliation, and decolonization. This spectrum is used as a theoretical framework for analyzing the data in this research project. Gaudry and Lorenz (2018) define the terms “Indigenous inclusion, reconciliation Indigenization and decolonial Indigenization” (p. 218) as progressive levels of transformation of an organization. Indigenous inclusion signals the least change across the spectrum with the focus on increasing the numbers and the success of Indigenous students and staff in the organization by adopting a policy framework focused on “inclusion and access” (p.219). The underlying belief to these policies is often a reaction to addressing a need within the institution, such as supporting Indigenous students, or increasing Indigenous-based research, but the implementation has “less emphasis on changing the structures” (p.220)

of the organization. This results in expecting “Indigenous people to bear the burden of change” (p.220). The authors note that while the organization is not fundamentally transformed at this stage current research indicates that Indigenous inclusion policies do benefit Indigenous students.

The next stage is reconciliation Indigenization which attempts to examine the power structures of the organization and looks for common ground between Indigenous and non-Indigenous points of view. This category describes the common “widespread push among universities to Indigenize” (p.222) especially since the TRC published their Calls to Action. Gaudry and Lorenz (2018) describe Indigenous advisory committees, Indigenous course requirements for students, and an adopted role of “citizenship education” as common features of this category. Unfortunately, there were also common findings of a “shift in rhetoric” with “seemingly little concrete commitment” (p.222) to achieving any substantive goals in furthering reconciliation. So, while shifting strategic language and increased discourse about Indigenization is a good step, true reconciliation Indigenization requires “power sharing, a transformation of decision-making processes, and a reintegration of Indigenous peoples... into policymaking that affects them” (p.223). Essentially, talk without real action in this area is “aspirational reconciliation” (p.223) and has not been fully implemented.

The third term, decolonial Indigenization, names the radical vision for complete transformation of educational organizations that was suggested by the Indigenous faculty and allies that participated in Gaudry and Lorenz’s (2018) research. The authors suggest two possibilities for a transformed postsecondary education system – either a dual university structure, possibly operating like a treaty-based “global knowledge exchange” or using Indigenous resurgence as a “parallel movement” (p.224) to produce a contentious transformation of the organization. The common feature of these two visions is the centering and valuing of Indigenous knowledge. The authors describe the vision as a collaborative one by explaining:

Affirmation of Indigenous worldviews alongside the practical reclamation of Indigenous educational practices and on-the-land learning provide ways to decentre hierarchal educational structures and empower Indigenous communities to regain educational sovereignty while also working with universities. (p.223)

A significant factor in this decolonial Indigenization is reasserting “the connection between land-centered decolonization rather than decolonizing settler’s minds and institutions” (Gaudry & Lorenz, 2018, p.224). It seems that by facilitating this reconnection to land-based education, the power structures around what knowledge is valued and who holds that knowledge is completely transformed. Gaudry and Lorenz (2018) offer that in “seeing Indigenous knowledge holders as knowledgeable people, decolonial Indigenization forces outsider academics to confront their own intellectual ignorance, their own limited knowledge, adopting a learner status and the humility that such a position demands” (p.225).

There is evidently a large gap between the view of Indigenous scholars who describe this vision as “a necessity to meet long-term Indigenous needs” and most educational administrators who view “decolonial Indigenization [as] almost unintelligible, difficult to imagine, and “too radical” to merit serious consideration” (Gaudry & Lorenz, 2018, p.223).

Now if these definitions are still being debated, where does that leave individual postsecondary faculty?

What are the experiences of faculty?

Acknowledging the complex context of educational transformation, this research examines a small sampling of literature from educators, teachers, and faculty members related to their personal experiences of participating in efforts and actions related to reconciliation, Indigenization, and/or decolonizing work.

Due to the positionality of the researcher, science, math, and health science education contexts were preferred while searching for relevant literature. It is acknowledged that the body of literature around faculty experiences in decolonizing work is much larger than what is reviewed here, hence the narrowing of focus to fields of study that are similar to what I teach in my own professional practice.

The literature reviewed can be arranged into two general themes. One theme adopted a macro level view and critique of various disciplines and the other reviewed specific projects aimed at Indigenous student success. The positionality of the educator-authors is significant to their findings as most position themselves as non-Indigenous. This is

important to acknowledge as they challenge Western and European epistemologies and the cultural and historic roots of the curriculum, which are often made invisible, in their unique field of study.

The following non-Indigenous authors had a common macro level view.

- Stavrou and Miller (2017) - Mathematics
- Criser and Knott (2019) – German language
- Beaudry and Perry (2020) – Vocational Education
- Aikenhead and Elliott (2010) – High School Science

They shared their views as allies in decolonizing work offering critiques and recommendations for change in their respective discipline. Several authors also spoke of the resistance of some peers in their fields to consider the cultural roots of their knowledge (Stavrou & Miller, Criser & Knott).

The articles from the second theme that reviewed specific projects described changes in curriculum or teaching practices that were aimed at Indigenous learners. Some articles (Beaudry & Perry) encompassed both themes within their article. These were:

- Green (2016) - Nursing
- Belczewski (2009) – Undergrad Science
- Steinhauer et al (2020) – Teacher Education
- Bartlett, Marshall and Marshall (2012) – Undergrad Science
- Beaudry and Perry (2020) – Vocational Education

Criser and Knott (2019) did not speak to the presence of Indigenous students in German language classes, so whether any were present is unknown, and Aikenhead and Elliott (2010) spoke of the sweeping changes that were applicable to all high school science students in the province. Stavrou and Miller (2017) and Aikenhead and Elliott (2010) all spoke of the underrepresentation of Indigenous students in math or science and spoke of changes that would or did benefit Indigenous learners.

Bartlett, Marshall, and Marshall (2012) and Steinhauer et al (2020) can be placed in a subgroup as articles co-written by a group which included Indigenous and non-Indigenous authors/educators. These two groups clearly identified that their research was based on lessons learned together as a community of educators. Bartlett, Marshall, and Marshall (2012) coined the term “two-eyed seeing” (p.1) to describe a way of giving value to both Indigenous and non-Indigenous viewpoints and combining the strengths of

each paradigm in teaching science topics to Indigenous learners. Steinhauer et al (2020) outline a method of reflexive groupwork based on Indigenous principles and relying on direction and wisdom from a local Indigenous elder. The process was used to examine practices for evaluation and assessment of Indigenous learners in teacher education. What is most interesting here is the model of cooperation and learning within community that benefitted both Indigenous and non-Indigenous educators and ultimately benefitted Indigenous learners. These types of co-learning models, if used respectfully, could be used widely across post-secondary institutions as a basis for engaging educators while also supporting changes in practice that benefit Indigenous learners. Other articles had various references to professional development support for Indigenization, reconciliation, and decolonizing work. Aikenhead and Elliott's (2010) article outlined specific elements of professional education in their provincial plan. Of great interest was the reference to local Knowledge Keepers sharing the responsibility for teacher professional education, as well as highlighting the many Indigenous communities and Elders ready to support the science teachers, mostly non-Indigenous, especially with place-based local knowledge. Beaudry and Perry (2020) recommend that journeypersons receive cultural training to allow more receptivity and understanding of Indigenous apprentices which indicates this type of training is not currently in use. In contrast, the element of support for professional development, especially from the educational organization, was completely missing from most of the articles. Green (2016) shares about utilizing Indigenous principles of the four R's but does not say if there was professional development support to help non-Indigenous faculty put this into practice. Belczewski (2009) shares about the graciousness of Indigenous community members that are her teachers but does not mention any support from the educational organizations she is associated with. Likewise, Stavrou and Miller (2017) and Criser and Knott (2019) offer critiques and suggestions for their respective disciplines but do not say how they or their peers might be supported by the educational organization in making changes in curriculum or teaching practices.

Belczewski (2009) stood out as she shared about her personal and professional transformation and learning as a white teacher as she approached decolonizing undergraduate science and math curriculum as taught to First Nations students. She, like others (e.g., Aikenhead & Elliott, 2010), acknowledges that there are effects of colonialism in science education as it centers Western Mainstream Science (WMS) and

devalues Indigenous and land-based knowledge. Belczewski goes further in sharing her personal experience of transformation as the “looks on students’ faces” (p.193) triggered changes within herself and her teaching practices. She also talks about the self-reflexive inquiry process and the difficulty of negotiating these changes. She says:

I struggled (and still do) with how to teach science that honors ancestral and contemporary coming to know while highlighting positive aspects of WMS (Western Mainstream Science) in an educational experience that recognizes, appreciates, and incorporates different worldviews, without becoming colonially tokenistic. (p.193)

She highlights the continual nature of the decolonizing journey in stating, “With [Indigenous] people as my teachers, I seek continual insight into my epistemologies and work diligently toward decolonizing my thinking” (Belczewski, 2009, p.200).

Green (2016) alluded to personal changes, although not explicitly stated, by referring to the paradigm shifts of the two nurse-educators involved in the class. One important theme was the reconsideration of how a student’s prior lived experience may influence their current learning. Green says, “Educators have a responsibility to consider how experience has been shaped by historical, social, and political conditions and that they need to provide accommodative teaching to embrace the student’s individual perspective of learning based on these particular experiences” (p.141).

The literature reveals that decolonizing education is a complex goal. It encompasses organizations and their policies, examination of historic curriculum, as well as individuals and their personal development. Both Indigenous and non-Indigenous educators have a part to play if reconciliation is to be achieved. This brings us to this research project which examined the experiences of college faculty participants as they journey in decolonizing work.

Research purpose and question

The purpose of this research was two-fold. The first purpose came from my personal journey. This topic was seeded in my thinking through my role as a program coordinator for an allied health profession program. This Master of Educational Leadership program gave me the opportunity to dive into the literature and expand my thinking. The aim of this research was to examine what faculty members have experienced as they progress in decolonizing or Indigenizing work. How did they start the journey? How do they work through these ideas as an educator? What supports or resources were/are helpful? I reflected on my personal experiences as a faculty member as the project progressed to completion.

The second purpose was to contribute to the dialogue about decolonization at a local level. I hope that by discovering the ways in which some faculty are already engaging in decolonizing work and by sharing the results of this research that the conversation will continue. I envision that more faculty could be supported to embark or continue along this pathway. I anticipate that we, as reflective and engaged faculty, can journey together. Even more, I hope that we can influence the institutions where we work to contribute to a better as-yet-unknown future.

Research Question

With these purposes in mind, the main question of this research is “How have post-secondary faculty and their teaching practices evolved by engaging in decolonizing work?”

Methodology – research process

The methodology of this research was constructivist with a decolonial perspective. The lens of Gaudry and Lorenz's (2018) "decolonial Indigenization", looking for ways that an educational institution can be "fundamentally transformed" (p.218), was used as a theoretical framework. Qualitative data was collected using a semi-structured interview process.

Context

This research was conducted at a northern BC community college. The college has six campuses and works with 22 First Nations within the region. Statistics for the 2019-20 academic year outline that the college served just under 9000 students in total, with 18% Indigenous, and 24% international students. Certificate and diploma programs are offered in areas of university transfer, business, social sciences, health sciences and trades and technologies. Various employment preparation and continuing education courses are offered periodically as needed in various communities. The college's 2021 strategic plan features a commitment to reconciliation including elements of Indigenization across all goals and specific objectives aimed at answering the TRC Calls to Action (2015). Participants for this research were recruited from one campus of the college.

Participants and Recruiting

The population studied included college-level post-secondary faculty who were in teaching roles. The only other selection criteria was self-declaring that they engage in decolonizing work. There was no criteria based on ethnicity or teaching experience.

Snowball sampling was used to recruit participants. The researcher asked the third person collaborator to identify faculty known to them that self-declare as engaging in decolonizing work. These faculty were emailed by the third person to invite them to participate in the research. A third party was deemed important to ensure no coercion or bias resulted as the researcher I am also a colleague and instructor at this college (See Appendix A for third party consent form). Approximately 10 faculty were initially

identified and sent the Interview Consent Form (Appendix C) via email (Appendix B). Potential participants were asked to also forward the invitation email to other faculty that they know who would declare the same intention for decolonizing work.

Five participants were recruited and consented to the interview. Each participant selected a preferred pseudonym. The participants were Jane, Tig, Duchess, Denise, and Janet. Jane has taught at this college for more than 5 years and currently teaches academic upgrading classes. Tig has taught at the college for more than 20 years, and currently teaches primarily online courses in two 1-year certificate programs in social sciences. Duchess has taught for more than 5 years in a Red Seal certified trade. Denise has been teaching for more than 10 years in a Health Sciences program. Janet has been teaching for about 5 years, and currently teaches various 100-level classes. The researcher refrains from sharing about the participants in more detail due to the small size of the local campus and the ability to easily identify participants.

Procedures

Participants were asked to participate in a 60-minute semi-structured interview (See Appendix C for interview questions). Semi-structured interviews were conducted to gather rich qualitative data in the form of participant thoughts, opinions, and experiences. Interviews were done using the MS Teams platform that all college employees have access to.

I was responsive by email or office phone to any questions that participants had. The letter of consent was reviewed at the start of the interview to ensure a signed consent was obtained and to cover any questions before beginning.

A small gift item was delivered through interoffice mail at the college to the participant afterward in appreciation for their participation. Another benefit of participating in this research was the opportunity to build relationships and understanding through the semi-structured interview process.

Ethical considerations

Minimal Risk

There was minimal risk to participating in this research. This type of reflexive work is intensely personal. Although these interviews were not anticipated to be emotionally triggering the contact information to the Employee and Family Assistance Program provided by the college was provided as a measure of ensuring the wellbeing of participants. This information was included in the Interview Consent Form.

Consent

The research process was structured to obtain free and voluntary, informed, and ongoing consent from the participants. They had the opportunity to review the interview questions ahead of time. Questions were invited by email and verbally at the start of the interview. The Interview Consent Form contained statements to explain that consent can be withdrawn any time before the results were shared at the completion of the project.

Data Management, Privacy and Confidentiality

Signed consent forms were stored as digital copies on a password-protected laptop.

The Microsoft Teams meetings were recorded, and a back-up copy was downloaded and stored on a password protected device. The MS OneNote app was used to transcribe interview audio recordings. Transcriptions were converted to MS Word files and stored on a password-protected laptop and backed up on the researcher's SFU OneDrive.

Results of the research that are shared at the completion of this project are themed and generalized to avoid sharing any personal identifying factors.

If participants provided any personal contact information such as a personal phone number or email address, this information was stored as received emails in a password-protected account.

Fairness, equity, and inclusiveness

As explained above, participants were not excluded based on ethnicity or length of teaching experience. Participants were interviewed as peers in a faculty role therefore, there was no power imbalance in these relationships or possible effect on employment. In referring to participants in this report, they have been given pseudonyms to protect their identities.

Data Analysis Process

The five faculty interviews conducted were first analyzed inductively by a process of immersion in the data by listening and reading followed by coding for similarities and differences (O'Leary, 2017). Initial themes based on the interview questions were used to organize the data. A continued review of the original transcripts helped to synthesize the final major themes and subthemes and analyze the data deductively (See Appendix D for Coding Tree). This was followed by a theoretical analysis of the data using the lens of Gaudry and Lorenz's (2018) spectrum of Indigenization to determine if there were signs of transformation in the college that was studied.

Findings

The experiences and perspectives that faculty participants shared about their decolonizing journey were categorized into three main themes – factors motivating change, the developments and changes made, and the supports for the journey.

Factors motivating change

As the faculty interviewed shared about their journey it became apparent that decolonizing work is very personal, and each journey is as unique as the person travelling it. Both personal and professional experiences play a part in prompting people to engage in decolonizing work.

Faculty were asked to share about their family history and ancestry if they desired. All faculty identified as settlers, with four having European ancestry, and one identifying as a non-Indigenous person of colour.

Two faculty, Tig and Duchess, shared about family relationships that have prompted new thinking about culture and Indigenous perspectives. Tig shared about how much they have learned about culture from members of their extended family, which includes Indigenous and non-Indigenous people of colour, and said, "every one of the family members have taught us so much about their identity, who they are, how they view the world, it's really quite amazing."

Duchess talked about an initial motivating experience for her.

I'm pretty sad to say I didn't know a lot about First Nations stuff growing up... it wasn't until my own child was in grade six and was reading "Fatty Legs" that I learned so much more about residential school which I knew slim to none of so [that] got me thinking.

Family history and ancestry also plays a part. Jane shared about her own ancestry as a person of colour and how that has influenced her thinking about Indigenous issues.

as somebody who doesn't identify as white I'm often thinking about race and racism, my own experiences dealing with racism or living as a person of color but then it's interesting because I'm also thinking I'm a person of privilege because I'm a settler, I benefit from a racist system, living on colonized, stolen land.

Previous academic learning was another factor motivating change. Three out of five faculty interviewed spoke about the effect that previous college and university training had on their current transformation. Key professors, fellow researchers, and schools were referred to as being transformative role models that “kickstarted” (Janet) much of their learning about Indigenous matters and the effects of colonization.

Janet spoke of contrasting experiences at two different schools saying, “I had a professor in undergrad who was really interested in circumpolar studies, and I did a whole class on the Arctic and we didn’t talk about Inuit people once.” In contrast, when she moved to a different city for grad school “very quickly it was, you can’t study the Arctic without the people that live there.” Janet spoke of her transforming experience of travelling and learning as a Research Assistant and that she was “lucky” to have a supervisor that was a good role model of how to conduct ethical research around an Indigenous subject. She carried that experience forward into reflecting on her teaching practices and course content. She says, “I learned a lot about respectful research and then when I started teaching at [the college] I thought that I should at least try to make sure the [subject of] courses that I teach have some Indigenous content in them.”

Jane shared about attending a university that was a “really super white colonial institution...it was very much a colonial mindset” but “I had one professor in particular [that was] really ahead of his time in some ways because we talked about colonization and racism and Indigeneity.”

The faculty interviewed shared about their experiences related to work responsibilities and the specific subjects they teach. Duties that require interaction with Indigenous content seems to be a factor in motivating change. Tig and Duchess shared that they include Indigenous content within courses in their programs, and Jane and Janet both sometimes teach courses that are completely Indigenous-focused. Denise shared that her Health Sciences program is not yet Indigenized.

Tig spoke of the beginning of Indigenizing:

First thing that happened was I heard that we should be considering Indigenizing and decolonizing and that was years ago...whenever the college started doing that so I would say 8 to 10 years ago we were already hearing that we needed to do this...there was more of an awareness even in the news, in the community.

Jane explained the effects of developing an Indigenous-themed course:

I was asked to develop the Indigenous First Peoples course which I did and then I had to consult with Indigenous people at the college and I took [an Indigenous instructor's] Aboriginal Studies course, I went to some conferences about decolonizing education ... and every time I went to a conference or I took a course or I read a book or I interacted with people and my students it would change my perspective a little bit and then I would start thinking more deeply.

Denise spoke of the difficulty of figuring out where to start as the subjects she teaches are not yet Indigenized, describing it like this:

one of the struggles I have [in approaching decolonizing work] is how do I apply decolonization or Indigenization principles to the courses that I teach? To me they're kind of set in stone and that could be my own barrier to even moving ahead with it.

She continued by sharing about the value of this work for the students as motivation for her own learning in this area:

I think one of the essentials is a transference or a challenge to students to have in their own growth and cultural awareness and to incorporate some of those Indigenization principles for them to grow in...having something to kind of springboard or have a different view when they go into [the field/workplace]

One final idea that was shared several times was an awareness of being situated within a colonized educational context. This awareness coupled with a personal emotional journey seems to give faculty some responsibility to try and make changes from within the system. Jane shared:

I think about...decolonization in terms of the job I do everyday...and that makes me think about the postsecondary system that I teach in and it is a very colonized system...it's not as easy as just teaching more Indigenous authors, that's important, but that's not going to solve it, it's the way we teach, I as an individual teach, in the classroom and it's also the way that the college itself is structured.

Jane continued by saying, "as an educator I have responsibility to bring reconciliation into my work where I can".

The uniqueness of each person's decolonizing journey seems to be the sum of a person's lifelong story. This is an exciting but daunting prospect in looking for ways that educational systems could be decolonized. While a college cannot change or choose

where a faculty member came from and their past experiences, perhaps the organization can influence the direction of personal and professional development in the future by supporting decolonizing work as it applies to each person's teaching assignment and role within the college.

Development and Change

The faculty members shared about how they have developed because of decolonizing work. They shared about changes in attitudes and feelings, practical changes in teaching practices, and their level of knowledge about Indigenous issues.

Changing mindset

The faculty members spoke about their changing attitudes and feelings and mindset as they have progressed in a decolonizing journey. Some of the most important aspects were an attitude of humility, an attitude of accepting not knowing, being uncomfortable, being authentic, reflexive practice, and the difficulty and emotional toll of considering what decolonization means for their work and themselves as an individual Canadian.

Tig shared about reflecting on her own journey in preparation for the interview:

that was the part that I had been reflecting on for a few days – what was it that happened, that I did? ... there's an emotional context to all of this and that was a really important part for me to recognize

Tig described the emotions involved as “not unlike a grieving process” including the “denial – *no no no this is not a big problem*” and the “*oh for goodness sakes why do we have to do all this?*”.

Jane shared about how to deal with emotions and realizing that this is an ongoing journey:

it's not never having those feelings but it's recognizing that you're going to feel defensive and just sitting with that for a bit and it's uncomfortable. People don't like, I don't like, feeling like 'Yep I'm responsible and I have benefitted from colonization', it is such an uncomfortable thing to think about but the faster you accept that ... I think it's honestly the only way you can even start to try to decolonize your own teaching.

Four out of five faculty talked about the difficulty of this type of personal transformative work. Denise said, “I have more questions than answers”. There were many phrases like “hard questions” (Jane) and “it’s a struggle” (Janet) while Duchess gives hope by saying “it’s not as hard as you think”.

Most faculty spoke about aiming for authenticity as they make changes in their practices. Denise shared about the desire for future changes in her program to be truly transformative:

Truth and reconciliation impacts all of our programs and to me it’s not enough just acknowledging what territory we’re on, it has to be more than that...I get the intent...but I don’t want it to be a token thing. If we’re going to do this let’s do it right.

Janet shared about the difficulty of figuring out what specific changes to make in the classroom. She shares that:

I’ve had so much trouble finding specific things that I can do to try to decolonize... the [Pulling Together] foundations guide books were awesome because I can see the big picture, but then I had to build my own details, and I think that’s ok because I guess... if it’s individuals decolonizing in the classroom it should be authentic and it should still match who I am...it still should match my teaching style...so maybe that’s why there’s less details when you read things about how to decolonize, because it’s going to look different for everyone.

Along with the emotional context and a desire for authenticity, there was a clear sense of faculty agency as each one spoke of their classrooms and some of the changes they had made or were considering. Even though most talked about how the system is still colonial, they also spoke of trying to resist the effects of colonization by doing what they can within the system in their own classes. The combination of humility and authenticity results in a certain humble bravery that allows faculty to take action and be ok with making mistakes.

When asked what they would say to someone else wanting to engage in decolonizing work, the importance of taking action was highlighted. Jane said, “it’s ok to make mistakes and it doesn’t make anybody a bad person, it’s just where you are in your learning but if you’re not making the effort to learn that’s the bad thing. Making that effort, that’s important.” Janet said to, “just be brave, go for it, see what happens, trust

yourself, and just try new things, that's kind of where I am... I learned that it's ok to make mistakes because I can learn from them.”

A final and very important part of the mindset of decolonizing work is reflexive practice. Jane spoke of an intentional rhythm of reflecting and writing that she practices at the end of each academic year. Janet spoke of reflecting so much that sometimes it keeps her up at night. And Denise spoke of how she wants to keep learning so that she can make changes in her teaching practices, but she has been so busy that the time for reflecting has not yet happened.

Classroom and Teaching Practices

A second major theme that emerged about the development resulting from decolonizing work is regarding the actual changes to classroom and teaching practices. This was further separated into two categories – classroom techniques and relating to students.

Four out of five faculty interviewed spoke of implementing changes in the classes they teach. Of the four that have made changes, there were similarities seen. While Indigenous content was a common element mentioned, next came changes to assignments, assessments, exams, and grading. Tig and Janet spoke of changes to grading such as a student-marked final grade for a class, and a more general grading rubric for creative and personal reflection assignments.

Choice was highlighted as a positive way to support students learning, including choices around assignment topics, including reconciliation, and modes of submission. Tig, Jane and Janet all spoke of completely changed assignments to reduce the perceived effects of colonization and reduce student stress, such as removing a subject-specific timed performance exam.

The element of creativity is another theme that emerged. Tig and Janet spoke very positively about assignments in their classes that require students to respond in a creative way, in whatever modality they choose. One assignment involved digital storytelling as a new alternative to a traditional writing assignment. Each faculty using this type of assignment directed the assignment requirements to their specific discipline so that students are still attaining the required “learning outcomes”.

Jane and Tig mentioned using principles of Universal Design of Learning that seem to overlap with decolonizing and Indigenizing principles. Duchess shared about changing her teaching style by:

not delivering in the traditional 'sage on the stage' kind of model where... you stand at the front and the students all get at the back and they listen to you because you're the boss, [instead] trying to be more inclusive of their experiences so that they can teach the other students if they have some area of expertise.

These changes in teaching techniques are connected to what was shared as a more holistic approach to relating to students. Jane, Tig, and Janet all shared about how they are more flexible with due dates, give extensions on assignments and have removed penalties for late submissions. Janet spoke of receiving late assignments:

I try to be as flexible as I can, especially for Indigenous students, because oftentimes there's so much going on, they're new to [the city], a lot of students have kids, jobs and there's traumas back home so it's really hard.

Jane spoke of developing an authentic relationship with a struggling student and this helps balance realistic expectations of what can be achieved in the given class while fostering student self-determination in choosing their own academic path. Jane talked about a current challenge with Indigenous content used in class that can be triggering for Indigenous students. She shared that she provides options and empowers Indigenous students to engage with the content in ways that work for them, but it is still a struggle to navigate. She uses a holistic approach and encourages students to access wellness supports available through the college.

Indigenous knowledge, perspectives, and history

One final point of development was an increase in learning about Indigenous knowledge, perspectives, and history. All the faculty members spoke of accessing learning content, workshops, and various courses. This was referred to as important but was not prioritized over the relational and emotional aspects of decolonizing work. Tig spoke of their experience taking an Aboriginal Studies course as "a real eye-opener". Jane spoke of learning more about the history of the local area including the Lejac Residential School. Duchess spoke of learning history as a part of decolonizing work "making us all more aware of things that have happened". Denise spoke of her review of the TRC Calls

to Action. Janet spoke of keeping up with local news and events as an important part of her learning as well. In context, the cognitive learning seems to support the motivation for emotional changes, but it is only one side of the decolonizing journey.

Supports for the journey

The final main theme coming out of the interview data was the typical supports and resources that faculty found helpful in their decolonizing journey. Feedback in various forms was a prominent category in how faculty assessed their progress in decolonizing work. Jane, Tig, and Janet all shared about receiving feedback directly from students. This took the form of verbal feedback during conversations, some written feedback in surveys, as well as relational feedback from awareness of body language and tone. Janet shared about the difficulty of being a non-Indigenous instructor teaching an Indigenous-themed course to Indigenous students:

I always have a few students who are Indigenous who are just not happy that I'm teaching this class and I get it, and I don't try to get them to like me because... that's irrelevant... I've had students just sit in class and scowl at me but then I'll bring in a guest speaker who is Indigenous and then at that moment they are very engaged and sometimes that will change the rest of the semester for them.

Duchess shared about measuring success by feedback received:

when someone like the [local First Nations] Elder here says something to me that makes me feel good I think that's probably the only way I can assess it [success in decolonizing] that if it makes your heart happy then that's a success for me.

Feedback is connected to relationships. Being able to talk about decolonizing work, with the successes, stresses, and struggles, came up as an important element of support. Professional relationships with mentors in their field (Duchess), peers in their field (Duchess, Jane, and Janet), and other settler instructors (Jane and Janet) were all mentioned as important. Getting to know the Indigenous support staff at the college was mentioned as a very important thing to do by Jane, Tig, and Duchess. Janet reflected that as a newer instructor it took time to develop a relationship with Indigenous staff, given that there are only a few of them.

Finally, all faculty spoke of practical resources and supports that they have accessed. The Pulling Together Guides (Allan et al., 2018) were referenced directly by Tig, Janet, and Duchess. Resources supplied by the college such as Indigenizing workshops, cultural workshops, “links” posted, as well as events associated with the Aboriginal Resource Center were mentioned by the faculty. Jane, Tig, Janet, and Duchess mentioned various Indigenizing workshops held at conferences associated with their specific area of study or professional associations. Finally, Jane, Tig, Denise and Janet all spoke of finding learning resources on their own such as online courses, literature, books, and movies. Given that Professional Development is a requirement for faculty members that is supported with paid time and financial support, this offers opportunities for faculty to access many varied resources.

In summary, faculty members journeys in decolonizing work are unique to the individual. Each person’s professional experience was a factor in how directly they are currently engaging with Indigenous content and this then effects what professional development activities they choose to pursue. Previous academic experience was particularly transformational which points to the value of decolonizing the education system to benefit future generations of learners, some of whom will progress into faculty roles in their lifetime.

Theoretical Analysis

The data was reviewed further using the lens of the spectrum of Indigenization (Gaudry & Lorenz, 2018). While the faculty members interviewed were not asked explicitly about the structure of the college where they are employed, some information can be gathered from how they spoke about the educational context they are in.

From the description given by Gaudry and Lorenz (2018), signs of Indigenous Inclusion would be any mention of strategies for Indigenous student retention and success, an increasing number of Indigenous students and staff, or a commitment to hire more Indigenous staff. There would be no fundamental transformation of organizational structure at this stage.

The signs of reconciliation Indigenization would be increased Indigenous integration in administration and decision making, possibly the presence of an Indigenous advisory

board or committee and perhaps an Indigenous Course Requirement for students. An increased “role of citizenship education” (Gaudry and Lorenz, 2018, p.222) would be seen as efforts are made to educate staff and students to foster reconciliation.

Finally, although Gaudry and Lorenz posit decolonial Indigenization as currently an unimplemented vision, signs of a completely transformed college structure could be indicated if there is mention of a changed administrative structure or a centering of Indigenous knowledge or reference to land-based education as an accepted mode of knowledge production.

Starting with Indigenous Inclusion, no faculty mentioned any strategies for increasing Indigenous student presence or organizational policies that specifically support Indigenous student success. Drawing from the faculty experiences within their programs, Denise shared that there have not historically been many Indigenous students in her classes, while Jane said that she teaches in a program where “a lot of our students in the program self-identify as Indigenous.” The other faculty members spoke of their interactions with Indigenous students but did not qualify if their presence had increased in recent years or say what fraction of the class might be Indigenous. As well, no faculty mentioned an awareness of an organizational commitment to hire more Indigenous staff.

It is unknown if any Indigenous Inclusion policies exist. They very well could, given the small sample size of this project, but there is no prominent evidence that suggests such policies are being implemented.

Looking for reconciliation Indigenization, all faculty spoke about the presence of three long-time Indigenous staff that were well respected and valued. One staff is a local First Nations Elder acting as cultural advisor through the Aboriginal Resource Center (ARC), one is a faculty member, and the third is a college administrator with the title Executive Director for Aboriginal Education. This would indicate some integration of Indigenous personnel into decisions and policymaking at the organizational level. Additionally, most faculty members referenced the ARC and its associated events that support the sharing of Indigenous Knowledge. Three out of five faculty shared that they have attended numerous events held by the ARC and have an ongoing relationship with ARC staff. The role of citizenship education in the college is evident by the numerous references to Indigenization and cultural workshops that have been provided by the college as well as

the fact that two out of five faculty members attended at least one complete course taught by the Indigenous faculty member referenced earlier. Although faculty members shared about accessing many professional development resources, it was not evident that there was any required learning in the area of reconciliation or decolonizing work. Missing from the data were mention of any Indigenous advisory boards or a college-wide Indigenous Course Requirement for students.

From this analysis, it is shown that some work towards reconciliation Indigenization is being done at this college. While efforts to educate staff were evident from these faculty members' experiences, at least one faculty, Denise, alluded to the fact that both the program and profession she teaches in have not advanced any work with regards to Indigenization yet and she is in the beginning stages of her own personal learning as well. This could indicate that engagement of faculty members is not widespread, but more haphazard and sporadic. This along with the possible missing Indigenous Course Requirement for students points to an early stage of reconciliation Indigenization in which the rhetoric around reconciliation surpasses the implementation of transformative action across the organization.

In the scope of organizational change and decolonial Indigenization, it is easily gathered that the college studied has not been fundamentally transformed from its original academic and administrative structure. There were references made to the college's colonial structure (Jane, Janet) and technical academic rules (Janet, Tig) with faculty sharing about making changes in their own teaching practices within this existing structure.

In the end, it can be concluded that this northern BC college is somewhere in the realm of reconciliation Indigenization although there may be some missing work around Indigenous Inclusion which could support Indigenous students specifically. Similar to many other Canadian educational organizations, decolonial Indigenization is not yet a reality here.

Discussion

The significance of this data points to the complexity of decolonizing education in Canada and the possibly impossible dream of decolonial Indigenization. The embedded nature of the settler-colonial mindset is evident from the current literature pointing to the difficulties of settler transformation. This difficulty is coupled with the diversity of individuals who become postsecondary faculty members as well as the political context that colleges and universities operate within.

Organizations have a responsibility to the faculty members they hire. This research spoke to the professional development resources supplied by this college, but the research participants suggest that it is not enough. This research showed that faculty engagement and progress in decolonizing work is not consistent. Every faculty individual needs to be engaged in this work if the education system is to make redress and work towards reconciliation in response to the TRC's (2015) Calls to Action. It is worth considering very seriously what motivations lie behind organizational policies and who they benefit to prevent the continuation of colonization under the new name of not-really-reconciliation.

The researcher recommends that this college implement an Indigenous Course Requirement for students. It is recommended that the approach and the implementation of such a requirement is considered with great care with the aim of creating community, relationships, and engagement with both Indigenous and non-Indigenous students and minimizing resistance in both students and faculty. It is also recommended to institute a requirement for faculty to engage in learning around these topics of reconciliation and decolonization. Again, these requirements need to be carefully considered and implemented in a supportive way both with adequate human and financial resourcing. Perhaps team approaches such as the co-learning perspective (Bartlett et al., 2012) or the circlework technique (Steinhauer et al., 2020) could be used to foster relational development beyond traditional subject silos in the college. This development of a larger peer community across the organization could be a stimulus for engaging others who are resistant. Even better, it would be beneficial if there were more involvement and relationships developed with local Indigenous people. This group of decolonizing settler faculty could be an important effective ally in accomplishing the goal of decolonial

Indigenization. These recommendations are in keeping with the recommendations made in the Walk this path with us report (SFU Aboriginal Reconciliation Council, 2017) and the subsequent Looking Forward...Indigenous Pathways to and through Simon Fraser University report (Tobin et al., n.d.). This work was done to foster SFU's progress towards reconciliation, but it is a good model for other institutions to use and go forward with their own consultations.

The literature points to the passion of many faculty members who desire to engage with decolonizing work and be part of finding a better way forward. This research reflects this desire and perhaps that is the best gift that faculty can give to the educational world. If more settler faculty individuals engage in a humble, difficult, uncomfortable, unsettling decolonizing journey they can keep pushing for authenticity and changes for the right reason from within their educational organizations.

It was quite evident from the data gathered that postsecondary experiences that engage students in learning, thinking, and reflecting on Indigenous issues are transformative and motivating for future learning. This is all the more reason for current faculty to take up this learning. What and how we teach now influences the next generation of professionals, some of whom will end up as faculty members in the future.

In summary, there are promising beginnings of reconciliation Indigenization in the college studied. The researcher recommends further analysis, and development if needed, of policies that support Indigenous Inclusion as groundwork for moving forward. This college needs to engage and recruit more Indigenous staff for it to be a place that is beneficial to Indigenous students and communities. In turn, the increased presence and integration of Indigenous people will encourage organizational transformation and show a valuing of Indigenous perspectives. In this researcher's opinion, the end goal of complete decolonial Indigenization and the centering of Indigenous Knowledge needs to be kept in view or a journey towards reconciliation can quickly stall into assuaging settler guilt once again.

Conclusion

If this local college is able to implement these recommended changes it is possible to envision it as a site of Indigenous resurgence in the future. Given the TRC

(2015) Calls to Action and the detrimental role that the education system in Canada has played, it is time for organizations like this college to take their responsibility to the local Indigenous communities even more seriously. Beyond an ARC office, a few Indigenous staff, and the offering of cultural workshops to change the minds of settler faculty, the college needs to examine how it interacts with and supports local Indigenous people. Do the actions of this college benefit the local Indigenous community? This is the most important question that needs answering.

References

- Aikenhead, G. S., & Elliott, D. (2010). An emerging decolonizing science education in Canada. *Canadian Journal of Science, Mathematics and Technology Education*, 10(4), 321–338. <https://doi.org/10.1080/14926156.2010.524967>
- Allan, B., Perreault, A., Chenoweth, J., Biin, D., Hobenshield, S., Ormiston, T., Hardman, S. A., Lacerte, L., Wright, L., & Wilson, J. (2018). *Pulling Together: A Guide for Teachers and Instructors*. BCcampus.
<https://opentextbc.ca/indigenizationinstructors/>
- Andreotti, V. de O., Stein, S., Ahenakew, C., & Hunt, D. (2015). Mapping interpretations of decolonization in the context of higher education. *Decolonization: Indigeneity, Education & Society*, 4(1), 21–40.
<https://jps.library.utoronto.ca/index.php/des/article/view/22168>
- Bartlett, C., Marshall, M., & Marshall, A. (2012). Two-Eyed Seeing and other lessons learned within a co-learning journey of bringing together indigenous and mainstream knowledges and ways of knowing. *Journal of Environmental Studies and Sciences*, 2(4), 331–340. <https://doi.org/10.1007/s13412-012-0086-8>
- Beaudry, J.-L., & Perry, J. A. (2020). Levelling up: Towards decolonising apprenticeship learning. *Journal of Vocational Education & Training*, 1–19.
<https://doi.org/10.1080/13636820.2020.1833077>
- Belczewski, A. (2009). Decolonizing science education and the science teacher: A white teacher's perspective. *Canadian Journal of Science, Mathematics and Technology Education*, 9(3), 191–202.
<https://doi.org/10.1080/14926150903118326>

- Canada Library and Archives. (2016, October 4). *Report of the Royal Commission on Aboriginal Peoples*. <https://www.bac-lac.gc.ca/eng/discover/aboriginal-heritage/royal-commission-aboriginal-peoples/Pages/final-report.aspx>
- Cote-Meek, S., & Moeke-Pickering, T. (Eds.). (2020). *Decolonizing and Indigenizing education in Canada*. Canadian Scholars.
- Coupal, M. (2020). Chapter 12 Reconciliation rainbows and the promise of education: Teaching truth and redress in neocolonial Canada. In *Decolonizing and Indigenizing education in Canada* (pp. 211–227). Canadian Scholars.
- Criser, R., & Knott, S. (2019). Decolonizing the Curriculum. *Die Unterrichtspraxis*, 52(2), 151–160. <https://doi.org/10.1111/tger.12098>
- Donnan, M. E., Aitken, A., & Manore, J. L. (2020). Chapter 11 “If not here, where?”: Making decolonization a priority at an undergraduate university. In *Decolonizing and Indigenizing education in Canada* (pp. 193–210). Canadian Scholars.
- Gaudry, A., & Lorenz, D. (2018). Indigenization as inclusion, reconciliation, and decolonization: Navigating the different visions for indigenizing the Canadian Academy. *AlterNative : An International Journal of Indigenous Peoples*, 14(3), 218–227. <https://doi.org/10.1177/1177180118785382>
- Green, B. (2016). Decolonizing of the nursing academy. *Canadian Journal of Native Studies*, 36(1), 131-.
- O’Leary, Z. (2017). *The essential guide to doing your research project* (3rd ed.). SAGE Publications Inc.
- Pardy, L., & Aitken, B. (2020). Chapter 13 Decolonizing non-Indigenous faculty and students: Beyond comfortable diversity. In *Decolonizing and Indigenizing education in Canada* (pp. 229–245). Canadian Scholars.
- Regan, P. (2010). *Unsettling the settler within: Indian Residential Schools, truth telling, and reconciliation in Canada*. UBC Press.

- SFU Aboriginal Reconciliation Council. (2017). *Walk this path with us*.
<https://www.sfu.ca/aboriginalpeoples/sfu-reconciliation.html>
- Stavrou, S. G., & Miller, D. (2017). Miscalculations: Decolonizing and Anti-Oppressive Discourses in Indigenous Mathematics Education. *Canadian Journal of Education*, 40(3), 92–122.
- Stein, S. (2020). 'Truth before reconciliation': The difficulties of transforming higher education in settler colonial contexts. *Higher Education Research and Development*, 39(1), 156–170. <https://doi.org/10.1080/07294360.2019.1666255>
- Steinhauer, E., Cardinal, T., Higgins, M., Madden, B., Steinhauer, N., Steinhauer, P., Underwood, M., Wolfe, A., & Cardinal, E. B. (2020). Chapter 5 Thinking with Kihkipiw: Exploring an Indigenous theory of assessment and evaluation for teacher education. In *Decolonizing and Indigenizing education in Canada* (pp. 73–90). Canadian Scholars.
- Tobin, J., Ghag, M., Johnson, K., & Bubela, D. T. (n.d.). *Looking Forward... Indigenous Pathways To and Through Simon Fraser University*. 241.
- Truth and Reconciliation Commission of Canada. (2015). *Calls to Action*. National Centre for Truth and Reconciliation. <https://nctr.ca/records/reports/>
- Tuck, E., & Yang, K. W. (2012). Decolonization is not a metaphor. *Decolonization: Indigeneity, Education & Society*, 1(1), Article 1.
<https://jps.library.utoronto.ca/index.php/des/article/view/18630>
- United Nations High Commissioner for Refugees. (2007, October 2). *Refworld | United Nations Declaration on the Rights of Indigenous Peoples: Resolution / adopted by the General Assembly*. Refworld.
<https://www.refworld.org/docid/471355a82.html>


Appendix A.


Third Party Consent



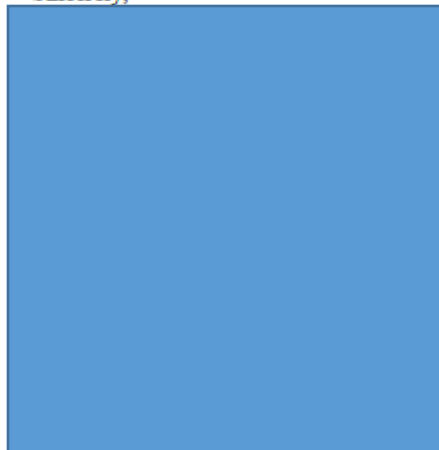
August 4, 2021

Re: Research proposal **Discovering the Process and Effects of Decolonizing Work in Post-Secondary Teaching**

I  consent to act as a third party to contact research participants on behalf of Michelle Lui, MEd Candidate, Faculty of Education, SFU.

I agree to send initial email invitations and follow up reminders, as directed by Michelle Lui, for the purpose of recruiting participants for this research study. Invitations will be sent to faculty at  as part of snowball sampling to recruit individuals who engage in decolonizing work. The purpose of this study is to contribute to the dialogue about decolonization at a local level.

Sincerely,



Appendix B

Third Party Email Script

Discovering the Process and Effects of Decolonizing Work in Post-Secondary Teaching

Hello -----,

This email is an introduction and invitation to participate in a research study being conducted by Michelle Lui, who is doing this study as part of her masters program at Simon Fraser University. .

I am a third person collaborator forwarding this invitation on behalf of Michelle Lui, who is a Masters candidate in the Faculty of Education, SFU and also is a [redacted] faculty member.

You specifically are receiving this invitation because your name has been put forward as someone who is engaging in decolonizing work at [redacted] Please read the attached consent form for a detailed description of this study.

If you are interested in participating or have questions about the study, please contact Michelle Lui at [redacted] directly for further information.

Thank you,

[redacted]

On behalf of Michelle Lui

Appendix C

Interview Consent Form

Discovering the Process and Effects of Decolonizing Work in Post-Secondary Teaching

Thank you for considering participating in an interview about decolonizing work in post-secondary teaching. Before you decide whether to participate, please take time to review the following information. If you have any questions or need additional information, please ask! If, after reviewing this information, you are still interested in participating, then we will go forward with the interview.

I, Michelle Lui, am conducting this interview as part of a research project exploring the experiences of faculty at the [REDACTED]. I am a Masters candidate in the Masters of Educational Leadership program at Simon Fraser University and I am also a faculty member here at [REDACTED]. This project is a requirement for the Master of Educational Leadership program at SFU. This research is being supervised by Dr. Michelle Pidgeon. I will present the results of this research in the form of a written report to my faculty supervisor, as well as a public poster session at the 2022 Summer Institute, and the findings may be further shared in conference presentations and/or other publications.

The purpose of this research is to learn more about the decolonization of post-secondary education. The aim of this interview is to have a conversation to explore your perspective on decolonization. If you choose to participate, I will schedule a 60-minute guided conversation to explore your perspective on decolonization. This interview will take place online via MS Teams.

The researcher will abide by the latest provincial health guidelines in relation to the COVID-19 pandemic.

In the interview, I will ask you to talk about your thoughts, experiences, and teaching practices in decolonizing work as a faculty member. You may choose not to answer any of my questions, and you may also end the interview at any point during the scheduled time. The interview questions are included at the end of this document for your review. During the interview, I will also ask if you would be open to a request for a 30-minute follow-up interview at a later date. The purpose of this follow-up interview will be to clarify or elaborate on topics that emerged from your interview.

This is a **minimal risk study**. The stress involved in the interview conversation will be no more than the stress that you encounter in your daily work. Also, I will be keeping everyone's identity confidential to reduce risk. At no time will your individual identify or any information that may disclose your participation be used in the final report or any subsequent presentations or publications.

Any information you share during your interview **will remain confidential**. I will ask you to choose a pseudonym for use in the research study. I will transcribe the interview myself, using that pseudonym, and the resulting transcript will not include any information that could be traced back to you. MS Teams recordings, transcripts, and other information related to this research study will be kept on a **password protected** personal computer or another device (digital recorder, smart phone, etc.) or backed up on a secure server (SFU Vault). The list matching participant information and pseudonyms will be stored separately in a locked drawer in my [redacted] office. I will destroy all recordings once transcription of the interview is complete. Only I, Michelle Lui, as researcher along with my Faculty supervisor, Dr. Michelle Pidgeon, will have access to the data.

Analyzed data will be used to complete my final research report for this project and presented in poster form at an open event in the summer of 2022. After I complete all my MEd degree requirements, I may present this data to administrators and other departments at the [redacted]

Although this interview is not anticipated to be emotionally triggering, this type of reflexive work is very personal. The [redacted] Employee and Family Assistance Program (EFAP) is available to you as a [redacted] employee in the case of any emotional response to this conversation. You can access the program online at the website [redacted] You can also contact the EFAP program at [redacted]

Participation in this research is voluntary. You can decide to stop participating at any point in the process, for any reason. Your decision to participate (or not) will not be shared with anyone. There are no negative consequences for withdrawing your participation, and I will erase/destroy any information already collected from you. You can withdraw at any time during this interview verbally. You can withdraw your participation at any time after the interview before the study results are submitted by contacting me or my faculty supervisor. I can be reached at [redacted]. If you would like to talk to my faculty supervisor about this

study or regarding withdrawing your participation, you can reach Dr. Michelle Pidgeon, Faculty of Education, [REDACTED]

For participating in this study, you will be given a small gift of appreciation of approximately \$10 value. I will ask where to deliver this gift at the [REDACTED] Campus at the end of the interview.

If you have any concerns about your rights as a research participant and/or your experiences while participating in this study, please contact the Office of Research Ethics (SFU) at dore@sfu.ca or 778-782-6618.

You can also contact the [REDACTED] Research Ethics Board at [reb@\[REDACTED\]](mailto:reb@[REDACTED])

Signing this consent form indicates that:

- You agree to participate in this research and to having the online interview(s) recorded in MS Teams.
- You understand that you are free to stop participating in this research at any time.
- You understand that you can choose not to answer specific questions during the interview.
- You acknowledge that the remuneration for participating in this study is a small gift, which is to be delivered after the interview.

Signature of Participant

Date (MM/DD/YYYY)

Printed Name of Participant

Discovering the Process and Effects of Decolonizing Work in Post-Secondary Teaching

Intended Interview Questions

- Introduce yourself
 - What is your role, your job?
 - What is your length of experience doing this role?
 - What subject/s do you teach currently?
 - Would you like to declare your ancestry?
- What does decolonization mean to you as defined generally?
- Can you describe your personal experience in journeying through decolonizing work?
- What has changed in your teaching practices because of this work? (strategies, etc?)
- What are the most important things you have learned so far?
- How do you evaluate the “results” of decolonizing work in your teaching practice or personal and professional journey?
- What sources of information or supports have helped you in this work?
- What would you say to someone wanting to engage in decolonizing work?

Appendix D

Coding Tree

