Conversations with Knowledge Holders and Experts to Inform the Development of the "Indigenous Peoples and Psychology" Course Proposal

Decolonizing and Indigenizing Psychology Committee (DIPC)

Department of Psychology, Toronto Metropolitan University

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Decolonizing and Indigenizing Psychology Committee (DIPC) Members:

Andrew (Hyounsoo) Kim, first generation East Asian settler, Assistant Professor
Anik Obomsawin, Abénaki First Nations, Graduate Student (co-lead author)
Becky Choma, first and second generation White Settler, Professor, Chair of the Psychology Equity Diversity Inclusion & Justice (EDIJ) Committee
Caroline Erentzen, third generation White settler, Assistant Professor
David Day, first generation White Setter, Professor
Fiona Thomas, South Asian Settler, Assistant Professor
Iloradanon Efimoff, Haida, Assistant Professor
Jaiden Herkimer, Mississaugas of the Credit First Nation, Graduate Student (co-lead author)
Karl Szpunar, White Settler, Associate Professor, Director of Psychological Science Training
Kristin Vickers, White Settler, Associate Professor, Undergraduate Program Director
Stephanie Cassin, second generation White Settler, Professor, Director of Clinical Training
Tae Hart, third generation White Settler, Professor
Todd Girard, third generation White Settler, Associate Professor, Graduate Program Director

Questions? Contact Becky Choma, bchoma@torontomu.ca

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Anik and Jaiden wanted to share how much they enjoyed meeting everyone, having these important conversations together, and connecting with so many incredible people involved in this work.

We would also like to thank the Centre for Excellence in Learning and Teaching (CELT) and the Indigenous Education Council (IEC) at Toronto Metropolitan University for funding this project through a Learning and Teaching Grant and a Curriculum Development grant.

Miigwech/Thank you!

Executive Summary

Purpose. The Department of Psychology at Toronto Metropolitan University (TMU) does not currently offer any courses on Indigenous Peoples or the impacts of colonialism. Additionally, in response to the Truth and Reconciliation Commission of Canada's (TRC) report from 2015, the Canadian Psychological Association (CPA) released a report in 2018, where they recommended that psychology programs should improve what they term "Indigenous cultural literacy." In response, the Decolonizing and Indigenizing Psychology Committee (DIPC) in the Psychology Department at TMU aimed to create a course proposal for an undergraduate class on Indigenous Peoples and psychology. To ensure that the course is informed by Indigenous and community member perspectives, the DIPC interviewed 10 Indigenous Knowledge Holders and non-Indigenous experts with relevant expertise and experience on how they think the course should be created, implemented, and delivered.

The Journey. The process of creating this report and course proposal was iterative, circular, and generated a lot of internal and mutual reflection among the DIPC members. This mirrored conversations from Knowledge Holders and experts, who reminded us along the way that the journey of creating this course is equally (if not more) important as the final product if we are to truly do good and not cause harm.

Findings. Interviewees shared recommendations relating to the following 10 topics: course content, course delivery, course structure, evaluation and assessment, learning outcomes, challenges and considerations, decolonization and Indigenization, reactions to the CPA report, importance of the course, and graduate-level recommendations. In regard to course content, Knowledge Holders and experts suggested teaching about historical and ongoing colonialism as well as Indigenous ways of knowing, doing, and being as they relate to the discipline of Psychology. They leaned towards smaller class sizes, and recommended an elective, upper-level seminar format. In regard to course design, they recommended variety in the modality of knowledge presentations (e.g., guest lectures, storytelling), experiential learning (e.g., learning through ceremony, learning on the land), relationality (e.g., class discussions, group work), reflection and self-expression, and the integration of humour and wholistic learning. Knowledge Holders and other experts recommended assessing students' knowledge using more than standardized assessments and evaluations. This may include reflection and critical thinking exercises, verbal and visual expression, and academic reading and writing. As for learning outcomes, Knowledge Holders and other experts hope that students will embrace diverse perspectives, engage in critical reflection, and gain scientific literacy skills as well as humility and empathy. This report includes a number of other recommendations and considerations discussed in interviews, such as the promotion of inclusivity in pedagogy, ensuring instructor and student safety, addressing logistical limitations (e.g., time and financial constraints), and respecting Indigenous values and knowledge within an academic context.

Key takeaways. Although there is no single way to create an Indigenous psychology course, it is clear that such a course *must* be created by and with Indigenous Peoples, Indigenous communities, and Indigenous perspectives. There also needs to be constant reflection, discussion, and purposeful intention by those involved. We hope that this report can act as a catalyst for change within post-secondary psychology departments. We want others to use this document as a resource to help pursue their own initiatives and course development projects.

Decolonizing and Indigenizing Psychology Committee Report

Proposed Upper Year Seminar in Indigenous Peoples and Psychology Course Description

Students will examine the impact of settler-colonialism on Indigenous Peoples in Canada, historically and ongoing (e.g., residential school system, intergenerational trauma, current systemic racism/discrimination, and the need for reconciliation); learn about Indigenous ways of being, knowing, and doing; critically reflect on the implications of settler-colonialism for psychological research and practice; and learn about Indigenous research approaches (e.g., methodologies, epistemologies, Indigenization, decolonization). The course will also highlight the contributions of Indigenous people to psychology. This course is open to Indigenous and non-Indigenous students.

Background and Objectives

The Department of Psychology at Toronto Metropolitan University (TMU) does not currently offer any courses focusing on the impact of colonialism on Indigenous Peoples or psychology. This is a serious gap, especially considering the harm caused to Indigenous Peoples in Canada by the discipline of psychology and by TMU's former namesake. In response to the 94 Calls to Action following the Truth and Reconciliation Commission of Canada's report (2015), the Canadian Psychological Association (CPA) (2018) urged all psychology programs to improve what they term "Indigenous cultural literacy." For this purpose, members of the 2022-2023 Equity Diversity Inclusion and Justice (EDIJ) committee along with faculty members in leadership positions in the department of Psychology at TMU submitted two proposals to fund a project to create an undergraduate course. Drs. Becky Choma and Stephanie Cassin also met with Indigenous faculty members from TMU who had previously created and taught adjacent courses to inform the applications and proposed plans. The proposals to the Indigenous Education Council (IEC) Curriculum Development (CD) fund and the Centre for Excellence in Learning and Teaching (CELT) Learning and Teaching Grant (LTG) were both successful.

In the spring of 2023, a Decolonizing and Indigenizing Psychology Committee (DIPC) was formed. The DIPC consists of Indigenous and non-Indigenous faculty, including those in leadership positions in the department, and graduate students in the Department of Psychology. We purposely included faculty in key leadership positions on the DIPC so that this project could foster changes in other aspects of our program more broadly. At this time, the objective of the DIPC is to address calls for decolonizing and Indigenizing psychology curricula through the development of a new undergraduate course focusing on the impacts of colonialism and the inclusion of Indigenous knowledge in psychological research, teaching, and practice.

Process

After the formation of the DIPC, an Indigenous consultant (Dr. Iloradanon Efimoff) was hired and eventually joined the team as a full-time faculty member in the department of Psychology. The DIPC then hired two Indigenous graduate student research assistants (Jaiden Herkimer and Anik Obomsawin) from within the Department of Psychology who had previous experience in Indigenous research methodologies and qualitative methods. The committee began by conducting an environmental scan of relevant courses offered in post-secondary institutions

across Canada. After obtaining course outlines either online or by emailing course instructors or programs, the following information was extracted: 1) course objectives, 2) learning outcomes, 3) course content, 4) assessments, 5) readings/resources. This information informed interview questions. In consultation with Dr. Iloradanon Efimoff, the committee finalized their methodological approach and drafted interview questions iteratively. Interview questions were created so interviewees could share knowledge relating to 1) course content and learning outcomes, and 2) course delivery and structure. The interview guide is in Appendix A.

Driven by a desire for this course to be informed by diverse and community perspectives, the DIPC recruited 10 Indigenous Knowledge Holders and non-Indigenous experts from across Canada who have experience with Indigenizing psychological pedagogy, practice, and research. Interviewees were identified by contacting individuals who 1) had contributed to the CPA's response to the Truth and Reconciliation Commission of Canada (TRC) Calls to Action, 2) have taught courses identified in the environmental scan, 3) were recommended by the IEC, or 4) were identified by other interviewees. Knowledge Holders consisted of Indigenous psychologists, professors, scholars, psychology graduate students, and professionals. Non-Indigenous interviewees comprised psychologists, professors, and scholars. The option of in-person interviews was offered to participants located within or near Toronto; however, all interviewees opted for online interviews. Interviews were hosted by Jaiden and Anik using Zoom, and discussions were audio recorded and transcribed. Knowledge Holders and other experts were offered a $75 online gift card and a medicine bundle of sage, sweetgrass, and cedar that was sent by mail[1]. Jaiden and Anik debriefed and reflected together after each interview.

Jaiden and Anik analyzed the interview transcripts using Dedoose, a qualitative data analysis software. They applied an inductive and descriptive approach to thematic analyses to elucidate themes relating to recommendations for the course proposal. Such an approach ensures that the analysis and interpretation are guided by knowledge shared in interviews as opposed to preconceived theories (Braun & Clark, 2006; Neuendorf, 2019). Additionally, the analysis required reflexivity, or the acknowledgment of the researcher's impact on the analysis (Neuendorf, 2019; Nowell et al., 2017). The following steps were followed for analysis. First, Anik and Jaiden reviewed and edited the text transcripts that were automatically produced by Zoom by listening to the audio recordings. Next, Anik and Jaiden independently engaged in repeated readings of the first five transcripts to search for patterns and ideas for coding. Once familiar with the transcripts, they generated initial codes to identify recommendations. They extracted and collated relevant quotes to demonstrate each code. After five interviews, Jaiden and Anik analyzed the interviews independently and then met to compare codes and themes, and discuss any discrepancies. At this time, DIPC members (who had all read at least one transcript each) met to discuss initial observations and update interview questions to capture recommendations relating to underrepresented topics. Jaiden and Anik conducted and analyzed five additional interviews using refined themes and codes following the same process noted above. The Knowledge Holders and other experts were invited to provide feedback on this report, including the themes. Their suggestions were incorporated into the report; the initial themes remained unchanged.

[1] Tobacco is often given as a gift when requesting one's assistance, support, or knowledge. However, given the difficulties associated with obtaining and sending sacred tobacco by mail, we decided to exclude this medicine from bundles.

Positionality

Anik: I belong to the Abénaki Nation of the Odanak territory, and I have lived off-reserve my entire life. I have had the privilege of exploring my culture with my family and learning from and collaborating with Knowledge Keepers, Indigenous scholars, and Indigenous community organizations. However, not having grown up around culture and community, my worldviews are influenced by my European ancestry and Western training. Indeed, the majority of my training to date has focused on biological science and has taken place in academic institutions. As a result, I have been influenced by the prioritization of positivism, and objective and quantitative knowledge common in mainstream science. The conflict between my previous academic training and my desire to continue learning how to conduct research with Indigenous populations in a respectful way has inspired my involvement in this project. My learning about Indigenous research methodologies and ways in which Indigenous epistemologies and worldviews benefit the discipline of Psychology has been transformative. I hope that this course can help future researchers and practitioners along this learning journey.

Jaiden: Aaniin/hello, my name is Jaiden Herkimer (she/her). I am European-Canadian on my mother's side (mostly of British and Irish descent) and Anishinaabe as a member of the Mississaugas of the Credit First Nation on my father's side. I have lived off-reserve in a small (but growing) town in Southern Ontario all of my life. I am also a first-generation post-secondary student. I did not grow up with my traditional Anishinaabe culture, and in pursuing my undergraduate degree in psychology, I was trained to adhere to Western epistemologies and approaches to research. However, I have tried to cultivate opportunities within my schooling and work where I could discover more generally about Indigenous ways of knowing and being, while simultaneously learning how it connects to my own family, community, and identity. As a result of these experiences, I do research with relationality in mind. I truly feel there is always more to learn, and this project has been a huge part of that learning. I know that taking an Indigenous psychology class in my undergrad would have been extremely valuable, not only in content but in representation. I hope, following this report, future psychology students are offered that opportunity.

Results

Analysis of the interviews revealed the following 10 overarching themes: 1) Course content, 2) Course delivery, 3) Course structure, 4) Evaluation and assessment, 5) Learning outcomes, 6) Challenges and considerations, 7) Decolonization and Indigenization, 8) Reactions to the CPA response, 9) The importance of the course, and 10) Graduate-level recommendations. In this report, we describe Knowledge Holders' and other experts' recommendations relating to each overarching theme, highlight quotes to represent each recommendation, and present visual representations of themes. See Appendix B for a table of representative quotes (Table B1) and Appendix C for a list of resources shared by interviewees (Table C1).

Course Content

Knowledge Holders and other experts discussed the inclusion of content relating to 1) historical and current impacts of colonialism in Canada, 2) Indigenous ways of knowing and being, and 3) the impact of colonialism on, and benefits of Indigenous ways of knowing and

being to, the discipline of psychology. Knowledge Holders and other experts also discussed some considerations for course content. A visual representation of themes can be found in Figure 1.

Historical and Current Impacts of Colonialism in Canada

There was a significant focus on the importance of discussing the history of colonialism and historical harms. Knowledge Holders and other experts explained that covering this topic is necessary in acknowledging the *truths*, which must come before reconciliation. Indeed, Knowledge Holders and other experts explained that "people are still ignorant to the truths." Understanding the history of colonialism was said to be important for contextualizing topics relating to the current health and wellness of Indigenous populations. Knowledge Holders and other experts explained the importance of students understanding that Indigenous Peoples are still dealing with the impacts of colonialism. They explained that students should understand the ways in which racism and discrimination exist across current colonial systems (e.g., health care and education systems), and that this understanding is key to decolonization. Similarly, Knowledge Holders and other experts explained that students should gain knowledge about policies such as the *Indian Act* that continue to cause suffering across Indigenous communities.

Diverse Indigenous Ways of Knowing and Being

Knowledge Holders and other experts discussed the importance of providing a background on Indigenous identity and presence. As one Knowledge Holder said, we need to "make sure everyone's on the same page on who we are." This includes highlighting the diversity across Indigenous populations, understanding the history and cultural traditions/values of the Nations whose land we are on, and learning about the importance of language and spirituality. Similarly, there was a significant emphasis on the importance of students understanding Indigenous epistemology. This topic may include a background to the role of relationality, wholistic ways of knowing, and Indigenous worldviews, with the goal of increasing acceptance of non-Western ways of knowing. Understanding Indigenous epistemologies may also include a focus on learning about Indigenous systems (e.g., education, health, criminal justice) "that are oftentimes ignored and invalidated." Last, Knowledge Holders and other experts discussed the topic of Indigenous resilience and resurgence, and the importance of understanding the grassroots, community-based movements that have led to outcomes (e.g., TRC Calls to Action) for which the federal government is often given credit. "There's a big story to tell (about)... active, constant… constituencies of Indigenous people who are educated, or who are in different systems of influence" pushing for change. Importantly, one Knowledge Holder noted that when teaching and learning about Indigenous ways, it is critical that non-Indigenous people do not appropriate Indigenous ways: "Appreciation, not appropriation", "Worldviews rather than cultural practices."

Impacts of Colonialism on and Benefits of Indigenous Ways of Knowing and Being to the Discipline of Psychology

Harm Done by Mainstream Psychology

In line with course content relating to the impacts of colonialism, Knowledge Holders and other experts discussed the importance of students understanding the harms done by Western epistemology and mainstream psychology. As such, students should understand the ways in

which Western empirical methods have been a tool for colonization, and that Western mental health assessments, diagnoses, and treatments are often not appropriate in Indigenous populations.

Connections to Clinical Psychology

In regard to connections to clinical psychology, students should learn about the impacts of colonialism on Indigenous wellness and the ways in which these impacts have affected Indigenous Peoples on a community level and across generations (i.e., intergenerational and collective trauma). Knowledge Holders and other experts explained that students should learn about cultural safety, which is "the only model… that comes from Indigenous people." Cultural safety is an approach to healthcare that not only considers social and cultural influences, but also power differentials within society and between client/patient and health care provider. More specifically, Knowledge Holders and other experts explained the importance of understanding Indigenous wellness and mental health using Indigenous epistemologies and worldviews. As such, students should be exposed to Indigenous healing practices, including community-based and land-based approaches to healing. Similarly, students should understand the importance of spirituality as a "healing mechanism," and the importance of wholistic wellness (i.e., physical, mental, emotional, and spiritual dimensions of wellness). Students should also understand that trauma and healing must be understood on a community-level in contrast to Western perceptions of individualism. Knowledge Holders and other experts discussed the importance of exposing future clinicians to programming and services that facilitate healing in Indigenous populations (e.g., Jordan's Principle and the Non-Insured Health Benefits), and learning from community-based organizations about salient healing practices. Last, future clinicians should learn the relevant laws and policies that relate to the wellness of Indigenous individuals and communities (e.g., child and family services legislation) as well as those affecting the ability for practitioners to provide care (e.g., cultural safety training requirements for care under the Non-Insured Health Benefits program).

Connections to Psychological Research

In regard to psychological research, Knowledge Holders and other experts explained that students should understand Indigenous research methodologies. This wide-ranging topic may include the importance of relational accountability in research, centering Indigenous epistemologies, and principles of Ownership, Control, Access, and Possession (OCAP). Generally, Knowledge Holders and other experts explained that students should understand the importance of conducting research that is guided by, and beneficial to, Indigenous communities.

Two-eyed Seeing in Research and Practice

Finally, Knowledge Holders and other experts discussed Mi'kmaq Elder Albert Marshall's topic of "two-eyed seeing" and recommended that students learn about the benefits and nuances of approaching psychological research and practices using both a Western lens and an Indigenous lens. Due to widespread assimilation and stolen culture, the extent to which individuals can see the world through both lenses may be affected. For example, one Knowledge Holder said, "not having grown up traditionally in the sense of being taught cultural practices and traditions on my native land, that I wouldn't feel comfortable claiming that lens." Therefore, the extent to which Indigenous Peoples choose to label their perspective as two-eyed seeing may

vary. However, when speaking about people who have enough Traditional Indigenous and Western teachings to operate using a two-eyed seeing approach, one Knowledge Holder said, "It's really wonderful to interact with them, because you can really see that the way that they conduct their research and create their courses and provide service delivery… (is) really being mindful of two different…at times it can be two opposing epistemologies."

Considerations for Course Content

Knowledge Holders and other experts outlined seven important considerations for course content. First, to address changing socio-political contexts, they stressed that the course content should constantly evolve over time with continued community engagement and feedback from students. Second, they explained the importance of "starting with the basics" and not assuming that either Indigenous or non-Indigenous students are familiar with Indigenous identity or the history of colonialism, for example. Knowledge Holders and other experts also noted that additional courses would complement the proposed course, including an earlier year introductory undergraduate course that could serve as a prerequisite. Third, it was recommended that at the undergraduate level, students be exposed to broad topics that touch on both psychological research and clinical practice. In line with this recommendation, students may be exposed to readings from diverse disciplines. The proposed course could then serve as a foundation for relevant higher level courses (e.g., graduate-level course on Indigenizing clinical practice and psychological research). Fourth, Knowledge Holders and other experts recommended ensuring that deficit-based content (e.g., impacts of colonialism) is balanced by strength-based content (e.g., stories of resilience and the strength of Indigenous knowledges and worldviews). Fifth, there was a significant focus on the importance of dispelling negative stereotypes and misinformation. Sixth, some Knowledge Holders and other experts recommended that the TRC Calls to Action and the CPA response to the TRC Calls to Action serve as a foundation for course content. Finally, Knowledge Holders and other experts discussed the power of highlighting similarities to other groups who are marginalized. Not only do many marginalized groups have shared experiences of suffering, but many Indigenous groups around the world also have similar worldviews and cultural traditions.

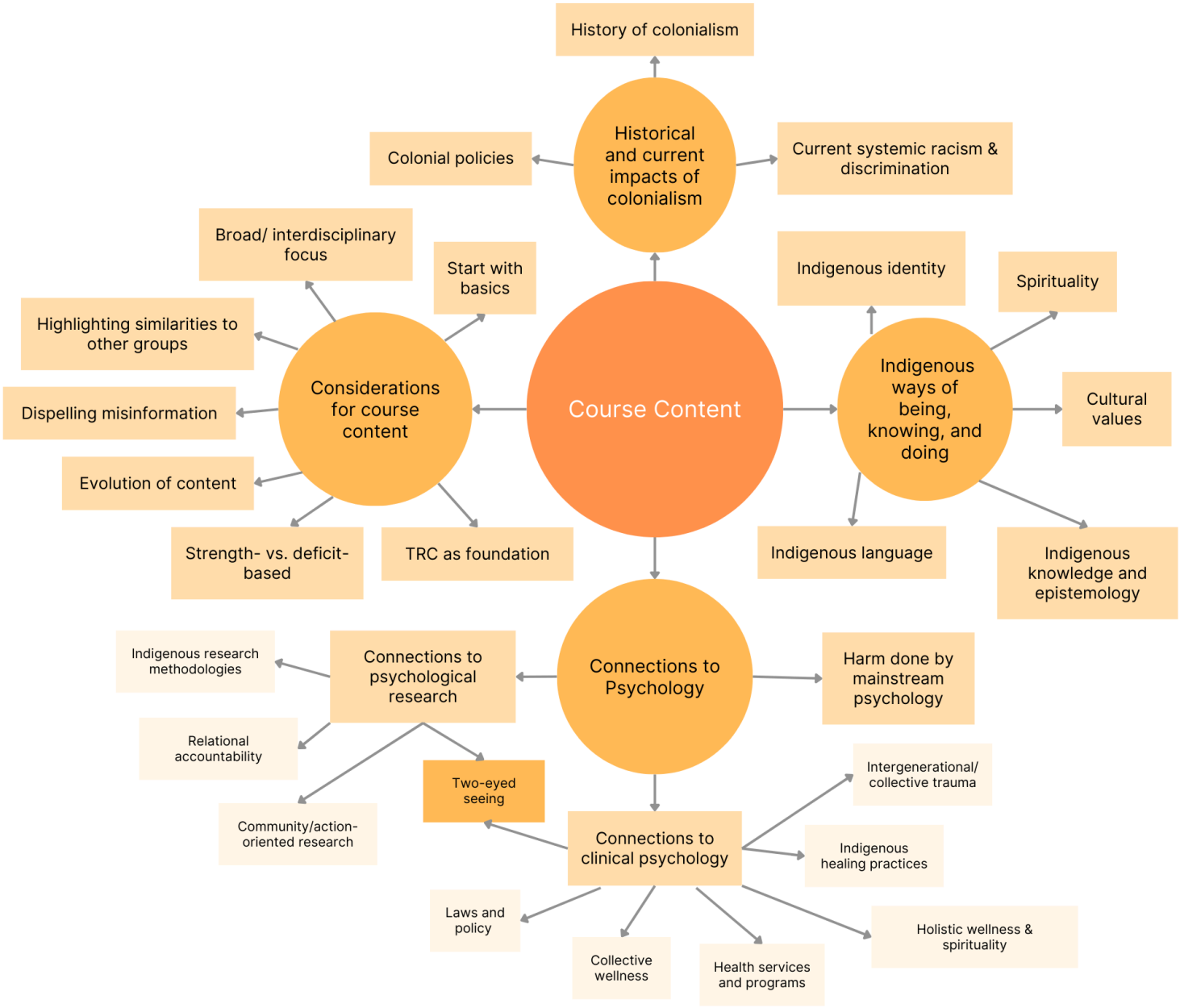

Figure 1. Themes relating to course content as identified by Knowledge Holders and other experts.

Course Delivery

Regarding course delivery, Knowledge Holders and other experts discussed 1) the modality of knowledge presentation, 2) experiential learning, 3) relationality, 4) student reflection and self-expression, and 5) the integration of humour and wholistic learning. The recommendation by Knowledge Holders and other experts of how this course is delivered aligns with a two-eyed seeing approach and "find(ing) an ethical space between our worldview and theirs." A visual representation of themes can be found in Figure 2.

The Modality of Knowledge Presentation

Knowledge Holders and other experts suggested a variety of means to present knowledge and stressed that "having different ways of presenting knowledge is really important." Many said that lectures and PowerPoint presentations by the instructor are likely unavoidable for some topics. They also stressed the importance of inviting Elders and Knowledge Keepers to share knowledge with students. Knowledge Holders and other experts discussed different means of sharing knowledge. Some discussed the importance of presenting knowledge through reading Indigenous scholarship and other readings that are relevant to course material. Others discussed the power of presenting knowledge through videos and films that depict the lives and stories of Indigenous Peoples. Similarly, Knowledge Holders and other experts emphasized the importance of storytelling. Not only is storytelling "central to many of our (Indigenous) cultures," but it also "taps into peoples' empathy" and is a "really good way to learn."

Experiential Learning

Experiential learning was widely recommended by Knowledge Holders and other experts and was said to help students form a *relationship* with content. They discussed the option of students learning through ceremony and Indigenous art. Learning through language was also discussed, especially given that language underlies Indigenous worldviews. Learning from community and individuals with lived experience is described as being "life changing". For example, students could visit Indigenous health organizations and learn from them about how they promote healing among Indigenous communities. However, Knowledge Holders and other experts also cautioned that relationships with these individuals and organizations should be reciprocal and burdening community members and organizations should be avoided. Last, learning on the land was deemed important and was described as an alternative to learning about "Indigenous worldviews in such an artificial setting [such as a classroom]." If students do not develop a relationship with the land, "they're not going to learn in the Indigenous sense."

Relationality

In addition to learning through relationships with land and with community as described above, Knowledge Holders and other experts described the importance of relationships between students and with the instructor. It is important that the instructor develops trust with the students and shows that they are "interested in their development." As such, Knowledge Holders and other experts recommended avoiding hierarchical relationships between students and instructors. To do so, the instructor should practice humility, admit when they don't have knowledge in a specific area, and "get in the circle" to engage in "bi-directional conversations" with students. In other words, in contrast to the instructor exclusively lecturing at students, everyone should have the opportunity to share their thoughts with one another. Knowledge Holders and other experts also described the importance of creating a space where students could build relationships with one another and collaborate in as safe a space as possible. In line with values of relationality, Knowledge Holders and other experts also discussed the importance of group work and class discussions, which could take place in a talking circle.

Student Reflection and Self-expression

Many Knowledge Holders and other experts emphasized the importance of creating space for reflection and self-expression. They highlighted the importance of embracing feelings, and encouraged reflection questions such as "how does this make you feel?" Generally, Knowledge Holders and other experts recommended that students have the freedom to express their thoughts and feelings in whatever way suits them. This may include reflecting on thoughts and feelings about course content through journaling, the creation of art, and/or verbal expression.

Integrating Humour, Spirit, and Wholistic Learning

Knowledge Holders and other experts emphasized the importance of integrating humour into course delivery. Humour was not only said to be important in helping students "get into that space… (where) thoughts and feelings (don't) get in the way of your learning," but it was also said to play a large role in Indigenous cultures. Similarly, Knowledge Holders and other experts recommended that this course not be "spiritually void" and explained that "people should not be expected to leave their spirituality at the door." It was recommended that the focus of the DIPC be on both the content of the course *and* the process of creating it, because it is through experiences like learning from land and Elders that students can learn on a "physical, emotional, mental, (and) spiritual level…Our whole body needs to learn."

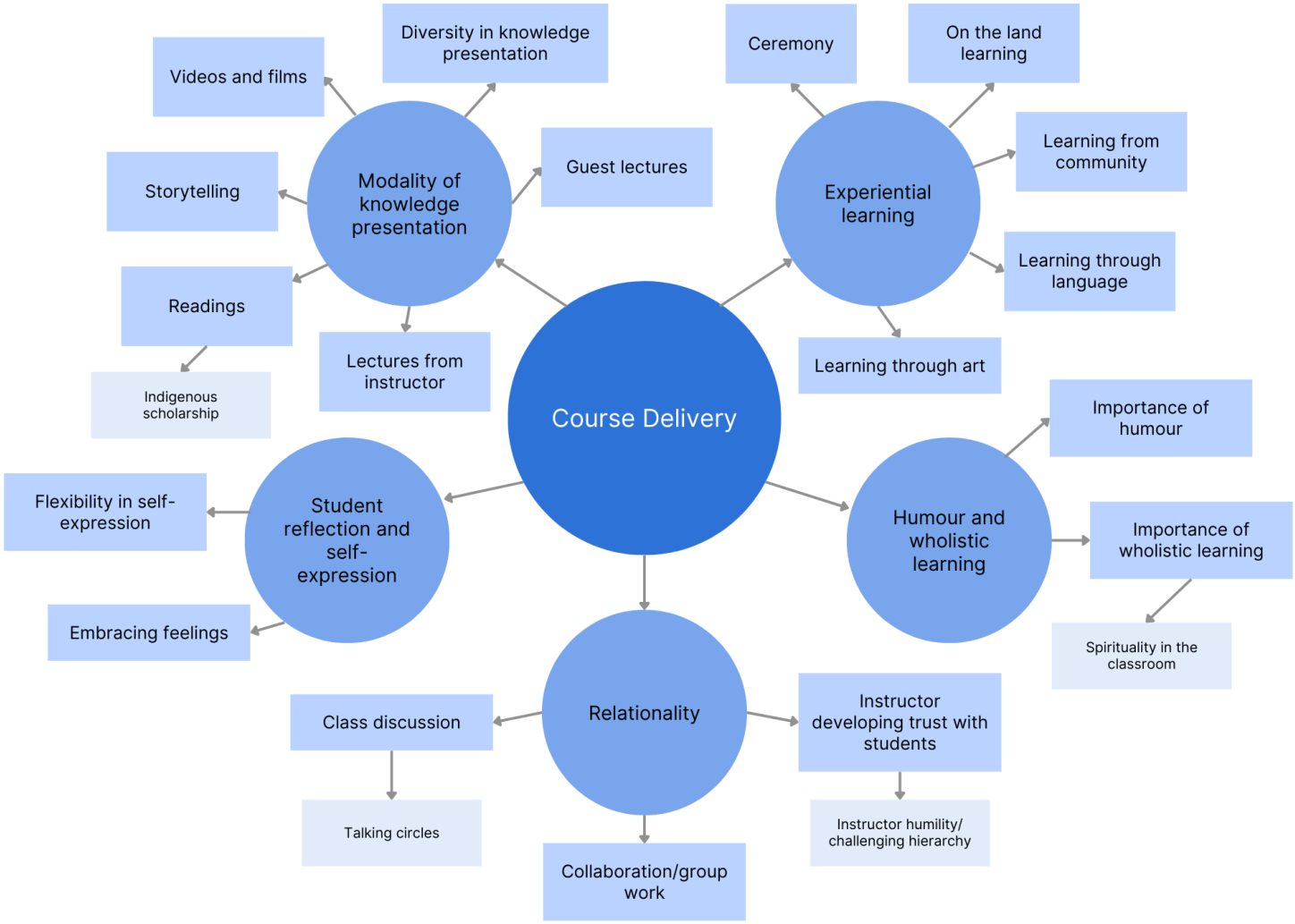

Figure 2. Themes relating to course delivery as identified by Knowledge Holders and other experts.

Course Structure

Knowledge Holders and other experts shared recommendations relating to 1) class size, 2) course level, 3) the instructor, and 4) whether the course should be mandatory or elective.

Class Size

The majority of Knowledge Holders and other experts indicated that "smaller classes are definitely better." A smaller class size was said to facilitate participation, experiential learning, and class discussion (e.g., in talking circles). Small class sizes were also said to be better for addressing student ignorance and addressing feelings arising from covering sensitive topics. Last, small class sizes were said to be important for fostering relationships and creating "a sense of community." However, a few indicated that larger classes could be successful especially if there are still opportunities for group work and class discussions.

Course Level

The majority of Knowledge Holders and other experts recommended that this course be an upper-level course. It was said to be important that students have enough background to do readings on their own and discuss content in class. Students who are further along in their education may be more capable of engaging in "critical conversations" and reflection.

Instruction

Some Knowledge Holders and other experts highlighted the importance of having an Indigenous instructor teach this course. There was a fear that it would be difficult for a non-Indigenous instructor to teach about Indigenous cultures and knowledges without engaging in cultural appropriation. If an Indigenous person is not available to teach, Knowledge Holders recommended that community members and Elders be engaged throughout.

Mandatory or elective

Generally, an elective course was recommended by Knowledge Holders and other experts. Although there was concern that a mandatory format might increase "pushback" from students and may be logistically difficult to fit into students' course loads, some explained that a mandatory format could be considered in the future. Indeed, one Knowledge Holder explained that there are benefits to mandatory classes in regards to avoiding "self-selecting echo chambers" wherein students only encounter beliefs that reinforce existing views.

Evaluation and Assessment

Knowledge Holders and other experts discussed the colonial nature of standardized testing and recommended assessments that focus on reflection and critical thinking, academic reading and writing, and verbal and visual expression. Overall, a flexible approach to evaluation and assessment, where there is diversity and choice, was emphasized as being most appropriate for the course. A visual representation of themes can be found in Figure 3.

Colonial Nature of Standardized Testing

Knowledge Holders and other experts explained the importance of acknowledging and challenging the colonial nature of standardized testing. Although some have administered tests and exams in similar courses, most highlighted that tests and exams are generally not aligned with Indigenous ways of knowing and are not suitable for capturing important learning outcomes (e.g., reflection, empathy, and humility). As such, many Knowledge Holders and other experts recommended assessing students' knowledge using more than standardized testing, encouraging the use of pass/fail or participation-based assignments (e.g. reflections) in addition to graded assignments, and ensuring that assessments and evaluations are flexible and diverse. For example, it was recommended that students have the opportunity to express their knowledge using their chosen means of self-expression (e.g., written or verbal communication, poetry, dance). This flexibility was said to be important in promoting inclusion, accommodating diversity in learning styles, and aligning with Indigenous pedagogies. Knowledge Holders and other experts also mentioned that despite the adoption of flexible assessments, this course should challenge students and should reflect the scientific rigour of Indigenous epistemologies.

Reflection and Critical Thinking

Many Knowledge Holders and other experts stressed that the "reflection piece is really important." For example, students may be asked to journal weekly to reflect upon what they have learned in class. Knowledge Holders and other experts stressed the importance of avoiding the regurgitation of facts. Instead, students should engage in an "open hearted" expression of their thoughts and feelings about course content as well as critical thinking surrounding the impact of colonialism and integration of Indigenous ways of being and thinking in Psychology. In line with this, students should engage in self-assessment wherein they reflect upon their progress and relationship with course content.

Academic Reading and Writing

Knowledge Holders and other experts discussed the importance of critically analyzing research papers. This activity may include a critical appraisal of research based on principles of Indigenous research methodologies and community-engaged research practices, for example. Similarly, two Knowledge Holders also proposed an assessment focusing on writing a research proposal that is aligned with community-engaged research and Indigenous research ethics.

Verbal and Visual Expression

In line with calls for flexibility in evaluation, Knowledge Holders and other experts also proposed assessments in the form of verbal and visual expression. Verbal expression was said to align with Indigenous oral traditions and may take the form of presentations and class discussions. Another Knowledge Holder proposed an assignment that encourages students to work with others to integrate the findings from a few research papers in the form of a visual map.

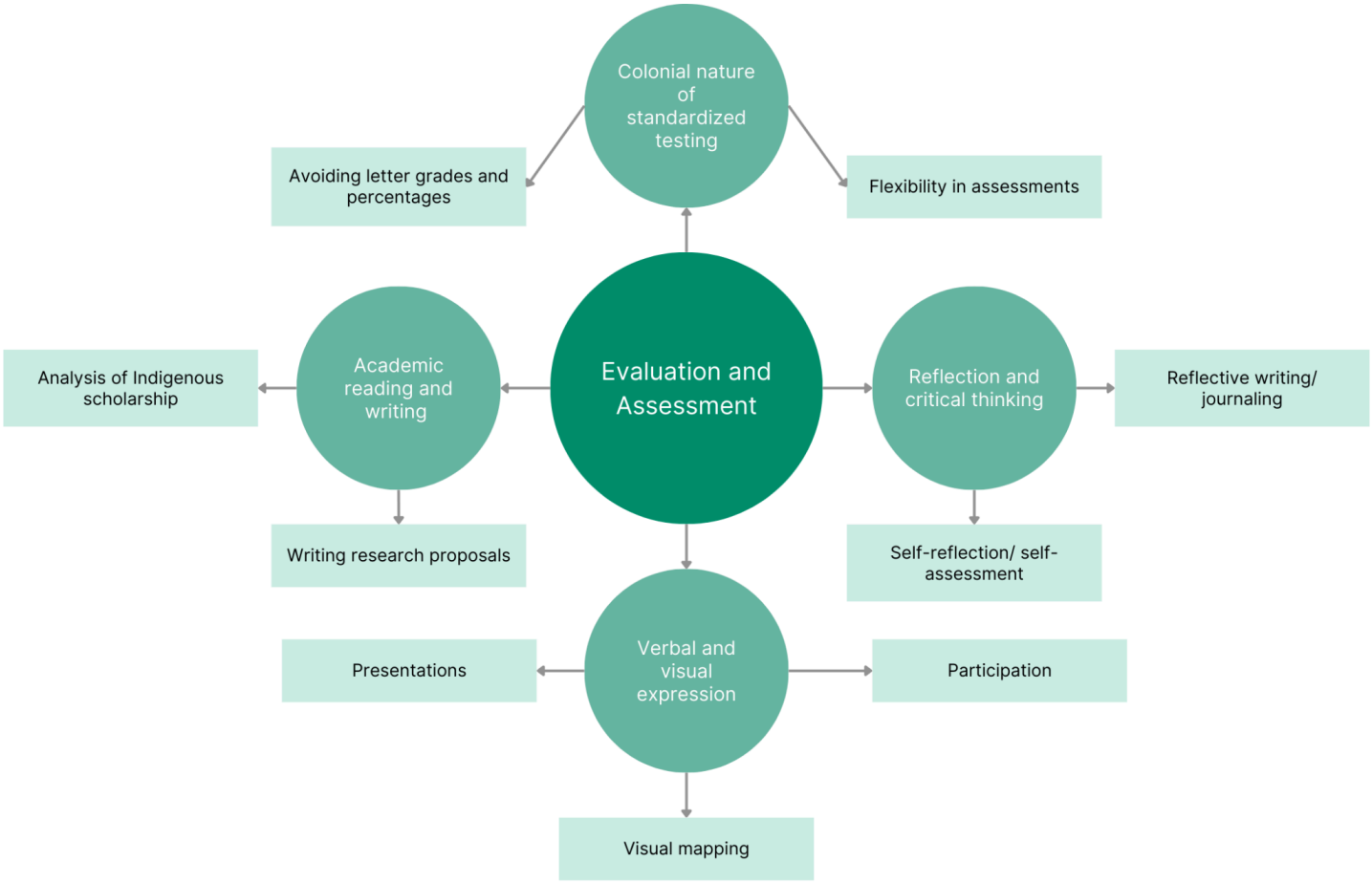

Figure 3. Themes relating to evaluation and assessment as identified by Knowledge Holders and other experts.

Learning Outcomes

With this course, Knowledge Holders and other experts hoped that students would be able to 1) embrace diverse perspectives, 2) engage in critical reflection, 3) improve scientific literacy skills, and 4) develop humility and empathy. A visual representation of themes can be found in Figure 4.

Embracing Diverse Perspectives

Knowledge Holders and other experts explained that for students who are unfamiliar or have not previously engaged with Indigenous knowledges, they should learn how to embrace new and diverse perspectives, practice open-mindedness towards non-Western ways of thinking and doing, and "understand that there's a different way to view the world." For example, students should understand why Indigenous healing practices may be preferable to Western mental health assessments, diagnoses, and treatments. Generally, Knowledge Holders and other experts explained the importance of questioning Western empiricism, opening students' eyes to Indigenous ways of knowing, doing, and being, and practicing appreciation versus appropriation.

Engaging in Critical Reflection

Knowledge Holders and other experts not only explained the importance of shining light on the sometimes invisible impacts of colonialism but also stressed the importance of students being able to critically reflect upon the relationship between colonialism and health. Knowledge Holders and other experts also explained that students should be able to engage in critical self-reflection. This entails being able to answer questions such as "what are my values?", "what are my belief systems?", "where am I sitting in the circle?", and "what is my cultural identity?"

Scientific Literacy

Knowledge Holders and other experts expressed that students should "become familiar with the OCAP [Ownership, Control, Access, and Possession]…[and] know how to conduct research with Indigenous Peoples in an appropriate way." This will likely include gaining familiarity with Indigenous research paradigms and qualitative methodologies, which are currently uncommon in psychology training. However, more generally, it was proposed that students should understand how to digest, analyze, and discuss research. Without this skill, a student may "look like an activist, but not a scholar."

Developing Humility and Empathy

Knowledge Holders and other experts explained that they hope for "people to come out of the course more empathetic" and that students "enjoy the sort of wonder that comes from humility." Knowledge Holders and other experts discussed the importance of understanding when it is best to come "from a place of not knowing" and have "confidence in your ignorance." In other words, it is important to accept that mainstream scientific knowledge is not always appropriate and acknowledge when community- and culturally specific epistemologies and knowledge should be prioritized. With this acceptance, comes respect for other cultures and knowledge systems.

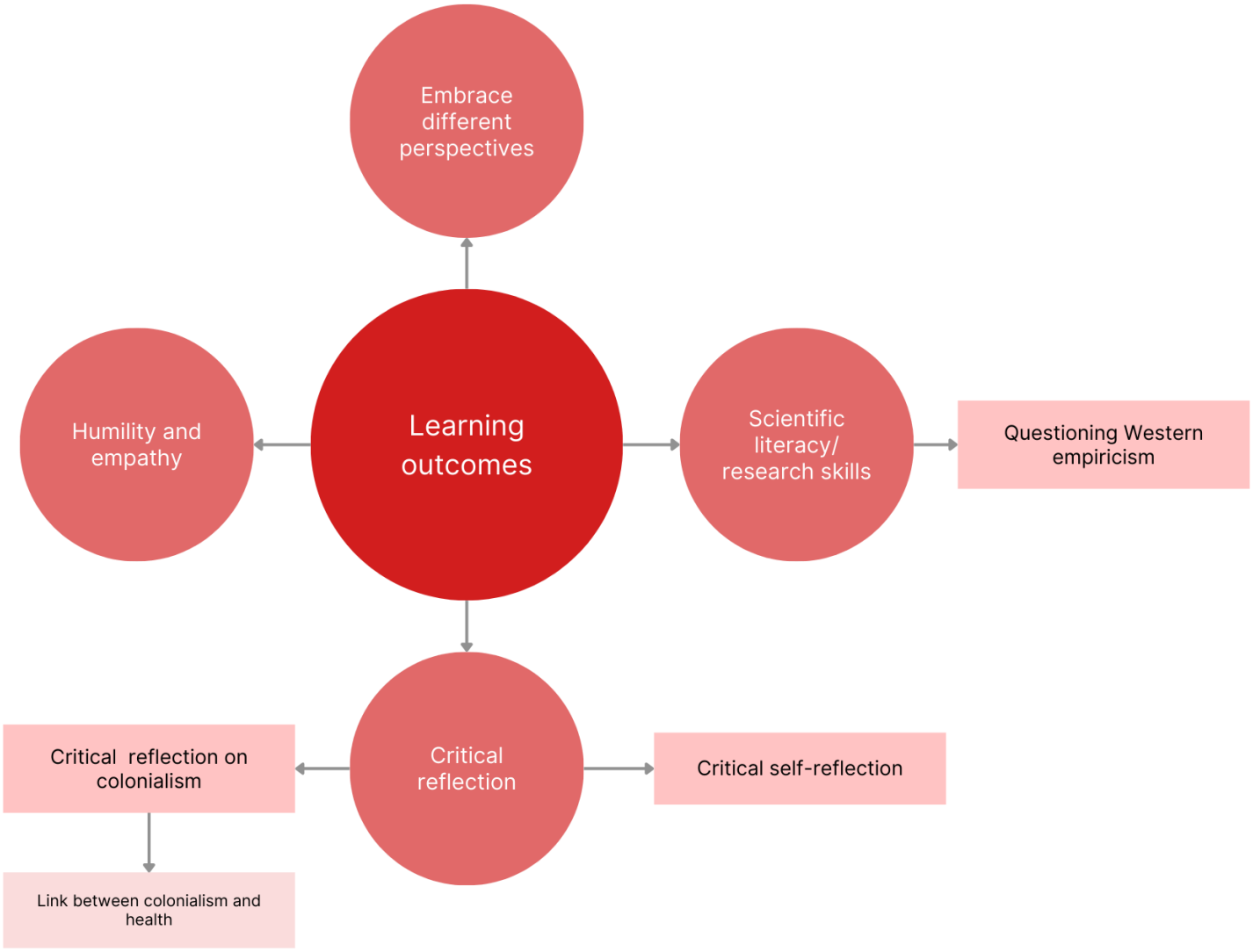

Figure 4. Themes relating to learning outcomes as identified by Knowledge Holders and other experts.

Challenges and Considerations

The interviews revealed various challenges and considerations that Knowledge Holders and other experts either had first-hand experience navigating or foresaw as potential obstacles to course creation and implementation. As one Knowledge Holder explained, "one of the biggest dynamics about trying to create a course responsibly is paying proper respect to these different concerns." A visual representation of themes can be found in Figure 5.

"It's a balancing act."

A common thread throughout most of the interviews was that Knowledge Holders and other experts described trying to "balance" a number of issues.

Strength- versus Deficit-based Approach

When asked about teaching students about colonialism versus Indigenous knowledges, Knowledge Holders and other experts advised us to "weigh the good and the bad." In other words, it's important to prioritize taking a strength-based approach wherever possible to balance stories of intergenerational trauma, for example. Students should be taught about colonialism and injustices, but they should also learn about relationality, Indigenous successes, and "Indigenous presence" (i.e. "Whose land are we on right now? Our many First Nations across Canada, and Inuit and Métis people… Where do they reside? Where do languages exist across Canada?"). As one Knowledge Holder said, we should be "focusing more on the future that you want to see rather than the kind of things that you don't want to see." Some Knowledge Holders and other experts suggested using humor as a way to balance heavier content and incorporate Indigenous cultures. In other words, it's important to learn about current and historical colonialism, but ultimately "you want to tell another story."

Avoiding the "Oppression Olympics"

Similarly, Knowledge Holders and other experts warned against engaging in "oppression olympics." It is important to be inclusive and highlight similarities between the suffering experienced by Indigenous Peoples and other marginalized groups. However, it is also important to avoid engaging in discussions of "who suffered more" and ensure that students of all backgrounds can understand why this course is focused on Indigenous-specific histories, cultures, and knowledges.

Allowing Mistakes and Addressing Ignorance

Knowledge Holders and other experts also noted a fine line between creating an environment where students are encouraged to ask questions and make mistakes, but also ensuring no harm is caused. For learning and change to happen, students have to confront their current misinformed beliefs. One Knowledge Holder explained that the job of the teacher is to allow people to take those risks, but also to control situations where stereotypical or racist beliefs are expressed. Additionally, one Knowledge Holder said another component of fostering a safe space is for the instructor to also be open about making mistakes: "I feel like in the position of power that I have in the class as a course instructor, by being the first one to make a mistake and to be open about it, it sort of lets them all realize that it's a safe space to be a human and to mess up. And so I will always start this class now by demonstrating my own failings just to help take the edge off."

Avoiding Compromising Rigour

One Knowledge Holder expressed that it is important to avoid compromising rigour in the class and that there is "a risk of the class being viewed as an easy 'A'." Although it is important to encourage thoughtful reflection and be mindful of standardized testing, it needs to be recognized that Indigenous knowledges also include logic, problem solving, and quantitative methods. Indeed, there were "naturally occurring experiments happening all the time" in Indigenous history and Indigenous epistemologies are scientifically rigorous. This aligns with comments from other Knowledge Holders and experts, who asserted that students should still be learning similar qualitative and quantitative research skills within this class as they are in other

psychology courses.

History Versus Psychology Focus

Knowledge Holders and other experts tried to balance the amount of history content within the course. This was incorporated in different ways and to various degrees, but all agreed that even though it is a psychology course, incorporating history was necessary: “I also had complaints that this isn't a psychology class. It's a history class. And I was like, well, when you're talking about Indigenous Peoples, it's always gonna be a history class.” Some Knowledge Holders and other experts had specific lectures dedicated to history, whereas others wove it into assigned readings and in the context of other topics within the course.

Inclusivity

Tailoring to Indigenous and Non-Indigenous Students

Knowledge Holders and other experts expressed that Indigenous and non-Indigenous people should both be invited to engage in the course. Although it may be intuitive to gear the course towards non-Indigenous people, as the assumption may be that they have most to learn, “any course that's very focused on Indigenous ways… probably should be developed by community, for community.” One Knowledge Holder also stated, “ask yourself, or try to understand, what would Indigenous students want to learn from this course?” It can be a challenge to create a course that will “be useful for the brand new introductory person and useful for the person who has that history through life experience.” However, teaching a range of topics (e.g., history and Indigenous knowledge as well as research skills and relationality) will likely result in beneficial learning for all.

It also should be noted that some non-Indigenous students may still be able to relate to a lot of the content in the course. For example, there are non-Indigenous people who “have had a similar history, and have similar ways of seeing the world.” Knowledge Holders and other experts expressed that there is a need to honour students from all different backgrounds in the conversation: “They may not be Indigenous, but they may have experienced genocide. They may have experienced racism.” Additionally, Knowledge Holders and other experts noted that “we have to find space for our two-spirited people.” Thus, there is an opportunity to teach the course in a way that brings together students with a diversity of social identities and lived experiences.

Reconciliation is Not Inclusivity

One Knowledge Holder stressed the importance of keeping reconciliation distinct from Equity, Diversity, and Inclusion (EDI) conversations. They explain that EDI is a legal framework for inclusivity for everyone. However, Canadian laws (e.g., the *Indian Act*) perpetuate inequality for Indigenous Peoples. Additionally, reconciliation is land-based, as it applies to the specific territories of Indigenous communities. Thus, “we can't have the conversation of including Indigenous people in the EDI conversation like everyone else. It doesn't fit. We have to be very sensitive to that.”

Accessibility

Knowledge Holders and other experts stressed the importance of accessibility.

Specifically, they recommended considering more options for assessment (e.g., audio recording a journal reflection instead of writing it), assigning readings that are open access so students do not need to buy books, and giving the option for online lectures (especially for students who commute or had to leave their home community for school). Knowledge Holders and other experts explained accessibility can even be thought of as a component of decolonization: "I know that's not necessarily what you would think of in terms of decolonization… thinking about …how accessible it is."

Respecting Indigenous Values and Knowledges

Knowledge Holders and other experts cautioned against pan-Indigenization and recommended ensuring that this course celebrates the unique cultures and histories across Turtle Island. Specifically, Knowledge Holders and other experts explained the importance of highlighting the Indigenous knowledges and histories that are specific to the land on which this course is delivered. In line with this, they recommended that we are consulting and "prioritizing making relationships with the Indigenous people of whose land (we're) on right now." This may involve "bringing in local voices" and continuously giving local Knowledge Keepers the chance to review material and provide feedback. In line with this recommendation, we must value the knowledge of Elders and Knowledge Keepers that are involved in designing and delivering this course "as we would any other academic that we've deemed is an expert in the field."

Safety

Student Safety

When implementing a course on Indigenous Peoples and psychology, safety in the classroom is paramount. For students, the content could bring up uncomfortable emotions and stress, especially within heavier discussions of colonialism and its impacts. Specifically, Knowledge Holders and other experts explained that non-Indigenous students may feel threatened or experience guilt and "not know what to do with that guilt." Additionally, although the classroom should encourage students to ask questions, Indigenous students should not have to endure or be on the receiving end of other student's harmful ignorance. Indigenous students should also not be singled out or pressured to speak in class. A potential solution to these issues would be to create a "policy or procedure that everybody is aware of to protect people." Knowledge Holders and other experts also suggested having check-ins with students, smudging, and making sure that instructors end each class on a positive note and with "stories of hope."

Instructor Safety

Knowledge Holders and other experts explained that instructors may be victims of ignorant comments and racism from students. Therefore, the safety of the instructor is also essential, as a common sentiment throughout the interviews was that "it's really difficult to teach a course like this." The instructor should be prepared to "stand up for themselves, because of the violence." Knowledge Holders and other experts recommended having supports in place for the instructor before the course starts. This is especially relevant for Indigenous instructors, as they will have more proximity to the content and may be especially harmed by ignorance or racism from students. Thus, it is vital that instructors do not feel alone in this pursuit and that action is taken to create safety. For example, one Knowledge Holder implemented an optional guided

meditation in the first 10 minutes of class: “The first time I taught this course, not only did I find it incredibly rewarding and impactful, but I found it also emotionally draining and painful. And I think that that was the case for everyone… so I wanted to incorporate meditation for my health and well-being as well as for the students.”

Burden

Knowledge Holders and other experts emphasized that there should be awareness of the burden this course will have on the instructor and members of Indigenous communities. However, they still noted the importance and need for the course despite these considerations.

Instructor Burden

For the instructor, grading assessments for a course such as this, where evaluations will likely go beyond standard testing, can take more energy and time to mark. Thus, the importance of teaching assistants was mentioned. Additionally, the Knowledge Holders and other experts who were already teaching Indigenous psychology courses spoke of navigating the design and implementation of their course without much guidance or support. For example, one Knowledge Holder stated, “this is part of not having ever been shown how to do something like this and trying to figure it out on one's own. There's a lot of uncertainty.”

For Indigenous instructors specifically, additional burdens arise. Oftentimes, the responsibility of teaching Indigenous-focused courses falls to Indigenous faculty. Although Knowledge Holders and other experts expressed that it should ideally be an Indigenous person teaching the course, “that's gonna be heavy for an Indigenous instructor to carry, to be talking about all these things that are also affecting them simultaneously.” Additionally, there will be variation in Indigenous faculty’s training (e.g., clinical versus psychological science) and connection to their own Indigenous identity. Thus, Indigenous faculty teaching these courses require support. This highlights the need for increased hiring of Indigenous faculty at universities, as few Indigenous teachers within a department means that “so much gets put on the shoulders of that one person, and it's hard.”

Community Burden

Finally, Knowledge Holders and other experts spoke of the existing burden on Indigenous communities to educate. For instance, one Knowledge Holder explained that “there are so few Elders, and we seem to think that they can be the be all and the end all. That they know everything about everything, right? And I don't think we should be putting that burden on them.” So, though it is important to involve Elders and Indigenous guest speakers in the course, we must be mindful of the burden placed on community members. For example, we cannot assume that every Elder will have something to say about every Indigenous-related topic and should tailor invitations to their specific experiences and expertise. Furthermore, community members should not be expected to simply volunteer, but rather need to be compensated appropriately to honour their time and the knowledge they share.

Logistical Limitations

Creating courses on Indigenous psychology will present unique logistical limitations that will have to be navigated.

Lack of Resources

A major barrier Knowledge Holders and other experts experienced was a lack of resources due to the fact that few courses on Indigenous psychology courses exist in Canada. Many Knowledge Holders were trailblazers in creating these courses at their respective institutions: "We're doing something that's brand new." This means there are few course outlines for teachers to consult, no textbooks to teach students from, and no existing practice tests or material. Oftentimes, the instructor has to spend extra time creating resources and reading lists for students.

Knowledge Holders and other experts also noted a lack of resources in the number of teaching or graduate assistants assigned to the course. If the assessments are to be "some type of different pedagogy where it's not just multiple choice tests," it can take longer for the teacher to grade. As such, multiple teaching or graduate assistants are essential for this type of course, though they may not always be available or trained in Indigenous psychology.

Limitations of Classroom Environment

The classroom the course is delivered in can pose a restriction. For example, Knowledge Holders and other experts said that their discussion-based classes would often be taught in circles. However, this format is difficult to achieve in lecture halls with fixed seats. Thus, having the class in a room that is "more conducive to circle teaching" is ideal. Additionally, teaching the class in a room "where you could have and burn medicines… be able to smudge" was mentioned by multiple Knowledge Holders and other experts, especially in the context of inviting in Indigenous guest lecturers. Ultimately, more time and energy may have to be spent adapting the classroom for this type of course. However, Knowledge Holders and other experts provided another solution to this: "You want people to learn Indigenous worldviews in such an artificial setting, which I find really difficult. Really, really difficult. So, there's another recommendation… Some of it has to be on the land!"

Financial Constraints

Knowledge Holders and other experts mentioned that there needs to be resources allocated to bringing guests into the class: "I would love to incorporate more Knowledge Keepers into the course. But out of respect for their time and wisdom, I feel like they should be fairly compensated…it boils down to whether people will honor [their] time. I don't want [them] to just volunteer." This is an additional cost that must be considered by Psychology Departments when implementing such courses. Additionally, with the recommendation of smaller class sizes, it was noted that there needs to be an awareness that fewer students in a class will cost more for the university to deliver and may be a barrier to fostering more intimate class environments.

Time Constraints

Finally, time is an inevitable limitation when delivering an Indigenous psychology course: "Our instructional semesters, I think, are 13 weeks. It's not enough time. It's not enough time to do everything that you need to do or to cover everything that you need to cover." Knowledge Holders and other experts stated that each piece of content, such as Indigenous knowledges or colonialism, could be its own separate course. This further emphasizes the need for multiple Indigenous psychology courses to be created and implemented at different levels of

post-secondary. Additionally, individual classes need to be long enough to hold circles and discussions: “Usually a common protocol aspect is that you don't leave the circle until everybody is done sharing… if I have over 25 students, not only is it gonna be hard to fit the Western requirements of what the class start time and end time is, but it will be just harder to have those meaningful conversations.” It was recommended that teachers “address linear time with [the students]. And address what is happening… not to think about it linearly, and just talk about Indigenous experience of time.”

Knowledge Considerations

Current Awareness and Knowledge of Students

In line with the importance of starting with the basics, Knowledge Holders and other experts indicated that most psychology students in their classes had no or limited knowledge or awareness of Indigenous-related topics: “most of the students in psychology walk in with almost nothing beyond maybe knowing about residential schools… even if they know… that reserves exist, they don't understand what the reserve system was.” There is also at times misinformation, and students themselves are often shocked at how little they know. Despite this, Knowledge Holders and other experts still report there is “this motivation I see amongst these students to change, to do better, and to start advocating.”

Avoiding Assumptions

Although it is important to have some expectations for what students may need to learn about, Knowledge Holders and other experts also emphasized that we should be cautious in making assumptions about other people’s knowledge. For instance, although Indigenous Peoples share foundational worldviews, Indigenous students (and Indigenous professors) will have varying levels of knowledge on specific topics within the course (e.g., the culture of First Nations Peoples is different from Inuit culture). Some Indigenous students may not have grown up traditionally or with their Indigenous culture, “and so part of this course might involve helping them in their journey, helping them get [that] back.”

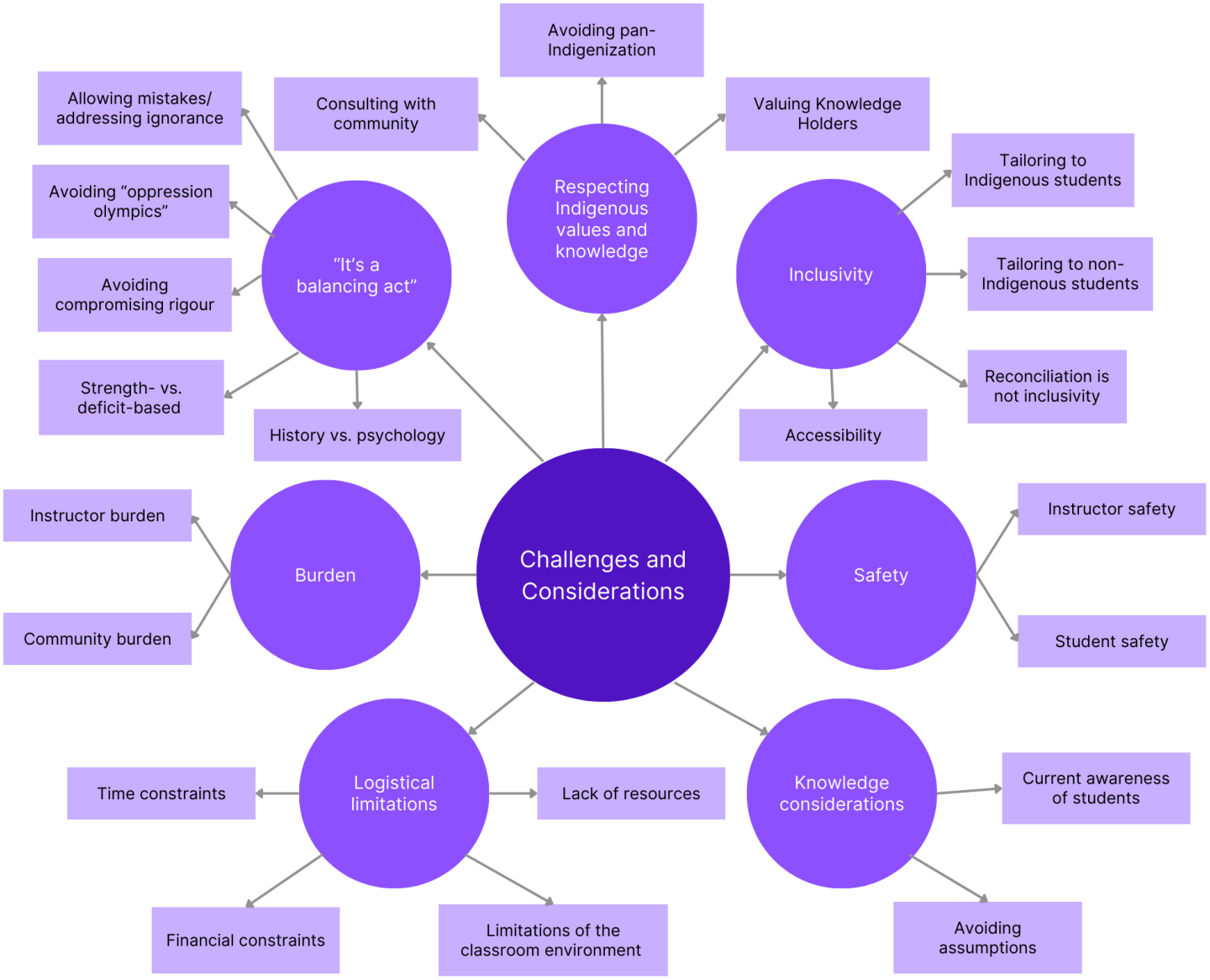

Figure 5. Themes relating to challenges and considerations as identified by Knowledge Holders and other experts.

Decolonization and Indigenization

Knowledge Holders and other experts were asked how they understand decolonization and Indigenization, and how to apply them to an Indigenous psychology course. This question provoked many thoughtful and eye-opening discussions, which reflected a variety of perspectives and considerations.

"It means a lot of different things to a lot of different people."

It is clear that there are many different ways to view and enact decolonization and Indigenization in postsecondary classes. One Knowledge Holder explained their own conceptualizations: "Indigenization… that's where you're kind of adding Indigenous

knowledge… that's gonna be specific to where you are. The groups local to your area, your territory…when I think about decolonization, I think of dismantling systems of oppression or dismantling systems that have been harmful in some sort of way." Decolonizing and Indigenizing the course was discussed in the contexts of classroom organization (e.g., analyzing the hierarchical structure of lecturing), destandardizing evaluations and assessments, fostering student-teacher relationality, the inclusion of spirituality, definitions of success, valuing Indigenous knowledges and worldviews, being intentional with the purpose and delivery of the course, considering location and space (e.g., teaching on the land), incorporating reflexivity, prioritizing student health and accessibility, incorporating storytelling and humor, questioning epistemological assumptions, and redefining learning outcomes. One Knowledge Holder stated that "part of decolonization is turning the lens on to the Settlers' society" by recognizing that Settlers can also be the subjects of research questions that aim to benefit social inclusion, reconciliation, and Indigenous communities. This contrasts mainstream Psychology's history of using Indigenous people as objects of Western research and exploiting Indigenous knowledge to serve those in academic institutions. Similarly, another Knowledge Holder explained that "one way of decolonizing is to flip the script" and consider: "How would Indigenous students feel sitting in a course like this?" In fact, most of the specific recommendations throughout this report could be conceptualized as decolonizing and/or Indigenizing, depending on your perspective. Although decolonization is a difficult journey, it leads to "the process of Indigenization… which is the fun part!"

Decolonizing in a Colonized System

Knowledge Holders recognized the tensions of decolonizing and Indigenizing within colonial institutions. The importance of being critical was highlighted. However, actively attempting to decolonize a system, while simultaneously trying to work within that system, can cause friction: "I feel like it's part of my responsibility to ensure that [students] understand what it takes and that they have the skills to continue to engage within [the Western academic context]. But at the same time, you know, I want to honor students' willingness to sort of… to push back against this."

"A work in progress."

Oftentimes, Knowledge Holders and other experts disclosed that they themselves are "still trying to figure out how to decolonize." They expressed that these topics are very difficult and that learning is an ongoing process, even for those whose "whole life has been spent trying to understand." Ultimately, the importance of being "thoughtful and intentional within each step" in course creation and delivery, despite the uncertainties, was highlighted.

Reactions to the CPA Report

This project was, in part, guided by CPA's (2018) response to the TRC Calls to Action. As such, Knowledge Holders and other experts were asked about their thoughts on the CPA's report and responsibility of the discipline of psychology to truth and reconciliation.

Accountability

The Knowledge Holders and other experts who commented on the CPA report expressed that the document "keep[s] all of us accountable for what has happened within our psychological

context." The report acknowledges and apologizes for wrongdoing, which comes with implications such as liability and commitment. Additionally, one Knowledge Holder felt the creation of the CPA report was "very brave," as it recognizes that "as a discipline, we have not been responsible to society. We have not respected the rights and the dignity of people and persons in psychology, specifically within the Indigenous community… we have not engaged in research that has been done in collaboration and had consent of Indigenous Peoples."

"A first step."

Those Knowledge Holders and other experts also pointed out that "there is no one document or one person out there that is exhaustive, and that has all the answers." For example, it was mentioned that to compliment the response there now needs to be practical and concrete recommendations on how to facilitate change. The document is "meant to give us the place to have a conversation" and is simply one step "in a journey" to addressing truth and reconciliation in psychology. Moving forward, as one Knowledge Holder stated, "let's see some action."

The Importance of the Course

Knowledge Holders and other experts recall never or rarely having Indigenous content taught to them in their own psychology studies: "I felt like there was something that was missing from my training." They also highlighted both the importance and need for Indigenous psychology courses, as "these things don't currently exist in universities readily." For example, one Knowledge Holder stated, "I think that there's this untapped potential for creating new forms of knowledge and really expanding what it means to be a psychological scientist." Additionally, Indigenous Peoples have been engaged in psychological science outside of Western institutions both historically and currently. Thus, although there are challenges to navigate, it is vital that Indigenous knowledges are included within psychological teaching and practice in postsecondary education moving forward.

Graduate-Level Recommendations

The interviews with Knowledge Holders and other experts explored the creation of an undergraduate course. However, Knowledge Holders and other experts also shared some suggestions for a graduate course in Indigenous psychology. For instance, an undergraduate course may focus on broader and more basic content. However, at the graduate level, there is an opportunity to apply that content to "intervention and assessment… treatment approaches." Ensuring that future clinicians and researchers know how to work with Indigenous Peoples is vital and requires the appropriate training. For example, one Knowledge Holder recommended the following resource: "the San'yas training is a cultural and safety literacy training for mental health providers." Clinical psychology students would also need training in navigating specific laws and policies: "First Nations who might be passing their own laws… clinicians, I think, or anyone who's working with families, are going to need to be familiar with those, right? Because those are the laws that they're going to have to follow, because those laws will supersede provincial and federal law." Ultimately, Knowledge Holders and other experts emphasized the importance of having Indigenous psychology courses and related discussions at both the undergraduate and graduate levels.

Conclusion

Interviews with Knowledge Holders and other experts revealed recommendations relating to the following 10 topics: course content, course delivery, course structure, evaluation and assessment, learning outcomes, challenges and considerations, decolonization and Indigenization, reactions to the CPA report, importance of the course, and graduate-level recommendations. In general, Knowledge Holders and other experts recommended a small upper-level seminar focusing on impacts of historical and ongoing colonialism as well as Indigenous ways of knowing, doing, and being as they relate to the discipline of Psychology. They outlined potential challenges and considerations, such as navigating safety, logistical boundaries, and inclusivity. In line with calls to decolonize and Indigenize pedagogy, they recommended designing the course so students could engage in experiential and wholistic learning (e.g., learning through ceremony, on the land learning), learn through relationships with the instructor and fellow students, and learn from knowledge shared through storytelling by Indigenous people with lived experience. In contrast to a reliance upon standardized testing, Knowledge Holders and other experts recommended that students have the freedom to share their thoughts, feelings, and knowledge through verbal and visual expression as well as academic reading and writing. Knowledge Holders and other experts hope that students will leave the course with the ability to engage in critical reflection of the discipline of Psychology, scientific literacy skills, and enough humility and empathy to respect and embrace diverse perspectives on psychological research, teaching, and practice. These findings emphasize the dedication and ongoing impact that Knowledge Holders have on Indigenizing psychology. It shows that although the task is great, there is power in collective effort. Afterall, as one Knowledge Holder stated, “You shouldn't be expected to do this alone.”

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APPENDIX A: Interview Questions

[The creation of the DIPC was, in part, based on CPA's response to the TRC Calls to Action. As such, Knowledge Holders and other experts were asked whether they agree with the CPA's response, and whether they would change anything regarding the CPA's recommendation on the training undergraduate students should have access to. The following excerpt was included in the interview guide to contextualize these questions.]

CPA's response to the TRC report: *"Undergraduate psychology students should have access to a course on Indigenous cultural literacy. The focus of the Indigenous cultural literacy course should be on 1) the impacts of colonial history, including Canada's long standing policies toward Indigenous Peoples; 2) the residential school system and inter-generational trauma; 3) the understanding that we are guests on Indigenous territory, and therefore have an additional responsibility to respect those ways of knowing; 4) a survey of Indigenous knowledge; 5) Indigenous psychology; and 6) cultural allyship."*

Content and Learning Outcomes

What are some essential topics that should be covered in a course that focuses on the impacts of colonialism in Psychology?

- To what extent should we focus on the negative effects of colonization as opposed to the benefits of Indigenous epistemologies (or two-eyed seeing)?

What topics in psychology should be covered?

- How best can we teach these topics while highlighting the value of Indigenous knowledges?
- Do you have any suggestions on how experimental or quantitative research can be taught in an Indigenous context? Do you have any suggestions on how qualitative research can be taught? (e.g., logistics, approaches, key take-aways, differences between research methods, etc.)
- Follow-up if needed for clinicians: Do you have any thoughts about what clinical topics in psychology should be covered?
- Follow-up if needed for non-clinicians: Do you have any thoughts about what non-clinical topics in psychology should be covered?
    - How might we integrate topics on community-oriented or action-oriented approaches?

What are some challenges/barriers in developing/implementing a course like this?

What are the benefits of developing/implementing a course like this?

In what ways can institutions support instructors in developing and delivering a course like this?

What are your thoughts about the CPA's response to the TRC report in regards to the focus of a course on Indigenous cultural literacy (summarized above)? Is there anything you would change?

What learning outcomes should students be able to acquire with this course?

What resources would you recommend to inform course content? (e.g., potential class readings, textbook, etc.)

Course Delivery and Structure

How might we follow a decolonizing approach or ensure the course aligns with decolonization?

How do you recommend we reach as many students as possible? *(We have approximately 250-280 students in each cohort)*

How should students be assessed or evaluated?

What type of format do you recommend for a course like this? (e.g., guest speakers, lectures, discussions, group-work, etc.)

What year should this course be offered?

Is there anything else you would like to share that we haven't asked you about?

APPENDIX B: Select Quotes from Knowledge Holders and Experts

Table B1.

Recommendations of Knowledge Holders and experts relating to 1) course content, 2) course delivery, 3) course structure, 4) evaluation and assessment, 5) learning outcomes, 6) challenges and considerations, 7) reactions to the CPA response, 8) decolonizing/Indigenizing, 9) the importance of the course, and 10) graduate-level information

Themes	Subthemes	Select Quote
Content		
Historical and Current Impacts of Colonialism in Canada	History of colonialism	I guess that's the first part of truth and reconciliation… there's a part of me that doesn't want to shy away from that… I think many people are still ignorant to the truth. ***~Dr. David Danto***
		The history influences now, and it's really hard to get away from that loop. ***~Anonymous***
		You have to have something on the history of colonization. You know, it's like truth and reconciliation. It's truth for a reason that comes before reconciliation. In my opinion we're jumping all over the place on reconciliation, and the vast majority of people in this country still don't even know the truth of what happened…. So you know, we have to start with that. People need to know about that. ***~Anonymous***
		I think it could be woven in… just thinking about retention... maybe people would have a hard time remembering all of those history context pieces at the beginning versus kind of getting that little information here and there, might be better for memory. ***~Erin White***
		If you wanted to cover colonial history… that's good. And you have to know it, and you have to cover it somehow, right? ***~Anonymous***

	Current systemic racism and discrimination	…identify the things that are causing harm or causing oppression and need to be dismantled. ***~Aleah Fontaine***
		But it also has to be really obvious that the impacts of colonization are continuing today. Is colonization over? I don't think so when we have thousands of missing and murdered Indigenous women and girls. ***~Anonymous***
		The systems part, I think, is important… how the system operates and how deeply embedded racism is in the system, like even the educational system. All the systems. ***~Anonymous***
		You can't see colonialism, because really it's quite invisible. But I'm going to show you lots of different things to make it visible. ***~Anonymous***
	Colonial policies	…legislation, such as the Indian Act, still constricts Indigenous people to this day, and can dictate a lot of decisions about even just where we live in life… pointing out examples to the students, such as… for those that do not have the required blood quantum status, "Blood Quantum" being a measurement that the Canadian government uses to determine the amount of "Native blood" a person has by tracing individual and group ancestry, that the government is looking for, when they become an adult, and they move outside of their parents' home on reserve, that they're no longer able to live in that community if they don't meet the blood quantum status the government is looking for… And it's those examples of colonization that are usually shocking for students that aren't familiar with that. Realizing that there's this piece of legislation that's still dictating where people can and cannot live in what is now known as Canada. ***~Dr. Natasha Wawrykow***
		Even if a person is Indigenous, they could be one way like they've been really raised to understand their culture and see the world, but not necessarily know about policy. ***~Anonymous***
		I teach people about policy. There's a really good documentary called "we can't make the same mistake twice," and it talks about Jordan's Principle, and how Cindy Blackstock took the Federal Government to the Human Rights Tribunal… I just

		pulled specific pieces that show how these white policy workers and the government were just clueless, really, when it came to how their decisions really affected Indigenous children's lives. So then explaining that to people like this policy is invisible. ***~Anonymous***
Diverse Indigenous ways of knowing and being	Indigenous identity	You have to have basic knowledge of … for example, what's the difference between a status and non-status First Nation person? … What is an Indigenous person? ***~Aleah Fontaine***
		The way I infuse my course is that we will start talking first about Indigenous presence. Whose land are we on right now? Our many First Nations across Canada, and Inuit and Métis people… Where do they reside? Where do languages exist across Canada? ***~Dr. Natasha Wawrykow***
		We start out with tribal identity. Why are Indigenous people different than any other minority in the first place? ***~Anonymous***
		I always start with who are Indigenous people… that might need to be a beginning topic for a course like that, because as much as we'd love, and I would love to assume that everybody knows who we are, at this point, they don't… make sure everyone's on the same page about who we actually are. ***~Anonymous***
	Resilience	…there's no problem thinking about Indigenous people in a historical context. What's harder for people to think about is the contemporary context; that people are still alive, that there's all kinds of movements… there's an active, constant, sometimes unified, sometimes divided, constituencies of Indigenous people who are educated, or who are in different systems of influence. Pushing these things. And so there's a big story to tell there. ***~Anonymous***
		…fitting in that positive is huge. We know that a lot of research now is taking that spin on resiliency and what can we do to kind of mitigate a lot of these negative effects. ***~Erin White***
	Spirituality	I do think that spirituality should be a topic. That's such a major piece of so many

		communities. ***~Anonymous***
		There are so many nouns, so many "It's" in English. But in your languages, Abenaki or Anishinaabe, or Nakota or any of the languages, everything is moving, everything is alive. And even if you speak of a thing that seems to be an "it" in English, it is often animated. So we're talking about things with spirit, that are alive. ***~Anonymous***
		In the Indigenous world we wanna know your inner essence, anyway. We're so spiritual. ***~Anonymous***
	Cultural values	I think we do cultural values first. So, what are the values of these constituencies of people, these nations? How much does an individual relate with those things? ***~Anonymous***
	Indigenous knowledge and epistemologies	There are Indigenous systems that are oftentimes ignored and invalidated, not seen as legitimate and those systems can actually be so healing if we were to lift them up and give them more attention, more legitimacy, to pay more attention to these ways of knowing and doing… ***~Anonymous***
		The importance of Indigenous ways of knowing… openness to ways of knowing, other than traditional psych, Western scientific ways of knowing. ***~Dr. David Danto***
		I do believe that Western ways and Indigenous ways can work together, but … our knowledges and ways of doing things need to be valued as much as any other way of looking at things. Certainly needs to be taught in school! That's for sure. ***~Anonymous***
		…what they need to experience… what you call "learn" in English… what they need to experience… is the idea of what is Indigenous science as opposed to Euro-Canadian science? ***~Anonymous***
		Indigenous ways of doing things, not our specific cultural practices or specific spiritual practices, but our way of seeing the world, I absolutely believe is a value to everybody on the planet… why shouldn't we share and show what we know? Cause I

		think we're finally getting the chance! ***~Anonymous***
		People don't know who we are and what our histories are and also all the strengths that we carry right and all that we can contribute to the systems… healthcare, mental health care, education. ***~Anonymous***
	Indigenous language	I think language is all part of it, like all of the colonization process, right? There are so many different Indigenous languages. That just might be interesting for people to know about, and how some are going extinct, and how important it is for us to keep our languages around, and our beliefs around languages, and how it's our connection to each other and also our ancestors. ***~Anonymous***
		Whenever possible, it would be good if practitioners learn the language, or wondering about the language, even like, learn how our languages are different. Learn how difficult it is to express yourself in English, which is a language that seems to be organized around ideas like private property, and linear time and dead things… Strange to call lakes "it" or earth "it"... I think that it's an important foundation to work with people. You need to know, if not the language itself, a lot about what is being expressed, what is being emphasized in our languages. ***~Anonymous***
Impacts of colonialism on and benefits of Indigenous ways of knowing and being to on the discipline of psychology	Harm done by Western Psychology	…psychology in and of itself and all the other disciplines, they've been colonized right? …Like all these disciplines, they have existed in Indigenous communities forever. So, speaking to those things as well might make sense. ***~Anonymous***
		…something that I know comes up a lot for me in my practice is kind of distinguishing between trauma, depression, ADHD… a lot of these diagnoses or whatnot, they look a lot alike and so I think, especially in minority populations, Indigenous people they're getting over diagnosed with a lot of these things but it's not actually ADHD, or it's not actually major depression. It's the trauma coming through and these are the responses that we're seeing. So I think that might be an important thing for practitioners like clinicians to know. ***~Erin White***
		We use so many of these standardized tests, to diagnose all of these things that have a lot of significant implications that are tied to them. And I really didn't realize how not

		suitable they are for people who are not white middle class people. And so I think that that needs to be way more of a conversation. ***~Erin White***
		You might want to be thinking carefully about the epistemological assumptions that we make within psychology research in particular, which is shifting again in recent years, but traditionally has been based very much in a Western Positivist framework. So just making people kind of aware of that, I think, is important as well. ***~Aleah Fontaine***
		The whole idea around psychology once again, is it's typically taught from a very Western viewpoint, and it is what it is. It has its intakes, assessments, diagnosis, labels… which I think are not helpful to Indigenous Peoples whatsoever… So I think we have to do a lot of work on understanding that this is a model that does not fit or work for Indigenous Peoples. ***~Anonymous***
		…demonstrating to them how Western empirical methods have been a tool of colonizers. ***~Dr. Chad Danyluck***
		Are you familiar with the Chandler and Lalonde paper on cultural continuity? It's cited hundreds and hundreds of times, and I think Justin Trudeau even talked about it one time at some meeting, but there has been very little critical analysis of the work that they've done… these are the kinds of important things that I feel like are worth touching on with students… they need to be aware that there's all this research that's come previously, that's kind of famous, and you know, viewed as rigorous and important. And yet it can sometimes be limited or problematic. ***~Dr. Chad Danyluck***
		It was not, I'm sure, the intent of anyone in psychology to cause harm… the way that the disciple of psychology has conceptualized knowledge from an epistemological stance and developed research projects… There's been so much parachute research where researchers have gone into community, collected knowledge, and for lack of a more nice neutral term, used Indigenous people. This is an example of how researchers have not engaged in collaborative research with Indigenous Peoples, maintained ongoing discourse with Indigenous communities throughout the research

			process, and safeguarded the Indigenous ownership of research data. ***~Dr. Natasha Wawrykow***
			I think about areas in which psychologists have been implicated in… For example, a couple of years ago… the Supreme Court of Canada had ruled that psychologists and other people who did psychological assessments were using psychological measurement tools that were biased against Indigenous and Black people. And I think that this sort of case is really important for people within the field, or who are interested in entering the field, to learn about and really reflect critically on… we know that our tools are biased, why do we keep using them? ***~Aleah Fontaine***
	Implications for clinical psychology	Intergenerational/ collective trauma	So I think teaching some of the history and the current impacts of colonialism is really critical for people to understand where this comes from, and that this is a collective thing. I know most of us use the term "intergenerational trauma", and that's important. But there's also something called collective trauma, which I write and teach more about… As an Indigenous person, regardless of if you didn't go to residential school, or you're not a 60s scoop survivor… you are impacted by what has happened and what continues to happen. So I think it's important for people to also understand what those things mean. Intergenerational trauma, historical trauma, collective trauma. ***~Anonymous***
			So like in the US, they don't believe in intergenerational trauma. They say that trauma can only happen to you, if your parents were traumatized then they traumatized you and that's your trauma. ***~Anonymous***
			That trauma piece was there for me, the transmission of that. I think people, not everyone, but I think generally people have a better understanding of what happened and that there are problems, but not understanding that "why". I think that's like a big piece that's missing, for people is, maybe people understand that like, okay, there was this bad thing that happened in the past, but not understanding how that continues to affect Indigenous people today, and I think that kind of stems from the whole "get over it" kind of discussion that continues to happen. ***~Erin White***

			I wanna talk about the impact of those things. I wanna talk about the ramifications of those things on the psychological level in terms of their thoughts, feelings, behaviors and attitudes. ***~Anonymous***
		Cultural safety	But there's some more specific practical steps about… here is how we can change the way that we do assessment when we're working with Indigenous people so that these tools are going to be more effective. ***~Dr. Natasha Wawrykow***
			We have to remember we have a continuum of people. We don't all look the same, talk the same, act the same. And you know that's where cultural safety comes in in terms of how we work with people.***~Anonymous***
			…from that clinical side… changing their treatment and healing process too from that classic manualized medication… to more personalized and things that work for people… these things that we talk about from an Indigenous perspective, from their teachings, there's a lot of overlap with other teachings across the world too. And so I think it just prepares people to take approaches that are more culturally appropriate for lots of people. So I think a lot of the skills can be transferred to different people… We see people from all over the world here in Canada. So it's definitely a really important thing. ***~Erin White***
			CBT, is not that effective for a lot of people… we hold these things at a really high standard sometimes… it just is about the person! It's not about the treatment… you don't have to do "by the book" all the time for some of these things… I guess that's something that I've missed a little bit, too, is like thinking you'd have to follow from A to Z, and everyone would be better. And it's not the case. ***~Erin White***
			…cultural competency, cultural sensitivity, cultural awareness. Those are nonsense. We need to be looking at cultural safety, which, importantly, is formed by a Maori nurse in New Zealand. So it's the only model, if you will, that … comes from Indigenous people right? And to look at cultural safety and other models is really important.The simple way of saying it is cultural safety means what is safe to that person right? That diversity, I think, is really important. Cultural safety is really

			important. ***~Anonymous***
			And then the non Western ways of healing. And there's obviously so many so we wouldn't be able to learn about all of them… highlighting the importance of them, and how they can be useful for people… and kind of personalizing things a bit more. ***~Erin White***
			It always surprises me when we talk about, I don't know, like an IQ assessment that's used so widely. I've probably done it 50 times already, and I'm a very junior clinician. And just knowing that like that's not suitable for a lot of people just blows my mind. Why haven't we created something that is more suitable? Why can't we have 50 different versions of the same thing and make it more suitable?... So I think that's an important conversation … I think that broadly is just culturally appropriate care… I think it is really important. ***~Erin White***
		Indigenous healing practices	Non-Indigenous people could be learning from us and everything that we know about health and wellness… So kinda like building those things up too in the content, I think makes sense as well. ***~Anonymous***
			Western treatments, they will receive ongoing funding … through the federal and provincial mechanisms that there are… But I've met with lots of people who – they own a snowmobile, and they own a couple of shotguns. And like they're taking… youth who were at risk out onto the land to go goose hunting, and they come back changed. And they're out there meeting with Elders. And they're… experiencing a shared family, even though their family might have had all these kinds of issues. But they're out there with this new sense of family and this renewed sense of agency, of what they are capable of, and who they are as a people, and what their language means, and pieces fit together that strengthen their identity and give them a sense of resilience and meaning. ***~Dr. David Danto***
			Most people in the world go to their family, their elders, community people, right to get help and support. And it's very strange to a lot of people that you would go to a complete stranger who gets paid by the government to help you. ***~Anonymous***

			If there is a challenge with substance abuse, how do we deal with that? We got to go to an Indigenous way of addressing it right? That's what tends to be helping right? Things like land-based programming are showing a lot of promise. Focusing on Indigenous cultures and spirituality. ***~Anonymous***
			…there are so many different ways that we can look at healing right? There's so many ceremonies that… connect to this. The fact that we have people with a great deal of knowledge, our Elders, Knowledge Keepers that they need to be involved in developing programs, but also delivering services to a certain extent. ***~Anonymous***
			…culture and language, and relation between nature and family and others is so fundamental to the sort of path toward well-being. ***~Dr. David Danto***
		Wholistic wellness and spirituality	It's always been mind boggling to me that we do these intakes and assessments, and we can ask these incredibly intrusive questions like, "Do you have a substance misuse problem? Were you sexually abused as a child?". And yet we shy away from saying, "Do you believe in God? Do you have spiritual practices that help you during times when you're struggling?" …Because the helping professional is kind of running the show. If they don't bring it up, then the person thinks it doesn't have a place there. So again, that's another huge omission on our part because spirituality in terms of whatever it looks like to each person, as we know, can be a huge support and healing mechanism, and when we leave it out I think we're doing people a great disservice. ***~Anonymous***
			…psychology is just one part of the person… there's so much more to everyone than just psychology. We're all whole. We're all wholistic. ***~Anonymous***
			We look at the wholistic approach to everything. So when we talk about mental health, mental well-being, we don't talk about that as disconnected from physical, emotional, and spiritual well-being. So how do we get people to understand that concept, that it's a whole picture, and they all impact one another, and therefore they all have to be involved in the healing process or however we're going to support people. And I think that's one of the huge differences between mainstream and

			Indigenous worldviews. ***~Anonymous***
		Collective wellness	I'd go back to collective trauma, but it's also about collective healing. If an individual is good, then the community is good. If the community is good, the individual is typically good. So this whole idea that everything is connected right? And this individual way of looking at challenges and struggles, may not be helpful… I think that we really need to understand that again, in a collective society, a communal society, individualism is not as prioritized… and when we're not connecting people to their families and communities, etc., I think we're doing them a great disservice. We're missing out on a lot of resources for people. ***~Anonymous***
		Health services and programs	Jordan's principle is one. Also knowledge of Non-Insured Health Benefits (NIHB)... understanding what that is, and who's kind of eligible for that. I think that also there have been other mental health services that residential school survivors and their families can also access as a result of the large settlement agreement… So, just having knowledge of these various different resources that Indigenous people can access, I think, would actually be very helpful. ***~Aleah Fontaine***
			… things like having knowledge on specific programming… and how those things might be different for some of your First Nations or Inuit or Métis patients. So, for example… any clinician or anyone who goes on to work with Indigenous people specifically would have a good understanding of Jordan's principle. Because, you know, I've certainly worked with various Indigenous families and there are certain services that… would be tricky to access but they can access them through something like Jordan's principle. So I would say that there's a lot of things like that that people are maybe not aware of, that would be really just practically helpful for being able to refer patients or clients or families to. ***~Aleah Fontaine***
		Laws & policy relevant to wellness	Every province will have a slightly different mandate. But many of the provinces are now saying that if you want to provide mental health service to Indigenous Peoples, you have to take cultural competency/ sensitivity training. For example, in B.C. if you want to be a mental health service provider through First Nations Health Authority (FNHA), you have to complete the San'yas Indigenous Cultural Safety Training.

			Otherwise you can't bill through FNHA… if you're actually wanting to work with different agencies and receive money from them for the services you're providing, there is a requirement in certain provinces to do that. ***~Dr. Natasha Wawrykow***
			Bill C92, an act respecting First Nations, Métis, and Inuit children and families… essentially it's a Bill that gives jurisdiction of child and family services back to First Nations. And you know, First Nations are beginning to pass their own laws regarding child and family services… I'm not entirely sure how the field will go about this, but you can think about a place like Manitoba where there's many, many, many different First Nations who might be passing their own laws… anyone who's working with families are going to need to be familiar with those, right? ***~Aleah Fontaine***
	Implication for psychological research	Community/ action-oriented research	The community's needs are driving all of these projects, whether they're service delivery or research. And we're working alongside the community the whole time, so that they're not only involved in the design of the research project, but as we're collecting data and we are analyzing it, and we are writing report, and then we are disseminating it, that not only are we following all the OCAP principles to make sure that Indigenous people are owning their knowledge from the beginning to the end, but they're involved in all of these process. ***~Dr. Natasha Wawrykow***
			…how do we start to work to promote not only a more positive relationship within Indigenous people, but where our research and our service delivery is done through ideas being catalyzed by the community… And we're working alongside the community the whole time, so that they're not only involved in the design of the research project, but as we're collecting data and we are analyzing it, and we are writing report, and then we are disseminating it, that not only are we following all the OCAP principles to make sure that Indigenous people are owning their knowledge from the beginning to the end, but they're involved in all of these process. ***~Dr. Natasha Wawrykow***
		Indigenous research methodolo	Here are ways that we can engage in research where we are including Indigenous epistemologies and their ways of collecting information and analyzing it and working with that… I think that it's a very new thing in academia to be using our academic

		gies	language and the language of Indigenous people around the world and saying, 'Okay, when you view knowledge, how do you describe that?' And you know, bringing those terms into the classrooms and teaching our students how to be not only conceptualizing knowledge, but developing research designs that are including Indigenous epistemology. ***~Dr. Natasha Wawrykow***
			The first 4 weeks are on the colonial context and decolonizing methods before we even get into the research on Indigenous mental health. And I think that that's important, because I don't want folks, especially from the Settler society, reading these papers and thinking that it's the last word when they're so problematic in terms of the methods, and in some cases the interpretations of the findings. ***~Dr. Chad Danyluck***
			When I taught the undergrad course, I did have a lecture on Indigenous research. And I talk about what is good Indigenous research. Joseph Gone… He says, "if one Indigenous participant said the program worked, that's good enough program evaluation for us." So it's just I think understanding a different mindset about research. ***~Anonymous***
		Relational accountability in research	So one of the things that we discuss when we talk about alternative ways of knowing is, we talk about relationality, right? And how there's a relationship you should be entering into as a researcher when you're working with Indigenous communities. But even more broadly, I think that we should really get out of this habit of treating our participants as numbers and nothing more. ***~Dr. Chad Danyluck***
			I always say to people that if somebody approached your grandparents and they're wanting to make a relationship with them, what steps would you want them to take to not only interact with your grandparents in appropriate way, but to utilize their time and interact with them in a very polite way, where you're not asking too much? And so it's something that's very foundational things… you have to go back to the basics and talk about how do you develop a relationship with someone in a healthy way, where you're not taking from them, but you're giving? ***~Dr. Natasha Wawrykow***

	Two eyed seeing in research & practice	How are we adopting these two different lenses where we are talking about a knowledge base that's very Western dominated and then Indigenous ways of knowing? …Is it that each individual person would hold that lens? Or is it that someone that is raised in a Western way of knowing, do they represent one lens? And then we work alongside community, and the community represents the other lens? I think that that topic is still up for debate, because I just know myself as an Indigenous person, if somebody said, "Can you apply Mi'kmaw Elder Albert Marshall's two-eyed seeing approach by yourself?", it would be challenging to do without the consultation and collaboration of the Indingeous group I was working with. It's imperative to learn about the cultural practices and traditions of the land you reside on. I wouldn't feel comfortable claiming that lens and that knowledge source on my own… That being said, there are Indigenous people in academia who grew up traditionally and feel confident in representing both lenses on their own. It is really wonderful to interact with them, because you can really see that the way that they conduct their research and create their courses and provide service delivery… is really being mindful of two different– at times it can be two opposing epistemologies and ways of engaging in so many different things. ***~Dr. Natasha Wawrykow***
		There are Indigenous systems that… can actually be so healing if we were to lift them up and give them more attention, more legitimacy, to pay more attention to these ways of knowing and doing… maybe even bringing them together with mainstream systems as well, from like a 2 eye seeing approach... Seeing them both as equal and learning from each other. ***~Anonymous***
Considerations for course content	Highlighting similarities to other Indigenous groups/cultures	There are first peoples around the world, and I see some of the same patterns. And it's fascinating to me… where we see people who are first peoples of a land, and again, it's not to say that all experiences are the same, but there are some patterns. There are first people who have a spiritual connection to the land, who have been there since time immemorial, who in many ways are the protectors of that land… their identity is what some have called eco-centric right? …Whether you go to India or Australia or South America, we see colonizers at some point come in… resource extraction… genocide, forced conversion. And then we see increases in substance abuse, suicide rates, and so that's a pattern. ***~Dr. David Danto***

		To also make the connections between Indigenous people and other racialized, discriminated, discriminated-against groups. What I always notice when I start talking, as an example, is most of the black students in this course nodding away at the beginning because they're making the connections between the colonization they experience, it's current impacts. Also, the similarities in some of the worldviews like, if you have students with their origins in African countries. They make the connections. And it's great. And so I think those kinds of things are important, too, because, you know, when we talk about allies and such, we're not just talking about white people, right? It's all people and people who have had a similar history, and have similar ways of seeing the world. Bringing them together is phenomenal. ***~Anonymous***
	Start with basics	You gotta start with the basics. The very, very basics, and not kind of make assumptions about what people know or don't know. ***~Aleah Fontaine***
		…it's important to make sure that people have the basics… I would maybe make the assumption that people don't know as much. ***~Aleah Fontaine***
	Broad, interdisciplinary focus	…probably at the undergraduate level, just like Intro Psych, we want to have a broad-spanning, foundational approach that should probably touch on research and clinical scholarship… a broad spectrum of everything that psychology does. ***~Dr. David Danto***
		I've done working disability services and stem education and sustainable development and health education and mentorship and allyship and culturally responsive health services and trauma informed therapy and employment… I've acquired articles in all of these different areas… I was like, oh, you know what? This argument is actually made better in someone else's discipline, so let's take that article. And this is how I started kind of doing this multidisciplinary thing. ***~Anonymous***
	Dispelling stereotypes/misinformation	I think we have to also be mindful of some of the information that seems to be taken for granted out in the world… One is that there's a stereotype and misconception that Indigenous peoples have such a huge problem with alcoholism, and so on. And that

		simply isn't true. There's research there that tells you differently… so to be able to debunk those things and show "I know this is what they say, and, but have a look at this, folks, and see what you think." So I think things like that are really important. ***~Anonymous***
		I thought about all the stereotypes that people have about Indigenous people, and then I really tried to flip them. ***~Anonymous***
	Evolution of content overtime	Content changes, readings change because times change. So of course, you have to sort of keep up with that idea. ***~Anonymous***
		And of course, this is an ongoing process, as you know, not like a one-time thing… you are inviting people to give their opinion on what you think would be appropriate to share with a group of psychology students… ***~Dr. Natasha Wawrykow***
		The first time that you give this course there's going to be, you know, things that you kind of learn along the way, and you'll adjust it as it goes. ***~Aleah Fontaine***
		…as you're delivering, or whoever is delivering the course, to be reflecting and evaluating whether it's really following the principles you're hoping for and the values that you're hoping for. ***~Anonymous***
	Strength vs. deficit-based	If you look at the good things, they're gonna be lower than the non-Indigenous population. If you look at the bad aspects, they're gonna be higher… from arrest rates and education rates to childhood cavities. So, you want to tell another story, you want to tell not just that stuff, because that's not all that life is about, and honestly, relegating Indigenous People just to the past is its own concern. And then just thinking about folks in terms of deficit is its own concern… I'm sure you've heard the deficit model ideology that has been challenged over the last 20 years by Indigenous scholarship. ***~Anonymous***
		…the need to shift from damaged-focused research to more desired-based frameworks. So focusing more on the future that you want to see rather than the kind of things that you don't want to see. Because I think that often it's very easy to say,

		"we don't want this"... But then that leaves people with no sort of direction for where we should go. Whereas if you have a clear vision for the future, it gives you a roadmap. ***~Aleah Fontaine***
		Kind of touching a bit on focusing on the negative or the positive… I think you need both, and I think that's because that history piece is so dark and stormy that if you have that piece, there's going to be that negative. But where you can, fitting in that positive is huge. We know that a lot of research now is taking that spin on resiliency and like, what can we do to kind of mitigate a lot of these negative effects. ***~Erin White***
	TRC & CPA as a foundation	…when you're building a course like this, to say, "... foundationally, what is the TRC asking us? Are we responding to the 94 calls to action? Is there discussion within the course that brings students' attention to those 94 calls to action?" That's a really wonderful activity to be having in class to actually say, "okay, we're talking about all these theoretical things, these historical things. But what are the actual actionable items that the TRC is asking of us?" ***~Dr. Natasha Wawrykow***
Course Delivery		
The modality knowledge presentation	Diversity in knowledge presentation	I think having different ways of presenting knowledge is really important (e.g., visual representation, oral sharing, physical modeling), because it speaks more to Indigenous pedagogy as opposed to memorization of information presented on slides, and then a quiz to see if the knowledge has been captured. ***~Dr. Natasha Wawrykow***
	Videos and films	Using documentaries and videos is decolonizing because Indigenous people tell stories. So I would tell them, I want you to hear stories from Indigenous people who are living through these experiences… So I show a lot of videos… I could talk about it all day but if they can't see it, and if they can't hear especially young people talking about what's happening in their lives, then it doesn't make the same impact. ***~Anonymous***
	Guest lectures	I used to have a speaker series. And with Covid, I ended up just kind of interviewing

		people and recording it, and then people watch it on their own time. ***~Anonymous***
		And then bringing in local voices, and at times also other Indigenous voices who now reside in the greater Victoria area... I've had Métis knowledge keepers come in and lead us through a different cultural activity. ***~Dr. Natasha Wawrykow***
	Readings	My hope is that reading a handful of articles across those topics, that those literature reviews will help you understand the larger picture. In all of those articles, they're going to talk about colonialism, they're going to talk about aspects of colonialism that affect that area. One of the things that I've had students tell me after they've taken my class is, "...I can see the way that colonialism impacted employment and law enforcement and education systems… health systems and mental health systems"... It's a completely life-changing thing. I'm hoping that that'll give a better depiction than just having people remember the reserve program, reallocation, border patrol, residential school, the child welfare– rather than just memorizing a bunch of bad things. And they'll still get that stuff– rather than just memorizing a bunch of policies. ***~Anonymous***
		…because it's an upper level course, I don't lecture. There's assigned readings, and we have conversations about the papers. ***~Dr. Chad Danyluck***
		Another format that I know that I've actually quite enjoyed from when I've taken seminar courses before is that you get your readings for the week, and then either you write like a one page, double space reflection on it, or you can come up with two questions for class discussion that you bring to the class that you share. ***~Aleah Fontaine***
	Storytelling	…storytelling, and how it is effective in comparison with like, just traditionally, like knowing the facts or whatnot. I think that there's some research that (says that) storytelling is really a good way to learn. So I think that may be an interesting way to get some of the information as well. I think it just taps into people's empathy, which is so powerful. So learning through feeling versus learning through reading a textbook. ***~Erin White***

		…really try to incorporate storytelling as much as possible into… the way that you deliver courses. And that can also be seen, I think, as a form of Indigenization. Storytelling is so central to many of our cultures.… if I remember back to that Introduction to Native Studies course that I took in my very first year university, what I loved so much about that course was that the professor who was teaching it was an incredible storyteller. Oh, my goodness! He just had a way of bringing history to life. Anytime I was in one of his classes, it felt like I was sitting down for story time with Grandpa. Like it was really really great, his delivery. And we also know from other research that there is a lot of power and hearing personal stories from people. ***~Aleah Fontaine***
	Lectures from the Instructor	I created Powerpoints to do in the classroom, because I figure they're only in the second year of an undergrad program… they tend to want more of that kind of stuff. So, part of it would be me lecturing with some slides, but the majority would be the discussion part. ***~Anonymous***
		I would also say, balance it… Spend some time doing some teaching or some lecturing. If it is like an upper-level seminar course, it's very common for students to actually present on a topic and… include different discussion questions. ***~Aleah Fontaine***
Experiential learning	Learning from community/lived experience	Part of my course is also talking about how to develop relationship with Indigenous people. And so we will talk about values to go into relationship development. But also I will create different community engagement opportunities, so that the students and I can go into an Indigenous community and volunteer in some aspect. So we actually have a physical experience of, “this is what it's like to go and volunteer and work alongside Indigenous community members without asking for anything.”... a big part of the course is teaching students also how to go…and just be. Without asking. ***~Dr. Natasha Wawrykow***
		I took a group of students to Moosonee, Moose Factory, Fort Albany, Attawapiskat, Kashechewan and Peawanuck. And we traveled around the communities and met with elders, healers, residential school survivors, and also people who are providing mental

		health services, and it was totally unscripted. People met with us and talked to us about their experiences…it was life changing for me. It was life changing for the students. ***~Dr. David Danto***
		…go outside of the classroom, whether it's on the land or… you could visit different Indigenous community organizations… you could visit Anishinabe Health Toronto, you could visit Shkaabe Makwa which is at CAMH, you could go and visit these places and learn about: What do you all do here? And how do you help your community members? … There'd need to be some reciprocity there, I'm sure, whether it's like an honorarium or some sort of like contribution to their organization. I don't know what that would look like exactly. But that might be a really neat thing. ***~Anonymous***
	Learning through language	I hear Indigenous people speaking their language, and then, when they explain specific words and what they mean, and where they come from… being able to understand that there's a different way to view the world. ***~Anonymous***
		I'm not fooling around with pronouns like in English. I'm not making a person make a binary decision somewhere. I'm talking to a spirited being, a human being… It would be so much easier to communicate that and welcome our LGBTQ+ fellows into the classroom. Taking down barriers. ***~Anonymous***
		Develop a relationship with our way of speaking, what we value, what we are in relationship with. ***~Anonymous***
	Learning through art	I like using art. So sometimes I would have students create groups, and each of them would create some kind of art that represented whatever the topic was. So they might do murals, they might do a short video… ***~Anonymous***
		We will talk about this artwork, and we'll say that not only is this something that's beautiful, but this painting right here, or this totem pole right here, it is a message. It is a sign for everyone to read as they pass by. But if people don't take the time to stop and read the marker or understand this, they just view it as something that is beautiful. But if we look at this painting, it actually gives us direction for what is important for

		Indigenous people of this land. ***~Dr. Natasha Wawrykow***
	Ceremony	And each September when they start a new academic year, they spend a week or two just having ceremonies and powwows and feasts, and ways to let the students know who the teachers are and whether they can trust them, and whether they're willing to give them permission to teach them. So that's not, that's not, "Let's go around the circle and find out where did you get your degree? Where did you graduate from?" No. It's allowing time for that process to occur, much like our traditional education system, which is very different from academia. ***~Anonymous***
		It might be neat to have it delivered in a place where you could have and burn medicines… be able to smudge depending on the guests or the instructor… sharing that culture and as the cultures are being shared, it can hopefully help students put the pieces together about why we're talking about certain things, and why certain things are so important to Indigenous people and beyond. ***~Anonymous***
	On the land learning	Classrooms… you're in this sensory, deprived environment where people are not hearing the wind, not feeling the sun, not seeing the birds, not touching the earth, and you're supposed to learn? That is very odd. Because again, I go back to your educational system as Indigenous people, we realize we needed all that to learn anything. ***~Anonymous***
		…there's so many things that we could learn about all those things from being on the land right? And you know, we don't always need a professor to do that. Like the land will do the teaching right? And so it might just be about organizing that field trip so that the students can experience it and see the power of that. ***~Anonymous***
		It has to be on the land. They're not going to learn in the Indigenous sense, whatsoever. They're still just duplicating the Euro-Canadian model of education. ***~Anonymous***
Relationality	When the goal is to learn about another human, I think that the more relationship development that you can bring into the course is really essential for not only teaching, but for changing people's perspective on different topics. ***~Dr. Natasha Wawrykow***	

	Group work & collaboration	…group work is so important because that's so much a part of Indigenous worldviews. And so I think that people really do need to learn how to come together and work something through. Yes, you can have disagreements on things. You can have different points of view, but that's the whole point. ***~Anonymous***
	Class discussions	In the upper level courses, I tended not to use Powerpoints, because again, you've already had a couple of years of learning through this way. So let's take it a step further and make it more discussion-based in asking questions, discussing different things, and, if possible, more of the sharing circle work, where one person speaks at a time. That can be quite phenomenal because you get people speaking who would never speak otherwise… How do you engage them from an Indigenous point of view? …let them experience that and say, "did you know what you just did? You just had a talking circle!" ***~Anonymous***
		…we had moveable desks and moveable tables, and not every room has those. I'll usually make coffee in the mornings. I'll bring a coffee pot in. We all sit around like this, whether or not it was after church or at an AA meeting, everybody always sits around drinks coffee while they're talking about something. So let's drink some coffee, talk about things. ***~Anonymous***
	Professor developing trust with students	…physically set it up in a way the content is delivered in activities and things like that to be able to build those relationships… I think that's a foundational piece of most Indigenous cultures is that relationship… So being able to develop relationships with each other like as students, but also with the instructor as well. I think it would be a nice dynamic. ***~Anonymous***
		So I think part of it is we have to watch in the classroom how we refer to each other, and that unfortunately, the instructor may have to get in the circle… There's not this hierarchy that comes out of the system… these department heads and all these different titles and boxes… So, that means that the person who is sharing the teachings, is gonna have to pay attention to things like humility, wisdom, love, respect, bravery. ***~Anonymous***

		At least in my teachings, it's not our way to just lecture at people… we talk to each other right? …have a bi-directional conversation… ***~Anonymous***
		Just because you have this thing on the wall… that is not what gives you permission to be a teacher in an Indigenous sense. Is there a relationship? Does the student know they can trust you, have you proven to them that you're on their side, that you're interested in their development, to enhance whatever skills they have that the Creator gave them? ***~Anonymous***
Student reflection and self-expression	Embracing feelings	I think that the reflection piece is really important. If you're a non-Indigenous person, how does this make you feel? What do you take away from this? How did this change your thinking? And as an Indigenous person, how do you see this in your day to day life still? Or what do you wish it could be? I don't know just anything. Just your reflections. I think that would be something probably pretty powerful for I think anybody in the class. ***~Erin White***
		I lean more toward the kind of emotional experience that people have, because I know that emotions are a strong predictor of attitudes and behaviors… all of us have taken many different history courses, and I can tell you I don't remember the details of every single thing that I learned in every course in my undergraduate degree. But I do remember the emotional experience of things… more. That's what kind of sticks with people over time. Much more so than facts. ***~Aleah Fontaine***
		I also really ask my students a lot, "how does that make you feel? What do you think about that? Is that fair? Is that good? Is it bad? Why is it done this way?" And that's really Indigenous… your feelings, how you feel about that, how it affects you. ***~Anonymous***
	Flexibility in self-expression	…give a bunch of different options. Because there's gonna be some people who are fantastic at, you know, oral presentations and are maybe not as strong in the written work. Whereas you're gonna have some people who are phenomenal writers, but they're not the strongest when it comes to presentations. So if you have different options, I think that's often helpful. ***~Aleah Fontaine***

		I also give them the opportunity to express themselves using other mediums, not just the written word. So people want to write poetry or create a dance. They can do anything that they want, that is some form of knowledge creation as long as they can document it and share it with me. So this is very again, outside the scope of typical psychological training in the Academy. But I feel like it's too abstract to just talk to them about breaking down these barriers. They have to actually engage in the process. ***~Dr. Chad Danyluck***
		anything but writing words (laughs) I guess is what I'm saying. Them learning the oral tradition as much as possible, and by oral tradition, I don't just mean that binary idea of writing versus not writing. I'm talking about all the parts of your oral tradition. I'm sure you're familiar with how rich it is, but like I said, I was talking to these engineers about world tradition involving drumming and singing and carving and painting and clothing and face painting, all of these things they don't associate with. ***~Anonymous***
		…giving people the opportunity to choose the topic they want to write about, because maybe they're particularly interested in the thing I brought up about youth suicide. So why not let them write about that rather than: This is what you have to write about. Why not give them room to be able to write on something that is of interest to them. ***~Anonymous***
Integrating humour and wholistic learning	Wholistic learning	It's a spiritual thing… I think that people feel like a lot of the courses that are just regular are kind of spiritually-void. ***~Anonymous***
		…when you spend time with Elders, you often walk away feeling that there's been a conversation or something has happened on a physical, emotional, mental, spiritual level. You know? And it's the body that remembers that, and it stays that way… Our whole body needed to learn. ***~Anonymous***
		I think we have to include spirituality in what we teach and how we practice. People should not be expected to park their spirituality at the door when they come into a room. ***~Anonymous***

	Humor	…whoever wants to be part of this program, they have to be in touch with the trickster part of them. They have to understand the role of humour in Indigenous culture. You have to understand that for me, humor is about my upbringing. It's used to be inclusive. It's used to draw people in. It used to help people sometimes just to take those really scary feelings or those things they struggle with off of them every once in a while. ***~Anonymous***
		…try to incorporate some humor, as well. That's a huge part of our culture… it's heavy stuff that we're covering, and we gotta make sure that we balance that a little bit. ***~Aleah Fontaine***
		I think it needs to be part of the course. Not as a separate category… I think it needs to be just… there. Because after I cut the course, one of these engineers came up to me, "You're real funny."... I didn't come here as a stand-up comedian, I came to share knowledge, but I'm sure glad that it relaxed you, and … your feelings and your thoughts didn't get in the way of your learning, because humour was helping you get into that space… ***~Anonymous***
Course Structure		
Class Size	…often seminar courses will have like 12 to 16 people in them, which has usually been a pretty good size. Also, I find that when you have smaller sized classes, you can do that work to really create a safe space, like a sense of community as well. ***~Aleah Fontaine***	
	I think that if they are serious about this, they have to realize there needs to be ethical space in between the two worldviews, and have to find a place to work this through, and it certainly doesn't involve 250 people being processed through… This is not residential school. We're not processing people. We're not cutting off part of their spirit by chopping their hair off and we're not telling them they can't walk in with their identity. We want them to bring their whole self… 250 people is not an option, and all kidding aside, a small group is optimal because they're going to be very different when they are finished with this process. ***~Anonymous***	
	…in order to have these kinds of self-reflection conversations to begin to develop relationships or work on maintaining relationships, I also find that working with smaller groups of people help to accomplish those goals in a	

	more genuine way. If I go to have a conversation with 250 people at the same time, it's gonna look very different than if I'm sitting in a circle with 25 other people. ***~Dr. Natasha Wawrykow***
	…smaller classes are definitely better. I think participation, the opportunity for people to– we use the phrase "feeling safe" an awful lot, but I think it's really important. And it's very challenging in a large class to assess if people feel safe, and it's important for people to be able to express their ignorance. ***~Anonymous***
Course Level	It's my personal sense that this is a course that would probably be better suited to upper level students. And we definitely do know that, you know, just as you get into like the 3,000 4,000 level courses the class sizes do tend to get smaller. ***~Aleah Fontaine***
	…that's where I feel like a course like this would fit really well, is kind of in that seminar, honors kind of area… when I envision the way that the course would look, I think it would be helpful to be probably more discussion-based, not as much lectures… having the readings done beforehand, coming in discussing them more, I think that's how I envision it a bit… that's how our seminar courses work. They're way more kind of discussion focused, more participation marks, not as much sit in a chair, pretend to listen, play on your phone. ***~Erin White***
	…for classes on this topic, I think that if different classes were targeted for different things that I've been talking about… for example, if there was a first, second, possibly third-year course, where it was focused on really examining knowledge that has been generated through the Truth and Reconciliation report… that course could be more focused on presenting facts and getting regurgitation from students… Can they answer a multiple choice question? Can they write a paper where they are able to regurgitate this back? But as you get into third or fourth year classes where you're saying, I now want to have a critical conversation about this, and I want to evaluate you in a way where you're giving a presentation, or you're conversing in small groups, or you're handing in reflection. ***~Dr. Natasha Wawrykow***
Instruction	I cannot imagine a non-Indigenous person teaching… that might feel really icky… although I understand the challenges, sure. If it was an non-Indigenous person as the main instructor, I think there would need to be some planning around bringing in community members or like Elders in for the different topics. ***~Anonymous***
Mandatory or elective	And so we always want to introduce a class similar to this, like Indigenous methodologies, or something. But the fear is always: How do we fit it in? Like we can't take on another course. It's not possible. We'd be run to the ground like it just wouldn't be good. So then what do we take away? And so I guess that might be something to consider, too, is if you did make the course mandatory, I feel like something might have to be taken away. ***~Erin White***

	The issue is making it mandatory: People will get angry. So you can probably expect more pushback against the prof. So one of the things you might consider is testing it out for a couple of semesters so the professor can get it, and then maybe looking at making it mandatory. ***~Anonymous***	
Evaluation and Assessment		
Colonial nature of standardized testing	Avoiding percentage and letter grades	I got the class designated as a pass or fail. And so for these types of courses, if the focus is really on growth and critical examination of epistemology and promotion of reconciliation, I think that the focus should be on rewarding effort and growth versus defining how well, by percentage, they were able to memorize a fact or understand the task. ***~Dr. Natasha Wawrykow***
	Flexibility in assessments	I think we have to get out of the box of just writing standardized papers, and doing testing and exams, and trying to think that the people who are in our classrooms think and learn in many different ways. So why wouldn't we want to give them the opportunity to express their learning in ways that are for them? And I think this is very much in keeping with Indigenous worldviews as well. ***~Anonymous***
		…if we just do a psych class where there's what, 26 lectures, two midterms and a final, all multiple-choice tests. Then in a lot of ways, we're also not challenging the purposes and practices of education, the way that we feel convicted that it should be, right? ***~Anonymous***
Reflection and critical thinking	Journaling/reflective writing	I do think that students need to write. I do believe that there needs to be an evaluation on writing, because I think people need to know how to write. I just do. But what does that look like? Right? I always talk to my students about: Put yourself in it. You're allowed to say "I feel this way. I think this way." How do they make the writing a little more personal, a little bit more reflective around what they're learning and thinking and giving their thoughts as opposed to regurgitating whatever it is they're reading, right? So I think writing is important. But in that kind of a context. ***~Anonymous***
		One of the things that I do is I have students journal every week… And I tell them that they need to, on a weekly basis, think about the course content– or maybe to put

		it differently– look to their lived experience in the week, and see if they can tie it back to things that they're learning in the course, and then write about it in kind of an open-hearted way… Every time they submit one they get a full mark if it looks like they've engaged with it with sincerity, half mark if it looks less sincere. ***~Dr. Chad Danyluck***
	Self-reflection and self-assessment	…there's a final journal entry that I asked them to write… I asked them to go back to all of the journals that they wrote, and sort of synthesize it. Kind of like– give a bigger picture assessment of where they've been and where they are now, and how they think that that will impact them moving forward. ***~Dr. Chad Danyluck***
		You can get them to self-assess using the medicine wheel… Even as a practitioner they could self-assess… Physical part: Am I ever physically in an Indigenous setting? Have I ever even been to a powwow in an urban setting? Have I ever been to ceremony? Then, mentally: What popular misconceptions do I admit to? ***~Anonymous***
Academic reading and writing	Analysis of Indigenous scholarship	Everybody has to take 10 articles and then basically code them in a spreadsheet so that at the end of the semester, everybody gives a final presentation, and we do a little miniature conference… I ask people to use a strength-based thing. So, just don't tell me diabetes rates… if you're gonna study 10 diabetes articles, I wanna know 10 diabetes prevention articles like, I want to know solutions to these things. I go, "I'm not gonna have a chance to read all the articles that you all are gonna read. And so this is a chance for me to learn, and the better that you do with the project, the better that I'm learning." ***~Anonymous***
		they had to use the QAT [quality appraisal tool] to assess: Is it good research? Is it done by the Indigenous community? And then I had them assess what assessment tools they use for the research. Have they been normed on Indigenous people? ***~Anonymous***
		…you have to find a resource and kind of do that evaluation piece: why is it good, or why is it bad? You don't need to outsource something that's like gold star, amazing,

		great resource, but maybe picking holes in a resource that's not very good, and why it's not, and maybe how you could make it better. ***~Erin White***
	Writing research proposals	I got them to find a newspaper article about Indigenous people and then come up with a research question from it. And then with that research question, they had to go and look in the research. So it was like a short essay. But one of the main things I wanted them to see is that there's very little good research on Indigenous people. So they'd be like, yeah, they come up with this great research question, but they're like, there's no research on this. ***~Anonymous***
		I have students write a Tri-council-based grant proposal. And I asked them to sort of incorporate, you know, Indigenous research ethics. So like the Ownership, Control, Access, Possession guidelines. I ask them to critically think about… there's all this helicopter research that gets done, and researchers often come in and do so much harm, and they don't even necessarily always ask, "what is it that a community needs?" And so I tell the students: Come up with a research question, but then ask yourself, "do you think that this is a really useful research question for these communities?"... try to put yourself in a community's shoes and try to make sense of whether this is really useful or not, and if not, don't do it, right? Propose something else. ***~Dr. Chad Danyluck***
Verbal and visual expression	Participation	…some lecturing and there were readings and things like that. But there was also kind of like that, you know, that place and space for like active participation by everyone. And I really like that, like, I felt like that was really helpful for my learning, and seemed for others' learning as well. ***~Anonymous***
	Presentations	Come together, talk about them, and then produce a presentation to your classmates… ***~Anonymous***
		There might be some people who it actually just makes more sense with what they're thinking and with their cultural ways of verbally expressing their knowledge and what they know and what they've heard. ***~Anonymous***
	Visual mapping	So Tuesdays, you meet with other people who have read the same article so that both

		of you can all agree, "This is what this article said." On Thursdays, it's switched. If you're a number one or you're number two, instead of working with other ones and twos, now you're going to work with the twos and the threes, and your job is to draw a map that integrates the results of all three of those articles. ***~Anonymous***
		I think maybe if you have people go back into their own settings and make sort of collage of who they are, where they are in their process, even their identity as North Americans. ***~Anonymous***
Learning Outcomes		
Embracing diverse perspectives	…increasing that like open-mindedness to other ways to do research… ***~Erin White***	
	So that's kind of what I do, even with Indigenous people, is I show all the different ways you can look at an issue… I think that when you look at learning objectives, I always say I want to confuse you. That's my goal is to do that… I think to be an effective teacher, you really have to understand that people… might have a strong opinion on something, but they only are coming at it from one viewpoint… ***~Anonymous***	
	I really want them to understand that there's no black or white answers and that the more you understand all the different perspectives, the more informed you are, the much better off you are to make a decision. And you're not going to be so rigid in your thinking. ***~Anonymous***	
Critical reflection	I guess you know all of those learning objectives are pretty western… all those words: synthesize, understand. But what I want them to do is to think. That's basically what I want them to do. ***~Anonymous***	
	Critical reflection on colonialism	(They) see the way that colonialism impacted employment and law enforcement and education systems, and… health systems and mental health systems… It's a completely life-changing thing. I'm hoping that that'll give a better depiction than just having people remember the reserve program, reallocation, border patrol, residential school, child welfare– rather than just memorizing a bunch of bad things… I wanna talk about the impact of those things. I wanna talk about the ramifications of those things on the psychological level in terms of their thoughts, feelings, behaviours and attitudes. ***~Anonymous***

		…some of the learning outcomes that I was thinking about... one being what I talked about… the "why" behind the problems that we're seeing now. I think that when I think about, I don't know, commercials or radio, little blurbs and stuff, it's always like throwing a stat at you that's really aggressive and like "this is a problem", whether it be homelessness or what not. But it doesn't give people an understanding of: why is this a problem? Why can't it just be a fix of throwing money at it…? It doesn't work like that. And so I think that that touches the trauma piece and the systemic racism and why these things are so embedded. ***~Erin White***
		In terms of my learning outcomes for the class, I was wanting students to provide key examples of colonization that had happened over time… So I was wanting to lecture them on colonization. And then through dialogue, I wanted them to be able to recount those things, but also be able to analyze them in a critical way. ***~Dr. Natasha Wawrykow***
	Critical self-reflection	I was wanting for them to engage in small group and large group discussions on aspects of their own cultural identity. So here, I'm wanting to provide them with theory, I'm wanting to provide them with reflection questions so they can actually analyze, "what are my values? What are my belief systems? Where does this stem? From what kind of ethnic component has contributed to this? What kind of socioeconomic experience in my life has contributed to this?" So it's a lot of critical self reflection. ***~Dr. Natasha Wawrykow***
		…in my class there's a number of assignments that are all geared towards creating some kind of decolonization activity. And so a lot of the class is about growth. Growing this decolonization activity, reflecting on their own cultural identity. ***~Dr. Natasha Wawrykow***
Scientific literacy	…ultimately, if you don't have those abilities to digest research skills in your back pocket, then when you're at the table with a bunch of people that do, you're gonna look like an activist, but not a scholar. ***~Anonymous***	
	…one of our learning objectives is that we want students to learn how to engage with the Truth and Reconciliation Calls to Action.. within our research courses, we want students to become familiar with the OCAP principles, to	

	know how to conduct research within Indigenous people in an appropriate way. ***~Dr. Natasha Wawrykow***
	The idea is that by the end of this course, you will have exposure to 27 articles. But more importantly, you'll learn how to read an empirical article, how to extract the results in a way that you can comprehend, and that you can say to somebody on a bus without relying on fancy talk. ***~Anonymous***
	…a lot of students, they come into this class sort of with these ambitions to… help, or save these communities that don't necessarily need help or saving. And I say, "you know what my hope is that some of you will leave this course, realizing that you probably shouldn't be doing research in these communities at all." And I don't mean that in a mean or exclusionary way. I want people to understand that sometimes researchers with best intentions are actually quite harmful. ***~Dr. Chad Danyluck***
Humility and empathy	If people walk out and they can't remember jack, but they have more cultural humility then I think that was still a successful learning experience. ***~Anonymous***
	Be open to not knowing. Enjoy the sort of wonder that comes from humility, and letting other people have epistemologies or ways of knowing that are distinct from your training, so that you could put your own training on hold for a minute… To recognize that sometimes there are things that I am not in a position to necessarily understand, but I am in a position to respect that that knowledge is valid. ***~Dr. David Danto***
	If you would ask me what is the single most important thing… there's a lot of things that I don't know, and I enjoy that about myself. It's not that I want to live in ignorance, but... You can't do this work from a place of knowing, you have to do it from a place of not knowing, and respect and humility… you have to have enough confidence in your ignorance I guess? To say that somebody else who's within the community may know better, and that may be more appropriate. ***~Dr. David Danto***
	And this is tricky, because I don't know how you would measure it, but what I would really hope for is for people to come out of the course more empathetic… Because I know from my own research, empathy is the strongest predictor of solidarity. Out of all of the various different emotions people have, when they learn about injustice, empathy is the strongest one when it comes to solidarity. ***~Aleah Fontaine***
Challenges and Considerations	
"It's a Balancing	I think that it's a balancing act. If you're gonna throw a quote in there, that'd be my quote: balancing act.

Act”	***~Anonymous***	
	One of the biggest dynamics about trying to create a course responsibly is paying proper respect to these different concerns. ***~Anonymous***	
	Allowing for mistakes/addressing ignorance	It's important for people to be able to express their ignorance. And it's important for people who are not Indigenous to be able to say what their thoughts are too. ***~Dr. David Danto***
		I also can't be so punitive as to shut down conversation. Because… if there's a fear to say what people are thinking, then there aren't the opportunities for those people to be corrected, right? If you're always afraid of opening your mouth because you don't wanna say the wrong thing, then you never have the chance to say the wrong thing, and then learn from it. And so I've tried very hard to make the class a safe space for everyone again, both in terms of protecting those who might be on the receiving end of someone's ignorance, but also ensuring that over the 14 weeks we're together, people can take chances. We all understand that we're coming from it with the intention to become better people. and we understand that sometimes they speak ignorantly, not because they have hate in their heart, but they just don't see their privilege. Then that's something we can work with right, and we can talk through it together. ***~Dr. Chad Danyluck***
		…there are no stupid questions. This is a place where you can make mistakes. You're meant to practice here right? So that when you go out and do your work with Indigenous Peoples, you'll have some background. So mistakes are welcome. Right? We'll work through them. ***~Anonymous***
		I feel like in the position of power that I have in the class as a course instructor, by being the first one to make a mistake and to be open about it, it sort of lets them all realize that it's a safe space to to be a human and to to mess up. And so I will always start this class now by demonstrating my own failings just to help take the edge off. ***~Dr. Chad Danyluck***
		If you're always afraid of opening your mouth because you don't wanna say the wrong

		thing, then you never have the chance to say the wrong thing, and then learn from it. And so I've tried very hard to make the class a safe space for everyone again, both in terms of protecting those who might be on the receiving end of someone's ignorance, but also ensuring that over the 14 weeks we're together, people can take chances. We all understand that we're coming from it with the intention to become better people. And we understand that sometimes they speak ignorantly, not because they have hate in their heart, but they just don't see their privilege. ***~Dr. Chad Danyluck***
	Avoiding "oppression olympics"	Well, is this just gonna be a discussion of disparities for 13 weeks? Because you can find them everywhere you look. In the United States, one of the jokes is that the Black community and the Native community battle back and forth for who has the saddest statistics. ***~Anonymous***
		We don't want to get into what some people call the "oppression Olympics," … all genocide is horrible. It all looks different in every country, to every people, and all racism and prejudice has its own reason for starting, and its own insidious methods of slinking its way through the community and spreading… We want to make sure that we're speaking to 18 year olds from a variety of different backgrounds, and we don't know what country they came from, or we don't know what background they came from. They may not be Indigenous, but they may have experienced genocide. They may have experienced racism. And so we need to offer it in a way that both honors and recognizes the issues of the people, the issues at hand and the people that we're talking about, but that also allows the others, whether they perceive themselves as dominant culture, White Canadians or newcomers to Canada, that honors them as well, and includes them in the conversation, and demonstrates to them a value and appreciation of they're witnessing of this and participating in this story. ***~Dr. David Danto***
	Strength- vs. deficit-based	These courses are often pretty emotionally heavy for a lot of people, Indigenous students, but also non-Indigenous students... and bring up a lot of difficult feelings. So I absolutely think that it's important to ensure that, as you're teaching this very difficult material, to make sure that you're also kind of balancing it as well with stories of hope. ***~Aleah Fontaine***

		…try to ensure there's a balance there between the difficult colonization, all that stuff with all of the strengths and all of the things that Indigenous people are so awesome at and that can contribute so much to healing our communities. ***~Anonymous***
	History vs. psychology focus	I also had complaints that this isn't a psychology class. It's a history class. And I was like, well, when you're talking about Indigenous people, It's always gonna be a history class. ***~Anonymous***
		At first I was concentrating a lot on the history of colonization. I found I was re-traumatized every single time I delivered the content, and being the only Indigenous person, it was difficult… and sometimes people just didn't want to hear about it… It's not really up to me to teach the history of this country because it's not Indigenous history, it's Canadian history, right? …And I should be doing what I'm really here to do, and that's to bring in Indigenous knowledges in terms of how to do the work. ***~Anonymous***
	Avoiding compromising rigour	There's a risk of having a course that attempts to use a different pedagogy than your standard psychology class, but then, in so doing, lowers the level of rigor that would be expected from any other psychology class. And that could do two things: on the one hand, it could be funner for everybody, so your class will always be packed, but it'll also hold a lesser place in people's mind in terms of like how scientific this is, how much fluff that there is, how loosey goose it is… there is, I would say, a risk of the class being viewed as an easy "A"... that is more about feelings or something rather than a legitimate area of scholarship. ***~Anonymous***
		I had someone ask me in my Indigenous methods class, "oh, well, that's too colonial, that's too white." And I was like, "Well, you're talking about logic? You're saying that Indigenous people didn't have logic?" Like there wasn't naturally occurring experiments happening all the time, and that people weren't solving problems. I mean, isn't that the reason why we hoist Indigenous ways of living with nature as an example for sustainability for the rest of the world? I don't understand where it's like, "No, we're only allowed to sit in the forest, like a Buddhist monk, learn through osmosis or something." ***~Anonymous***

Inclusivity	Tailoring to Indigenous students	Ask yourself, or try to understand, what would Indigenous students want to learn from this course? ***~Dr. Chad Danyluck***
		I think my worry with some of these things as well is that… people that will be drawn to a course like this are Indigenous people. So I mean, maybe not everyone will have that history piece, or (some) may know more about some areas than others, different types of knowledge… ***~Erin White***
		…how would Indigenous students feel sitting in a course like this? How should it look for them? It just hasn't gone that way right historically, like oftentimes we're afterthoughts, oftentimes we're just not at the forefront of planning right? And so I think that one way of decolonizing is to flip the script and really make it ours… for us by us. And if you start from there, then I think a lot of the decolonizing might just kind of happen on its own. ***~Anonymous***
		Someone had suggested that I should be trying to pitch this class to Indigenous students, even though there is going to be a mix and predominantly from the Settler Society, pitch it to the First Nations students and the Indigenous students in the room… If I were to choose a side I would think that it's probably worth the effort to pitch it to Indigenous students, because I think students from the Settler Society would still find it transformative. One of the things that's maybe more glaringly obvious about approaching it that way is that it sort of turns the tables of privilege. ***~Dr. Chad Danyluck***
		I find Indigenous people… they are in a different process in their journey. Like some, they just found out they're Indigenous, or the family just came out of a closet. And for them, there's a process of coming back. Their educational academic journey is kind of happening parallel to this other journey… And so part of this course might involve helping them in their journey, helping them get back, because if you're sitting in a room with an Indigenous person… I think that you can help them track their journey, track where they are so they know who they are relative to the people they are in a room with. I think it's really important for them and for… Indigenous folks like elders to come and validate that process because they did not ask to be 5 generations away,

		or they did not ask for all of these consequences from colonialism that have created distance for them, robbed them and their people of their sovereignty. And they're trying to find their identity, and exercise some of that sovereignty in finding their identities. So I really think that needs to be recognized, that none of the students are going to be homogeneous. ***~Anonymous***
	Tailoring to non-Indigenous students	…the buy-in is harder to get the non-Indigenous people to be interested… like if it's not affecting them they don't really have a reason to kind of jump in on these things. So I think that that would be probably the harder group to bring into this conversation. ***~Erin White***
		How do you have a class that's… gonna be useful for the brand new introductory person and useful for the person who either has that history through life experience, or has just taken a bunch of courses on it on their own? So this, you know, one student's got 3 years of studying something, one student's got one week, right, as a class. So these have been some of the problems. ***~Anonymous***
	Reconciliation is not inclusivity	…reconciliation has to be kept distinct from conversations that are based around EDI. EDI is a legal framework that has to do with equity and inclusivity of the population. Indigeneity is totally different from that, because in Canada we have laws that specifically were designed to make sure people are not equal. ***~Dr. David Danto***
		If we have an Indigenous Elder do an opening at a convention, then what about the Peruvian people who are there? They're gonna want it. And I said: This is not the same thing. It's not the same thing, because, yes, the Peruvian people can have their Peruvian Elder open it when it's in Peru. The issue here is that we're talking about the territory of the people who are oppressed. That's what makes it different from all other EDI considerations. So between that and between the issue that we're talking about a legal framework that specifically is in place still, that prevents equality, we can't have the conversation of including Indigenous people in the EDI conversation like everyone else. It doesn't fit. We have to be very sensitive to that, when we have instructors who want to include, you know, this subject as part of a broader course on EDI. It needs to be its own thing. ***~Anonymous***

	Accessibility	The tricky part is always accessibility. So you don't wanna have people needing to buy 12 books to read a chapter in each because I think those books would probably have useful components but if it's not just like an Indigenous methodology course, you probably don't need people to read the whole thing. ***~Erin White***
		I guess even things like accessibility… I know that it's a challenge for some students to, for example, leave their communities to come to an urban center to go to university. Well, we've learned since COVID that we can do a lot of things online! And I think that increases a lot of accessibility for people… I know that's not necessarily what you would think of in terms of decolonization. But even things like that, I think, are important…thinking about the way that we kind of give out our courses, and how accessible it is. ***~Aleah Fontaine***
Respecting Indigenous values & knowledge	Avoiding pan-Indigeneity	…in terms of Indigenization… that's where you're kind of adding Indigenous knowledge. Well, of course, that's gonna be specific to where you are… The groups local to your area, your territory, adding those in, teaching people about, you know, what are the ways that Indigenous people already do like their own healing practices, their own ceremonies. So, for example, I would probably want to share knowledge about what is a full moon ceremony? … What is a sweat lodge ceremony? …So maybe just a little bit of background information about various different traditions that people have specific to your location. ***~Aleah Fontaine***
		I have said to myself that in order to deliver this course I need to collaborate with other Indigenous people, and it's important that who's ever land I'm on right now, and specifically, whoever's land I'm delivering this course on, that I am prioritizing making relationships with the Indigenous people of that land, because I'm a visitor on their land. ***~Dr. Natasha Wawrykow***
		We become incredibly diverse, in all our Nations according to our land… There's no such thing as an Indigenous culture. It's Indigenous cultures. And that's where we become very different… What Nation do you belong to? Did you grow up on the rez? Did you grow up in the city? Those are very different things, right? We can't assume things about people. We can't assume that all Indigenous people want right away to be

		involved in Indigenous forms of spirituality. Right? We have to remember we have a continuum of people in terms of what they believe and practice. ***~Anonymous***
		I think you wanna be really careful about pan-indigenizing things and being very clear about where the knowledge is coming from… "this perspective is from this particular nation and this person from that nation has been consulted with…" ***~Anonymous***
	Consulting with community for course design	…it's important to practice humility and say that I am not the top dog and the expert here. I need to develop relationship with other people. And I need to make sure that I'm leaving space in my course, so that I can invite those from the local nations to come and share their opinions, and have a platform… where no one is controlling what they're saying, I'm wanting to give them a platform that they really feel comfortable to come and share whatever knowledge is that they feel would be appropriate, and that the class would be ready to receive. And so I would say in designing your course, and for anyone who would approach me on this question, I would say that identifying the local nations that the university is on and reaching out to those bands and those nations and developing relationships. ***~Dr. Natasha Wawrykow***
		A course like this or any course that's very focused on like Indigenous ways, and that you're hoping to be decolonized probably should be developed by community for community. ***~Anonymous***
		I think the most important part of creating courses like this is engaging in what you're doing right now. Where you are gaining many different voices and looking at different perspectives, because within the Indigenous community there is such diversity, and every nation and every language and dialect will have a different way of even talking about the same concepts just based on the words and the vernacular that they have. And I think that's a really beautiful thing within our community, but also can make it really challenging when you're saying, "Okay, what pillars will we use to govern our work." Finding consensus is not always easy. ***~Dr. Natasha Wawrykow***

	Valuing Knowledge Holders	…for some people to invite an Elder, a Knowledge Keeper, to the classroom, and to view them in the same way that they would view another academic, another professor… if someone is identified as an Elder or a Knowledge Keeper, you are equivalent to me to another academic. And I truly view the knowledge you're bringing in the same way. And I think that's a big shift that if we're saying Indigenous knowledge is important, we have to view those voices as equivalent as we would any other academic that we've deemed is an expert in a field. ***~Dr. Natasha Wawrykow***
		You shouldn't be expected to do this alone; you should have the luxury of having Elders do this process with you. ***~Anonymous***
Safety	I've started meditating with students at the start of every class. Part of this was born out of the fact that the first time I taught this course, not only did I find it incredibly rewarding and impactful, but I found it also emotionally draining and painful. And I think that that was the case for everyone. And you know there were– I think everyone who signed up for the course signed up with the best intentions, but despite that, not everyone sees their privilege, and knowingly or unknowingly, they might say some harmful things, and navigating that, in addition to the the painful realities of the things that we're reading and talking about. I actually took a year off from teaching the course because… I need a long break from this. So I wanted to incorporate meditation for my health and well being as well as for the students. ***~Dr. Chad Danyluck***	
	Professor Safety	What non-Indigenous instructors don't realize… Is that I fear violence in my class. I fear a student or a community member who's not Indigenous coming in and becoming violent, because I'm talking about racism, and there's white fragility. So I think that's another thing that you have to consider when you're teaching these classes. It's getting better now, I would say… but it's scary. ***~Anonymous***
		… there's a lot of racist people. So that's always obviously a concern when we have classes like this. But it's so important. And obviously, there's more an issue of safety for the person teaching it… ***~Erin White***
		I think it's difficult. It's really difficult to teach a course like this. ***~Anonymous***
		When you're actually picking an instructor for this course, that is incredibly important

		because you want someone who's well spoken, who can stand up for themselves, because of the violence. ***~Anonymous***
	Student Safety	…making sure that people feel that it is a safe place, that they can express themselves freely. And also that they're free to make mistakes... They're free to ask the quote unquote, dumb questions… Cause you want people to be kind of open and that, so making sure that you're paying attention to the safety needs of Indigenous students but also paying attention to the safety needs of non-Indigenous students, too. Because these topics could be threatening or hard for them to approach as well. Making sure that you're taking care of everybody's emotional needs will be important. ***~Aleah Fontaine***
		I do think that there's an ethical responsibility to be very mindful of that, and how people are impacted by that. And also just as instructors to be particularly mindful of that. And you know, maybe putting it out there to your students, saying, "You know, like, I know, this is difficult material. I know that sometimes it might be really difficult to complete different assignments, for whatever reason, if that's the case, take care of your well being first, if you need an extension, that is okay." ***~Aleah Fontaine***
		And also you need to be prepared for violence… I talk to them actually before I teach… because it's mostly non-Indigenous students that are taking my course. And I say, "I know you will have questions, and sometimes the way you ask the question is going to be offensive". So what I'm going to do as a professor, my job is to decide: Are they being malicious or not? If they are not being malicious. I'll tell them, "why don't you come, talk to me after class. We can discuss this". But even if they're not being malicious, I might stop them because I have Indigenous students in the class, and I don't want them harmed. ***~Anonymous***
		Safety is paramount…safety means for Indigenous people in the class, and for people who are not Indigenous in the class. And I've seen people who are not Indigenous feel guilty, you know, and not know what to do with that guilt… And there may be Indigenous people in a class, and the class could be taught in a way that assumes that nobody is Indigenous. Therefore, the class should be taught from a position that

		assumes, prizes, and respects the diversity of all participants. ***~Dr. David Danto***
		There probably would need to be some sort of policy or procedure that everybody is aware of to protect people. ***~Anonymous***
Burden	Professor burden (general)	I brought that up just because I was trying to make clear to you all the things that they do… there's discussions. They read all these papers… I've got a quiz that… I assessed their knowledge on. And then there's those final two papers, the research grant, and the summary of their journals… if it was a class of like 250 to 280 students, unless you had a teaching assistant… I don't know how you do that… Because having something to mark every week would be pretty intense. ***~Dr. Chad Danyluck***
		I have noticed that for myself, the grading gets out of hand… I've tried to do some type of different pedagogy where it's not just multiple choice tests, and it's killing me. My feedback ends up being late a lot… I wish I could find a way that you could properly engage 40 humans that didn't require so many hours like trying to give proper attention to the amount of energy that they've put into it. ***~Anonymous***
		I mean, this is part of not having ever been shown how to do something like this and trying to figure it out on one's own. There's a lot of uncertainty. ***~Dr. Chad Danyluck***
	Indigenous professor burden	…this is heavy, right? I say, "oh, there should be an Indigenous instructor", and it probably should be ideally… and that's gonna be heavy for an Indigenous instructor to carry, to be talking about all these things right that are also affecting them simultaneously. ***~Anonymous***
		…it always kind of falls back on the Indigenous students or Indigenous people in the room. "Well, what do you think? You should be the one doing this?"... We get spread so thin. ***~Erin White***
		I have had members of the Settler societies say outrageously racist things. And I guess this is all to say that whoever is teaching your course, they're going to have to be prepared to deal with that… having support in place for your faculty, especially if they're Indigenous faculty, and teaching this– I think is really important too. ***~Dr.***

		Chad Danyluck
		…there's a lot of lessons to be learned when you hire only one Indigenous faculty. Then so much gets put on the shoulders of that one person, and it's hard. ***~Anonymous***
	Community burden	So you know, Indigenous people who are working in the field. I think that's really important to bring them in to emphasize the kind of things we're talking about… Yes, but I think that there are so few… Elders, and we seem to think that they can be the be all and the end all of that. They know everything about everything, right? And I don't think we should be putting that burden on them. ***~Anonymous***
		As soon as you have students leaving the campus and going out and meeting people in the community, it gets unwieldy… there's always the consideration that people talk about all the time of not burdening the community, right? Like we can't go sending people into communities in droves. We can't be sending thousands and thousands of students to go to Friendship Centers. ***~Dr. David Danto***
Logistical limitations	Lack of Resources	…making the multiple choice for that exam... It would take me 25 hours to make one exam… I had to find the question, I had to change it, make sure it wasn't offensive, make sure it wasn't racist. That's another consideration: making an Indigenous undergrad course if you don't have a textbook. Because with the textbook from a publisher you get multiple choice. You get exams, you get practice tests. You get all that stuff. ***~Anonymous***
		…we're doing something that's brand new. When I first started the course, I did a scan trying to find other courses out there… For one, there's hardly any course outlines that are publicly available, it seems. Unless you're in the university, you can't get access to it. But then, even then, like the courses that I found… there's like almost none in Psychology… ***~Anonymous***
	Limitations of classroom environment	It's gotten to where it's harder to do circles, because sometimes we have so many students in the classroom, and the space isn't conducive… It's hard to do a circle in a square when you've got 50 people, or what have you right? ***~Anonymous***

		So, you're stuck in this room, all of that is cut off, and yet you want people to learn Indigenous worldviews in such an artificial setting, which I find really difficult. Really, really difficult. So, there's another recommendation: Some of it has to be on the land! ***~Anonymous***
		A room that is more conducive to circle teaching… a space where the ventilation is going to be where you can smudge…that was always my dream. ***~Anonymous***
	Monetary Constraints	I would love to incorporate more knowledge keepers into the course. But out of respect for their time and wisdom, I feel like they should be fairly compensated. And it's not clear to me yet how to do that. I'm fairly certain that my department doesn't have resources for this… it boils down to whether people will honor [their] time. I don't want [them] to just volunteer. ***~Dr. Chad Danyluck***
		There are cost considerations as well. Very small classes are more costly to deliver so there may be economic considerations in offering small classes, particularly in introductory undergraduate kinds of courses. ***~Anonymous***
	Time Constraints	For us, our instructional semesters, I think, are 13 weeks. It's not enough time. It's not enough time to do everything that you need to do or to cover everything that you need to cover. I mean, just the vast amount of information out there, the vast amount of complexity… There's, I would say, a real risk of creating a superficial image of Indigeneity for the purpose of a more focused course content. ***~Anonymous***
		So you may even have to address linear time with them… not to think about it linearly and just talk about Indigenous experience of time… this process they have entered into, even if it will have a linear ending, it is nowhere near where they will go with it. ***~Anonymous***
		Usually a common protocol aspect is that you don't leave the circle until everybody is done sharing. And so I do include talking circles in my classes for certain conversations. And I find that if I have over 25 students it is going to be hard to fit the

		Western requirements of what the class start time and end time is, but it will be just harder to have those meaningful conversations. ***~Dr. Natasha Wawrykow***
Knowledge considerations	Current awareness and knowledge of students	And in my experience, most of the students in Psychology walk in with almost nothing beyond maybe knowing about residential schools, maybe knowing about… I mean, even if they know, but that reserves exist, they don't understand what the reserve system was. ***~Anonymous***
		Members of the Settler society who are in the class, even in the first week or two, they do seem to experience some amount of shock and transformation at just how little they've known, and how horrifically Indigenous Peoples have been treated. And there's a certain keen motivation I see amongst these students to change, to do better, and to start advocating. ***~Dr. Chad Danyluck***
	Avoiding assumptions	I lean more toward assuming people don't know a lot, and don't assume that Indigenous people, all of them, all of your students, are going to kind of know these things as well. ***~Aleah Fontaine***
		…it's important to make sure that people have the basics, and also to not make assumptions that your Indigenous students are going to know all of these things. I could say that… I have worked with various patients who have very, very little knowledge of their cultural background, or just the history of Indigenous people in general. So I would not make assumptions about that. ***~Aleah Fontaine***
Decolonizing and Indigenizing		
"It means a lot of different things to a lot of different people."	To me it's not always clear as to what Indigenization and decolonization means. And I suspect that, like the word reconciliation, it means a lot of different things to a lot of different people. And I tend to think that all of those perspectives are valid. So I do know that, at least when I think about decolonization, I think of dismantling systems of oppression or dismantling systems that have been harmful in some sort of way. And when I think about indigenization, I think of it as adding something. ***~Aleah Fontaine***	
	Part of decolonization is turning the lens on to the Settlers society. So you know, if you can't come up with a good question, related to something happening in someone's community… there are other ways to sort of… to think about these research questions. ***~Dr. Chad Danyluck***	

	The process of Indigenization, which is the adding, which is the fun part! ***~Aleah Fontaine***
Decolonizing in a colonized system	I think a conversation that happens a lot is like how to even decolonize a course in such a colonized institution. It's so embedded in the system, right? …that even comes up in, how do you evaluate students? All of those things… it's very western. So… yeah, you guys have a big big task to take on. ***~Erin White***
	You have people who are non-Indigenous approving this and telling you what you can and can't do… I'd be curious to know if there's any Indigenous people on that board. ***~Anonymous***
	I feel like it's part of my responsibilities to ensure that they understand what it takes and that they have the skills to continue to engage within this context. But at the same time, you know, I want to honor students' willingness to sort of…to push back against this. ***~Dr. Chad Danyluck***
"A work in progress"	I'm still trying to figure out how to decolonize my practice while I'm working in a mainstream organization. I'm trying to figure out how to do this myself, so I don't know if I have all the answers for you around that. I think it's a really good question to be consistently thinking about and considering as you move through this journey. ***~Anonymous***
	I've been engaging with this stuff, at least within academic spaces, for 20 years, but my whole life has been spent trying to understand a lot of this stuff in terms of my own identity, and where my family's from and where, you know… how we fit into like larger historical movements and initiatives and policies and all that stuff. And I still don't know it! Right? And every time I talk with people, I'm learning new stuff. ***~Anonymous***
Reactions to the CPA response	
Accountability	I think that's a really essential document as well to keep all of us accountable for what has happened within our psychological context…talking about how Psychology as a profession has contravened its own ethics code… I thought it was very brave of them to say: As a discipline, we have not been responsible to society. We have not respected the rights and the dignity of people and persons in Psychology specifically within the Indigenous community, in terms of our mandate for responsible caring and integrity of relationships… And so to make those claims, I thought it was very brave… we have not engaged in research that has been done in collaboration and had consent of Indigenous Peoples. ***~Dr. Natasha Wawrykow***
"A first step"	…this response is much, much richer than people realize. And you know, I referred back to it, and I wrote to all the section chairs: "These are your words. You're all committed to this stuff. Let's see some action." ***~Anonymous***
	…the document is not perfect. The document is not, was not meant to be exhaustive, but it was meant to be a first step that made things public, and would give us a place to work forward from. That was really what we wanted… at

	least then you have an acknowledgement that you've got wrongdoing. And now we could talk about what to do. At least we can have the conversation. It's meant to give us the place to have a conversation. ***~Dr. David Danto***
	…where the document can grow in the future, and I look forward to either being part of it or reading such a document in the future where they talk about these recommendations, but there's some more specific practical steps about: Here is how we can change the way that we do assessment when we're working with Indigenous people so that these tools are going to be more effective. Here are ways that we can engage in research where we are including Indigenous epistemologies, and their ways of collecting information and analyzing it… I look forward to some more concrete examples, and I don't think that those writing it right now are by any means at fault. ***~Dr. Natasha Wawrykow***
	There's no one document or one person out there that is exhaustive, and that has all the answers. ***~Dr. Natasha Wawrykow***
	I think any body of work, anything I've ever been part of, anything anyone has been part of, that it's just steps in a journey. ***~Dr. Natasha Wawrykow***
The Importance of the Course	
I can tell you every time I've taught this, students say, in the very first couple of weeks, "I wish I'd had a course like this in my first year." ***~Dr. Chad Danyluck***	
You guys are doing really important work here, and you might already be feeling this but it's a really big thing… every interview you do, it is one step closer… And just know that… these things don't currently exist in universities readily. So you are trailblazing… bringing things forward that people haven't been doing, and that usually is the hardest work, because universities just like to do the same thing over and over and over again. So to bring in new work, it takes a lot of sweat and energy. ***~Dr. Natasha Wawrykow***	
I think that there's this untapped potential for creating new forms of knowledge and really expanding what it means to be a psychological scientist. ***~Dr. Chad Danyluck***	
I sort of had some vague sense in the back of my mind, of sort of issues around Indigenous people and politics in Canada, but that was never a course. That was never something that was discussed in school for me. I felt like I had good clinical training. But… I felt like there was something that was missing from my training. ***~Dr. David Danto***	
Graduate Information	

I guess this is like an undergraduate course, so students wouldn't necessarily be learning like therapy or anything like that. But you know… different orientations have pros and cons to them. And some things, I think, are actually very much in line with a lot of Indigenous worldviews… So that's also maybe something to consider, although… I might take that back and think that that's maybe more of like a graduate level discussion to be had. ***~Aleah Fontaine***
…maybe at the graduate level, more of the focus on intervention and assessment… treatment approaches. ***~Dr. David Danto***
I think we need to have courses at the graduate level and courses at the undergraduate level. ***~Dr. David Danto***
The San'yas training is a cultural and safety literacy training for mental health providers that is again not an exhaustive resource, but is a really good step in the right direction for giving training for people. ***~Dr. Natasha Wawrykow***
First Nations who might be passing their own laws, which I'm sure will, you know, be similar in a lot of ways, but also might have some differences. You know, clinicians, I think, or anyone who's working with families are going to need to be familiar with those, right? Because those are the laws that they're going to have to follow, because those laws will supersede provincial and federal law. ***~Aleah Fontaine***

APPENDIX C: Resources

Resources recommended by Knowledge Holders and experts that could be referenced for course content, used as readings, and used to aid in the development of the course. Resources include books, journal articles, and videos from psychology and other relevant disciplines.

Books

Cajete, G. (2000). *Native Science: Natural Laws of Interdependence*. Clear Light Publishers.

Duran, E. (2019). *Healing the Soul Wound: Trauma-Informed Counseling for Indigenous Communities*. Teachers College Press.

Hill, W. (2018). *Understanding Life: What My Ancestors Taught Me Through My Dreams*. Tellwell Talent.

Hill, W. (2020). *Peaceful Relationships*. Tellwell Talent.

Joseph, B., & Joseph, C. F. (2019). *Indigenous Relations: Insights, Tips & Suggestions to Make Reconciliation a Reality*. Page Two Books Inc.

Kimmerer, R. W. (2013). *Braiding Sweetgrass*. Milkweed Editions.

Kovach, M. (2021). *Indigenous Methodologies: Characteristics, Conversations, and Contexts* (2nd ed.). University of Toronto Press.

Makokis, L., Bodor, R., Calhoun, A., & Tyler, S. (2020). *Ohpikinâwasowin / Growing a Child: Implementing Indigenous Ways of Knowing with Indigenous Families*. Fernwood Publishing.

Ross, R. (2014). *Indigenous Healing: Exploring Traditional Paths.* Penguin Canada.

Smith, L. T. (2005). *Decolonizing methodologies: Research and Indigenous people*. Zed Books.

Wilson, S. (2008). *Research Is Ceremony: Indigenous Research Methods*. Fernwood Publishing.

Journal Articles

Fryberg, S. A., & Eason, A. E. (2017). Making the invisible visible: Acts of commission and omission. *Current Directions in Psychological Science*, *26*(6), 554-559.

Gone, J. P., & Kirmayer, L. J. (2020). Advancing Indigenous Mental Health Research: Ethical, conceptual and methodological challenges. *Transcultural Psychiatry, 57*(2), 235-249.

Kirmayer, L. J., Gone, J. P., & Moses, J. (2014). Rethinking historical trauma. *Transcultural psychiatry, 51*(3), 299–319. https://doi.org/10.1177/1363461514536358

Smith, D. B., & Morrissette, P. J. (2001). The experiences of White male counsellors who work

with First Nations clients. *Canadian Journal of Counselling, 35*(1), 74–88.

Wendt, D. C., Huson, K., Albatnuni, M., & Gone, J. P. (2022). What are the best practices for psychotherapy with Indigenous peoples in the United States and Canada? A thorny question. *Journal of Consulting and Clinical Psychology*, 90(10), 802–814. https://doi.org/10.1037/ccp0000757

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