

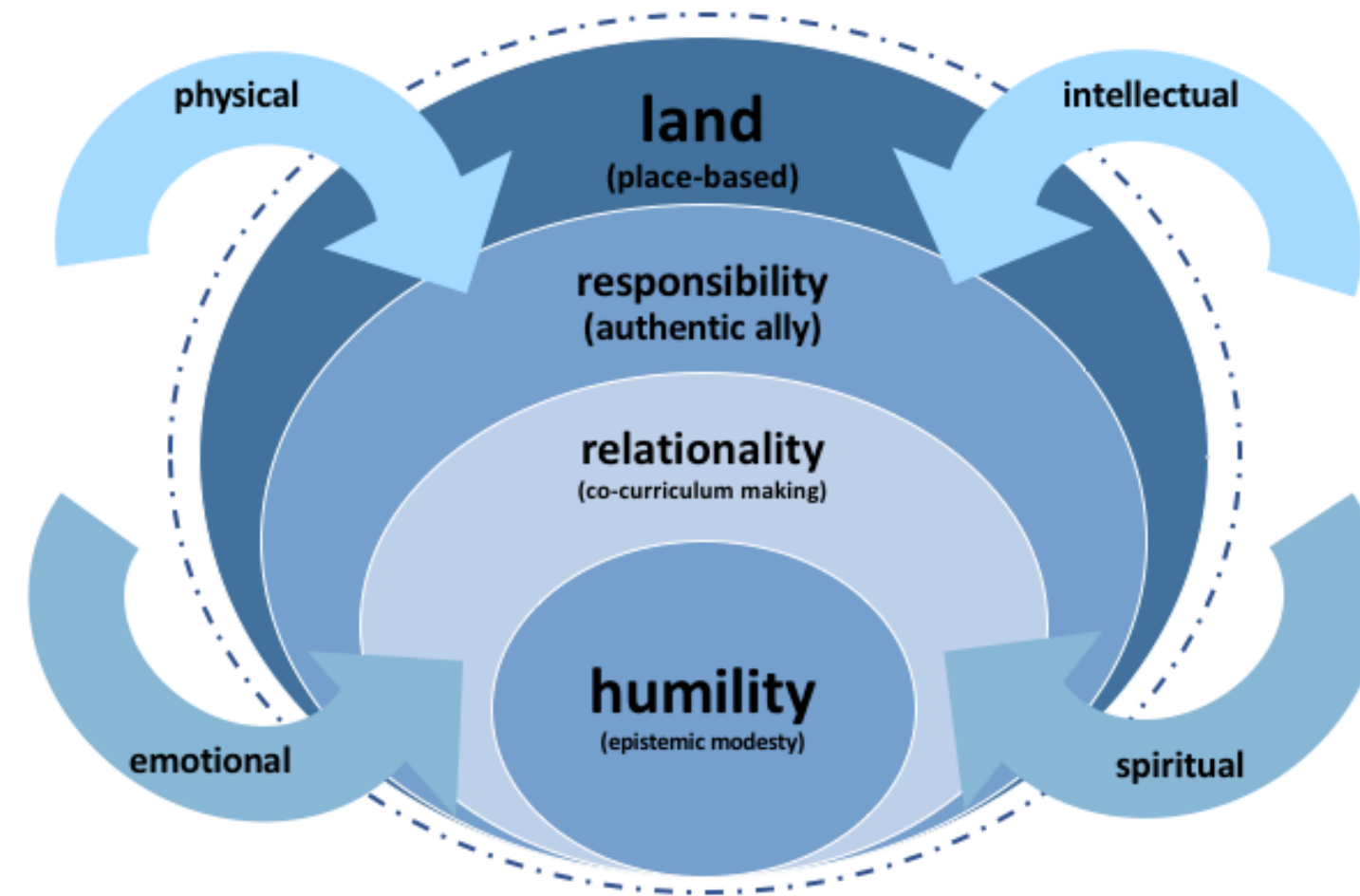
Settler Starting Points

Reflective Prompt (land)

What stories of this land, in this place where I live and work, will I choose for this course and from whose perspective will they be told?

Reflective Prompt (responsibility)

Am I appropriating Indigenous culture by incorporating this pedagogy into my class?



Reflective Prompt (relationality)

How will I move colonial practices aside so that Indigenous colleagues' contributions can be at the centre of our curriculum making processes?

Reflective Prompt (humility)

What would happen if I were to suspend my critical judgement the next time I felt inconvenienced or my work was delayed by an Indigenous perspective or Way of Being?

a process model for non-Indigenous educators engaging
in decolonizing teaching and curricular practices



Settler Starting Points

Guiding questions for self-reflection

Humility Starting Point

- How might I support the centring of Indigenous knowledges in my curricula and in the learning environments that I facilitate?
- What would happen to me if I were to suspend my critical judgement the next time I felt inconvenienced or my work was delayed by an Indigenous perspective or way of being?
- How might I enact a practice of epistemic modesty in my day to day interactions on campus?
- How might I support my students to learn epistemic modesty?
- How might I grow if I were to explore my area of scholarly expertise through my physical senses, emotions, and/or spiritual means?
- How might I learn to recognize and see epistemes that have been rendered invisible through settler colonial epistemic dominance?

Relationality Starting Point

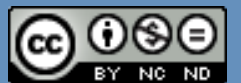
- With whom am I co-curriculum making?
- Are Indigenous colleagues' curricular contributions at the centre of our curriculum making processes?
- If not, how might I facilitate re-centring curriculum processes to support Indigenous ways of curriculum making?
- What mechanisms do I have at my disposal or might I access to ensure that curriculum making is collaborative and reciprocal between Indigenous and non-Indigenous, settler colleagues?
- With what attitude and disposition do I enter into conversations and interactions with Indigenous collaborators and Indigenous students?
- Do my attitude and disposition differ in my relationships with non-Indigenous, settler colleagues and students?
- Are these differences appropriate, and do they support decolonizing and Indigenizing efforts?

Responsibility Starting Point

- Am I appropriating Indigenous cultural practices by incorporating this pedagogy into my class?
- If so, how could I incorporate this teaching practice respectfully acknowledging the limitations of my knowledge and authority?
- Who has the required knowledge and authority to teach in this way?
- Could I invite one such individual into the learning experience to lead in this way?
- What Indigenous protocol must I learn in order to invite and welcome an Indigenous elder, knowledge keeper, or community member to lead in my course?
- What might be too much to ask of Indigenous peoples and Indigenous colleagues?

Land Starting Point

- What stories of this land, in this place where I live and work, will I choose and from whose perspective will they be told?
- What are my stories of experience with this land in this place?
- How has this land shaped who I have become as a human being and as an educator?
- Rather than asking, 'Does this land belong to me?' or 'Since when does this land belong to me?' I ask: 'How do I belong to this land?' and 'How am I in relationship with this land, where I live and work?'



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