

## Non-Indigenous Instructors Teaching about Indigenous Content: Reflections and Recommendations from Indigenous Ways of Knowing and Pedagogy

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This article takes a scholarship of teaching and learning approach to improve the authors teaching about Indigenous content as non-Indigenous teacher educators. It explores how they attempted to incorporate Indigenous content and teaching practices into multicultural education classes and then reflect on how they could have improved their teaching practice. Both authors provide their unique positionality which provides context which is essential to consider when doing equity-based work such as teaching about/with Indigenous communities. The authors discuss their teaching experiences after they occurred with one another and then engage in an exploration via literature on teaching about Indigenous content. The outcomes of two years of co-reflection and analysis of the literature are shared in this article in hopes to help guide both the authors and other non-Indigenous instructors on how to improve their teaching and learning about Indigenous content in courses. The findings stress the importance of (1) acknowledging land as a conduit for domination, (2) recognizing all who teach us, and (3) Indigenous guest lecturers and intergenerational learning.

Non-Indigenous instructors have a limited understanding of Indigenous knowledge and teaching practices (Auld et al., 2016). This lack of knowledge is due to many factors including the erasure of Indigenous people in teacher preparation programs and the historicization of Indigenous people in the USA leading non-Indigenous people to believe they no longer exist (Kulago, 2019; Webster & Doyle, 2008). However, some programs and individual teachers are incorporating more Indigenous ways of knowing into the classroom (e.g., Barkaskas & Gladwin, 2021; Madden & Glanfield, 2017; Morcom & Freeman, 2018). Incorporating content and pedagogical practices from Indigenous people can support Indigenous students as these are culturally relevant and revitalizing practices (Kulago, 2019). These practices can also help disrupt notions among non-Indigenous students and teachers that Indigenous people no longer exist or are not relevant to mainstream education (Kulago, 2019). Such erasure from the curriculum only helps to maintain colonialist notions of Indigenous people (Kulago, 2019; Snelgrove et al., 2014; Steinman, 2020; Tuck & Gaztambide-Fernández, 2013).

This article shares the reflections that two non-Indigenous teacher educators from different institutions had on their past USA based teaching experiences in which they were tasked to teach about Indigenous content in their Multicultural course. Moreover, given the scholarship of teaching and learning approach this article embraces, the authors further present recommendations to improve their teaching and learning after co-reflecting on their teaching and co-analyzing literature on this matter. We offer recommendations to other non-Indigenous instructors who teach similar content in their courses with the hopes that they can be embedded in future teaching opportunities.

This work is based on the authors' critical reflections (Milner, 2007) over two years about our teaching practices from our previous institutions. We agree with Shulman (2009) that studying our teacher practices, particularly in community with others, is an important area of scholarship. Such investigations help to foster deeper understanding of our teaching practices to align

one's teaching, professional development, and research (Brew, 2007; Leibowitz & Bozalek, 2016; Leibowitz et al., 2017). These conversations are especially important for those engaging in social justice-informed research and teaching (Leibowitz & Bozalek, 2016; Leibowitz et al., 2017; Major & Braxton, 2020; Page, 2017). Highlighting successes and challenges in teaching often aligns with the kinds of "troubling dialogues" that social justice-oriented teachers ask their students to engage in (Leibowitz & Bozalek, 2016, p. 120). Teacher educators especially need to consider how their practices perpetuate the erasure and continued displacement of Indigenous people (Kulago, 2019).

We first detail our positionalities and former teaching contexts as this helps provide readers with the context as that is necessary when doing equity-based work. It is challenging to discuss equity-based work without naming one's positionalities which entail their privileges and biases that impact how they come into this work and do this work. Considering this we share who we are in our positionality sections and then we share what happened in the teaching experience we individually had at our respective institutions which required us to teach about Indigenous content. After the teaching context sections are shared, we provide key components of Indigenous ways of knowing that contributed to our reflective thinking: reciprocity with land and its relationship to coloniality, oral traditions, and intergenerational teaching which emerged from our literature review on teaching about Indigenous content as non-Indigenous instructors. In the last section of this article, we share the "recommended practice" type of scholarship of teaching and learning from Major and Braxton (2020), by outlining three key recommendations for non-Indigenous teacher educators: acknowledge how land is used to dominate, recognize teaching from all forms and beings, and invite Indigenous elders and community members into the classroom.

## OUR POSITIONALITIES AND TEACHING CONTEXTS

To contextualize our discussions, we introduce ourselves as an “act of self-location, a common protocol in Indigenous research methodologies” that disrupts positivist approaches to research that center published research over researchers’ subjectivities (Lindstrom, 2022, p. 126). Introducing oneself including where and who they come from positions the researcher in the context of their communities and the land (e.g., George, 2019; Lindstrom, 2022; Morcom & Freeman, 2018; Simpson, 2014; Snelgrove et al., 2014; Twance, 2019).

### Manu’s Positionality

I am a racialized South Asian immigrant that currently resides on Tk’emlups te Secwepemc territory within the unceded traditional lands of Secwepemcúl’ecw (Secwepemc Nation) which is now known as Kamloops, British Columbia in Canada. The content of this article draws on my teaching experience of a Foundations in Multicultural Education course in the Midwest located on unceded territory and lands of the Ho-Chunk people. Currently there are 11 federally recognized Native American sovereign nations in Wisconsin, and I wish to acknowledge them with respect.

My parents and grandparents from both my mother and father’s side were born and raised in India. After my parents were married in India, they soon moved to Toronto, Ontario, where I along with my five siblings were born. My parents imparted Westernized adaptations to South Asian cultural events, and we were raised in a conservative single income Hindu home. My siblings and I had to learn how to code-switch between Eurocentric schooling values and culture which were often racist and discriminatory against us and our parent’s conservative Hindu values. It was challenging and traumatic to be a racialized first-generation immigrant settler in Toronto. The struggle of being accepted, understood, and appreciated in a society and culture that is often exclusive and racist at times is one that I still live in today. I acknowledge that my experiences of racism, social class challenges, Westernized adaptation to South Asian cultural events, and code-switching allow me to have some personal experience of injustice.

### Manu’s Teaching Context

As an Assistant Professor in the Mid-West during Trump administration, I was asked to cover the topic of American Indians in my compulsory Foundations of Multiculturalism in Education course. The course’s duration was 15 weeks and one class section met for 50 minutes, three times a week on Mondays, Wednesdays, and Fridays. The topic of American Indians<sup>1</sup> was one of six categories that had to be covered in this compulsory course which was required to meet the general American diversity requirement of the university. The six categories were: American Indians in Wisconsin, marginalized communities, philosophy and psychology of attitude change, social implications of discrimination, and minority group relations. In addition to the six categories this course also had experiential learning. The challenge was that not only had I never taught about American Indians, but I only knew about this topic in the context of Canada. At the time I had only been in the Midwest for two weeks as I had just moved there for this employment opportunity.

To learn about the context of American Indians in the Mid-West particular to Wisconsin meant for me to talk to anyone who had taught this course before, reading at the library, and reaching out to the Department of Public Instruction. From these connections and resources being examined briefly and the tightness of my schedule to teach about all things asked of me, I scheduled a week to cover the topic on American Indians in the second half of the semester.

Despite, having teaching experience in my sessional positions in Canada about equity-based courses, that helped bring about difficult conversations of privilege, power, and racism, I still felt the political climate and geographical shift to the Midwest heavily changed my level of comfort of teaching such content. In particular, I recall I felt very uncomfortable when starting to plan for the content and teaching about American Indians in the Midwest, as I did not know so much, and this required local knowledge and sensitivity. I was afraid to teach the content incorrectly, given my awareness of the sensitivity of content brought forth in the Truth and Reconciliation Calls to Actions document (2015) towards Indigenous Peoples in the Canadian context. Thus, as time passed on and I was getting closer to the date, I did manage to find some general readings two written by Indigenous scholars. Anton Treuer’s (2021) and Patty Loew’s (2013). I assigned the readings and continued to reach out to different people and attempt to gain physical resources to build my capacity in teaching about this topic.

At the half-way point of my course in my first semester, I concluded I was not well received by my students due to my racialized background and immigrant status in the US during Trump’s administration. I had been made aware by my students on my first class in this course that I was not a welcomed Canadian, as I was seen as a racialized young woman taking a job away from an American; many of my students had Trump’s slogans on hats and shirts “buy and hire American.” Given this ongoing tension with the students and myself, the preparation for the one week on American Indians became even more challenging to prepare for, so I decided the week that was dedicated to “American Indians” would be best taught by an Indigenous guest lecturer or someone who taught this before.

I asked the local Department of Public Instruction to help me find an Indigenous scholar or leader in the field and they only had one person and that person was unavailable to do this lecture. I wanted to acknowledge the importance of Indigenous People and their past, present, and future preservation of their culture and worldviews, so I asked my office neighbor who had lived in the Midwest for several years if she knew someone who could help me. As a result of our conversation, she suggested her friend, Tina (pseudonym) who was a principal on a reserve-based school that exclusively had American Indian students.

The principal, self-identified as a White woman and this worried me given the colonial history context. Consequently, in our conversation, I was reassured by my colleague that Principal Tina had built strong and reliable connections with the American Indian students and their communities and told she could also connect well with my students who were mostly self-identified as white rural young women. As I got this guest lecture prepared, we reviewed my expectations for her to be candid about the importance of acknowledging colonialism, residential schools and the trauma, cultural genocide, and regaining trust and building reconciliation in her discussion with my students.

Principal Tina (pseudonym) did a wonderful job, students were engaged in her presentation, they were impacted by her words, and asked very honest questions about race and the cultural differences. However, deep inside I felt as though I took a route of inviting a guest lecture to teach about American Indians in Wisconsin as a scapegoat. Although I can provide justifiable reasons like the lack of time, lack of knowledge and lack of comfort, it felt as though I should have done more.

It is with this aforementioned reflection, I decided to embark on writing this article that focuses on the broader goal of what are core elements of Indigenous knowledge and teaching practices in university settings. To provide more than my personal insight, I invited a US American colleague from a different part of the States to join in writing about their perspective on a similar issue they had when teaching a similar course entitled, Multicultural Education. This co-authored article allows us to provide our perspective as non-Indigenous faculty who desire to learn more about Indigenous knowledge and teaching practices in post-secondary spaces.

### **Peggy's Positionality**

I am a queer white settler living on the Mvskoke (Muscogee/Creek Nation) and Yamasee ancestral homelands of what is now known as Savannah, Georgia, USA. This article draws from my experiences teaching a multicultural education course while living on the ancestral homelands of the Lenape Haki-nk (Lenni-Lenape, Philadelphia, Pennsylvania, USA).

I know only pieces of my blood-based family heritage (as opposed to my chosen family). I never met my mother before she passed away but did get to meet her mother and learned about her Irish heritage from a single, carefully compiled family album. I am estranged from my father's family because I ran away from him the summer before high school after calling out his various forms of abuse against me. Some years later, I was informally adopted by a white family with Danish heritage and long family ties to New England; the parents were two married math teachers in my high school. Their history and practices have become part of my own.

Much of my childhood with my birth father was in movement, never able to see my roots grow in one place like I was taught to idealize by other white families whose roots have grown deep in stolen land. My white father and I were able to move around, from Maine to central and northern Ohio. Despite being poor and often jobless, he could call on his sisters to host me or both of us. This ease in moving around was made possible by our race privilege, and his gender and sexual orientation privileges. I still have this resettling privilege because of my race, my changing class status, and the permanency of settler colonialism in the USA.

### **Peggy's Teaching Context**

I was hired as a temporary and part-time lecturer to teach one course: Multicultural Education. This undergraduate course was part of the minor in education program between the college and its sister college in the area. There was no bachelor's degree in education. The college did not have its own education program but did have a relationship with another institution where students could continue into a master's program in education to get certification to teach in K-12 schools. Students outside of the education program could take the course to fulfill a general American diversity requirement. I chose to open the course up to students from any year in their program/majors. As a result, there were students from a wide range of programs (e.g., polit-

ical science, English, classical languages, anthropology, psychology, mathematics, chemistry) and years in their programs.

The course included required field placement activities. Students went through a field placement coordinator to be placed in schools, after-school programs, or community organizations. The purpose of the field experiences was to have direct community engagement. Students shared their experiences in the field regularly during class discussions and in their course assessments. The education minor program and its faculty also similarly emphasized experiential learning including having co-constructive relationships and programs with students to co-teach courses, provide faculty with direct feedback on improving their teaching and courses, and engaging in local communities.

The education program faculty gave me a lot of flexibility in the course, including in the syllabus, course schedule, resources, and assessments. I was especially interested in connecting learning about multicultural education to its roots in the Civil Rights movement and contemporary social justice movements like Black Lives Matter, #NoDAPL, and the undocumented student movement. With proximity to a major city, I included readings from local teachers and activists. Our second week of class overlapped with the Black Lives Matter Week of Action, so I connected our class directly to the movement. Other topics in the class included myths about education like Asian American students being the "model minority" (Hartlep, 2014), meritocracy (Augoustinos et al., 2005), "colorblindness" and microaggressions (Schofield, 2010; Solórzano, 1998), white privilege (Leonardo, 2004), gentrification (Kozol, 2005), LGBT inclusivity (Clark, 2010; Luecke, 2011), and youth empowerment in schools and communities (Tolentino, 2007; Wilson and Corbett, 2001).

We also hosted a guest speaker, Reynaldo Morales, a documentary filmmaker, to talk about his film "Decolonizing local capacity in culturally relevant STEM in education" (Morales, 2014). His work focuses on Indigenous and Native American communities and demonstrating how STEM content can be culturally sustainable. He showed clips from various films including his work documenting the use of raised bed gardens of the Menominee Nation (Morales, 2017, June 18), engaging in forms of science that are culturally relevant to Indigenous students (Morales, 2017), and building community capacity in science education (Morales, 2016). His presentation to the class cemented the importance of Indigenous knowledge preservation. He also shared that a key difference between multicultural education and Indigenous education was that the former emphasizes cultural assimilation into a larger pluralistic community of cultures (Banks & Banks, 2019). Indigenous education, however, focuses on Indigenous people, ways of knowing, and educational practices for cultural preservation, capacity building, and futurity.

As a white instructor, I brought in multiple perspectives through historical primary texts for key topics (e.g., Crenshaw, 1991 on intersectionality), public scholarship (e.g., Zakaria, 2014), and regular guest speakers. The third week of class continued our discussions about contemporary social movements like Black Lives Matter to talk about Native Lives Matter. In addition to reading public scholarship about these movements, we also read two opposing perspectives about decolonization, one that highlighted how incorporating Indigenous ways of knowing in science classrooms was considered "decolonizing" (Chinn, 2007) whereas Tuck and Yang (2012) critiqued the "metaphorization of decolonization" which continues to grow in popularity in education (p.

1). I brought in this content not from an institutional directive but from recognition that my own past teaching of multicultural education focused on the historical violence committed against Native American communities in the USA. I was concerned that this historical focus was contributing to the erasure of current issues these communities face. However, my own limited understanding of Indigenous ways of knowing and decolonization likely contributed to students' confusion about decolonization in education, which I have written about elsewhere (cf. Shannon-Baker, 2018). It was based on these experiences that I came to this work with Manu. I saw our reflective conversations about what we taught, how we taught it, and connections and disconnections we saw with our literature review about Indigenous knowledge and pedagogies to critically reflect on my teaching of that class.

## FOUNDATIONS IN INDIGENOUS WAYS OF KNOWING AND INDIGENOUS PEDAGOGIES

To critically reflect on our previous teaching contexts, practices, and experiences, we sought to engage with the literature on Indigenous ways of knowing and pedagogies. The core components of the literature we engaged with are described next. We focused on literature by Indigenous people and about Indigeneity from our continent since this was the place-based context for our work. "Indigenous knowledge is local knowledge" and is based on their relationship to the land locally and regionally (Lindstrom, 2022, p. 135).

### Relationships between Land, (Settler) Colonialism, Education, and Pedagogy

Land is a central component to many Indigenous epistemologies (Simpson, 2014; Twance, 2019; Wildcat et al., 2014). Land education is about engaging in "conversations with the land and on the land in a physical, social, and spiritual sense" (Wildcat et al., 2014, p. 2). This approach sees the land as the "mode of education" that can teach us (humans) how to be in relationship with each other (p. 2). Engaging in land-based practices can build reciprocity with the land and promote spiritual healing and grounding. These practices ultimately must be grounded in the local contexts and land where they are taking place (Wildcat et al., 2014). Whereas some place-based pedagogical approaches emphasize the innocence of non-Indigenous students in settler colonialism (Twance, 2019), land education confronts settler colonialism and other forms of power such as heteropatriarchy. Land education is based in Indigenous epistemologies and sovereignty to highlight how the land has been and is used to dominate communities, commit violence particularly against Indigenous women and other women of color, and enforce both patriarchy and heteronormative relationships (Sepulveda, 2018; Twance, 2019; Wildcat et al., 2014). This recognition also calls attention to the internalization of Western and Eurocentric religious values replacing/erasing Indigenous values and practices. Additionally, this recognition highlights how those with the most access to funds thereby have greater access to the land and its resources (Wildcat et al., 2014).

Colonialism and settler colonialism turn the land into "exploitative capital" (Snelgrove et al., 2014, p. 7). Settlers replace Indigenous people with themselves "as the rightful claimants to land, and indeed as indigenous" (Tuck & Gaztambide-Fernández, 2013, p. 73). This process turns the land into property (Tuck &

Gaztambide-Fernández, 2013). Identifying someone as a settler entails drawing a connection between their relationship to an ongoing and structural "dispossession" of Indigenous people from their homelands "within imperialistic nation-building projects" (Snelgrove et al., 2014, p. 14). The ongoing nature of settler colonialism entails a continuous disavowal of "the existence and presence of Indigenous peoples and Indigenous accounts and histories of land" (Tuck & Gaztambide-Fernández, 2013, p. 77). These changes mark the process of changing the land in/to the image of the settler (Snelgrove et al., 2014).

Going beyond land-based education to seeing the land as pedagogy, Nishnaabeg pedagogy is about recognizing animals as teachers, learning from and with the land, surrounded by family and community, and is "learner-led and profoundly spiritual in nature" and "creative, innovative, self-determining, inter-dependent and self-regulating" (Simpson, 2014, p. 7). The land has a spirit; it is not in service to humans but was, is, and can be a living thing in reciprocal relationship with humans (Sepulveda, 2018). Sepulveda (2018) argues that we must see ourselves, especially settlers, as guests (*Kuuyam* in Tongva language) with the land and with Indigenous communities, especially if such communities also see us in this way. We must recognize and live in a deep connection with the land: know the land, its names, its history, what did and does still live there, its destruction, and its domestication in service to settler colonialism (Sepulveda, 2018).

### Reciprocity and Stewardship

Reciprocity is an ongoing recognition of one's place in community with others, one's ancestors, the land, and non-human beings (Pidgeon, 2016). It entails giving back what was shared (Kirkness & Barnhardt, 1991). For example, living in a reciprocal relationship with the land entails recognizing that the land is not in service to humans but is/was/can be a living thing in reciprocal relationship to us (Sepulveda, 2018; Simpson, 2014). "Indigenous peoples' beings (their ontologies) are inseparably attached to the earth and are affected by the health of their land and water" (Sepulveda, 2018, p. 41). Humans have a "sacred responsibility to the earth" (Sepulveda, 2018, p. 43). It is a core feature of Indigenous ways of knowing that recognizes the interconnections between the physical, intellectual, spiritual, and emotional levels of oneself, relationships, policies, and practices (Pidgeon, 2016; Wane, 2013). It is about being in dialogue with others on these levels (Pidgeon, 2016).

Reciprocity is also about the relationships between people including in the classroom. "Conventional" approaches to schooling position the teacher as the sole knowledge holder and creator whereas students are "the passive recipient" of knowledge (Kirkness & Barnhardt, 1991, p. 9). Educational institutions can engage in reciprocity through Indigenous elders and community representatives having positions of power within an institution (e.g., board of directors), regularly reading land acknowledgements to recognize the history of the physical space and having accountability boards outside of the institution based in Indigenous communities (Pidgeon, 2016). Reciprocity in the classroom is about "making teaching and learning two-way processes, in which the give-and-take between faculty and students opens up new levels of understanding for everyone" (Kirkness & Barnhardt, 1991, p. 10). This requires the teacher to "build upon the cultural background of the students" and for students to be able to access "the inner-workings of the culture (and the institution)" (Kirkness & Barnhardt,

1991, p. 10). This may include experiential education, having the learning take place in the community rather than a school building, and engaging in specific pedagogical practices like talking circles (Barkaskas & Gladwin, 2021; Kirkness & Barnhardt, 1991; Running Wolf & Rickard, 2003).

Relationships between educational institutions and local Indigenous and non-Indigenous communities need stewardship to maintain reciprocity (Lindstrom, 2022; Pidgeon, 2016). Whereas reciprocity recognizes a mutual relationship between humans and the land, animals, and other humans, stewardship indicates that humans have a responsibility to maintain deep connections to the land and to know the land, its history, what did and does still live there, and its destruction and domestication in service to settler colonialism (Sepulveda, 2018). Stewardship goes beyond projects that aim to “beautify” a natural space because such initiatives center humans and human interactions with the land, which further domesticates the land to serve humans (Sepulveda, 2018, p. 51). Such projects likely do not position humans or Indigenous people as stewards of the land (Sepulveda, 2018). We need to live and be as guests (*Kuuyam* in the Tongva language) with the land and in/with others’ communities (Sepulveda, 2018). *Kuuyam* “abolish[es] hierarchical difference through its purposeful restoration of organic human-land relationships and Peoplehood” (Sepulveda, 2018, p. 55).

### Oral and Storytelling Traditions from Elders

Indigenous knowledge is traditionally passed down orally and through storytelling. These oral traditions might be “thought of as knowledge that [is] informed and infused by place” (Madden, 2015, p. 4). These stories are where Indigenous morals and values like integrity, relationality, and reciprocity are passed down by Elders (Lindstrom, 2022). More of these stories are being documented and published (e.g., Asch et al., 2018; Sepulveda, 2018; Simpson 2014). Although presented in print or electronic form, the authors still encourage readers to see the multi-dimensions and multi-purposes these stories provide, as Indigenous knowledge is not a static concept across all Indigenous communities (Battiste, 2000). Each Indigenous story can be interpreted differently not only by different people but every time it is read by the same person given their current life context. For example, when one reads Richard Wagamese’s (2016) book that offers teachings from his life and conversations with an Elder, they can be implemented in one’s life according to their marital status, their traumatic experiences, their ambition in careers, and so forth. One of the teachings offered is “the beginning of wisdom is the same as its attainment: wonder” (Wagamese, 2016, p. 99). Indigenous teachings are not static but fluid and context changes how one can relate and interpret them.

Indigenous oral storytelling has its own local protocols such as use a talking circle, having a talking stick, and observing rules of stories such as when one can tell which story based on the seasons (Archibald, 2008; Barkaskas & Gladwin, 2021). It is only when these protocols are observed that storytelling can occur as it was intended (Archibald, 2008). It is important to note that being an attentive listener to oral stories being told allows one to become a member of the community, which then puts the onus on listeners to initiate their own understanding of terms (Archibald, 2008). Indigenous storywork, which has been used as a research methodology (Archibald et al., 2019; Kovach, 2009; Phillips et al., 2018; Twance, 2019; Wilson, 2008), employs the power of storytelling use research practices that demonstrate Indigenous

epistemologies and values such as respect, reciprocity, and relationality. Additionally, storytelling can be interwoven with music from singing and drumming to share specific teachings (Prest et al., 2021).

When thinking of using oral stories as part of Indigenous pedagogy in teacher education programs, many scholars have often cited the importance of having Indigenous Elders who are seen as knowledge holders for their Indigenous communities to come into the classroom space to share these oral traditions (Brayboy & Maughan, 2009; Sanford et al., 2012; Tanaka, 2009; Tanaka et al., 2007). Often Indigenous Elders are invited into the classroom space by non-Indigenous teacher educators who wish to respect and provide a space for learning that avoids the pitfalls of colonialism and cultural appropriation because they are not themselves keepers of the knowledge (Madden, 2015). Another reason often used to explain the desire to use of Indigenous Elders in classroom spaces is to deal with non-Indigenous educators not feeling professionally, philosophically, and practically equipped to work with Indigenous knowledges (Madden, 2015; Oberg et al., 2007). Thus, the Indigenous knowledge in oral storytelling that is shared by an Elder is helpful in getting all students more familiar with the importance and context of Indigenous oral traditions.

### Intergenerational Teaching

Indigenous knowledge, including oral stories, needs to be a foundational part of teacher educator to provide intergenerational learning opportunities for future teachers (Madden, 2015). With respect to how Indigenous communities teach their own younger generations with Indigenous stories, Simpson (2014) provides an example of the story about maple sugar and how children hear the story many times to learn deeper meanings connected with Indigenous values:

Younger citizens might first understand just the literal meaning. As they grow, they can put together the conceptual meaning, and with more experience with our knowledge system, the metaphorical meaning. Then they start to apply the processes and practices of the story in their own lives (when I have a problem, I’ll call my aunts or my grandparents), and “meaning-making becomes an inside phenomenon.” (Simpson, 2014, p. 7)

Hearing the story told repeatedly over time, children grown into adults “can communicate their lived wisdom, understood through six or seven decades of lived experience and shifting meaning. This is how our old people teach” (Simpson, 2014, p. 7).

Intergenerational teaching and learning provides a different approach that is not hierarchical, but rather embraces and promotes learning from family, community, and relations (Simpson, 2014). The importance of intergenerational teaching and learning is essential to preserving and maintaining Indigenous culture, language, and knowledge. These practices are important for preparing future Elders through intergenerational teaching and learning (Simpson, 2014). According to Louie et al. (2017) oral storytelling assists to create a space where each person can share their perspectives, allowing for multiple understandings to be generated in classrooms. Thus, storytelling allows for respectful relationships between listeners, tellers, and stories, which is a process that embodies Indigenous knowledges and epistemologies (Louie et al., 2017).

Additionally, learning from local Elders within one's community is an important part of making learning relevant, whereas much of Westernized learning focuses on learning the perspective of distant others like Western philosophers (Lindstrom, 2022). Smith's (2012) work to explain how stories bring people together in a way that "The story and the storyteller both serve to connect the past with the future, one generation with the other, the land with the people and the people with the story" (p. 146). Considering this insight, the connection between oral stories and intergenerational learning is exemplified.

## REFLECTIONS AND RECOMMENDATIONS

Based on the literature about Indigenous ways of knowing and pedagogies, we offer the following reflections and recommendations for other non-Indigenous teacher educators for ways we can incorporate these practices in our teaching.

### Acknowledging Land as a Conduit for Domination

Teacher education needs to directly address how land is used as a form of domination and colonization. One important thread from our discussions about our teaching and the literature review was the use of land as a form of domination over Indigenous people and other people of color (Sepulveda, 2018; Tuck & Gaztambide-Fernández, 2013; Wildcat et al., 2014). However, using land in this way is more often discussed in terms of more contemporary issues like gentrification (e.g., Kozol, 2005) rather than a sustained form of domination in North America dating back hundreds of years. Teacher education courses that discuss diversity, equity, inclusion, or social justice need to incorporate discussions about this form of oppression.

Colonization as an ongoing form of discrimination is often not investigated in detail in canonical multicultural education literature (e.g., Banks & Banks, 2019). Whereas multicultural education courses may cover gentrification and globalization generally, these issues can be combined with investigations in using land to dominate others. Lack of access to clean water, healthy food, and ancestral homelands, along with the creation of concrete, food, and healthcare deserts are ways to dominate both land and people. These simultaneous processes could be discussed together using scholarship on Indigenous practices as much of this literature describes ongoing forms of domination over the land within the context of other social justice issues (e.g., Zepeda, 2014). Discussing settler colonialism can entail asking how gentrification contributes to the displacement and replacement of Indigenous people and other people of color.

### Recognizing All who Teach Us

Teacher education programs also need to expand the notion of who and what educates us. As educators we cannot stick to "a narrow, isolated focus on curriculum change through embedding Indigenous perspectives suggests that the curriculum we need is just waiting to slot into place and that the space in the curriculum will be unreservedly available" (Page, 2017, p. 109). We need to embrace Indigenous ways of knowing to engage with Elders, the land, animals, and our relationships with these as teachers (Sepulveda, 2018; Simpson, 2014; Wane, 2013). Multicultural education as a field embraces a critique of the banking form of learning where teachers are the knowledge holders who deposit knowl-

edge into students as empty vessels (Banks & Banks, 2019; Freire, 1998; Kirkness & Barnhardt, 1991). Thus, we need to disrupt this curriculum, consider its implications for Indigenous communities, and engage in scholarship of teaching and learning to investigate the impact of such curricular changes (Page, 2017).

In engaging in these reflections, we also recognize that teaching can come from students, the community, and kitchen tables. However, recognizing Indigenous ways of thinking here means embracing a much broader and more inclusive framework, one built on relationships and reciprocity as forms of teaching and learning (Kirkness & Barnhardt, 1991; Pidgeon, 2016; Wane, 2013). For example, early childhood education programs while discussing the importance of culturally sustainable pedagogy can incorporate picture books like *Shanyaak'utlaax: Salmon Boy* edited by Marks et al. (2017) that depict some of the many lessons that can be learned from nature, animals, and one's culture.

### The Importance of Indigenous Guest Lecturers and Intergenerational Learning

Another key finding is that both authors invited guest lecturers to help provide insight on the topic of Indigenous knowledges and worldviews. These guest lecturers were invited into the classroom space due to their expertise and working relationship with Indigenous communities. We acknowledge that having an Indigenous Elder or Indigenous scholar who is local and could share oral traditional from an intergenerational perspective would have been more appropriate. Indigenous Elders can be invited to share their stories and knowledge with classes or teacher education programs through song, drumming, and oral storytelling (e.g., Prest et al., 2021). An event could be hosted by a program or college that features local Indigenous Elders, Indigenous scholars, and current Indigenous students to share their experiences and expertise. Faculty can partner with an Indigenous student organization on campus, if their university has one, or work through an office related to multicultural student affairs or programming to get connected to and learn the experiences of current Indigenous students. Guest speakers in classes or at special events would then need to be paid appropriately for their time.

### LIMITATIONS

It is important to share that our teaching experiences are not necessarily generalizable as each context of teaching and positionality of instructor must be considered when implementing the recommendations. However, not all Scholarship of Teaching and Learning aims for generalizability (cf. McSweeney & Schnurr, 2023). Instead, we aimed for describing our contexts and interpretations of the literature in such a way that readers see what points, practices, and recommendations can be transferred to their own contexts. Another limitation may be the human resources or financial resources available to invite an Indigenous Elder into the classroom. The instructor would need to foster relationships with local Indigenous communities and pay the Elder for their time. This would take a commitment from programs or institutions to provide such funding as well as instructors' time and effort to cultivate such connections. We urge non-Indigenous faculty members who teach Indigenous content to start mobilizing and searching for resources well in advance to create as many opportunities as possible.

## CONCLUSION

This article shares the reflections of two non-Indigenous faculty on their teaching about Indigenous content and culture in their former teacher education programs. These learnings are the result of several years of discussing, researching, and writing together where we engaged with literature on Indigenous knowledge and pedagogy to critically reflect on our teaching practices (Kulago, 2019; Leibowitz & Bozalek, 2016; Milner, 2007). We believe that such critical reflections about incorporating Indigenous ways of knowing are necessary not only in teacher education but also in the scholarship of teaching and learning (cf., Leibowitz et al., 2017; Page, 2017). It is essential for us as educators to continue learning and growing in our ability to understand different epistemologies and acknowledge the contributions of Indigenous peoples to our collective society. All marginalized communities must be acknowledged, heard, and reflected in our teaching. Moreover, as teacher-researchers, we must engage in learning about our own practices (Boyer, 1990; Kulago, 2019; Leibowitz et al., 2017), for it is only if we do the reflective work on ourselves, do we get to learn about our biases that then lead us to hopefully be brave enough to engage with improving ourselves in these areas. To learn from one another and show respect, vulnerability, and hope would align with our three recommendations of (1) acknowledging land as a conduit for domination, (2) recognizing all who teach us, and (3) inviting Indigenous guest lecturers and intergenerational learning. We hope that our recommendations help other non-Indigenous faculty better prepare for and teach about Indigenous content and culture in a more informed and thoughtful manner that holds us all responsible for how we engage in this important teaching and learning about and with Indigenous communities. Thus, we encourage non-Indigenous postsecondary faculty in teacher education programs to be mindful in their teaching practices to engage with Indigenous content and culture in courses by consulting with Indigenous scholars, Elders, and Indigenous scholarship and whenever possible to collectively do this work with the direct involvement of local Indigenous communities.

## NOTES

1. This is the term used in the Mid-West and thus for consistency I will use the same term. When in the Canadian context we use First Nations Peoples.

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