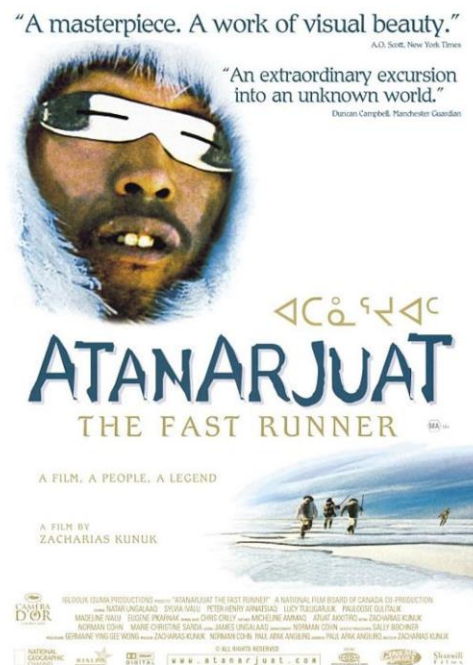


## Indigenous History Resources

During Indigenous History Month, the Teaching & Learning Centre will be sharing Indigenous resources, to prompt discussion and engagement, and to provide educational opportunities which go beyond surface-level awareness to foster genuine understanding of complex issues like land rights, sovereignty, and the ongoing impacts of colonization.

### Indigenous Films

Movies provide a powerful and accessible medium for sharing Indigenous stories, perspectives, and histories that are often marginalized or misrepresented in mainstream media. By highlighting Indigenous films, we centre authentic voices and storytelling traditions while making complex historical and contemporary issues engaging for diverse audiences.



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**Atanarjuat: The Fast Runner**  
directed by Zacharias Kunuk (2001)

The first feature film written, directed, and acted entirely in Inuktitut.

Summary: At the dawn of the first millennium, the arrival of a mysterious shaman upsets the natural balance in a community of nomadic Inuit, resulting in the murder of the camp's leader. Years later, power in the community begins to shift when the tribe's two best hunters — the brothers Amaqjuaq, the Strong One (Pakak Innuksuk), and Atanarjuat, the Fast Runner (Natar Ungalaaq) — innocently provoke the new

chief's son, Oki (Peter-Henry Arnatsiaq). After Atanarjuat wins the hand of Oki's promised wife, the beautiful but flirtatious Atuat (Sylvia Ivalu), in a head punching duel, Oki vows revenge.

Winner of the Camera d'Or at Cannes

Winner of 5 Genies: Best Picture, Director, Screenplay, Editing and Original Score

Toronto Film Critics Association: Best Canadian Film, Best First Feature

TIFF: Best Canadian Film

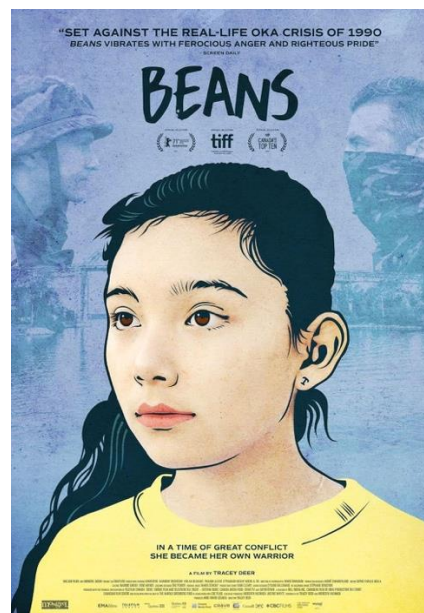
Click [HERE](#) to watch the Atanarjuat trailer

The full movie is available to watch on YouTube:

[https://youtu.be/d25KQ5kZmRI?si=yrYkQHjkw7o\\_fl2E](https://youtu.be/d25KQ5kZmRI?si=yrYkQHjkw7o_fl2E)

Discussion Topics:

- How does oral tradition translate to film? What elements of traditional Inuit storytelling are preserved or adapted?
- Analyze the portrayal of traditional Inuit social structures and survival methods
- How do individual conflicts affect the broader community?
- Discuss the significance of creating the first feature film entirely in Inuktitut



### **Beans**

directed by Tracey Deer (2020)

Summary: *Beans* takes place at the height of the 1990 Mohawk Resistance at Kanehsatà:ke (also known as the Oka Crisis), a 78-day standoff between Indigenous land defenders, Quebec police, the RCMP and the Canadian military, over the proposed expansion of a golf course on to a Mohawk burial ground. Twelve-year-old Tekehentahkwa (nicknamed "Beans", played by Kiawentiio) is forced into an early coming of age by these events, as her innocence turns to anger over the treatment of her people.

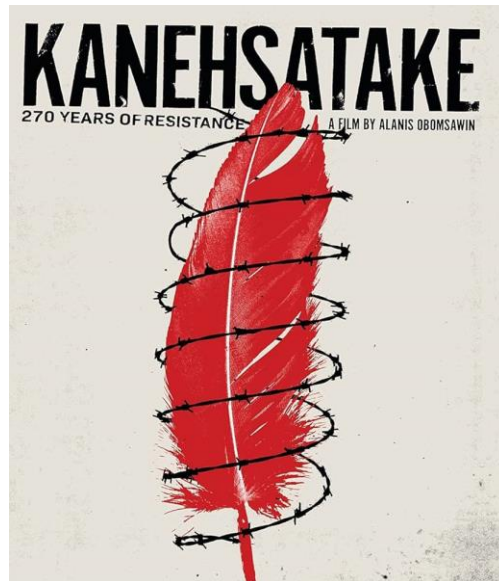
Winner of the Canadian Screen Award for Best Picture  
Winner of the John Dunning Best First Feature Award  
Winner of the Director's Guild of Canada DGC Discovery Award  
Toronto Film Critics Association: Best Canadian Film  
Writer's Guild of Canada: Best Feature Film

Click [HERE](#) to watch the Beans Trailer

The full movie is available to rent on Apple TV, YouTube, Google Play

Discussion Topics:

- Discuss the impact of the Oka Crisis on Indigenous youth and families
- How do external conflicts shape internal identity development?
- Compare the film's portrayal of events with mainstream media coverage from 1990
- Discuss whose voices are centered and whose are marginalized in historical narratives



**Kanehsatake: 270 Years of Resistance**  
directed by Alanis Obomsowin (1993)

The first documentary to win the Toronto International Film Festival Best Feature award.

Summary: In July 1990, a dispute over a proposed golf course to be built on Kanien'kéhaka (Mohawk) lands in Oka, Quebec, set the stage for a historic confrontation that would grab international headlines and sear itself into the Canadian consciousness. Director Alanis Obomsawin—at times with a small crew, at times alone—spent 78 days behind Kanien'kéhaka lines filming the armed standoff between protestors, the Quebec police and the Canadian army. Released in 1993, this landmark documentary has been seen around the world, winning over a dozen international awards and making history at the Toronto International Film Festival, where it became the first documentary ever to win the Best Canadian Feature

award. Jesse Wente, Director of Canada's Indigenous Screen Office, has called it a "watershed film in the history of First Peoples cinema."

TIFF: Best Canadian Feature

Vancouver International Film Festival: Best Documentary Feature

Genie Nomination: Best Documentary

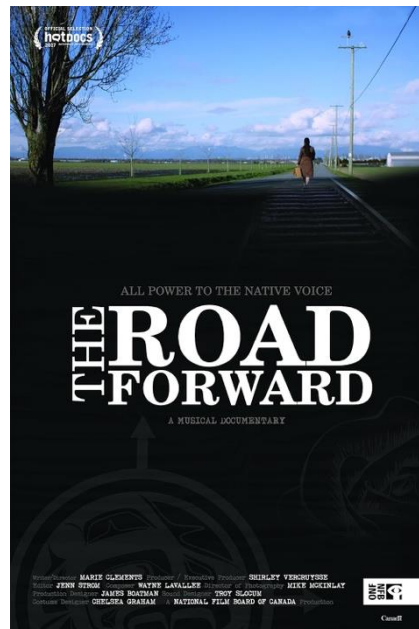
Click [HERE](#) to watch the Kanehsatake trailer

The full movie is available to watch for free on the NFB website:

[https://www.nfb.ca/film/kanehsatake\\_270\\_years\\_of\\_resistance/](https://www.nfb.ca/film/kanehsatake_270_years_of_resistance/)

Discussion Topics:

- Examine the historical context of the Mohawk land dispute
- Evaluate different forms of resistance shown in the film
- How do peaceful protest and armed resistance intersect in Indigenous activism?
- How does the film's Indigenous perspective differ from mainstream news coverage?



### **The Road Forward**

directed by Marie Clements (2017)

Summary: A musical which connects a pivotal moment in Canada's civil rights history—the beginnings of Indian Nationalism in the 1930s—with the powerful momentum of First Nations activism today. The Road Forward's stunningly shot musical sequences, performed by an ensemble of some of Canada's finest vocalists and musicians, seamlessly connect past and present with soaring vocals, blues, rock, and traditional beats. A rousing tribute to the fighters for First Nations rights, a soul-resounding historical experience, and a visceral call to action.

Leo Awards Vancouver: Winner Best Direction, Best Screenwriting, Best Feature Length Documentary, Best Editing Feature Length Documentary, Best Cinematography Feature Length Documentary  
Annual Dreamspeakers/International Indigenous Cultural, Artistic and Film Festival: Canadian Feature Award

Annual American Indian Film Festival: Best Director

Click [HERE](#) to watch The Road Forward trailer

The full movie is available to watch for free on the NFB website:

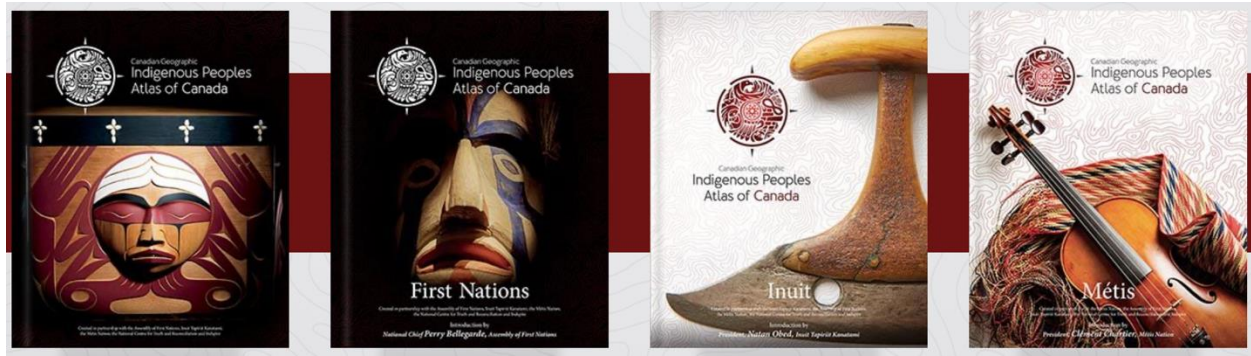
[https://www.nfb.ca/film/road\\_forward/](https://www.nfb.ca/film/road_forward/)

Discussion Topics:

- What role does music play in community building and resilience?
- How do Indigenous artists use music to convey political messages and cultural identity?
- Discuss the role of art in social movements
- Compare historical and contemporary Indigenous activism

## Digital Archives & Virtual Exhibits

Virtual exhibits demonstrate how technology can serve Indigenous communities in reclaiming control over their cultural heritage, bringing dispersed materials back to communities digitally and correcting historical misrepresentations through Indigenous-centered narratives. By highlighting these digital resources during Indigenous History Month, we showcase innovative approaches to cultural preservation and education while supporting Indigenous organizations' efforts to share their stories on their own terms. These platforms provide rich, multimedia learning experiences that complement traditional educational materials and make Indigenous histories and cultures accessible to diverse audiences across geographical boundaries.



### The Indigenous Peoples Atlas of Canada

Developed by Canadian Geographic in collaboration with the National Centre for Truth and Reconciliation and other Indigenous organizations, The Indigenous Peoples Atlas of Canada (IPAC) is a comprehensive digital resource that presents Indigenous history, culture, and contemporary issues through interactive

maps, multimedia content, and educational materials. This atlas covers four main themes: ancestral territories and traditional knowledge, historical treaties and their impacts, the legacy of residential schools, and contemporary Indigenous life including language revitalization, governance, and economic development. Unlike traditional atlases that often present colonial perspectives, this resource centers Indigenous voices and knowledge systems, featuring contributions from First Nations, Inuit, and Métis scholars, Elders, and community members.

The Canadian Geographic website hosts an online edition of The Indigenous Peoples Atlas of Canada.

Click [HERE](#) to access it.

Can Geo Education's Indigenous Resource Page is located [HERE](#).

#### Discussion Topics:

- How does mapping from an Indigenous perspective differ from colonial cartography, and what does this reveal about different ways of understanding territory and place?
- Using the residential school locations and data, discuss the geographic scope and systematic nature of these institutions and their lasting impacts on communities.
- Compare traditional territory maps with current reserve boundaries - what does this comparison reveal about land dispossession and ongoing land rights issues?
- Analyze the atlas's approach to presenting difficult historical truths alongside cultural celebration - how does this dual approach serve reconciliation efforts?



#### **The Gabriel Dumont Institute of Native Studies and Applied Research**

The Gabriel Dumont Institute (GDI) was founded in 1980 to meet the education and training needs of Saskatchewan Métis and to preserve and promote Métis history and culture. The institute was named after Gabriel Dumont, a prominent 19<sup>th</sup>-century Métis leader.

Click [HERE](#) to access the main page.



The mission of the Gabriel Dumont Institute is to promote the renewal and development of Métis culture through research; materials development, collection, and distribution; and the design, development, and delivery Métis-specific educational programs and services.

Among its many valuable resources, the GDI hosts a virtual museum of Métis history and culture.

Click [HERE](#) to access the museum.

There is a collection of learning resources and a section devoted to the Michif language and a large compilation of essays and art and community resources.

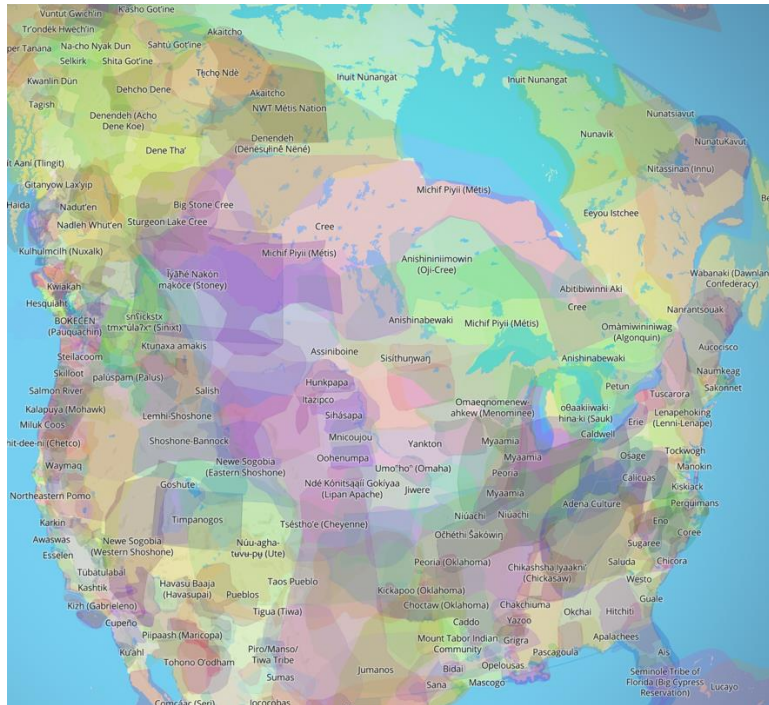
Discussion Topics:

- Why was Gabriel Dumont chosen as the namesake for this institute, and what does his legacy represent for contemporary Métis people?
- What role does education play in strengthening Métis identity and community cohesion?
- Examine how technical training programs can incorporate Indigenous perspectives and community needs
- What role should traditional knowledge play in contemporary Indigenous education?



**Native Land Digital**

Native Land Digital (NLD) are mapping slowly, and with intention – community by community – each place where a tribal nation has given them permission to share their stories and agreed to be highlighted and acknowledged on their nation page.



## The Importance of Land & Waters

Land and waters are sacred. They hold memory, meaning, and life. Whether we're aware of it or not, the land gives us everything — it is where we live, breathe, grow, love, and connect.

At Native Land Digital, we do not see land as something to be owned, exploited, or divided. Instead, we recognize land as relational and alive — something to be honoured and respected. The act of mapping Indigenous connection to land and waters is complex, but it offers an important opportunity to acknowledge the deep, living presence of Indigenous peoples and stories. The land and waters cannot be reduced to borders or lines, this is why our shapes are translucent and layered. But mapping, when done with care and accountability, can be a pathway toward understanding, reconciliation, and reconnection. It reminds us that every place has many stories, told in many ways — and that Indigenous presence is not a thing of the past, but a powerful force of the present and future.

We hope as we move forward with this work, we can inspire a more intimate and respectful relationship with the lands and waters — grounded in reciprocity, care, and responsibility.

Click [HERE](#) to go to the main page and explore the map.

## Discussion Topics:

- What does it mean to acknowledge that we live on Indigenous land when those territories cross multiple modern cities, provinces, or countries?
- How does the interactive digital globe format with territorial boundaries of Indigenous tribes highlighted in various colors challenge traditional map-making approaches?
- How do overlapping territories on the map reflect the complex nature of Indigenous land use and relationships?
- What conversations should this map start rather than end in educational settings?





### **The Apani Blackfoot Digital Library**

Although the endeavor to create a publicly accessible Blackfoot-centric library is recent, this project is ultimately the outcome of documentary work that began more than a century ago, and which elaborates on a knowledge base that emerged through a continuity of many thousands of years living in kitawahsinnoo. The Apani Blackfoot Digital Library is both indebted and dedicated to akaitapii - our ancestors who observed the radical changes being forced upon our communities in the context of colonization, and who took it upon themselves to record their knowledge for the benefit of future generations.

This is our opportunity to bring home the field notes, photographs, and recordings that have been spread all over the world; to respond to publications that have misinterpreted and misrepresented our experiences and our way of life. Apani is a venue for sharing our families and our communities' stories, past and present. Most certainly it is intended to be an educational resource for all those now living in kitawahsinnoo

But above all, Apani is meant to honor akaitapii, and their desire to speak through a variety of recording media to the grandchildren they never had a chance to meet, thereby ensuring that their knowledge is carried through to future generations.



The Apani Blackfoot Digital Library is a place for stories, past and present, and is intended to be an educational resource for all those now living in kitáwahsinnoo.

Click [HERE](#) to go to the main page.

#### Discussion Topics:

- What protocols and agreements might be necessary to ensure Indigenous communities maintain control over their cultural materials in such partnerships?
- What role do community-controlled digital archives play in challenging colonial narratives and centering Indigenous perspectives?
- How might educators use resources like Apani to present more accurate and complete historical accounts?

## Educational Resources for All Ages

By highlighting these educational tools during Indigenous History Month, we support educators in moving beyond superficial cultural awareness to meaningful curriculum integration that fosters critical thinking about colonization, reconciliation, and Indigenous-settler relationships. These resources also demonstrate how Indigenous knowledge can be respectfully incorporated into various educational contexts while maintaining academic rigor and cultural authenticity. Furthermore, featuring educational resources emphasizes that learning about Indigenous histories and cultures should be an ongoing commitment rather than a one-time event, providing the tools necessary for sustained engagement and understanding throughout the year.



## **Four Seasons of Reconciliation**

4 Seasons of Reconciliation is an online course that provides comprehensive and decolonized education in a multi-media format in line with the [Truth and Reconciliation Commission's 94 Calls to Action](#). The course was developed by Reconciliation Education, an e-learning producer of online resources, and the First Nations University of Canada for workplaces and the education sector. This is a 3-hour, 10-module online course that is designed directly in response to the Truth and Reconciliation Commission of Canada's Calls to Action, specifically responding to Call to Action #62:

*We call upon the federal, provincial, and territorial governments, in consultation and collaboration with Survivors, Indigenous peoples, and educators, to:*

- 1. Make age-appropriate curriculum on residential schools, Treaties, and Indigenous peoples' historical and contemporary contributions to Canada a mandatory education requirement for Kindergarten to Grade Twelve students.*
- 2. Provide the necessary funding to post-secondary institutions to educate teachers on how to integrate Indigenous knowledge and teaching methods into classrooms*
- 3. Provide the necessary funding to Indigenous schools to utilize Indigenous knowledge and teaching methods in classrooms.*
- 4. Establish senior-level positions in government at the assistant deputy minister level or higher dedicated to Indigenous content in education.*

4 Seasons of Reconciliation provides the foundational knowledge on the relationship between Canada, Indigenous Peoples, and the Truth and Reconciliation Commission of Canada (TRC). It promotes a renewed relationship between Indigenous Peoples and Canadians through transformative learning about truth and reconciliation.

Developed by the First Nations University of Canada and Reconciliation Canada, BDC is proud to offer this course to you for free.

You may take the modules in any order. To obtain your completion certificate, you must complete all the modules, plus the final quiz. If you are unable to complete the full training, we recommend four modules: Residential schools, Indigenous relations, Economic reconciliation, and the future of reconciliation.

Cost: Free

Duration: 1-3 hours

Course Format: E-learning

Language: Available in English or French

Device Compatibility: Computer (optimal), tablet, smart phone

Enroll for free [HERE](#)

Discussion Topics:

- How does the Four Seasons course specifically address TRC Call to Action #62, which calls for education that builds intercultural understanding and empathy?
- How important is it that reconciliation education be developed with significant Indigenous input and oversight?
- What does it mean to "decolonize" education, and how does this course model that approach compared to traditional educational methods?
- What should happen after participants receive their certificate? How can institutions ensure learning translates into changed practices and policies?



**Project of Heart**

Project of Heart is an inquiry based, hands-on, collaborative, inter-generational, artistic journey of seeking truth about the history of Indigenous people in Canada. Project of Heart seeks to:

- Examine the history and legacy of Indian Residential Schools in Canada and to seek the truth about that history, leading to the acknowledgement of the extent of loss to former students, their families and communities
- Commemorate the lives of the thousands of Indigenous children who died because of the residential school experience.
- Call Canadians to action, through social justice endeavors, to change our present and future history collectively

Project of Heart acknowledges the families and communities to whom those children belonged. It was originally designed to bring awareness both to the settler community and communities of new Canadians. Project of Heart has evolved, through community ownership of the project itself, to educate all Canadians about the history and legacy of this crime and tragedy.

In acknowledging the loss suffered by Indigenous children, families and communities through the Indian Residential School experience, we also gain an understanding of the strength, wisdom and resilience of the traditional peoples of this land. Project of Heart seeks to:

- Expand the opportunities available for the wisdom of Indigenous Elders to be heard, recognized and honored
- Change attitudes and behaviors – hearts and minds – as Elders give voice to language, values, traditions and teachings that were suppressed by residential schooling
- Inspire the building of relationships between Indigenous and non-Indigenous people in Canada based on mutual understanding, respect and collective action to create a different future



## Resources Available:

- Online K-12 inquiry-based journey which seeks the truth about the History of Indigenous people in Canada with an emphasis on residential schools [First Nations Collections - Museum of Anthropology at UBC](#)
- Resources include films, videos, maps, articles, timelines, websites, lesson plans and more [First Nations Collections - Museum of Anthropology at UBC](#)
- "Shattering the Silence" e-resource for Saskatchewan-specific residential school information [Collection Online | Museum of Anthropology at UBC](#)
- Investigation into the History and Legacy of Indian Residential Schools in Canada. Click [HERE](#) to go to the learning module.
- Website: [projectofheart.ca](http://projectofheart.ca)



### Discussion Topics:

- How does the art-based approach of Project of Heart differ from traditional history education methods in helping students understand residential school experiences?
- Why was residential school history largely absent from Canadian education for decades, and what does "shattering the silence" mean in educational contexts?
- Discuss the importance of teaching difficult histories - what responsibility do educators have to present uncomfortable truths about Canada's past?
- How can educators ensure that projects like this center Indigenous voices and perspectives rather than perpetuating colonial narratives?



### Learning Bird

Learning Bird is a Canadian educational technology company that partners with First Nations, Métis, and Inuit leaders to develop culturally relevant education solutions for lifelong learning. The company transforms education by infusing Indigenous language, culture, history, and teachings into digital classroom resources and works collaboratively with Indigenous schools and communities across Canada to create classroom-ready content. Their comprehensive services include curriculum development, course development, digital and print resource creation, educator support, and professional development, with content delivered through various multimedia formats including videos, audio files, presentations, and handouts via their web-based platform. Learning Bird operates on the principle that students learn best when engaging with content that is interesting and relevant to them, helping communities integrate their voices into classrooms across Canada to benefit all students.



### **Learning Bird Services**

- Curriculum Development
  - custom curriculum for your programs and courses
- Classroom Services
  - create and implement custom educational resources
- Professional Development
  - in-person and virtual PD workshops that address educators' needs, emphasizing technology and inclusion
- Language Resources
  - help communities and Nations looking to preserve and revitalize their languages by creating engaging digital language resources that can be used for generations
- Community Language Planning
  - a language plan helps ensure that all partners are consulted and work together toward a common vision and goal
- Grant Writing Support
  - help for connecting with grants and private industry from a variety of organizations

Click [HERE](#) for The Learning Bird Blog

Click [HERE](#) for The Learning Bird main page.

## Discussion Topics:

- What are the benefits and challenges of this community-led model compared to top-down educational content creation?
- How does the collaborative approach of working directly with Indigenous communities change the traditional curriculum development process?
- What role does culturally relevant educational content play in broader reconciliation efforts?
- How can educational resources like those developed by Learning Bird contribute to healing and understanding between Indigenous and non-Indigenous communities?



### Indigenous Canada MOOC

The Indigenous Canada MOOC is a 12-lesson Massive Open Online Course offered by the University of Alberta's Faculty of Native Studies that has become a widely recognized educational resource in Canada.

**Course Overview:** The course explores the different histories and contemporary perspectives of Indigenous peoples living in Canada from an Indigenous perspective, examining complex experiences Indigenous peoples face today from a historical and critical perspective while highlighting national and local Indigenous-settler relations.

**Key Topics Covered:** The 12 lessons include:

- the fur trade and other exchange relationships
- land claims and environmental impacts
- legal systems and rights
- political conflicts and alliances
- Indigenous political activism
- contemporary Indigenous life, art and its expressions.



## Course Format

**Delivery:** Online

**Level:** Beginner

**Commitment:** 12 weeks of study, 2-3 hours per week

Click [HERE](#) for the Indigenous Canada Full Trailer

Click [HERE](#) to go to Indigenous Canada MOOC main page

Discussion Topics:

- Analyze the transition from Indigenous peoples as essential trading partners to marginalized populations - what factors contributed to this shift?
- How do Indigenous legal traditions differ from Canadian common law, and what challenges arise when these systems intersect?
- How do modern resource extraction industries echo or differ from historical fur trade relationships with Indigenous communities?
- Discuss the role of media and public opinion in Indigenous activism - how has this changed over time?

## Indigenous Literature & Storytelling

Indigenous literature and storytelling form the foundation of cultural knowledge transmission across First Nations, Métis, and Inuit communities, serving as both historical record and living tradition. These narratives preserve essential teachings, values, and worldviews that have sustained Indigenous peoples for millennia while also providing contemporary authors with powerful platforms to share modern Indigenous experiences. By highlighting Indigenous literature and storytelling during Indigenous History Month, we recognize not only the rich oral traditions that predate written records but also celebrate the vibrant literary voices that continue to shape Canadian culture today. These stories offer vital perspectives on resilience, connection to land, and cultural continuity that are essential for understanding Indigenous histories and contemporary realities.



### Unreserved

Unreserved is CBC Radio's weekly show hosted by Rosanna Deerchild that serves as "the space for Indigenous voices" featuring conversations with Indigenous community members, storytellers, culture makers, and leaders from across Canada. The program is a documentary and interview series which profiles prominent Indigenous people in Canada, debuting in September 2014.

It airs every Friday and is described as "a fearless space for Indigenous voices" where listeners can engage in "vibrant conversations with our cousins, aunties, elders, and heroes." The show introduces listeners to storytellers, culture makers, and community shakers from across the country, with a soundtrack featuring Indigenous music.

Here are some examples of the shows *Unreserved* has aired:

Celebrating Difference: Indigenous Perspectives in Health



Cree teachings tell us that difference is not a deficit – and autistic children are a gift. This week Rosanna sits down with Indigenous healthcare professionals who are celebrating our differences, whether it's putting an Indigenous lens on autism research or broadening the circle to better support and care for our Two-Spirit kin. Through stories of strength, culture, and compassion, this episode highlights how celebrating identity improves health outcomes and builds thriving communities.

Click [HERE](#) to go to the episode.

Sea ice is disappearing in the North. This is how Inuit are responding





For over 30 years, Reuben Flowers has been documenting the changes unfolding in the North. The Inuk life skills teacher from Hopedale has spent decades jotting down daily observations of the weather conditions and ice levels in the capital of Nunatsiavut. And his journals are proof that the climate is changing.

"The ice is definitely thinning," Flowers, 57, told *Unreserved* host Rosanna Deerchild. "When I was a child, it was much thicker then." For many communities in the North, ice is present for six to nine months of the year and is an integral part of the landscape. During the winter, when the ferries stop and flights could be disrupted, ice connects communities. They become roads for people to traverse and hunt for food and materials such as arctic char, seal and firewood.

Click [HERE](#) to go to the episode.

Click [HERE](#) to go to the main page of Unreserved.

Discussion Topics:

- How do conversations between elders, aunties, and younger voices on the show demonstrate different approaches to sharing Indigenous stories and knowledge?
- Discuss how storytelling serves as cultural preservation.
- How do episodes featuring traditional storytellers compare to segments with modern Indigenous authors? What storytelling elements remain consistent across both formats?
- Explore how food stories connect to cultural identity and community.



### GoodMinds

GoodMinds is a First Nations family-owned business located on the Six Nations of the Grand River that serves as a leading source for culturally appropriate and culturally authentic Indigenous educational resources. The business promotes Indigenous authors, illustrators and translators while supplying Indigenous educational resources for schools and libraries across North America.

With over 3,000 Indigenous titles from Preschool to Adult, GoodMinds provides teaching and educational resources that ensure authenticity and cultural accuracy. By supporting GoodMinds, educators and readers directly support Indigenous communities and businesses while accessing materials that have been selected by Indigenous knowledge keeper.



Click [HERE](#) to go to the main page.

#### Discussion Topics:

- What are the broader implications of purchasing Indigenous literature from Indigenous owned versus mainstream retailers?
- What does it mean to move from token representation to substantial Indigenous literary presence in curricula?
- What responsibilities do educators have when selecting and using Indigenous literature?
- How does supporting a First Nations family-owned business like GoodMinds (located on Six Nations of the Grand River) impact Indigenous economic sovereignty and community development?



#### First Nations Pedagogy Online

“The most important qualities of our culture are our language and our stories. In oral traditions such as ours, telling stories is how we pass on the history and the teachings of our ancestors. Without these stories, we would have to rely on other people for guidance and information about our past. Teachings in the form of stories are an integral part of our identity as a people and as a nation. If we lose these stories, we will do a disservice to our ancestors – those who gave us the responsibility to keep our culture alive.” (Hanna & Henry, 1995, p. 201)

First Nations Pedagogy Online is an educational resource platform that focuses on developing sustainable educational systems under the full control and jurisdiction of Indigenous people, based on recognition of inherent hereditary and treaty rights.

For storytelling specifically, the platform emphasizes that storytelling is "*a traditional method used to teach about cultural beliefs, values, customs, rituals, history, practices, relationships, and ways of life*" and serves as "*a foundation for holistic learning, relationship building, and experiential learning.*"

The storytelling section provides comprehensive guidance on Indigenous storytelling traditions, including:

- **Technical aspects:** Expert use of voice, vocal and body expression, intonation, verbal imagery, facial animation, context, plot and character development, natural pacing, and authentic recall [Unreserved \(podcast\) - CBC | Listen Notes](#)
- **Listening pedagogy:** The concept of listening "*with three ears: two on our head and one in our heart,*" emphasizing that listening involves visualizing characters and letting emotions surface [Unreserved \(podcast\) - CBC | Listen Notes](#)
- **Story categories:** Stories ranging from sacred to historical, social to entertaining, with some "owned" by certain clans or families and others that can be told by anyone who knows and cares for them [Unreserved \(podcast\) - CBC | Listen Notes](#)

The platform includes multimedia examples, teaching worksheets, and connections to major storytelling collections like PBS's Circle of Stories and Library and Archives Canada resources, making it a practical tool for educators implementing Indigenous storytelling in their curricula.

Click [HERE](#) to go to the main page.

Discussion Topics:

- What does "holistic learning" mean in practice, and how can storytelling address mind, body, and spirit simultaneously?
- What are the implications for curriculum development when some knowledge has specific cultural ownership?
- The concept of listening "*with three ears: two on our head and one in our heart*" emphasizes that listening involves "visualizing characters and letting emotions surface." How does this Indigenous approach to listening challenge conventional classroom dynamics? What would education look like if we prioritized this kind of deep, embodied listening?
- How can non-Indigenous institutions support rather than co-opt Indigenous pedagogical approaches?





### Queen's University Decolonizing Resources

Colonial education systems were designed to assimilate Indigenous peoples and erase their cultures - decolonizing works to reverse this harm by restoring Indigenous voices and worldviews to their rightful place. In educational contexts, decolonizing is crucial because it challenges the assumption that Western European knowledge systems are universal or superior. When we only teach from one cultural perspective, we're implicitly telling students that other ways of understanding the world are less valid or valuable. This perpetuates cultural hierarchies that have real consequences in every community. Ultimately, decolonizing is about creating more just and inclusive educational systems that honor the full spectrum of human knowledge and experience.

Decolonization is the process of *"restoration of Indigenous practices, languages and connection to ways of being. It can be giving voice to what happened and is still happening that reinforce colonial power,"* (Office of Indigenous Initiatives). It involves addressing the implicit or explicit adoption of Western European ways of thinking where other perspectives are considered less worthy. It is an ongoing and personal journey of learning and un-learning. These resources support personal learning towards decolonizing teaching.

These materials were compiled by two Indigenous educators, Lindsay Brant (Mohawk) and Ian Fanning (Algonquin), and librarian Cory Laverty working in the Centre for Teaching and Learning. Each section flags key readings if you are taking your first steps along this path.

#### Selected Readings

- Decolonizing Education
- Indigenous Approaches to Learning

- Finding Indigenous Authors
- Multimedia Sources
- Maps and Open Education Resources
- Indigenous Languages

Click [HERE](#) to go to the main page.

#### Discussion Topics:

- How do we identify and address our own internalized colonial assumptions about knowledge, authority, and learning?
- What role do individual educators play versus institutional change? How can personal decolonization efforts contribute to broader systemic transformation?
- How can non-Indigenous educators respectfully incorporate Indigenous pedagogical approaches? What are the boundaries and protocols to consider?
- What does authentic collaboration between Indigenous and non-Indigenous educators look like? How can institutions support and sustain these partnerships?