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**Association of International
Education Administrators
ANNUAL CONFERENCE**

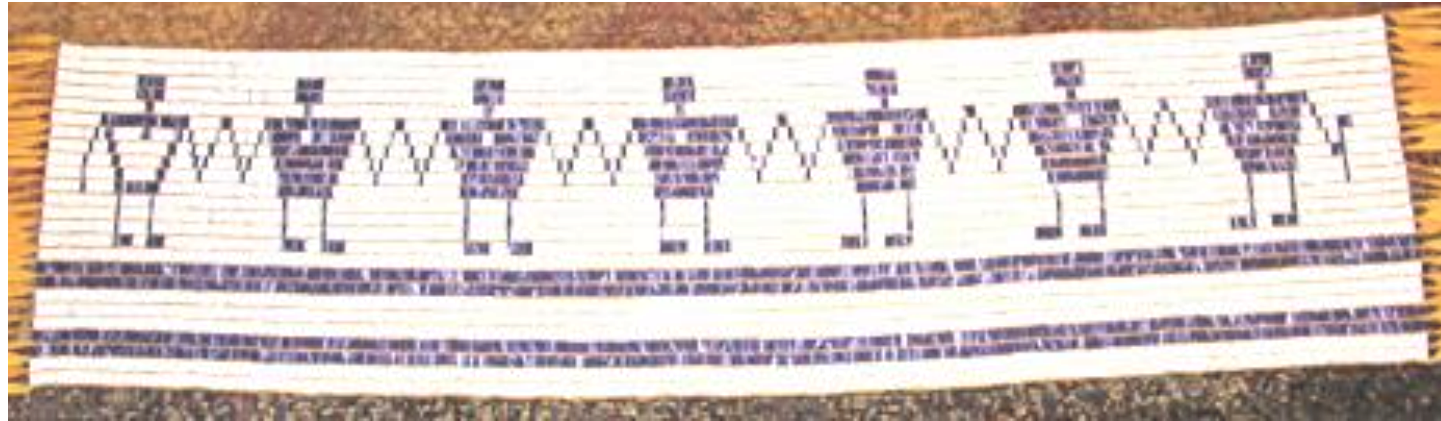
Decolonizing International Education: Practices, Challenges and Emerging Models

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Julie Vaudrin-Charette, Cegep de l'Outaouais

Yvonne Rudman, Montana State University

Tiohtià:ke



Traditional territory of the Kanien'kehá:ka.

The Kanien'kehá:ka are the keepers of the Eastern Door of the Haudenosaunee Confederacy. The island called “Montreal” is known as Tiotia:ke and it has historically been meeting place for other Indigenous nations, including the Algonquin peoples.

[decolonizingstreetart.com]

Overview

- Introductions: how we began this journey
- Memorial University: leadership collaboration
- Montana State University: external funding
- Cegep de Outaouais: reciprocity
- Discussion – other examples/models?



Introduction: Sonja Knutson

- Role of special advisor to the President on international affairs
- What does it mean to be an internationalized institution? ***Transformation, to what end?*** (Slimbach, 2014)
- International Strategic Plan – Focus on Labrador and Uarctic...but something is missing?
- Time and conversations with special advisor to the President on indigenous affairs...the aha! moments begin...



Introduction: Yvonne Rudman

- MSU Director

International Partnerships & Grants

- NSF WildFIRE PIRE Project, Manager

International Field Research & NGO Internships

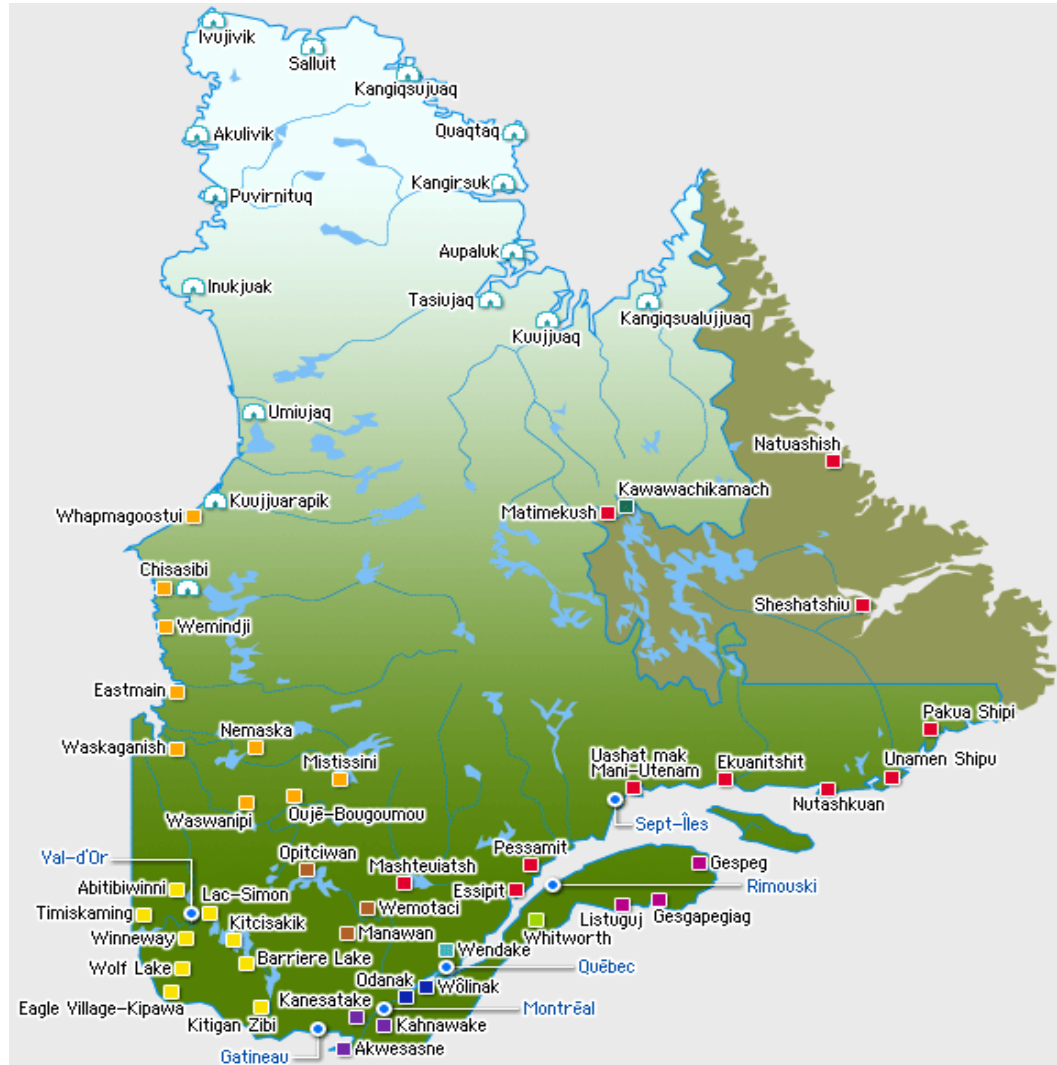
- Doctoral Candidate:
Indigenous Intl Education



Yvonne, Tasmania by the Indian Ocean shore

Introduction: Julie Vaudrin-Charette

- Ancestry
- Family
- Land
- unceded lands
- international experiences
- intersections
- college/university



Surface similarities

International education “alter[s] the culture of the institution by changing underlying assumptions and overt institutional behaviors, processes and structures” (Eckel, Green, & Hill, 2001, p. 5).

Indigenous education “...change[s] universities so that they become places where the values, principles, and modes of organization and behavior of our people are respected in, and hopefully even integrated into, the larger system of structures and processes that make up the university itself” (Alfred, 2004, p. 88).



On-campus experiences

Pressure to assimilate to succeed.

- Seen in the “small practices of the institution” (Davis, Gaywish, & VanEvery-Albert, 2008, p. 181)
- Academic gatekeeping described by Mihuesah (2004) in scholarly activities, research, promotion and tenure
- Acceptance of student supports designed by dominant culture (Guido, Chavez, & Lincoln, 2010).
- Alfred (2009): false promise of assimilation since “true assimilation, the complete immersion and integration into the mainstream, is impossible” (p. 20).



International Education: Change the Individual

- Provide next generation with: “competencies, knowledge and attitudes allowing them to thrive in their future careers and contribute to a more equitable society” (Memorial University, 2015).
- Develop intercultural skills: support “bridging of international and domestic diversity on a campus” (Mestenhauser & Ellingboe, 2005, p. 42).
- Services and programs for international student “integration”



Indigenous Education: Change the System

- Expose underlying epistemological basis of racism and intolerance of Western higher education to indigenous ways of knowing (Kuokkanen (2007)).
- “...transformation of the academy so that indigenous worldviews, ontologies, epistemologies, and ways of knowing can be genuinely accepted within the academy” (Howlett et al, 2013).
- Educate the academic community “about globalization and neo-liberal economic policies and practice” which maintain Western worldview dominance in higher education (Smith, 2012, p. 220).



Leading change

- Leading change in international education is challenging and “persistence emerges as a key trait” (Heyl, 2007, p. 10)
- In contrast, Mihuesah and Wilson (2004) identify “activism and persistence” (p. 5) as key traits for indigenous leadership.
- Activism: resistance to a colonizing system – challenging dominant culture to support indigenous perspectives in core activities: teaching, learning, engagement and research (Wilson, 2008; Howlett et al, 2013).
- Activism: missing element of leading campus transformation in internationalization?



Some specific actions - Memorial

Leadership

- Regularly scheduled monthly meetings
- Participation in Aboriginal Advisory committee
- Member of Aboriginal House design team (Kitchen battle)

Student experiences

- Mutual participation in student cultural events
- Funding and logistical support for study/research/internships abroad

Faculty experiences

- Support for int'l connections – UArctic, Brazil...
- Travel funding support



Capacity Building: NSF PIRE International STEM Collaborations



- Critical Global Issues
- International Skill Set
- Intl and Tribal College Partnerships
- Mentoring
- Underrepresented populations
- International Field Research & Intl NGO Internships

Matt & Loga, Tasmania



NSF Partnerships for Intl Research & Education

- Provided funding (~\$4M)
- 5 year project
- University and NGO Collaborators in NZ & Australia
- Salish Kootenai College, TCU
- Intl Research & Environmental NGO Internship
- Follow-up at MSU

Jason, New Zealand



Native American Student Voices



Native American Student Motivation for SA

1- Resistance: **close ties** to families, **obligations** to family and community and a resistance to leaving the familiarity and comfort zone of **life on the reservation**= resist participation in study abroad.

Compelled: **to learn** about science, research, paleoecology and climate change in another ecosystem; they wanted **to see other cultures**, especially indigenous cultures; and they wanted to leave their comfort zone and to experience personal growth and **to expand their worldview**.



Cultural & Personal Insights

2-The Native American students were able to experience first-hand Brayboy's first tenet of Tribal Critical Theory that “**colonization is endemic to society**” (Brayboy, 2005) and how that manifested in a study abroad experience.

The students were pleased to discover that in Australia and New Zealand...

They were sought out and **treated with respect** in contrast to the racism they often experienced at home in the US.



Quotes from students:

“I was just another person there, I really liked that.” When meeting with Aboriginal descendants, one Native American student commented, **“Their history is similar, a lot of sadness we could relate to.”**

One student remarked that she got the impression that **Whites are less liked overseas than Native Americans**; she was told that **Whites are perceived as “arrogant and stuck up.”**

Reciprocally the **indigenous people abroad thought Native Americans were extinct** and the Native Americans thought that the local indigenous culture and language was **‘totally gone.’** Each were pleased to discover differently. One Native American student said: **“Aboriginal culture is really amazing”** and another said **that interacting with the Maori was the best part of his experience abroad.**



Education & Career Insights

3-The Native American students found that the international activities were **validating experiences**, both personally and professionally.

Learning about new ecosystems, observing international scientists conducting **field research and working** in a foreign NGO were **eye-opening experiences** and **broadened** how the students perceived their future academic and career opportunities.



Ontological & Epistemological Value

4-The Native American students learned a new appreciation for Traditional Ecological Knowledge (TEK) and the **value their worldview** could contribute to resolving critical world challenges.

One student said,

“unless we are at the table, nothing will change and it will be an uphill battle for all economies.”

Michael, Aboriginal Professor, Australia



Steps Forward



1-**Involve students' families** and significant relations in preparation for the study abroad experience, either through preparing **materials** or involving families in **meetings** to discuss their concerns and how they can best support their student's upcoming international experience.

2-Include more **pre-departure information about indigenous people** the students will be engaging with.

3-**Discuss intercultural awareness** with the students and various attitudes they may experience abroad, both their own and those of the locals. Consider giving the students the **Intercultural Development Inventory** or the free on-line **Project Implicit Social Attitudes** survey developed by Harvard University.

4-Cultivate a process for **integrating** a comparison of western scientific method and **TEK into STEM international programs**.



Native American Student Voices

Video podcasts at

www.wildfirepire.org

<https://vimeo.com/149827055>

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“Decolonization is not a metaphor”

Tuck, E., & Yang, K. W. (2012).



ganawenindiwig

prendre soin l'un de l'autre

gikinoo'amaadiwig

s'enseigner mutuellement

minwaabamewizi

respect[é/e]

nanaandawi'iwe-nagamon

un chant de guérison

zaagi'idiwin

amour

2010: Association of Canadian Deans for Education	<u>Indigenous Accord for Education</u> “The processes of colonization have either outlawed or suppressed Indigenous knowledge systems, especially language and culture...” (ACDE, 2010, p. 2)
2015: Universities Canada 97 institutions	<u>Principles on Indigenous education</u> “The cohabitation of Western science and Indigenous knowledge on campuses has the power of opening a dialogue among cultures and enhancing our shared knowledge.”
2015: Colleges and Institutes Canada 132 members institutions (41 signatories, 5 in Quebec)	<u>Indigenous Education Protocol</u> “address Indigenous peoples’ learning needs and support self-determination and socio-economic development of Indigenous communities”
2015: Truth and Reconciliation Commission of Canada	<u>What we have learned: Principles of truth and reconciliation</u> . Provide the necessary funding to post-secondary institutions to educate teachers on how to integrate Indigenous knowledge and teaching methods into classrooms. (p. 7)





Anishnabèg territory

Cégep de l'Outaouais

- * Social sciences -- technical curriculum in relationship with KZ
- * Multidisciplinary
- * Definition of citizenship/Land
- Provincial table
- PD for Faculty/Teachers

University of Ottawa (Faculty of Education +)

- * FNMI Committee
- * Role of Institution in Residential Schools
- * Destination 2020
- * Indigenous Pedagogy for Teacher Candidates
- * Pre-conference meeting/visit





ethics
respons-Ability
place

inter-cultural
inter-disciplinary

References

Butler, Jesse K., Ng-A-Fook, Nicholas, Vaudrin-Charette, Julie, McFaden, Ferne (2015). [Living Between Truth and Reconciliation: Responsibilities, Colonial Institutions, and Settler Scholars](http://nitinat.library.ubc.ca/ojs/index.php/tci), *Transnational Curriculum Inquiry* 12 (2) <http://nitinat.library.ubc.ca/ojs/index.php/tci>

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