

# An Introductory Indigenous Cultural Competency Training Program in the Academic Environment

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Over the last decade, we have seen substantive work relating to Indigenous people (First Nations, Métis, and Inuit), knowledge, and information held in cultural memory institutions of Canada. In 2015, the Truth and Reconciliation Commission (TRC) of Canada delivered its report on Indian Residential Schools and produced the ninety-four Calls to Action, providing the catalyst for change.<sup>1</sup> First introduced in 1876, the Indian Act is Canadian legislation that attempted to control all aspects of the lives of those considered “Indians.”<sup>2</sup> Among other paternalistic policies were prohibitions on holding potlatches, sundances, or traditional ceremonies until 1951.<sup>3</sup> Libraries, archives, traditional knowledge, language repositories, and cultural memory institutions play a central role in the preservation of Indigenous knowledge by gathering written records, recorded

oral knowledge, and languages, as well as digitized Indigenous knowledge, history, culture, and language. These collections have become very important in reclamation and intergenerational transfer of Indigenous knowledges, languages, and culture. Therefore, those working in libraries, archives, and other cultural memory institutions need to understand:

- Indigenous peoples' worldview
- the validity and dynamic nature of oral traditions
- Canadian history of colonization, decolonization attempts, and Indigenous self-determination and re-empowerment

The University of Manitoba Libraries embarked on the creation, development, and implementation of Indigenous Cultural Competency Training (ICCT). This is a thirteen-week blended learning program developed specifically for the University of Manitoba Libraries (UML). We combined online training, a weekly workshop building relationships with the Indigenous community in Migizii Agamik Circle Room (an Indigenous sacred space), and experiential, land-based education with three goals, namely,

1. exposing library staff to an Indigenous worldview holistically;
2. teaching Canadian history from an Indigenous perspective; and
3. allowing libraries faculty and staff to form relationships with the UM Indigenous community.

The critical component of the ICCT is creating relationships with Indigenous faculty, staff, and students and those working with Indigenous communities. The ICCT is founded upon the guiding principles of respect, reverence, reciprocity, and relationship described in the seminal work by Kirkness and Barnhardt in "First Nations and Higher Education" in 1991.<sup>4</sup>

## Background

Indigenous peoples' (First Nations, Métis, and Inuit) rights and title as the original peoples in this land now known as Canada are specifically entrenched in the Canadian Constitution.<sup>5</sup> Education about Indigenous peoples and their worldviews needs to be addressed and taught about separately from other much-needed equity, diversity, and inclusion education for those who work in libraries. The training came about as a partial response to the TRC's ninety-four Calls to Action. In 2008, the TRC of Canada was established as part of the Indian

Residential Schools Settlement Agreement. The TRC was to learn what happened in residential schools and to tell Canadians the truth about what happened.

For more than 100 years, Canada's Aboriginal policy tried to eliminate Aboriginal governments; ignore Aboriginal rights; end the Treaties; and, through assimilation, cause Aboriginal people to cease to exist as legal, social, cultural, religious, and racial entities in Canada. The residential schools were central to this policy, which is best described as "cultural genocide":<sup>6</sup>

Cultural genocide is the destruction of structures and practices that allow the group to continue as a group. States that engage in cultural genocide set out to destroy the political and social institutions of the targeted group. Land is seized, and populations are forcibly transferred and their movement is restricted. Languages are banned. Spiritual leaders and practices are persecuted and forbidden, and objects of spiritual value are confiscated and destroyed. Families are disrupted to prevent the transmission of cultural values and identity from one generation to the next.<sup>7</sup>

The TRC engaged in years of listening to survivor stories and gathered them together, and in 2015, the TRC concluded its work by publishing its report, the ninety-four Calls to Action. The ninety-four Calls for Action task Indigenous and non-Indigenous Canadians to come together in an effort to help repair the damage created by residential schools and to move toward reconciliation. The TRC saw reconciliation as an ongoing individual and collective process that requires participation from all those affected by the residential school experience. This includes First Nations, Inuit, and Métis former students, their families, communities, religious groups, former Indian Residential School employees, government, and the people of Canada.

In June 2016, the Canadian Federation of Library Associations (CFLA-FCAB) was founded to become the national voice for libraries in Canada. One of the first things the CFLA-FCAB did was to include an Indigenous representative on the board of directors (a first for Canada) and to make truth and reconciliation a top priority of the newly formed association. The Indigenous representative formed a national committee to make recommendations for Canadian libraries. The *CFLA-FCAB Truth and Reconciliation Committee Report and Recommendations: A Response to the TRC Recommendations by the Canadian Federation of Library Associations/Fédération canadienne des associations de bibliothèques*

(CFLA-FCAB), made a number of recommendations to Canadian libraries.<sup>8</sup> One recommendation was “Encourage libraries, archives and cultural memory institutions to implement the Truth and Reconciliation Commission of Canada 94 Calls to Action, several of which have been identified as having a direct impact on libraries and archives.”<sup>9</sup>

The CFLA-FCAB *Truth and Reconciliation Committee Report* includes ten overarching recommendations to achieve its mandate of promoting initiatives to all types of libraries to advance reconciliation by supporting the Truth and Reconciliation Commission (TRC) Calls to Action and to promote collaboration on these issues across Canadian library, archives, and cultural memory communities. This CFLA-FCAB report identifies which TRC Calls to Action libraries can and should respond to, advises on “decolonizing libraries and spaces through culturally appropriate interior design, signage, and territorial acknowledgment in collaboration with stakeholders; enhancing opportunities for Indigenous information professionals through appropriate pedagogy, recruitment, and training; and respecting the Indigenous cultural concept of copyright.”<sup>10</sup> The report lists training as one of its ten recommendations:

7. Enhance opportunities for Indigenous library, archival and information professionals as well as the inclusion of Indigenous epistemologies in the Canadian library and archives profession through culturally appropriate pedagogy, recruitment practices, professional and continuing education and cross-cultural training in collaboration with local Indigenous stakeholders and partners.<sup>11</sup>

The University of Manitoba Libraries (UML) endorsed the *CFLA-FCAB Truth and Reconciliation Committee Report and Recommendations* in July 2018. Planning went ahead to investigate how to implement the ninety-four Calls to Action. One outcome of the planning process was the Indigenous Cultural Competency Training (ICCT), a blended learning program integrating online learning, in-person dialogues, and land-based education. It is comprised of Indigenous Canada, a twelve-lesson massive open online course (MOOC) developed by the University of Alberta’s Faculty of Native Studies that explores Indigenous histories and contemporary issues from an Indigenous perspective; weekly in-person gatherings known as Meaningful Dialogues; and culminating with a land-based, experiential learning opportunity of a Cultural Immersion Day at the Turtle Lodge International Centre for Indigenous Education and Wellness,

a sacred lodge of the Anishinabe Peoples, situated in Sagkeeng First Nation on the southern tip of Lake Winnipeg.

The ICCT program was constituted in part to fulfill the TRC's fifty-seventh call to action, which calls upon Canadian federal, provincial, territorial, and municipal governments to provide education to public servants on the history of Aboriginal peoples. As defined by the TRC, reconciliation is

about establishing and maintaining a mutually respectful relationship between Aboriginal and non-Aboriginal peoples in this country. In order for that to happen, there has to be awareness of the past, acknowledgement of the harm that has been inflicted, atonement for the causes, and action to change behavior.<sup>12</sup>

The University of Manitoba Libraries are information hubs on campus and often operate as a space for dialogue, education, and programs with Indigenous and non-Indigenous community members. Therefore, librarians, staff, and others that work in libraries were in a position to advance reconciliation efforts to support the TRC Calls to Action at the University of Manitoba.

We aligned our work with the University of Manitoba strategic plan, *Taking Our Place*.<sup>13</sup> The following points were identified with reference to four of the plan's strategic priorities in our planning. First, we focused on the "Inspiring Minds" priority of ensuring that UML faculty and staff understand the importance and contributions of Indigenous peoples and to make sure that undergraduate and graduate students have an outstanding educational experience by providing educational opportunities for academic staff members to ensure they can incorporate Indigenous knowledge in their areas of practice. We also aimed to address the priority of "Driving Discovery and Insight" by fostering the inclusion of Indigenous perspectives in research, scholarly work, and other creative activities and by supporting the advancement of Indigenous research and scholarship. Finally, we planned to link to the priority of "Creating Pathways to Indigenous Achievement," as the final report on the strategic plan says,

By incorporating Indigenous perspectives into our learning, discovery and engagement programs, the University will help to transform the lives of both Indigenous and non-Indigenous peoples and communities, and make Manitoba and Canada a

better place to live. Through the sharing of Indigenous knowledge, cultures and traditions across our campuses, we will build a stronger foundation for students, staff and the wider community.<sup>14</sup>

This also aligns with the UML's strategic direction of "Building Community That Creates an Outstanding Learning and Working Environment." The ICCT exemplified fostering a greater understanding of Indigenous knowledge, cultures, and traditions by widening opportunities for students, faculty, and staff to learn about Indigenous perspectives (e.g., through courses/new curricula, service learning, research projects, workshops, lectures, events, etc.).

The UML ICCT consisted of an introduction to the Indigenous worldviews from the UM Elders and Cultural Advisor before beginning the Indigenous Canada MOOC of twelve modules over twelve weeks. "At the core of the ICCT is relationship-building facilitated by weekly Meaningful Dialogues, led by Indigenous Elders, leaders, traditional teachers, faculty, and staff at the University of Manitoba. Participants gather in the Migizii Agamik (Bald Eagle Lodge) Circle Room—an Indigenous sacred space—to discuss the week's module, listen to teachings or hear about the journey of an invited guest, and participate in ceremonies and sharing circles. Migizii Agamik generously allows the libraries to use the Circle Room, which was a suggestion from Elder Norman Meade."<sup>15</sup> This promoted relationships between the UM Indigenous community and the libraries. The Indigenous and non-Indigenous faculty and staff came from across the UM community and were extremely generous with their time. ICCT culminated with a one-day cross-cultural immersion at Turtle Lodge, which involved the participants travelling in groups of twenty-five to Sagkeeng First Nation to spend the day with Elders and Traditional teachers.

ICCT was co-facilitated by Camille Callison and Lyle Ford in the Anishnaabe tradition of having both male and female leaders. We went to UM Elder Norman Meade and Cultural Advisor Carl Stone, who gave us valuable advice and instruction before commencing the training. The Indigenous Student Centre director, Christine Cyr, also provided direction and led a traditional healing circle and "letting go ceremony," which occurred within the sacred circle and included a sacred fire, creating a safe space for sharing and support.

# Program Highlights

## *Challenges*

The main challenge was in finding speakers among the Indigenous faculty and staff. Indigenous faculty and staff were enthusiastic and willing, but they are already overburdened, busy with hectic schedules, and bearing heavy burdens in the work of reconciliation.

## *Important Lessons*

1. The co-facilitators felt that Elder Norman Meade's advice to hold the training in Migizii Agamik Circle Room, a sacred space on the UM campus, really situated the ICCT in a meaningful and powerful way. The participants also commented on how coming to this space prepared them for the teaching and dialogue that followed.
2. The emotional and spiritual labour for the co-facilitators was not taken into account when planning the program. It is not like teaching a university class; there is a toll taken when sharing deeply and making personal connections in a spiritual setting.
3. It is important that the necessary time be given for the co-facilitators to prepare for the training as there is shopping to do for the cultural materials, food to order, and speakers, Elders, or invited guests who can be sent letters of invitation and e-mails only *after* asking them personally with tobacco in accordance with cultural protocols.
4. On the day of training, there should be no other duties or meetings planned for co-facilitators so there is time for preparation. Additionally, co-facilitators should be given time for a rest day after the Turtle Lodge Cultural Immersion Day. The Elders and Cultural Advisor both mentioned this is an important consideration for doing this type of work.
5. The success in finding Indigenous faculty and staff willing to come and be part of the ICCT program was possible only because of the relationship developed and trust built over seven years of embedded Indigenous library services.

6. It was equally important that there be both male and female co-facilitators to respect the local Indigenous traditions and that the co-facilitators be culturally and spiritually knowledgeable to facilitate the cultural protocols, respect, reciprocity, and day of cultural immersion.
7. During the winter session, there was a buildup to the letting go ceremony and cultural immersion day that worked very well.
8. The spring/summer session started with the letting go ceremony and cultural immersion day, which was a bit too heavy for participants at the beginning. In future, the co-facilitators would not recommend this timeline but would recommend the original timeline used in winter session.
9. It is extremely important to give the invited speakers an honorarium. This emphasizes to library staff that reciprocity is a key component of creating relationships with Indigenous people and community.
10. Food is a necessary and important part of Indigenous gatherings and conversations. Therefore, it was a crucial component of the ICCT Meaningful Dialogues.

## *Recommendations from ICCT Co-facilitators after the Pilot Project*

1. Indigenous Cultural Competency Training (ICCT) has been successful in every aspect and has become a model for other cross-cultural training on UM campus. It is highly recommended that UML continue this program.
2. It is important to have a male and female co-facilitator since this is a culturally based tradition specific to the Indigenous territory the course is taking place on.
3. Peer mentoring could be considered for future sessions so other libraries faculty and staff can become more active allies. It is important to continue this work with libraries faculty and staff since cultural competency is not a box to be checked off but requires work over a period of time to become culturally fluent.



## *Components of the ICCT Program*

### **ROLES AND RESPONSIBILITIES**

- *Champion for the project:* Lisa O'Hara, Vice Provost and University Librarian
- *Oversight for the project* Christine Shaw, Associate University Librarian, Contract Services (External Agreements) and Staff Administration
- *Proposal development, logistics, co-facilitator, and curriculum development and implementation:* Camille Callison, Learning and Organizational Development Librarian
- *Co-facilitator and curriculum development and implementation:* Lyle Ford, Liaison Librarian for Classics; English, Theatre, Film and Media, and Native Studies

### **RELEASE TIME FOR STAFF ATTENDING**

In order to complete the course, librarians and library staff needed to be released from other duties for three hours per week for twelve weeks and for one full day for the cultural immersion at Turtle Lodge. Staff completed the coursework independently and then met weekly for two-hour Meaningful Dialogues with other librarians and staff members taking the training. At the conclusion of the online Indigenous Canada MOOC training and the Meaningful Dialogues, all librarians and staff who completed both components were invited to attend a Cultural Immersion Day at Turtle Lodge and be given a certificate of completion then.

### **TRAINING AND MODULES**

The Indigenous Canada MOOC formed the basis of the UML Indigenous Cultural Competency Training pilot project. The Indigenous Canada MOOC is meant to be completed over twelve weeks, taking approximately three to five hours a week. In addition, there were twelve in-person weekly sessions and a one-day cross-cultural immersion at Turtle Lodge.

- The Indigenous Canada MOOC is organized into twelve modules over twelve weeks.
- Training was online with weekly Meaningful Dialogues in which the participants met together to discuss the week's module and spend time

with an Indigenous Elder or Traditional Teacher to discuss the module's subject matter.

- Participants concluded the training with a Cultural Immersion Day at Turtle Lodge.

## INDIGENOUS CANADA MOOC MODULES

The following section is taken from the Indigenous Canada course description at <https://www.coursera.org/learn/indigenous-canada>.<sup>16</sup>

Training sessions are comprised of both activities and lectures touching upon the following subjects:

### **Week 1—Worldview**

In this introductory module, students learn the significance of stories and storytelling in Indigenous societies. We explore history that comes from Indigenous worldviews, this includes worldviews from the Inuit, Nehiyawak, Kanien:keha'ka and Tlingit peoples.

### **Week 2—Fur Trade**

This module discusses pre-contact trading systems between Indigenous peoples of North America with a focus on the geographical region of Canada. We examine the chronological events of contact with Europeans and the events leading up to, and during the fur trade. This module also explores the long lasting social, political and economic ramifications of the fur trade on Indigenous peoples.

### **Week 3—Trick or Treaty**

Examines Indigenous and settler perspectives of treaty making. Discusses the variation of treaties in Canada and the unique circumstances surrounding these events. Outlines the temporal and geographical history of the numbered treaties (beginning on the east) and ends with a discussion of the historical events and policies leading up to Métis scrip.

### **Week 4—New Rules, New Game**

This lesson begins with a discussion about what is distinctive in Indigenous legal traditions. Explores impacts of policies put in place as British North America attempted to solidify itself

geographically and socially. Examines the ways in which the Indian Act contributed to assimilation.

### **Week 5—“Killing the Indian in the Child”**

Outlines characteristics of teaching and learning in Indigenous communities and discusses how relationships were critical in teaching and learning. Traces the development and implementation of the Residential school system in the period after Confederation. Discusses intergenerational impact of Residential school system and the creation of the Truth and Reconciliation Commission.

### **Week 6—A Modern Indian?**

This lesson examines the burgeoning resistance of Indigenous leaders and the formation of Indigenous-led organizations as the Canadian government employed strategies to encourage assimilation of Aboriginal peoples and communities into mainstream society, specifically relating to urbanization.

### **Week 7—Red Power**

In this lesson students will learn about key characteristics of a few different Indigenous political structures and the impacts of colonialism on these structures (e.g., Indian Act, Red Power/AIM, White Paper, Red Paper-Citizens Plus). Concepts explored include self-government, self-determination, and Indigenous resurgence.

### **Week 8—Sovereign Lands**

Utilizing contemporary and traditional examples, this lesson connects Indigenous worldviews and traditional ecological knowledge. As well, this lesson traces the historical impacts of settlement. Discusses key concepts of case law associated with Aboriginal title, rights to land and resources. List the on-going threats to Indigenous lands and how these threats and challenges are being addressed.

### **Week 9—Indigenous Women**

Exploring Indigenous concepts of gender, and the traditional roles and responsibilities, this lesson then moves into an examination of how colonization can be characterized as a gendered project. Identifies some concrete examples of the impact of colonialism on Indigenous women.

**Week 10—Indigenous in the City**

Looking critically at the statement: “Cities are the place where Aboriginal culture goes to die”, this lesson explores sites of urban Aboriginal agency/active participation, urban Aboriginal governance practices, and urban reserves.

**Week 11—Current Social Movements**

What is an Indigenous concept of community? How do Indigenous people form communities traditionally and today? This module will explain how social and environmental activism can mobilize and create communities. This module identifies key moments such as the Oka Crisis, Idle No More and Missing and Murdered Indigenous Women and Girls are grassroots resistance movements.

**Week 12—‘Living’ Traditions: Expressions in Pop Culture and Art**

Finally, we will explore how geographical location, trading networks and partnerships have influenced Indigenous art in the past. As well, we will examine contemporary iterations of Indigenous art and explore some of the artistic responses of Indigenous artists, musicians, and writers to the impacts of colonialism.

## TRAINING COMMITMENTS (PER INTAKE)

The participants signed a training commitment to commit to completing the online training, participating in the weekly sessions, and attending the Cultural Immersion Day at Turtle Lodge. The University of Manitoba Libraries paid for the certification of completion (\$70) for each participation and for honoraria, as well as tobacco, cloth, and yarn to make tobacco ties for each invited guest who spoke at the sessions. The libraries also funded the Cultural Immersion Day at Turtle Lodge and transportation to and from Turtle Lodge. The composition of the groups taking part is shown in table 16.1.

## TURTLE LODGE—CULTURAL IMMERSION DAY

Winter and spring/summer session participants attended the Cultural Immersion Day, and UML invited the Faculty of Arts’ Summer Institute on Indigenizing Curriculum to attend with us. The day started by meeting at 7:30 a.m. at the University of Manitoba, with the buses leaving at 8 a.m. Participants were

given a box breakfast as they traveled to Turtle Lodge, located on Sagkeeng First Nation, which was approximately a two-hour drive. When the buses arrived, there was a sacred fire lit outside and participants were welcomed by the Turtle Lodge Coordinator Sabina Ijaz to the lodge, where respected Manitoba Elders and Knowledge Keepers from this traditional territory were waiting for the group. These respected Elders and Knowledge Keepers are fluent in their original languages; strongly connected to the ceremonies, traditions, and teachings; and have been identified internally within the communities as respected Elders and representatives of the Nations in this area. Elders and Knowledge Keepers shared with a group, interspersed with the drum group and singers gifting the attendees with ceremonial songs. There was a traditional feast catered locally by the community, and participants were given tobacco ties during the event to be burned later in the sacred fire. The participants also gave the Elders, Knowledge Keepers, Singers, and Drum group the tobacco prepared for this occasion. There ICCT participants were all given a copy of the *Turtle Lodge Central House of Knowledge Cultural Guide* created especially for ICCT participant by Turtle Lodge. The buses departed at 3 p.m., arriving back at UM by 5 p.m.

**TABLE 16.1**  
Staff participant composition

	Librarians	Support Staff	Total
Inaugural Winter Session	10	15	25
Spring/Summer Session	7	14	21

ASSESSMENT

The assessment instrument (in the appendix) was a series of multiple-choice questions with room for narrative at the bottom. The assessment was of the entire training effort from beginning to end. Highlights of the survey were the following:

- Participants indicated that the online course content presented information that was mostly new to them, with two participants indicating that it was all new to them.
- The participants overwhelmingly enjoyed all the speakers, food, and cultural immersion day at Turtle Lodge, with only one set of invited speakers receiving a “Somewhat enjoyed” rating.

After completing the online content, most participants felt more comfortable learning about, discussing, and interacting with Indigenous cultures.

Similarly, after completing the in-person discussions, most participants felt more comfortable learning about, discussing, and interacting with Indigenous cultures.

## **PARTICIPANTS' COMMENTS FROM THE FIRST TRAINING SESSION**

"Thoroughly enjoyable from an intellectual and spiritual perspective. I am not exaggerating when I say that the course was transformative and I'm grateful to Camille, Lyle and UML for providing the opportunity. I would highly recommend to other staff."

"The online course did several things well, including providing a huge amount of content succinctly. However, I didn't find it to be engaging. I think this part of the program could be improved. Otherwise, this was such a positive experience. The speakers have been outstanding, and I feel that my mind has been widened. Thanks for providing this opportunity and moving the Libraries forward in our journey to Reconciliation."

"The MOOC was a really strong base. The weekly discussions were excellent and furthered the learning. Turtle Lodge was the perfect ending. The whole program was exceptional, probably the best training I've had. It has made me a better person."

"Percy Lezard and Justin Rasmussen were the most interesting and challenging talk. It is too bad this course had to end and we will go just go back to same old same old."

"Fantastic!!!"

"Thank you very much for an amazing opportunity! Turtle Lodge is wonderful and mind opening."

"Fantastic! Thank you for the opportunity and to all the facilitators and speakers for their time and wisdom."

"Thank you for providing me with this incredible learning experience and chance to connect with the Indigenous culture and community, as well as with my colleagues!"

“‘Enjoyed’ does not capture how incredibly valuable this entire experience has been. It’s been the most incredible learning experience! Thank you! Meduh! Miigwetch!”

“Excellent—I also enjoyed the weeks without speakers to discuss and reflect.”

“I am so very grateful to have been given the opportunity to participate. Thank You!”

“It was excellent! Thanks!”

## Conclusion

As Callison stated during her keynote for the American Indian Library Association President’s Program on June 25, 2020, librarians and other academics “now recognize a critical need to encourage rethinking protocols around the sharing, teaching and intergenerational transfer of knowledge and embedding Indigenous epistemologies.”<sup>17</sup> It is critical that this be voiced by Indigenous peoples and honoured by relationships that refine and adapt cultural memory praxis by integrating Indigenous worldviews.

An unspoken but intimately understood responsibility of Indigenous librarians, archivists, and cultural memory and heritage professionals is to unsettle, disrupt, and sometimes dismantle existing frameworks and pedagogy to examine how to respectfully engage with other cultural memory professionals and academics who work with Indigenous communities and their knowledge.

The task for Indigenous academics has been to affirm and activate the holistic paradigm of Indigenous knowledge to reveal the wealth and richness of Indigenous languages, worldviews, teaching and experiences, all of which have been systematically excluded from contemporary education institutions and from Eurocentric knowledge systems.<sup>18</sup>

For many participants, this is their first introduction to looking at history and culture through a decolonizing and anti-racist lens. Indigenous ways of knowing and historical understandings exemplify the interconnectedness of the natural world and may have the answer to many of the crucial issues we face as a global community today. In both the online course and the weekly Meaningful Dialogue sessions, the participants were encouraged to think critically about education,

economic and social justice, anti-racism strategies, and basic human decency for all peoples. The introduction to an Indigenous worldview of historical and contemporary understandings of Indigenous lived experiences in North America provoked a conversation and dialogue. Many of the ICCT participants said that their experience was transformative and pivotal in their increased understanding of and empathy for Indigenous peoples in the Americas.

Providing space for this critical conversation about Indigenous peoples, who are underrepresented in this profession, opens the door for further much-needed conversation about other underrepresented groups and populations. This increases awareness of issues of diversity, equity, and inclusion in the library, information and archival profession, and community. Over 80 percent of UML librarians and staff completed or partially completed the ICCT training in person. In order to strengthen the libraries' commitment to the program, participation in the ICCT was an expectation of all library staff and is incorporated into annual performance reviews. The remainder partially completed with the final cohort online due to COVID-19 restrictions on in-person instructions. The final component of cultural immersion at Turtle Lodge will resume when in-person gatherings are permitted again.

The University of Manitoba Libraries is committed to professional and continuing education of its faculty and staff on Indigenous history, significant events, and matters of importance today as relates to Indigenous (First Nations, Métis, and Inuit) peoples of Canada and providing this education in collaboration with Indigenous Elders, people, stakeholders, and partners. Although the ICCT program was developed to create relationships and facilitate cross-cultural understanding with Indigenous communities, this program can be adapted to achieve these goals with Black, ethnically diverse, LGBTIQ2S (lesbian, gay, bisexual, trans, intersex, and questioning, two-spirited), and other marginalized communities, which in part could answer the call for cultural inclusion and equity. Libraries are information hubs and often operate as safe spaces in which there are opportunities for dialogue, education, and programs. Therefore, librarians and library staff are in key positions to advance reconciliation and implement the TRC Calls to Action. We hope that the introduction to Indigenous worldviews through the online course, the weekly sessions, and cultural experiences on the land will assist in relationship building and increased education for librarians and library staff.



## Appendix

# INDIGENOUS CULTURAL COMPETENCY TRAINING FEEDBACK

April 17, 2019

1. Did the online course content present information you were unfamiliar with?  
☐ Didn't learn anything ☐ Somewhat ☐ No opinion  
☐ Most of it was new ☐ It was all new

## MEANINGFUL DIALOGUES SPEAKERS

2. Norman Meade  
☐ Didn't enjoy at all ☐ Didn't enjoy ☐ No opinion  
☐ Somewhat enjoyed ☐ Enjoyed
3. Carl Stone  
☐ Didn't enjoy at all ☐ Didn't enjoy ☐ No opinion  
☐ Somewhat enjoyed ☐ Enjoyed
4. Fred Shore  
☐ Didn't enjoy at all ☐ Didn't enjoy ☐ No opinion  
☐ Somewhat enjoyed ☐ Enjoyed
5. Cary Miller/Vanessa Lillie  
☐ Didn't enjoy at all ☐ Didn't enjoy ☐ No opinion  
☐ Somewhat enjoyed ☐ Enjoyed
6. Ry Moran  
☐ Didn't enjoy at all ☐ Didn't enjoy ☐ No opinion  
☐ Somewhat enjoyed ☐ Enjoyed
7. Nigaan Sinclair  
☐ Didn't enjoy at all ☐ Didn't enjoy ☐ No opinion  
☐ Somewhat enjoyed ☐ Enjoyed
8. Chris Trott  
☐ Didn't enjoy at all ☐ Didn't enjoy ☐ No opinion  
☐ Somewhat enjoyed ☐ Enjoyed

9. Cary Miller/Adele Perry
  - ☐ Didn't enjoy at all ☐ Didn't enjoy ☐ No opinion
  - ☐ Somewhat enjoyed ☐ Enjoyed
10. Adele Perry
  - ☐ Didn't enjoy at all ☐ Didn't enjoy ☐ No opinion
  - ☐ Somewhat enjoyed ☐ Enjoyed
11. Justin Rasmussen/Percy Lezard
  - ☐ Didn't enjoy at all ☐ Didn't enjoy ☐ No opinion
  - ☐ Somewhat enjoyed ☐ Enjoyed
12. Christine Cyr/Ruth Shead
  - ☐ Didn't enjoy at all ☐ Didn't enjoy ☐ No opinion
  - ☐ Somewhat enjoyed ☐ Enjoyed
13. After completing the online content, did you feel more comfortable learning about/discussing/interacting with Indigenous cultures?
  - ☐ No ☐ A bit ☐ No opinion ☐ Mostly ☐ Yes
14. After completing the in-person discussions, did you feel more comfortable learning about/discussing/interacting with Indigenous cultures?
  - ☐ No ☐ A bit ☐ No opinion ☐ Mostly ☐ Yes
15. Did you feel the food and amenities provided for the training program were appropriate?
  - ☐ Need Improvements ☐ Neutral ☐ Fair ☐ Good ☐ Excellent
16. Facilitators. How did they do in leading discussion?
  - ☐ Didn't enjoy at all ☐ Didn't enjoy ☐ No opinion
  - ☐ Somewhat enjoyed ☐ Enjoyed
17. Turtle Lodge. How did you enjoy the cultural immersion day?
  - ☐ Didn't enjoy at all ☐ Didn't enjoy ☐ No opinion
  - ☐ Somewhat enjoyed ☐ Enjoyed
18. Any further comments you would like to make

# Notes

1. Truth and Reconciliation Commission of Canada, *Calls to Action* (Ottawa: Truth and Reconciliation Commission of Canada, 2015), [https://nctr.ca/assets/reports/Calls\\_to\\_Action\\_English2.pdf](https://nctr.ca/assets/reports/Calls_to_Action_English2.pdf) (page discontinued). The Truth and Reconciliation Commission of Canada that ran between 2008 to 2015 related to Indian Residential Schools active in Canada from approximately 1831 to 1996. For more information, the reports from the TRC are held at the National Centre for Truth and Reconciliation, “Reports,” <https://nctr.ca/reports2.php>.
2. Indian Act, RSC 1985, c I-5, accessed February 8, 2021, <https://canlii.ca/t/5439p>.
3. For more information see Bob Joseph, *21 Things You May Not Know about the Indian Act: Helping Canadians Make Reconciliation with Indigenous Peoples a Reality* (Port Coquitlam, BC, Canada: Indigenous Relations Press, 2018).
4. Verna J. Kirkness and Ray Barnhardt, “First Nations and Higher Education: The Four R’s—Respect, Relevance, Reciprocity, Responsibility,” *Journal of American Indian Education* 30, no. 3 (May 1991): 1–15, <https://www.jstor.org/stable/24397980>.
5. Constitution Act, 1982, Schedule B to the Canada Act 1982 (UK), 1982, c 11, Section 35, accessed February 8, 2021, <https://canlii.ca/t/ldsx>.
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