



## Course Outline: Re-Indigenizing Ourselves: Advanced Decolonization for Indigenous People (Educational Package)



### Course Summary

This educational package takes Indigenous participants to a deeper level toward recovering themselves, communities and their nations from the impact of colonization. Colonization is a disease and for us to be able to recover from it as a People, we need to first engage in a process of diagnosing the depths of our individual and collective trauma. In this course, you will explore the ancient history of colonization on ancient European Earth-honouring cultures, and how they brought those violent and oppressive practices to Turtle Island and its First Peoples.

After unpacking these concepts, discover what decisions and actions you can take today for the healing of your cultural identity, fostering forgiveness of yourself and others, and you will learn how to help cocreate a better world, for not only humanity, but for All Life.

### Audience Pre-Requisites

This educational package is directed toward Indigenous people from Turtle Island who have moved past the introductory levels of their own decolonization journey and want to delve into their process a little deeper.

Participants are expected to enter this online Zoom classroom and be able to share a live online group space, and have good management of self, and personal emotional triggers in a group setting. Registrants will be interviewed to help ensure that this program is a good fit for their current stage in their healing journey.

**Format:** Remote delivery via Zoom: as COVID mandates lift, this course will be available in person as well

- One three-hour class per week for 12 weeks (36hrs total), plus an estimated 2 hours of homework each week. Time of day for the classes will be dependent on the needs of each group of participants.
- Maximum student capacity for Zoom classes: 10

### Fee

Group packages available to purchase by Band offices, educational institutions, employers and health centres. Individuals who are not associated with an institution can form a private group of friends or colleagues and contact the facilitator regarding fees and payment arrangements. Discounts available for Elders, seniors and economically marginalized folk.



Free PDF workbook included

## Syllabus

### PART 1: Up to the Present Day

- 1. Introduction: What is decolonization?**
  - a. why do this work?
  - b. Who needs to do this work?
- 2. Who we are, and how we got here:**
  - a. Introduction to the course, instructor, and each other
  - b. Brief oral history of earth and her peoples with colonial filters removed
  - c. Brief history the colonization of European Earth honouring cultures
    - i. Invasion by Vikings
    - ii. Invasion by Romans
    - iii. The marriage of church and state in the development and application of colonial oppression practices
    - iv. The time-proven colonial recipe for overtaking territories and culture
- 3. Who we used to be:**
  - a. What constitutes culture?
  - b. Traditional Indigenous Worldviews and Perspectives
  - c. Spirituality
  - d. Values
  - e. Relationship with the earth
  - f. Arts and textiles
  - g. Medicine
  - h. Ancient social and governance structures
  - i. Food and water sovereignty
  - j. Land
  - k. Economy and trade
  - l. Housing
  - m. Language
- 4. The ravages of colonization on our ancestors and us**
  - a. Land theft
  - b. Genocide
  - c. Overlaying of Christianity on our worldview
  - d. Theft of our children
  - e. Theft of language
  - f. Theft of economy and resources
  - g. The role of church and state in colonization practices on Turtle Island
  - h. Displacement
  - i. Spiritual, mental, emotional and physical trauma
- 5. What happens when the colonizers/abusers leave us?**
  - a. Acting out our own intergenerational trauma on ourselves and each other through lateral violence
  - b. Lateral violence and how to identify it



- c. What is our individual and collective shadow? (The term shadow aspect was created by Dr. Carl Jung: the 'shadow' is the side of our personalities that contains all the parts of ourselves that we often don't want to admit to having.)
  - d. Where does our shadow aspect come from?
  - e. Internalizing the shadow projection from the colonizers, historically and currently
  - f. What is the function of our shadow as individuals?
  - g. Does our shadow hold anything useful for us? Does it communicate with us? How?
  - h. How shame, systemic racism and colonial oppression impact our shadow aspect and its expression?
- 6. Examples of white Settler shadow expression onto Indigenous people:**
- a. The unconscious intergenerational shadow projections from white Settlers onto Indigenous people
  - b. Systemic Racism and the role of the media in perpetuating it
  - c. White privilege, where it originates and who pays the cost
  - d. White supremacist worldview
  - e. Entitlement
  - f. White fragility, what it looks like and its function
  - g. Patriarchy, matricide and the undermining of women's authority at the foundation of colonial violence and oppression
- 7. "Getting to know our shadow" exercises**
- a. Exploring our shadow
  - b. Owning our shadow aspects
  - c. How we give expression to the colonial shadow on ourselves and each other
  - d. Defining and owning our intergenerational shadow expression
  - e. Defining and owning our own shadow expression in relation to colonial behaviours, lateral violence and relational behaviours
- 8. Reacquainting ourselves with our First Mother**
- a. Ancient principles and Ceremonial practices that rebuild our relationship with Her
  - b. Learning to hear and feel Nature and her kin
  - c. Reinstating what was stolen from us
  - d. Mother's laws given to all Her children
  - e. How Sacred Earth Laws are the pathway out of destructive colonized behavior
- 9. Truth and Reconciliation**
- a. Strategies in changing our impulses toward committing lateral violence
  - b. Learning our ancient laws and putting them into practice
  - c. Defining ourselves outside the Indian Act
  - d. Engaging in authentic cultural healing practices and ceremonies
  - e. Reconciling with our Mother Earth, ancestors and descendants
  - f. Making amends to our ancestors, communities, children and ourselves
  - g. Taking back our power as Peoples
  - h. Defining Calls to Action under our sacred cultural laws to set things right
  - i. The Land Back! movement
  - j. Let the red women lead

## **PART 2: Navigating the Waters Forward**

### **10. Creating the We-Zone with ourselves and each other**



**11. Reconciliation with Mother Earth**

- a. What does “Reconciliation’ mean?
- b. What does “Conciliation” mean?

**12. The Original instructions (Big Laws) to humanity of all four colors**

- a. The Law of We (Reciprocity)
- b. The Law of Water
- c. The Law of Woman

**13. United Nations Declaration of the Rights of Indigenous Peoples (UNDRIP)**

- a. What does it mean for us?
- b. What does it mean for settlers?
- c. What does it mean for band councils?

**14. Territorial disputes between Indigenous Nations**

**15. Collusion with the Wasichu**

- a. Examples of problem situations
- b. Respectfully declining offers and engagement from Wasichu

**16. Reconciliation Amongst Indigenous Nations**

- a. Leadership versus tyranny: Let our women lead
- b. Growing Up in a Matrilineal Nation
- c. Reestablishing traditional governance structures in our nations

**17. Our Indigenous Prophecies**

- a. The two halves of our Prophecies
  - a) The First Half
  - b) The Second Half

**18. Decolonization through indigenization**

**19. Indigenizing the Truth and Reconciliation Process—Part One**

- a. A culturally appropriate recipe for settlers to build a conciliatory relationship with Indigenous People
- b. A little help from our Settler friends
- c. What can settlers do to help?
- d. Settler fear of losing ‘their’ land
- e. Land Back!
- f. Settler ‘naturalization’ to Turtle Island
- g. Treaties with the Government of ‘Canada’
- h. Indigenous Law: Where did it come from?
- i. Laws versus Protocols in Settler culture
- j. Laws versus Protocols in our Indian world
- k. Q & A regarding the categories of Indigenous law

**20. Indigenizing the Truth and Reconciliation Process—Part Two**

- a. Climate action through Indigenous Law