# Two-Eyed Seeing. Trauma-wise Curriculum: Siksikees'tsuhkoom (Blackfoot Lands) & Human Ecology

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## Abstract

*In an era where Home Economics classrooms still reverberate with colonial conceptions of home and family and the traumas associated with the residential school project in Canada, this analysis of Vaines' Human Ecology cannon is weighed for its potential to achieve Two-Eyed Seeing, a curricular framework from Indigenous Scholar Marie Battiste (Mi'kmaq, Potlotek First Nation). By proposing Vaines' Human Ecology as one eye and Nation-specific kinship and land-based ontologies as one eye, this paper calls Home Economists to action, to question, face, and supplant violence present in Home Economics ontologies that continue to disrupt Indigenous family integrity, moving towards trauma-wise curriculum in collaboration with Neighbour Nations. An ontological framework from the Blackfoot Confederacy is used as an example to model bedrock values for any community who has been the target of colonial educational assimilationist policies.*

KEYWORDS: TWO-EYED SEEING, HUMAN ECOLOGY, CURRICULUM EPISTEMICIDE, TRAUMA WISDOM, FUTURE

Throughout the world, the impact of colonization on Indigenous families is evident. The goal of this critical inquiry for the field of Home Economics is to encourage educators to face cognitive imperialisms, also known as cultural racisms, or the imposition of western worldviews on peoples who have their own worldviews (Battiste, 2011, p. 193), moving towards transformative practice as envisioned by Eleanore Vaines. Forty years ago, Vaines (1979) began focusing her scholarship on (re)orienting Home Economics towards a highly relational framework of Human Ecology, inclusive of the *sacred nature of everyday life*. This is particularly important for schools grappling with being more trauma-informed. For the past two decades, *trauma-informed* practice has been used to describe the delivery of supports, where service providers, including those in the K-12 education system, are regularly acknowledging the impact of trauma and the importance of addressing traumatic stress in learning. I question if Home Economists engage in this questioning and (re)visioning with their Indigenous peers.

The traumas referred to in this paper include various aspects of colonization, directly, indirectly, and intergenerationally and their historic and on-going impact on Indigenous peoples. Trauma-informed interventions being adopted by K-12 schools continue to be western and in many cases, commercial programs that are typically agnostic of community and cultural differences and perspectives. Their selection perpetuates White privilege and the colonial state.

I unsettle and challenge the wholesale adoption of such programs and assert that we simply cannot proceed in Home Economics, in schooling, with K-12 curriculum and pedagogy, and allied professions without employing Battiste's *Two-Eyed Seeing*, thereby creating and resourcing spaces for Indigenous intelligences to thrive. I begin by outlining the limitations of trauma-informed practice and then advocate a broader approach informed by Two-Eyed Seeing, a theoretical perspective that embraces both Indigenous and western "ways of knowing", in a search for, "…creating fair and just educational systems and experiences…[built on]…a regeneration of new relationships among and between knowledge systems, *as scholars competent in both knowledge systems seek to unite and reconcile them*" (Battiste, 2013a, p. 100, emphasis added).

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For the Home Economics/Human Ecological lens, I draw upon the canon of Vaines (1979, 1994a, 1994b, 1996, 1999) as she progressively advocates many ways of knowing rooted in Human Ecology, with a willingness to accept and incorporate a variety of epistemologies and ontologies, including Indigenous intelligences. Next, I unsettle Home Economics ontologies and their presence in the residential school project, and then propose that it is necessary that the field (re)visit and (re)elevate Vaines' legacy as a strong companion in the (re)framing of the field, (re)acquainting the reader with Human Ecology and the *sacred nature* of family and everyday life as a *new story*, a (re)vision for Home Economics that is inherently trauma-informed. This *one eye*, I propose, offers acuity with the *one eye* of Indigenous knowing, each community being unique. I argue that the intent behind *Two-Eyed Seeing* can be achieved, an example of K-12 *currere* as "social and subjective reconstruction that is expansive" (Pinar, 2012, p. 5), that supplants colonial legacies, and prevents the perpetuation of historic harms deliberately designed into the curriculum of every subject weaponized as a part of the residential school project in Canada. I proposed trauma-informed *in discipline* not *extra to*.

Finally, for Indigenous perspective, I highlight the nature of Indigenous intelligences, issues regarding the subjugation of curriculum and pedagogy, and ever-present strengths of place-based, kinship pedagogies, providing an example of a values-informed, land-based approach from my experiences with the Blackfoot Confederacy. I am a non-Indigenous scholar living on, positively influenced by, and engaged with the wisdoms of *Siksikess'tsuhkoom* (Blackfoot lands), *aawaahskataikiksi* (Elders and other Knowledge Holders considered eminent scholars), and Indigenous educators and scholar peers who have guided my journey for close to 30 years. I draw from these experiences with the intent that readers in other Indigenous territories globally, within any colonized context, might weigh and compare Two-Eyed Seeing informed the *Niitsitapii* (Blackfoot; *the real people*) example recognizing that knowing, perspectives, intelligences, wisdoms and applicability are unique to each Nation and community.

I encourage critical questioning of western trauma-informed practice in K-12 and community, and new forms of curriculum development that favour elevating and centring Indigenous intelligences, in pursuit of closing the gap between theory and practice, while transforming public policy initiatives and innovation to supplant legacies of colonization and harm visited upon Indigenous Nations. These curricula are anchored to trauma-giftedness and demonstrate how Two-Eyed Seeing might be critically achieved.

## My position in the research

I acknowledge and accept the responsibility that this inquiry holds the potential for and risk of academic appropriation (Tuck & Gaztambide-Fernandez, 2013). I address my responsibilities in the following ways:

With humility and gratitude, I understand myself to be emplaced and prepared as a scholar coming to the work of Two-Eyed Seeing, having received gifts and knowledge from Elders, new stories from my peers inside the academy, and having been friendly with and witness to the living, sacred experiences of educators, parents, and learners I have come to know in everyday life. I acknowledge specifically the friendships and prior co-investigations that have included Indigenous scholars Jeannie Smith-Davis M.A., M.Ed. (Piikani & Kainai Nation/Blackfoot); Spirit River Striped Wolf B.A. Policy Studies (Piikani Nation/ Blackfoot); Taryn Hamilton B.A. Justice Studies (Barren Lands First Nation/Cree & Dene); Braden Etzerza, B.Sc. Environmental Science (Metlakatla Nation/ Ts'msyen & Tahltan); Sarah Buffalo B.A. Indigenous Studies (Montana First Nation, Maskwacis/Cree) and Dr Karlee Fellner (Cree/Métis).

My role in friendship and as *witness* to the creation of new stories of curriculum emerging through my relationships is rooted to community settings where I have been invited in traditional, ceremonial, and in contemporary ways to be educated and involved for the past 30 years. In my case, my teachers are primarily from the four Nations of the Blackfoot Confederacy. My knowledges and relationships come with obligations, which I take as of myself-in-relation, my purpose my *ohtsitappspii*. I try hard and persevere, *iiyiikákimmaak*, in being a good witness and carrier of protocol and knowledge when I have been invited to do so. Where I have faltered in my roles, I am most often gifted with new knowledge, generosity, and kindness. My life is richer and different for knowing even a little Blackfoot language. It allows me to think differently and gives me a way to decolonize my scholarship. With *aistommatop*, a good heart, I have formed enduring commitments to Indigenous futurities as my basic abilities have become more informed and fluent over the years.

I am very thankful for Indigenous scholars who have guided me to find my place and role in this research. Kovach (2015) discusses who can apply Indigenous methodological approaches in their research. The pragmatic response, "is the method is appropriate to the research question?" (p. 57). Equally, one must ask about one's preparedness, the individual's abilities to be knowledgeable about, conversant in, and comfortable with speaking to Indigenous knowledge systems and sharing one's relationship to Indigenous thought. It is essential Kovach says, to understand the gravity of "the politicality surrounding Indigenous knowledge systems, given the history of assimilation" (p. 57). Finally, one must position, most willingly in my case, an identity standpoint that is anti-colonial.

Dr Sarah Hunt (Kwakwaka'wakw Nation) describes witnessing as an Indigenous methodology for engaging with the stories, knowledge and experience of Indigenous people. Witnessing provides a way to hold up the knowledge being shared without debating it, reframing it, or claiming it as your own (Hunt, 2018). I am committed to decolonizing scholarly methods, materials, and texts and unsettling and counter-producing my own cognitive imperialisms. I feel these experiences clarify my role and approach to any scholarly or creative inquiry in terms of ideas that I might trail and trace vs. areas, even with consent, that would be considered trespassing.

I wish to acknowledge and honour my Kokum, Carola Jones and her an Algonquin descendant from Toisnot Tuscarora and Seminole bloodlines for the knowledge she has transferred and entrusted to me to carry forward to my son and grandchildren. Finally, I am beholden to Pete Weasel Head, *Miiksskim*, who invited me to ceremony 25 years ago and to the *siksikess'tsuhkoom*, Blackfoot lands, where I continue to learn. I am very humbled to be a non-Indigenous witness, daughter granddaughter, sister, colleague and friend to these Nations and a few others.

## Trauma-informed practice & well-becoming

Remedies for so-called "educational ills" have been on offer in North America since the 1950s. Educational remedies include all manner of consulting, training, co-curricular programs, assessments, test preparation, and community psychology programs and services that address everything from literacy, to bullying, to character development that are considered extra to curriculum. The rise of commercial educational products and services for *At-Risk* youth peaked in the mid-nineties (Heyneman, 2001).

Bowers (2009) then cautioned against "enclosure" or how educational interventions are framed, "… as ideology, through market forces, silences, and misconceptions that have their roots in the industrial system of production and consumption" (p. 197). Enclosure, in this case, refers to the process of transforming aspects of culture that are freely shared into what is privately owned, into a commercialized commodity, training, or service that has to be purchased. Trauma-informed care programs have become one such commodity. With origins in the juvenile justice system from the United States, programs are offered as a product for schools and service agencies (i.e., schools, mental health programs, youth justice services, and youth development agencies) to adopt in the US and Canada.

Many school districts in Canada, recognizing the impact of intergenerational trauma for their Indigenous students, seek solutions to classroom and school issues, turn to, and adopt trauma-informed modalities. Western approaches to trauma-informed practice include principles that guide, direct, and impact how youth trauma—mental, physical, and emotional health—is framed. These programs are typically still framed through deficit narratives rooted in conceptual western-European psychology that emphasize pathology and deviation from "the norm". For example, the modality is often positioned as an improvement and alternative to using discipline to treat problematic and disruptive symptoms or specific classroom or school behaviors.

Schools that use trauma-informed practice might offer therapy or counseling to support the *restoration* of a student's well-being. On one hand, the assumption beneath the practice recognizes disruptive behavior as "a symptom of a deeper harm, rather than willful defiance, or disrespect" (Ginwright, 2018, para. 4), but still positions behavior as a pathology (i.e., disruptive) that needs to be fixed (i.e., restoration). It is also believed that educators/schools who adopt trauma-informed practice, "…tend to be more empathetic and aware when observing and acting on so-called problematic behaviours in the classroom" (Government of Alberta, 2019, para. 7).

Substance Abuse and Medical Health Services (SAMHSA), is a division of the US Department of Health and Human Services and proponent of trauma-informed practice. SAMHSA's (Department of Health & Human Services, 2014) trauma-informed approach encompasses six key principles (p. 10):

1. Safety

2. Trustworthiness and Transparency

3. Peer Support

4. Collaboration and Mutuality

5. Empowerment, Voice and Choice and

6. Cultural, Historical, and Gender Issues.

While working definitions, concepts, key principles, and guidance have been prepared and published by governmental organizations like SAMHSA, and adopted and revised for the Canadian context by the Government of Canada's Public Health Agency (2018), both organizations acknowledge that trauma-informed care has not been rigorously explored in community, neither the framework nor its espoused effects (i.e., more empathetic educators).

Ginwright's (2018) critique of trauma-informed practice warns specifically about how narrowly trauma is defined as solely an individual experience, rather than a collective experience. This is not helpful for the type of violences visited systematically and deliberately on Indigenous persons in Canada through assimilationist educational policies. Further, because of the need to offer a product to many markets, these modalities are not sensitive to, nor do they differentiate the context for the original or on-going trauma(s). Ginwright also notes that these approaches often overlook, or worse, erase toxic systems, policies, and practices that created the trauma.

In the absence of evidence, the risk of *psychocolonizing* (Fellner, 2018a) *Othering* (Kumashiro, 2002), and re-traumatizing is too great a question in schools and classrooms that include Indigenous educators and students. Psychocolonization describes "using western deficit narratives and approaches that distance perspectives and realizations of Indigenous giftedness" (Fellner, 2016, p. 285). Today's trauma-informed movement misunderstands, again, that a White, western modality is the solution to achieving agency and outcomes of cultural safety, trust, support, mutuality, and voice in decolonizing issues related to trauma for Indigenous peoples. This is a tall order for survivors of residential school legacy, survivors of the Sixties Scoop, those who continue to be impacted by the Indian Act in Canada, those experiencing the removal of their children, or any Indigenous persons in any country subjected to historic assimilationist policies and their contemporary legacies, a very tall order indeed.

If we are decolonizing, and part of decolonizing and honouring Indigenous lifeways using Indigenous intelligences includes, "… meaningful and active resistance to the forces of colonialism that perpetuate the subjugation and/or exploitation of our minds, bodies, and lands" (Waziyatawin & Yellow Bird, 2012, p. 3), then trauma-informed approaches must be subject to, at minimum *Two-Eyed Seeing* with Eminent Scholars, community-by-community, and perhaps wholesale rejection of modalities that are not compatible with Indigenous classrooms, schools, or learner needs. John Chambers Christopher and his collaborators (Christopher & Hickenbotton, 2008; Christopher, Richardson, & Slife, 2008) argue that all theories, particularly "heavily laden theories of well-being, are culturally embedded and thus cannot be culturally neutral or universal" (as cited in Falkenberg, 2019, p. 7).

Fellner (2016) presents a framework for decoloniality as a braid of sweetgrass, consisting of three strands: (1.) Deconstructing what is not working in service provision with Indigenous communities; (2.) Restor(y)ing colonial narratives through community-based Indigenous perspectives; and (3.) Identifying how Indigenous best practices may be engaged through community-based processes and transformations (p. 361). This is not an "add-on" that covers off SAMHSA's Principle #6 of trauma-informed practice, wherein cultural, gender and historical issues are meant to be addressed (SAMHSA, 2014, p. 10). Fellner's framework (–and similar) centre and source Indigenous intelligences first to resist enclosures underway in creating, promoting, and selling the ideology/products of western trauma-informed care for Indigenous persons, and then, offers a frameworks for Indigenizing and

answering the need to decolonize *well-becoming* for children, youth, their parents, families, and communities *in-relation* to one another, their Nations, language, food, regalia, lands, and ancestral knowledge. This type of questioning and unsettling of the trauma-informed movement for K-12 systems is necessary and relevant elsewhere, specifically in countries where any Indigenous education system experienced *epistemicide* as a part of colonization.

Just as colonial political and militaristic practices subjugated the globe in the eighteenth and nineteenth centuries, "knowledge—the intellectual energy by which humans operate, became colonized as well" (Hall & Tandon, 2017, p. 8). Portuguese sociologist Boaventura de Sousa Santos (2007) first wrote about this process of dispossession as epistemicide, or the killing of knowledge systems. Kumashiro (2002) describes educational action that is first and foremost critical of Othering, encouraging educational modalities that change students and society.

This can be achieved by elevating critical inquiry and recognizing that part of colonial oppression in Canada is the historic force of enclosure that attempts to marginalize, suppress, distance, and destroy diverse Indigenous ways of knowing. This is not in dispute, a blank spot, or blind spot (Gough, 2008; Gough et al., 2003). Curriculum theorists, both past and present, document the effects of *knowledge asymmetry* achieved by cultural genocide, linguicide, and *epistemicide* when not critically engaged with these histories.

They also perpetuate, as Biesta notes (2009), the erosion of personhood through a lack of *educational subjectification*, or the processes by which learners experience themselves socially, culturally, through their roles, and the extent to which they experience democracy in expressing themselves or resisting how they are defined in their studies. Falkenberg's (2019) framework, *WB2: Well-being and Well-becoming*, addresses the absolute necessity of students, their advocates, and their educational systems to ensure that "personal and communal connections and agentic capabilities be core and integral to ensure student and system flourishing as a part of decoloniality and solutions to trauma impacts that manifest in schools" (p. 23) and their subjects.

How then do we confront and engage the truth that the ontologies of Home Economics were weaponized, used to harm, punish, and deprive, and are one source of intergenerational trauma today? Can curriculum be transformed with trauma wisdom, Indigenous intelligence, to (re)build cultural commons' eradicated by epistemicide?

## Troubling home economics ontologies

### Actioning Two-Eyed Seeing

The HEARTH Archive at Cornell University (2005) is a collection of the research, history, and traditions of the Home Economics field. The ontologies it represents, largely conceived of in the west, form part of colonial-settler epistemicide, a subject designed to promote *family and home* organized into the study and practice of cooking, child-rearing and development, home management and design, sewing and textiles, budgeting and economics, and health and hygiene. While there are expanded missions and social imperatives for Home Economics in the global context (see also IFHE.org/about-ifhe/who-we-are), little has been written or scrutinized about the legacy of Home Economics and its role in "civilizing" and "domesticating" Indigenous students, largely young girls and women.

By turns, Home Economics has been written about as being emancipatory for women, or criticized for sustaining gender roles and the patriarchy. This discourse and call-to-action focuses on the ways in which Home Economics knowledges were co-opted, weaponized, and played a significant role in enacting violence and systematically dismantling *family integrity* as a part of the colonial project in Canada and, I hypothesize, elsewhere. It then continues to question the way forward for trauma-wise ontologies. Family integrity simultaneously describes "the extent to which parents exercise authority over how their children might be raised and educated and the extent to which children, in turn, experience their parents' love, support, protection and instruction to build normal, healthy relationships with their immediate and extended family, and to learn about their family's tradition, culture, and way of life" (Anderson, Miller, & Newman, 2019, p. 307). In 1908, Frank Oliver, the Superintendent General of Indian Affairs, commented to social reformer Samuel Hume Blake:

> [O]ne of the most important commandments laid upon the human by the divine is love and respect by children for parents. It seems strange that in the name of religion a

system of education should have been instituted, the foundation principle of which not only ignored but contradicted this command (cited in Anderson et al., 2018, p. 314).

In their review of the spiritual foundations of Home Economics, Deagon and Pendergast (2019) discern Christian beliefs and values culturally embedded in their review of historic documents (p. 20). Drawn from the testimonies of residential school survivors, the Truth and Reconciliation Commission of Canada (2015) provides extensive documentation about the moral imperative to take "the Indian out of the child" so often achieved under the guise of domestics training. One of my cherished friends, Jeannie Smith-Davis (Pooksinawaakii) describes girls being organized for domestic work by age in her residential school experience:

> The youngest, 6-7 years old were assigned to sorting laundry for the schools or to stitching pads used by the older girls for personal hygiene. As we got older, 9 or 10 years old, expectations would increase to washing and drying laundry and scrubbing the entire school. The Eldest, sometimes the 'favoured' girls, were eventually given supervisory roles. They pitted us against one another though… these girls were taught this and were, in some cases, as cruel as the sisters. There were severe punishments for not meeting expectations that were not easily understood in the first place. We would do these tasks we would eat, do Benediction, and then go to bed. There were no lessons or learning. They didn't 'teach' us anything (Smith-Davis, 2018, personal conversation).

Anderson et al. (2018) note that much of the testimony provided to the Commission describes the impact of schools' engineering of self-hatred and its efficacy in turning children against their parents, families, cultures, and people. Among many horrific examples that align to the ontologies of Home Economics, the tools of these cruelties including using sewing pins and needles through student's tongues for speaking their language or for imperfections in their stitching; the preparation and serving of rotten food or, the restrictions or removal of food as punishment; shaming and sexualizing siblings; and racialization, violence and abuse visited upon students based on impossible expectations of hygiene and health.

It is tempting to be *presentist*, to want to judge, justify, or explain away what occurred given today's values and concepts related to the field in transforming societies as we reflect on these historic wrongs and sit with this uncomfortable knowledge. I propose instead, that the field be relationally accountable to (re)visioning curricula that coincides with Indigenous intelligences, offering new ontological pathways, and removing curricula that carries legacy harms.

In 2005, respected Indigenous scholar Marie Battiste presented the grand challenge of decolonizing K-12 education as "balancing colonial legitimacy, authority, and disciplinary capacity with Indigenous knowledge and pedagogies" (p. 4). Fast-forward 15 years, Battiste (2013b) now frames the challenge as, "…creating fair and just educational systems and experiences, part of the ultimate struggle, a regeneration of new relationships among and between knowledge systems, as scholars competent in both knowledge systems seek to unite and reconcile them (p. 100). Mi'kmaw Elder Albert Marshall's concept of *Etuaptmumk* (Two-Eyed Seeing) encompasses seeing, "From one eye with the strengths of Indigenous ways of knowing, and to see from the other eye with the strengths of western ways of knowing, and to use both of these eyes together" (Bartlett, Marshall, & Marshall, 2012, p. 335). Scholars are increasingly using Marshall's *Two-Eyed Seeing* as a framework to reconcile the use of western method and theory with Indigenous knowledge in education and other disciplines (see also Bartlett et al., 2015; Battiste, 2007; Hall et al., 2015; Marsh, et al., 2015; Marshall et al., 2015; Martin-Thompson, et al., 2017; Peltier, 2018; Vukic, et al., 2012).

As it pertains to unsettling curriculum, Pinar (2012) encourages "…the recovery of memory and history in ways that psychologically allow people to re-enter politically the public sphere in privately meaningful and ethically committed ways" (p. 31). I believe Human Ecology allows for this shift, to offer a different framework in communities who value family integrity, home and community, but achieved in pedagogies and ontologies that are more relational and accountable to human and non-human kin and the *sacred nature* of everyday life as a way to meeting and interact with Indigenous ontologies.

**A new story from human ecology (One Eye)**

At the forefront in defining the discipline of Human Ecology 40 years ago, Dr Eleanore Vaines (1979) surfaced the idea of "the individual and family in their near environment" (p. 14). Vaines was already challenging the "old stories" of Home Economics and domestics, mapping Human Ecology, shifting narratives from "civilizing" and "women's work" towards highly intentional, sovereign, contextual, social, and relational complexity. By 1999, Vaines wrote and spoke with awareness of ancestral connection acknowledging Australian kinship, the individual *self in-relation* to family, nested and in-kinship with the land, "…before the sea covered the land through today" (p. 13).

*Narrative ways of knowing* (local stories) and *lifeworld ways of knowing* (everyday life in a particular place or 'placed') were two ideas she foregrounded in what became an impressive legacy of mapping, investigating, and understanding our deep ecologies and *complex webs of life* (Vaines, 1999, p. 17). Vaines encouraged these perspectives, mapping *Spheres of Influence* (1996)—*inner* as the individual/family member; *private* as family and kin; *public* as community members; and the *biosphere*, *cosmos*, *unknown*, and *unknowable* as equal and interrelated (p. 16). Vaines (1999) questioned and troubled the *power* sphere—colonial institutions and industry, our *inherited worldviews*, and *old stories*, seeing them as a limitation to interrelationship and flourishing (p. 22).

Vaines (1999) also encouraged illuminating *new journeys into new territories* by critically examining how rooted we are in old stories, those things that are so much a part of us that we have lost awareness of them and their influence, that we fail to question their usefulness, or over rely on them in ways that we stop remembering where we are from, or who our ancestors were. She hoped, that by being aware of and engaged with old stories, and by electing among available choices, one could design and live in "new stories" (p. 20). Concerned with individuals, families, and their near environment, she saw opportunity in new stories that incorporate deep ecologies as being transformative and powerful in everyday life. In turn, she believed that in relationships, individual family members might feel less isolated and more inclined to become authentic in relation to others, caring about themselves, their family, their community and the world (p. 23).

Vaines developed the *Many Ways of Knowing Map* [MWKM] (1994a, 1994b) and elaborated the MWKM (1996) recognizing that, "Your stories, my story, our stories are as important as scientific 'truth' in the analysis of multivariate, complex and chaotic interrelationships of families" (p. 17), arguing that,

> "…Appropriate use of all of these ways of knowing can help us see what we have been unable to perceive before, help us to know rationally what we had heretofore missed, and to become people who care deeply for all living systems" (p. 23).

I involve Vaines' in this review, not as a western necessary, to "legitimize" Indigenous ways of knowing, nor to participate in the colonial project of replacement (Tuck, & Gaztambide-Fernandez, 2013, p. 76). Rather, I include Vaines as a means to demonstrate respect, the potential for "joining" perspectives, and as a relevant trauma-wise curriculum connection to engage current and next generation First Nations students (Battiste, 2013b, p. 98).

I believe that Human Ecology and *placed* knowing might be intersections that "… Nurture Indigenous knowledge, its dignity, identity, and integrity by making a direct change in school philosophy, policy, pedagogy and practice" (Battiste, 2013a, p. 99). Might *Siksikees'tsuhkoom* (Blackfoot Lands) and *Nitsitapissini* (Blackfoot ways of life)—and similar unique to Nation, offer the wisdoms necessary to speak with, redesign, or companion with Human Ecology, form Two-Eyed Seeing while troubling and replacing colonial frameworks of Home Economics and family studies therein as sites of decolonial curricular action?

## Indigenous intelligences, subjectification & land-based pedagogies (One Eye)

In exercising *Isspi'po'totsp* (Responsibility) for this work, it is necessary that critical systems of anti-oppressive curriculum and pedagogy be drawn forward. As noted, the concept of subjectification (Biesta, 2009; Fannon, 1961; Phoenix as cited in Eriksen, 2018) is compelling. Subjectification describes the process by which people come to experience themselves as educational beings. This occurs or does not through (1). *Socialization*: passing on current social and cultural values; (2). *Qualification*: by advancing students' competencies and knowledge for functioning in society and

markets; and, (3). *Subjectification*: the process by which students experience democracy (or not) through *being*, allowing them to both express themselves and experience resistance in self-definition.

In a decolonizing context in Canada, incorporating *subjectification* is essential to countering historic and contemporary experiences of cultural genocide, oppression, marginalization and *Othering*. Therein, Biesta's views must be overtaken, in this case, by *Niitsitapii* (Blackfoot) pedagogical practices of experiential learning, oral knowledge sharing, and intergenerational cultural mentorship framed by *Aawaaahskataiksi* and *Siksikees'tsuhkoom* or land-based wisdom. *Aawaaahskataiksi* convey that one's self-definition includes Niitsitapii responsibilities to land and place; through kinship systems; by synthesizing the Niitsitapii concept of sacredness and process of spiritual development; by knowing one's responsibilities to contribute to unity, consciousness, and interconnection; and, by learning from Elders and Ancestors (Bastien & Kremer, 2004; Fellner, 2018b). In this way, subjectification is overwritten as an abstract academic, western concept.

In the context of the Kainai Nation, a student might come to be (re)acquainted with family integrity by understanding one's *Ohtsitappspii* (The purpose of their Niitsitapii existence); when one engages with *Sáhpahtsimapi* (Collaborating in a good way); and demonstrates values of *Aispomotsiop* (Helping one another); *Aina'kowa* (Respect); *Nittapitapiisini* (Integrity); *Atsimoiskan* (A good heart); through *Kimmapiipitsin* (Kindness); because of *Isskanaitapstsi* (Relationships); and, *Aistommatop* (Ability to embody these knowledges). These are recognized as kinship values. Vaines (1999) describes this way of being as "home, as one's moral centre" (p. 15). By centring *Ohtsitappspii*, any educational system, discipline, or ontology can be framed to emphasize *poo'miikapii*—collective harmony, balance and unity, as opportunities for students' to come into presence, recognizing one's unique giftedness, value, and potential. This is trauma-wise bedrock to begin the work of decolonizing ontology and curriculum.

Leanne Betasamosake Simpson (2014), a learned Nishnabeg Scholar and celebrated Indigenous author, poet, and artist reinforces these ideas of ensuring pedagogical wisdom, *that which is given to us lovingly by the spirits*, gaa-izhi-zhaawendaagoziyaang—is centred going forward:

> This is what coming into wisdom within a Michi Saagiig Nishnaabe epistemology looks like. It takes place in the context of family, community and relations. It lacks overt coercion and authority, values so normalized within mainstream western pedagogy that they are rarely ever critiqued. The land, *Aki*, is both context and process. The process of coming to know is learner-led and profoundly spiritual in nature. Coming to know is the pursuit of a whole body intelligence, practiced in the context of freedom, and when realized collectively it generates generations of loving, creative, innovative, self-determining, inter-dependent, and self-regulating community minded individuals. It creates communities of individuals with the capacity to uphold and move forward our political traditions and systems of governance (p. 7).

By recognizing *Siksikees'tsuhkoom* (Blackfoot land knowledge and relationships) or *Aki* (Nishnaabeg land knowledge and relationships), Simpson and other Indigenous scholar-educators invert, contest, and dismantle long-held conventional ontologies. Perspectives from Blackfoot and Nishnaabeg intelligences and scholars are congruent with those of Vaines' and other emancipatory scholars. Human Ecology ontologies align with and are poised, if consensus is reached, to achieve the goals of Two-Eyed Seeing for the field.

Both cast the role of the educator—be they teacher, Elder, story, land, or place, as mediator to enrich students' understandings of differences between their respective cultural commons; Indigenous and/or western, relationships where they exist or have been eroded, and relevant inter-dependencies, both culturally-informed and contemporary. Emerging *poo'miikapii* modalities might draw upon knowledges of anti-oppressive curriculum and pedagogy, but never at the expense of helping students examine knowledge and experience from their own Indigenous intelligences (see also Calderon, 2014; Cole, 2016; Ermine, 1995; Little Bear, 2009; Wildcat, McDonald, Irlbacher-Fox, & Coulthard, 2014; Yunkaporta & Kirby, 2011).

Fellner (2018a) asserts rightly that

> "[We] must critically reflect on how one of the greatest barriers to good work with Indigenous communities is the pervasive colonization that continues to be enacted

through the language we use in our work; child welfare systems; ongoing occupation of Indigenous lands; educational systems; the justice system; environmental destruction; and popular development discourse, which marginalizes Indigenous lifeways and limits how Indigeneity can manifest in organizations." In education, adopting western trauma-informed practice distances and invalidates Indigenous intelligences and *placed* wisdom. We must recognize and question the impact of these practices on the learner and their family (p. 285).

Like any new habit or practice, Poo'miikapii requires vigilance and action against what the norms have been. It is therefore useful for all involved in education be they educational leaders, policy-makers, educators, or students themselves to remember that "normal" is socially constructed; to be deliberate in questioning and (un)learning what is taken as given; and, to develop as part of professional practice knowledge of and skills with *Two-Eyed Seeing* and trauma-wise curriculum within disciplines. Decolonizing must first occur at the ontological level and then the epistemic effects may move us to transformative practices and out of the *wounded space* (Battiste, 2018) together.

## The land rises with Two-Eyed Seeing

Over fifty years ago, Fannon (1961) highlighted the intentional unconscious training instilled in the minds of *Othered* children through the racialized cultural representations presented to them. Fannon wrote of the trauma and dehumanizing impact of colonization on Indigenous peoples, discussing the broader social, cultural, and political implications necessary to establish a social movement for the decolonization of a person, of a people. He observed that when young children are exposed to stereotypical images and repeated negative narratives related to their affinity group, the children experience a psychopathology wherein images become a part of their personality. Neighbour Nations have survived the unthinkable. These are not distant pasts. In Canada, the last residential school, Gordon Indian Residential School (Saskatchewan) closed in 1996. Our neighbour Nations, their communities, their families, and their lands are agentic, powerful, gifted, clever, wise, resilient and intelligent. Yet these are not the images or narratives that Blackfoot students see of themselves, or leastwise, not nearly often enough.

Western modalities, often privileged by western education systems, cannot continue to essentialize Indigenous children, youth, and their families. It is imperative to dismantle visual, discursive, curricular, and systemic strategies that legitimize dominance and exert power over self-image and self-definition. *Placed* ontologies have such powerful resonance with Human Ecology, pedagogies from both offering sites and processes to be incredibly impactful and lead a different vision for coming through truth and towards reconciliation.

Three key principles of place-responsive pedagogy include:

1. One's relationship to place as constituted in stories and other representations;

2. Place learning as local and embodied; and

3. Ideally, deep place learning occurs in a contact zone of contestation (Gough, 2008; Sommerville, 2008).

Applied, Niitsitapii (Blackfoot) intergenerational ways of knowing, kinship values, and non-human *placed* kin would strengthen cultural knowing alongside Fellner's practices of trauma wisdom as preferred, privileged, and as sound as adopting a commercially available remedy or antidote to trauma, with the guidance of Elders, and for communities and Nations of the Confederacy. The development of balance, self-esteem, and one's search for identity, connection, and safety would be culturally-informed, a hallmark of trauma giftedness through stitching, food, land, and family.

Fellner (2018a) compels that, "Embodying decoloniality in curriculum requires that the instructor actively challenges [colonial] systems and engage students in challenging these systems, working toward transformations that benefit Indigenous communities" (p. 286). The land as educator also brings us full circle to a place where *Two-Eyed Seeing* is possible, a place where the philosophy of giftedness, human value, and potential evident in the constructs of Human Ecology rest easily with *Indigenous intelligence*.

In a talking circle with Dr Fellner about her clinical practice, I will always remember a profound statement she made. As I recall, she spoke about the giftedness of the most troubled of individuals on their trauma journey. We had returned from a tour of several sacred sites on the Blackfoot Confederacy, having harvested medicines, taught by Elders in lawn chairs all day. She wondered out loud to our class if it was reasonable for some to ever form trusted human relationships, given cycle-upon-cycle of broken trusts and harms from others. She said she had an inkling that the land and these places could provide that relationship; that the land ever-present would always be there, without fail. This itself is balancing, safe, harmonizing. Atleo (2011) writes,

> For Aboriginal children in residential schools, the comforts of home did not refer to technological progress, the convenience of running water, indoor plumbing, dishwashers, washing machines, televisions, radios, computers, and iPods. No the comforts of home for Aboriginal children, have, until recent history, always been associated with the pre-eminence of relationships within the context and dynamics of place" (p. 10).

There is no question that Atleo and many other Indigenous scholars see the land as the site for the *I-in-Relationship* dimension that Vaines also wrote about, which provides a necessary state of belonging, security, trust, and faith in the world. "It is the land where one develops the capacity to draw vision and meaning from non-ordinary states of consciousness" (Atleo, 2011, pp. 32-34), mirroring Vaines' notions of the biosphere, cosmos, unknown and unknowable. With the land, one has the best of opportunities to come into presence by "walking out" epistemicide and experiencing resurgence in family integrity.

*Iskiapima* describes a Blackfoot concept of finding ways of guiding others onto a better path. Returning to the Niitsitapii example, does Human Ecology offer a better frame than Home Economics and its associations for *Iskiapima*? Can we trace critical decolonial curricula and learning outcomes that embody and respect highly diverse Nations where we live, learn, and work? Can *new stories*, and self-determined old stories occupy and enrich a Nation's cultural commons, inclusive of activities, skills, and patterns of mutual support that centre Indigenous ancestors, ways of knowing, and trauma wisdom? And, how do we seek with humility and at what point do we begin this work of a unified and reconciled vision of Human Ecology education, laying down the old stories of Home Economics?

## Conclusion

In completing this review and questioning, a navigation of sorts comes into focus, a prayer for us to "set down" the harms associated with Home Economics and shift towards practices and pedagogies in the giftedness space/human ecology *spheres of influence* mindset, for learners and their families, unified and reconciled, that are rich with:

- Nation-defined *Indigenous/Nation-specific intelligences* and placed pedagogies;
- Educator and student orientations to self-awareness and opportunities to grow further into self-definitions of *purpose and giftedness*;
- Informed by *poo'miikapii* (or similar Nation concepts) of c*ollective harmony, balance and unity*;
- Continued resurgence of Nations' cultural commons, including restor(y)ing colonial narratives and ontologies with community-based Indigenous intelligence; and
- Increased commitment to *Two-Eyed Seeing* and consequential skills and abilities to choose, design, and create models that navigate out of the wounded space towards holism and right relationship.

At the same time, and as a part of enacting and emplacing healing, anti-oppressive, justice-focused pedagogies and practices, we must also recognize, respond, and contest practices that embody:

- Power-over, coercive, and authoritative modalities of "rightness" in our field;
- Deficit narratives that pathologize these moments or modalities of incredible potential for educational equity that will impact students, educators, educational leaders, communities, Nations and our relationships; and,
- *Psycholonization*, *Othering*, *Re-traumatizing* or other systemic racialized practices with constant, unwavering commitments to justice, voice, self-determination, and truth.

In summary, one's so-called "status of knowledge" ideally becomes supplanted, western ways of thinking become old stories, flipped instead to become contested and necessarily transformed to enact new stories and wisdoms unique to respective Nations and, if offered the prerogative to do this work together and benefits that will result. This requires discomfort, relational accountability, enlisting Eminent Scholars, engaging and embracing the land as educator, effort, vigilance, and resources. The legacies and on-going engagement of colonial systems ask that we examine our habits, often instinctively held as wrong-minded, and invite the wisdom of reconciled visions of education envisioned by Battiste and other Indigenous scholars and desired by so many. These questions and imperatives are a prayer offered for healing our relations (see also Cole, 2016; Fitznor, 2012; McConaghy, 2000; Morphy, 1995; Tanaka, 2016), for the lived experiences of students and families today, and for those yet to come.

## Biography

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