Engaging Chinese International Students in
Indigenization Education at the University of Regina

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Abstract

This qualitative case study research explored how Chinese international students (CIS) perceive and respond to Indigenization Education (IE) at the University of Regina, as well as uncovered ways and strategies to help CIS embrace, understand, and engage in IE. Three questions are addressed by this study. How do CIS perceive, understand, and relate to IE? What are the gaps and misconceptions that CIS’ have in regards to IE? What are the strategies and ways to challenge and broaden CIS’ perceptions and understanding so as to develop a more holistic view of Indigenous peoples, cultures, and their ways of knowing?

This study adopted descriptive case study methodology within the qualitative research paradigm. Critical Race Theory (CRT) is used as the conceptual theoretical framework. The significance of the study is to help CIS conduct more extensive discussions on the ways of IE learning and the acceptance level of IE among international students. Document review, individual interviews and focus group discussion were adopted in the data collection process. Thematic analysis method was used to make sense of the data.

This research uncovered some major misconceptions and problematic views held by some CIS toward Indigenous peoples and cultures. It helped us to see that many CIS have very little exposure to Indigenous context or people in their lives. Misconceptions, narrow views, and incorrect attitudes may contribute to them having little interest in engaging in Indigenization education. On the other hand, even though there are many students who are very interested in learning about Indigenous knowledge, they encountered many challenges in the process of learning. Although participants held
different levels of misunderstandings in different aspects, they all realized the importance of IE through critical thinking and reflective questions. Some strategies and ways to better engage CIS in Indigenization education are also identified by this research. Finally the discussion and conclusion section helps to solidify the findings and propose area for further research so as to bring about better Indigenization education for international students and contribute to developing intercultural understanding, acceptance, and relationships.

**Key Words:** Indigenization Education, Chinese International Students, Intercultural Understanding and Relationships, Canadian university
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CHAPTER ONE:
INTRODUCTION

1.1 Research Background

Canada is a culturally pluralistic country, with vibrant and diverse Indigenous peoples and cultures. Educational research in Canada needs to be based on the recognition of and respect for different ethnic cultures and ways of knowing, especially Indigenous peoples and their ways of knowing and being. The background section of this research demonstrates the need and importance to introduce Indigenization education across all levels at post-secondary education institutions including for international students. Specifically I present three compelling reasons for engaging in Indigenization Education (IE) at the international, domestic and local institutional levels.

First, recognizing and promoting IE is in line with the goals set by the United Nations Educational, Scientific and Cultural Organization (2004) in the international arena. As a global organization responsible for the coordination of international relations and the maintenance of healthy global development, the United Nations formulated the short-/medium-term goals of 2030 (UNESCO official website). This international agreement contains 17 specific goals and directions to help guide the international community in achieving sustainable development across all fields. Out of the goals number 4 aims to “ensure inclusive and equitable quality education and promote lifelong learning opportunities for all” by 2030; it also highlighted that Indigenous peoples have the same educational rights as anyone else in the world. Also, we need to “acknowledge that a serious lack in the discussion and pursuit of global development is precisely the animation of Indigenous knowledge and sustainable development” (Battiste et al, 2002, p.
Secondly, Indigenization education has become one of the most important research areas at the national level in Canada in recent years. This stems from Canada’s national commitment of Truth and Reconciliation (TRC-Calls to Action, 2012), which aims to respect and advocate for the preservation of specific Indigenous epistemologies and identities. This national commitment to Truth and Reconciliation requires adjustment of curriculum teaching philosophies, pedagogies, and priorities in formal educational institutions.

As an ethnically diverse country, Canada presents two notable features in her demographics. First, more than 200 ethnic groups of people from all over the world have chosen Canada to be their home (Statistics Canada, 2013b, as cited in Robert A., 2017, p. 64). With the increasing number of immigrants and multi-ethnic groups living in Canada, the reality of a settler hybrid society, the fusion development of world-integration and mutual respect among diverse groups are seen as an increasingly important topic throughout Canada (Robert A., 2017). Secondly, the total numbers of people claiming Indigenous identities (including First Nations, Inuit, Metis, and many other groups) have been reported by Statistics Canada (2015) at more than 1.4 million. Indigenous people are one of the most vibrant cultural and ethnic groups with global, unique and representative characteristics in Canada (King & Schielmann, 2004, p. 13), and they live in several provinces and regions across the country and around the world. Indigenous people are the original people living and evolving for millennium on Turtle Island (referring to North America by First Nation people and by Indigenous rights activities), and their rights to quality education should be protected and guaranteed. According to
Burger (1996, p. 218), the Draft Declaration of Indigenous Peoples (1993) shows that, all Indigenous peoples also have this right and the right to establish and control their educational systems and institutions providing education in their own languages, in a manner appropriate to their cultural methods of teaching and learning. Indigenous children living outside their communities have the right to be provided access to education in their own culture and language.

As mentioned above, in addition to the Indigenous people, in a broader way, it is also necessary for other nationalities, such as international students, to have a holistic understanding of Indigenization education in their learning process, so as to ensure mutual understanding and harmonious co-existence.

McCarty (2002) hopes that “school can be a place to be Indigenous, a place to be non-homogenized, a place in which all children learn, question, and grow from a position that values and builds upon who they are” (p. 199). More than that, the evaluation criteria of “who they are” should not only depend on the mainstream educational assumptions, the critical consciousness is what really matters (King & Schielmann, 2004, p. 25).

Finally, at the provincial and institutional levels, Indigenization education has become an important commitment for most post-secondary education institutions in Canada for the next ten years and beyond.

It is worth mentioning that, as a province, where diverse Indigenous people have been living for millennium, Saskatchewan has a key responsibility to support Indigenous development, especially in the field of education. Indigenization has also become one of the pillars for the University of Regina (U of R), as stated in its Strategic Plan (2015-2020),

Sustainability...refers to increasing social capacity that promotes social cohesion,
individual and collective freedoms, and safety through inclusive and participatory processes that are respectful and supportive of diverse identities, ways of knowing and learning, and cultural traditions, especially of Indigenous peoples. (2015, P. 8)

Further, the U of R follows the mission and principles of Truth and Reconciliation Commission (TRC) of Canada, with a commitment to complete series of Indigenization goals, as a necessary part of all interactions amongst Indigenous and non-Indigenous students, staff, and faculty, and neighbors, which include the following:

a) Truth must come before reconciliation;
b) Actions must accompany words and symbols;
c) Reconciliation demands structural change; and,
d) Reconciliation lies in a commitment to accountability.
(Developed by the Working Group for the University of Regina’s Response to the Truth and Reconciliation Commission Report, 2018, pp. 10-11)

These principles clearly indicate genuine commitment to Indigenous peoples’ self-determination and educational rights. In addition, they indirectly explain the necessity of non-Indigenous members of society and of the university including students to develop understanding of Indigenous histories, cultures, and contemporary issues.

1.2 Context of the University of Regina

The U of R Community consists of the University of Regina and three federated colleges, including the First Nations University of Canada, Campion College, and the Luther College. The U of R, as the main campus, incorporates the aspirations and practices of the other federal colleges, making the four divisions a unified and harmonious institution moving forward together.

The First Nations University of Canada (FNUC) established in 1976, is located in the northeast part of the U of R campus. The FNUC building has a distinctive architectural design in tune with Indigenous views and beliefs, such as shaped in waves
with a huge white tipi structure in the middle. Indeed, FNUC reminds us of a different cultural identity. It is “a unique Canadian institution that specializes in Indigenous knowledge, providing post-secondary education for Indigenous and non-Indigenous students alike within a culturally supportive environment” (FNUC Official website, 2018).

At the U of R main campus, there is the ta-tawâw Student Centre (TAC, formerly called the Aboriginal Student Centre), the Office of Indigenization (OI) and the Indigenous Advisory Circle (IAC, formerly called Aboriginal Advisory Circle). These offices are important institutional structures that support Indigenous students with their academic aspirations and social events, but also welcome all university members. The TSC strives to provide a place “for intercultural and intergenerational exchange”. The OI and IAC provide opportunities for all staff and faculty from across campus to network and socialize, also assist students who are looking for advice and guidance to develop Indigenous knowledge and build relationships with Elders/knowledge keepers (U of R’s official website).

These institutional structures and commitments along with various Indigenous academic programs “strengthen our campus community, and allow us to achieve the greatest heights in education and learning” (U of R’s official website).

In terms of student demographics at the U of R, Indigenous students and International students represent a large percentage. As demonstrated in the U of R Annual Convocation by Level and Gender, FNMI, INTL 2008-2017 (Office of Resource Planning, 2017), more than 26% of students are from visible minority groups. In particular, Chinese students account for the second largest number of international
students on campus, and this has been on the rise continually in recent years.

Another hidden problem can be found by searching the U of R documents of the past few years. Although no official record indicates that CIS and Indigenous students have conspicuous disputes and open conflicts, they also exceedingly lack the basic understanding and adequate communication between each other. As a matter of fact, the university established two offices responsible for minority students: the UR International office and the ta-tawâw Student Centre (TSC), but they are created separately. These two offices are located near each other on the main floor of College West building. However, rarely do they jointly organize any cultural activities or academic events on campus. The increasing number of Indigenous students and international students on campus brings new opportunities and challenges. It is a good time for the U of R to pay more attention to the relations between international students and Indigenous students, and to ensure mutual understanding and harmonious relationships.

1.3 Definition of Terms

Some important and special terms relevant to this study are included and defined here.

*Chinese International Students (CIS)*

In general, international students refer to: “students who have crossed a national or territorial border for the purposes of education and are now enrolled outside their country of origin” (UNESCO, 2006, p.178). Thus, Chinese international students specifically refer to students of Chinese nationality studying outside of China (Zhang & Zhou, 2010). In this research it refers to students of Chinese nationality studying at the U of R.
Indigenous

According to the University of British Columbia website,

“Indigenous is a term used to encompass a variety of Aboriginal groups. It is most frequently used in an international, transnational, or global context. …In the [United Nations], ‘Indigenous’ is used to refer broadly to peoples of long settlement and connection to specific lands who have been adversely affected by incursions by industrial economies, displacement, and settlement of their traditional territories by others.” (“First Nations & Indigenous Studies,” n.d.)

In the context of this study Indigenous refers to First Nations, Metis, and Inuit peoples of Canada.

Indigenization Education (IE)

In general ways, Indigenization refers to how “theories and concepts can be derived from the historical experiences and cultural practices of the various non-Western cultures, whether culture is defined to be coterminous with the nation-state or otherwise” (Alatas, 2010, pp. 240-241). IE cannot be considered as an irrelevant and isolated concept in an educational context. It includes a wide range of educational philosophies, approaches, and paradigms that reflect Indigenous people’s worldviews, beliefs, values, and ways of knowing.

In this study, IE is defined as an educational mode that mainly involves non-Indigenous people, such as international students, scholars or other cultural groups. The focus of IE is not to make everyone Indigenous nor to develop Indigenous knowledge, but to help non-Indigenous people understand Indigenous peoples and cultures, histories and contemporary issues and challenges, Indigenous languages, self-determination, human rights, and their ways of being and knowing. Also, it “does not refer to a different, exclusive or parallel category of education, but rather emphasizes the need to address Indigenous peoples’ specific needs in order to raise awareness and broaden the scope of
discussion with a view to achieving quality education for all” (King & Schielmann, 2004, p. 14).

**Engaging**

There are three aspects to “engaging” CIS in IE in the context of this research. First, through this study I hope to engage CIS in self reflection and increase awareness of their own ignorance of Indigenous context and ways of knowing. Secondly, through this research I hope to engage CIS in recognizing the need and importance of learning and engaging in IE. Thirdly, I like to see more CIS interested in and engaged with IE related learning experiences such as cultural performances, experiential activities, traditional customs, historical stories, scholarly exploration, and Indigenous ways of knowing.

1.4 **Researcher Positionality and Motivation**

As a graduate student from mainland China, based on my up-bringing environment and formal education experiences in China, I lack awareness and understanding of Indigenous histories and peoples in Canada. But after I started my Master of Education degree study at the U of R in Fall of 2017, I feel the need to engage in IE. In the two years living and studying in Regina, I have been trying to adapt to the local cultural environment and the Canadian education system. I have noticed that our campus is such a multicultural community with international students from different countries hosting special events and ceremonies to celebrate their own cultures from time to time. However, my understanding of Indigenous peoples and cultures are lacking in comparison to my awareness and knowledge of other cultures around the world, even though the U of R occasionally organizes Indigenous events and engagement opportunities, which I try my best to attend.
During the two years of living and studying here in Regina, I have also noticed that both mainstream Canadian society and Chinese international students (CIS) have misunderstandings and stereotypes towards Indigenous people and students. For example, some international students may develop a narrow or biased view on the North Central part of Regina and may attribute the security issues there to be caused by Indigenous people. In a few university classes, some CIS would keep a distance from and avoid making conversation with Indigenous students. These kinds of views and practices are extremely detrimental to mutual understanding and intercultural relationships, and may eventually lead to suspicion and estrangement between two cultural groups on and off campus.

Besides, I noticed that one of the main causes of this issue is because students from worldwide keep different worldviews. Based on the recruit result, due to all participants in this study were all from China like me, so it made me easier to summarized that their perspectives on the interpersonal relationships or cultural comments were closely related to the Chinese worldview. As analyzed in the study findings, most participants were mentioned that between Indigenous and Chinese worldviews, there are numbers of respects keep similar conceptions and insights, such as we all attach importance to the unity of nature and human, the combination of spiritual guidance and experiential summary, and etc. It will explain more in details in following chapters.

In short, I see the importance of participating in study discussions and exchanging opinions necessary to learn from people of different cultural ethnic backgrounds. I also see the process of intercultural dialogue as a meaningful experience
for growth for everyone involved.

1.5 Research Questions

With increasing attention and devotion to Indigenous histories, cultures, issues, and ways of knowing, we are in the mist of Indigenous revival, which is still at the initial stage of reaching desired outcomes. There are no lack of challenges to be faced with and dilemmas to be engaged with in the long term.

One of the challenges facing higher education institutions is how to help multicultural groups understand and embrace the importance and necessity of IE. Colette (2013) points out situations and worries about what happened in Mexico, where the current Indigenous education undertaken in some formal schools there are possibly based on “a (neo) liberal vision of multiculturalism” (p.114). It’s not a long term vision for Indigenous education revival, but has assimilationist tendencies to promote ethnophagy “in a more subtle way than through direct confrontation” (Colette, 2013, p.115). A similar situation is gradually emerging in Canada and cautions us to be vigilant about if IE can actually keep independent status like formal education, or whether it will eventually be absorbed into the dominating mainstream culture as a subset of Canada’s multicultural education efforts.

As an international student, I wonder about what’s been done here at the U of R to engage international students in IE. My long term research goal is to effectively reduce misunderstandings, promote mutual trust relations, increase interaction and conversation, mutual recognition, and harmonious coexistence between Indigenous students and international students. At the same time, I hope to contribute to the sustainability of inclusive culture and practice at the U of R and of a truly multicultural
post-secondary institution grounded in Indigenous cultures and practices.

In this study, I hope to start with CIS and/or scholars, who are not familiar with IE, help them to reach out and learn more about Indigenous peoples and cultures, and help them acknowledge the real situation regarding our Indigenization commitment. I also hope to critically explore more compatible post-secondary educational approaches and strategies to engage international students in IE.

Specifically, there are two goals for this research. One is to find out and describe how CIS perceive and respond to IE at the U of R. The other is to investigate and explore possible ways to help CIS enhance their understanding of Indigenous knowledge and philosophies in order to decrease their misunderstanding and promote mutual collaboration with Indigenous students in intercultural and educational contexts.

With these goals in mind, I have focused on three research questions:

1. How do CIS perceive, understand, or relate to IE?

2. What are the gaps and misconceptions that CIS’ have in regards to IE?

3. What are the strategies and ways to challenge and broaden their perceptions and understanding so as to develop a more holistic view of Indigenous peoples and cultures?

1.6 Conceptual Theoretical Framework: Critical Race Theory (CRT)

To better help me design and engage with this research I turn to critical race theory for guidance. Dei (2008) argues that “race is significant for schooling because the act of going to school and receiving an education is a socially and politically mediated experience for youth” (p. 216). In fact, social environment and hybrid living situations continuously impact social justice and critical studies (Yosso, 2005; Hiraldo, 2010). Dei
(2008) further explains that “our school system has an important role to play in providing youth with hope and opportunity” (p. 216). In this situation, anti-racism education as informed by CRT, allows for critical dialog to help reduce the tension between different cultures (Gillborn, 2006).

CRT as a theoretical framework can “offer a genuinely radical and coherent set of approaches that could revitalize critical research in education across a range of inquiries, not only in self-consciously ‘multicultural’ studies” (Gillborn, 2006, p. 11). A conceptual map is clearly summarized by several scholars (Yosso, 2005; Hiraldo, 2010; Gillborn, 2006; DeCuir & Dixson, 2004), and combines many viewpoints and practical suggestions in detail. Two main aspects of CRT are presented in Gillborn’s (2006) article as follows:

**Defining elements:**
- Racism as endemic…‘normal’ not aberrant nor rare: deeply ingrained legally and culturally
- Crossed epistemological boundaries
- Critique of civil rights laws as fundamentally limited
- Critique of liberalism: claims of neutrality, objectivity, color-blindness, and meritocracy as camouflages
- Call to context: challenges ahistoricism and recognizes experiential knowledge of people of color

**Conceptual tools:**
- Storytelling and counter-stories
- Interest convergence
- Critical white studies
(pp. 20-26)

As shown above, CRT could effectively address the challenges of inequality and system reform in higher education with alternative forms (Yosso, 2005), and the use of CRT in education research can “work toward becoming more divers(e) and inclusive”
As such, CRT can be seen as a powerful framework with a critique of education, especially in the context of the U of R. To be more specific, this research focuses on the typical defines and issues fit for CRT framework, including mutual learning and intercultural interaction, and relationships as colored by race, academic background. As Gillborn (2006) further explained that “racism is used not only in relation to crude, obvious acts of race hatred but also in relation to the more subtle and hidden operations of power that have the effect of disadvantaging one or more minority ethnic groups” (Gillborn, 2006, p. 21). In this situation, CRT relates to international student IE learning as well.

In addition, CRT can be seen as an effective way to support the anti-racism education that helping different races and nationalities of students to be free from stereotypes, misconceptions, or even prejudice and discrimination in their learning process. In this study, CRT can guide them cross epistemological boundaries, challenge historicism, and recognizes experiential knowledge of minorities.

Besides, Patton et al (2007) suggest that we should recognize the importance of ethnic minorities’ knowledge in addressing issues facing educational settings. CRT regards students’ daily living needs and learning experiences in educational settings, acknowledge problems of racism and white privilege. It also emphasizes issues of power, social justice, and human rights, which mainly “challenges the ways race and racism impact educational structures, practices, and discourses” (Yosso, 2005, p. 74).

Because of this fact, the needs of minority students are often not recognized because “when teaching race-related content, there is evidence that teacher educators tend to focus on the emotional needs of White students rather than those of students of
color” (Sleeter, 2017, p. 159). International students and Indigenous students belong to different original beliefs and traditional backgrounds of races and nations, as Gillborn (2006) effectively defines one of elements of CRT: we cannot provide only one dominant view and force students to learn and accept, it is unfair treatment and not supposed to happen. When we observe the students behaviors or have a discussion with them, we should adhere to CRT, critique uses of vocabulary and salutations, and add ethnic knowledge, indigenous knowledge, practical life knowledge, community knowledge, and other aspects into the case. No culture or race should be marginalized.

In another way, faculty members and instructors should actively admit the current inequities in educational structures and environments, particularly in regards to the racial preferences in mainstream discourse. Thus, we need to engage in a cautious attitude about the relationship between different experiences of ethnic groups and different kinds of oppression (e.g. gender, language, and colonization). In this part, CRT could help educators to spread social justice in their actions. “Activist teacher educators can also broaden the range of voices at the table through collaboration with members of communities of color (including teachers of color in local schools) who are not in the academy” (Sleeter, 2016, p. 164). Consequently, CRT involves effective thinking, as well as exploring and reflecting on social values, the political system, and the way of life. Gillborn (2006) concludes that,

Perhaps most significantly, CRT offers a challenge to educational studies more generally, and to the sociology of education in particular, to cease the empty citation of ‘race’ as just another point of departure on a list of exclusions to be mentioned and then bracketed away. (Gillborn, 2006, p. 27)

Overall, in a qualitative case study, the anti-racism education model transcends individual prejudice and discriminatory behavior, and instead aims to work for the rights
of the entire social-cultural groups. This model allows one to view racial disparities as a matter of rights and fairness, not simply a result of cultural and diversity issues. The myth of White Centralism is largely rejected and deconstructed by CRT. Finally, CRT is extremely useful and worthy in this study, because it provides theoretical support in helping to improve the educational quality of ethnic minorities, especially for Indigenous peoples and IE.

1.7 Significance of the Study

First of all, based on the review of the existing literature (see Chapter 2 for details), I notice that most articles and reports focus on IE or international students respectively, but not on both. Even if some scholars have built significant knowledge in their expertise area, very few studies pay attention to how to engage international students effectively in IE. For instance, do all international students pay attention to and support IE? Are there any misunderstandings and stereotypes in their understanding of IE? Do they have a willingness to learn and respect IE? How do they view their relationship with Indigenous students? These are all questions that are worth exploring. Therefore, my thesis will fill the gaps in existing literature so as to bridge the two.

Secondly, this study is based on a commitment to promote IE revitalization and its sustainability. It has a great practical and theoretical significance when we link IE to broader audience such as international students. This study will also help IE conduct more extensive discussions on the relationship between the ways of Indigenization learning and the acceptance level of international students, which will expand the influence and scope of IE as well as raise the recognition and status of Indigenous epistemology by other cultural groups.
Thirdly, this study will help to improve existing educational models and strategies, and hopefully lead to respectful intercultural communication and interaction among students with different ethnic and linguistic or cultural backgrounds. So CIS could better understand Indigenization effectively during their post-secondary education experience. This would also help them to acquire and enhance abilities to handle the ethnic and interpersonal relations with Indigenous students on and off campus.

1.8 Delimitation and Limitation of the Study

Due to the timeline requirement and resource constraints of the Master’s degree program I am in, this study only focused on one university, that is the University of Regina, as an example of a post-secondary advanced degree-granting higher education institution. Also, this study aimed at gaining an in-depth understanding of participants’ individual experiences, attitudes and perceptions, I decided to further narrow the scope of this research to only a few CIS who study at the Faculty of Education. Thirdly, this study only looked at the students, and did not examine curriculum content, instructional design, or the faculty and staff.

Partly due to the above delimitations, this study is also limited to only a subset of student population at the U of R. The researcher recognizes the importance of curriculum, instruction, and faculty and staff roles in IE, this study unfortunately could not address these aspects due to limited time and resource. Another limitation of this study is that it cannot be generalized to all international students or students in general, which was not the intention in this study. Finally, due to my own biases toward IE as well as my limited understanding of IE it may adversely impact how I interpreted the content that was
shared by the participants. I tried my best to incorporate quotes from interviews so that the readers could come to their own conclusions.

1.9 Organization of the Thesis

This thesis follows the process of qualitative research design and includes five chapters. The first chapter is the introduction, where I address the research background, purpose and research questions, and the main issues of this research need to be addressed in the process. These sections mainly explain general, existing problems, and also highlight the necessity of learning Indigenous knowledge for CIS that belong to the minority groups. At the same time, the second half of the introduction describes the scope, limitations, and organizational structure of the research, and makes a preliminary prediction of the study. Moreover, Critical Race Theory (CRT), the main theoretical framework guiding this research is elaborated; this framework is in line with research needs and directions. Key terms and definitions related to the research were defined earlier.

The literature review is presented in Chapter Two. There are three sections, focusing on different aspects. The first part expounds the misconceptions in understanding Indigenous worldviews and epistemologies. Secondly, it explains the unequal power between Indigenous approach and formal schooling. The third part emphasizes the valuable history and identity of Indigenous culture.

Chapter Three clarifies the type of research and methodology that are used. It analyzes and locates the strategies and forms involved in this qualitative case study, clarified the steps of data collection, and considers the ethical issues that need to be addressed during the research process.
The fourth chapter presents the research findings after making a general analysis of the collected data, combing and summarizing the relatively broad research results.

The last chapter is the discussion, conclusion, and recommendations section. It discusses the research findings, and demonstrates how this study is useful in helping CIS in learning IE and dealing with students from other ethnic cultures. Moreover, it provides suggestions and reflections on the future sustainable development of IE.
CHAPTER TWO:
LITERATURE REVIEW

2.1 Introduction

The review of literature focuses on some prevalent issues which have been debated by scholars for quite some time. They are: the value and significance of IE not being fully reflected and recognized by education or society in general; limitations and deviations in the understanding of IE; and the easy confusion of IE with other educational issues, such as multicultural education (Colette, 2013; Verna, 2011; Marker, 2006; Kawagley & Barnhardt, 1999; May & Aikman, 2003; Battiste, 2002). These prevalent issues relating to IE are based on these scholars’ teaching experiences and research areas.

The literature I examined spans from 1998 to 2018, and includes Indigenous and International voices of different scholars, since the policies and documents related to the IE and Indigenous peoples are being updated and accelerated continuously. The general review is based on the actual situation of the survival and development in North America, especially Canadian Indigenous groups. Meanwhile, this thesis also summarizes the achievements and problems of the past research to provide useful help of directions and suggestions for future research.

This chapter is organized into three sections. The first section describes the worldviews and epistemology held by Indigenous people and the stereotypes held by mainstream Canadian society toward Indigenous people. The second section focuses on unequal power between two groups of people as well as their educational approaches. The aim of the discussion is to point out the challenges of reclaiming Indigenous rights
and knowledge. The third section will discuss the unique history and identity of Indigenous groups, as a way to explore the reasons that influenced the IE and Indigenous groups’ development from the past to the present.

2.2 Stereotypes and Misunderstandings of Indigenous Worldviews

According to Carjuzaa and Ruff (2010), Battiste (2002), and Marker (2006), worldview is someone’s inner subjective existence, which determines peoples’ beliefs, shapes their way of knowing, and influences their educational attainment and life. As Russell (2017) explained, “Worldviews are how we make sense of the world around us and how we function on and with others” (p. 37).

Specific to Indigenous people, they understand the world through their intimate knowledge of the surrounding environment and local place (Marker, 2006). Unlike traditional Western worldviews that pursue absolute truth, Indigenous worldviews attempt to find and build a cross-domain connection between time and place, mind and body, objective and subjective, while recognizing and valuing the world within relationships and respecting diversity. (Russell, 2017) In this way, Indigenous peoples gradually established a pedagogy named “culturally responsive” (Carjuzaa & Ruff, 2010, p. 68), which is a nature-based orientation with tight connection with humanity, and make “claims to moral and epistemic preeminence based on ancient and sustained relationships to land” (Marker, 2006, p. 486). As Russell (2017) puts it:

All knowledge of value within an Indigenous worldview is sought in response to need, the need to survive and the need to live in balance, harmony, and beauty. This knowledge is remembered and shared through oral stories and traditions so that it might remain flexible, able to change according to the cyclical flux of the world. (p. 55)
As described above, the Indigenous worldview and ways of knowing focused on practical use, also maintaining a harmonious relationship with the natural world. It is passed on through oral traditions and by incorporating and adapting to the changes of the world.

However, “Indigenous views of the world and approaches to education have been brought into jeopardy with the spread of western social structures and institutionalized forms of cultural transmission” (Barnhardt & Kawagley, 1999, p. 140). This forced Indigenous peoples and cultures to be marginalized in the developing process. Thus, social operations and institutions have significantly magnified the differences in worldviews and practices. As May and Aikman (2003) write,

While addressing widely different contexts, and incorporating different written conventions, they cohere around the recognition and expression of Indigenous people’s strong sense of individual and collective identity, the (often complex) dialectic between the local and the global, and the (often productive) tensions attendant upon articulating particular Indigenous identities in the face of other complementary, and sometimes competing, ones. (p. 142)

It shows the limitations of ethnocentrism and how misunderstanding arises from different perspectives of epistemologies. This is because we cannot only judge and classify a nation or ethnic group from the place and appearance, but also underline their specific worldview in a spiritual state. Consequently, the external manifestation of the worldview is called “culturally responsive”, which demonstrates that people with similar worldviews share common behavioral traits, and they follow similar principles when dealing with affairs and solving problems (Barnhardt & Kawagley, 1999; Carjuzaa & Ruff, 2010).
What’s more, the daily debate occurs between different scholars, educators, and even in families, usually because they hold certain partial understanding and assumptions of other worldviews (McKinley, 2005). In the school context, some white-parents are against Indigenization. They see Indigenous cultures as in contrast to the ways of mainstream consciousness and pursuit of scientific knowledge. Marker (2006) explains this phenomenon caused by certain parents’ unreasonable expectations, regarding how “schools may present culture only in a disembodied, secularized fashion and that the scientific paradigm must be viewed as the culturally neutral counter to a clutch of superstitions from a primitive past” (p. 489). The parents who adhere to these epistemologies are not willing to accept and understand Indigenous epistemology or educational philosophy and approaches; instead, they resist Indigenization and assert that, “Indigenous peoples are frozen in time, guided by knowledge systems that reinforce the past and do not look towards the future” (Battiste, 2002, p. 4). This is similar to Marker’s (2006) point that the opposed groups “tend to place all Indigenous people in a frozen exotic past or an assimilated, degenerate present identity” (p. 483). That shows the conflict between promoters and resisters, when Indigenous people try to reinvigorate Indigenous knowledge based on their values and beliefs, others may treat this revival as retrogressive or useless.

In fact, many educators and Indigenous people in particular have already started to promote positive changes toward indigenization. A case about Indigenous traditional Makah hunting whales is mentioned by Marker (2006). As he describes, the elders offered that they have an extremely hard time explaining their traditional life and education to others, but they have to, they have no choice but to be storytellers and
explainers when their group suffer the hard period. This is because, in most situations, racism is a result of ignorance, stereotypes, and unrealistic suspicions about others (p. 488). In order to decrease racist misunderstandings, Indigenous people make efforts in their own way to advocate students learning different worldviews and epistemologies as a way to improve mutual understanding and enhance tolerance in a multicultural society (Huck, 1999, p.1). This idea is clarified here,

Values are so deeply embedded within Indigenous knowledge that it is difficult to distinguish the empirical content from the moral message. Stories about animals are sometimes not about animals at all, but about proper human behaviour, and the most uproarious tales about the foibles and misdeeds of animals often contain wise insights about community ecology. (Battiste, 2002, p. 19)

Indeed, it reminds us about “the complexities that come into play when two fundamentally different worldviews converge and present a formidable challenge” (McKinley, 2005, p. 120). As well, because of “the incongruities between Western institutional structures and practices and Indigenous cultural forms will not be easy to reconcile” (Kawagley & Barnhardt, 1999, p. 120), these stereotypes form an invisible barrier, makes it hard for the white majority and the Indigenous people to truly understand each other’s worldviews (Carjuzaa & Ruff, 2010).

2.3 Unequal Power Relations in Educational Settings

Imbalances of power can be very subtle. This kind of imbalance is invisible and easily overlooked, but occurs in most aspects of our daily life. This unequal relationship, argued Carjuzaa and Ruff (2010), seems more prominent when we examine Indigenous students’ experiences, and has become the focus of their protests and claims. May and Aikman (2003) hold a similar belief, writing that “in the increasingly prominent articulation of minority rights worldwide, Indigenous peoples have been at the forefront
in arguing for better treatment, recognition of, and restitution for historical injustices and, more broadly, the recognition of greater self-determination or autonomy within nation-states” (p. 139).

In the educational context, unequal power has expanded to a key factor affecting the educational development of the entire country. First, in terms of the Canadian government and churches, Battiste (2002) describes in detail that these institutions actively implemented assimilation plans for Indigenous culture and knowledge throughout the past centuries. It led the official documents of the government to not cover and systematically store Indigenous knowledge for a long period. Even worse, the administrators tried to take measures to eliminate the historical track and the cultural impact of Indigenous people (pp. 3-5). Secondly, in terms of curriculum and instruction, King and Schielmann (2004) made a point that “Indigenous peoples and minorities are largely ignored in most countries in both the design of curricula and the organization of teaching” (p. 6). In short, these two aspects illustrate that the policies of the formal education system “contributed to the diminished capacity of Indigenous knowledge” in the past decades, which cause “the losses to Aboriginal languages and heritages through modernization and urbanization of Aboriginal people” (Battiste, 2002, p. 5). This is not the original intention of developing Canada as a multicultural country, and those previous policies have forced some Indigenous culture into endangered status or even become extinct.

The human-inflicted distress experienced by Indigenous people, knowledge, and languages are not only caused by educational institutions, but are also related to various other complex factors. According to McKinley’s (2005) experience, her articles are often
required to be more universal and “multicultural” by publishers and editors, which means that she has to reduce the parts covering Indigenous knowledge and language. Actually, the real purpose of those publishers’ demand for more diversity from Indigenous authors is to obtain greater economic benefits for the publishing company (McKinley, 2005). Although, she has admitted that “in the time of globalization, where populations migrate, place-based knowledge is dismissed as irrelevant and the Internet makes location an abstract concept” (p. 227), it is still necessary to emphasize and strive for “not just about physical existence but also about the maintaining of local Indigenous worldviews, languages, and environments” (p. 228). The above example also “reveals how the mainstream culture of the classroom silences both the native voice and a deeper cross-cultural reflection” (Marker, 2006, p. 483).

Unfortunately, Indigenous knowledge is very often seen as inferior to other-cultures. As mentioned above, the mainstream discourse as an unequal power forces the local culture to concede and change as part of a national will (Hall, Dei & Rosenberg, 2000). Dei (2008) points out that “power can at times be employed in racist ways to alienate or disengage minority students” (p. 212). In this way, Indigenous people “have experienced a sustained assault on their land, resources, and communities, which has been propelled by these values of a technocracy and progress” (Marker, 2006, p. 489). As a consequence, “there is a deep and enduring aspect to the racism experienced by Aboriginal students that are unlike the experiences of any other oppressed ethnic minority” (Marker, 2006, p. 485). Thus, it is justified to reclaim their independent education rights and powers, which “are also inevitably situated in relation to larger indigenous struggles for democracy, social justice and self-determination” (May &
Aikman, 2003, p. 139).

Fortunately, since the 1970s, the attitudes and relations of power between Eurocentric and Indigenous groups began to change (Battiste, 2002; Ball, 2012). With the establishment and rise of various social organizations for the protection of indigenous knowledge and their people (like Canadian International Institute for Sustainable Development, Canadian International Development Agency, UNESCO, International Council for Science, Royal Commission on Aboriginal People), more and more international conferences (like Seminar on Indigenous Peoples and States, Think Indigenous International Education Conference held in March 2019), seminal documents (like International Labor Organization Convention, Declaration of Indigenous Rights, American Declaration on the Rights of Indigenous Populations, Convention on Biological Diversity, Principles and Guidelines for the Protection of the Heritage of Indigenous Peoples), and rights protection campaigns have been constantly carried out, which has greatly helped indigenous people to protect their own interests and rights, and reshape their national values (Ball, 2012). As a result, more scholars, policymakers, and educators have rediscovered and reimagined the importance and universality of Indigenous knowledge, worldview, skills, and Indigenization in social and academic levels, which “can be drawn on for the common good” and “create shared capacities that can alleviate poverty and create sustainable development” (Battiste, 2002, p. 6).

2.4 History, Identity, and Their Effect on the Education System

Historical development and identity complement each other; unique identity recognition depends on a unique history developed based on a specific location. Marker
(2006) holds similar views as Battiste (2002). He claims that “the dominant society has preconceptions about how Indians will conduct themselves culturally, and therefore, attempts to communicate an identity and history that is outside this mainstream expectation as illegitimate” (p. 489). These beliefs and view perpetuate unjust power imbalance between Indigenous peoples and the mainstream society especially in formal educational systems.

In the first place, Battiste (2002) underlines that “Indigenous knowledge does not mirror classic Eurocentric orders of life. It is a knowledge system in its own right with its own internal consistency and ways of knowing” (p. 2). As Marker (2006) reminds us, “their histories and presence speak loudly, ‘We are the First Peoples’” (p. 486). Indigenous people carry local stories and historical memories as a special spiritual way of life in feeling and knowing the world; it is passed down from generation to generation in their learning process (Lanigan, 1998). For as much, “given this history, it is thus also not surprising that education has now come to be seen as a key arena in which Indigenous people can reclaim and revalue their languages and cultures” (May & Aikman, 2003, p. 141). This can improve the understanding and acceptance of Indigenous students in the way of traditional Indigenous education, and help them to obtain identity recognition and sense of belonging to national histories. This can also improve the educational success rate of teaching (King & Schielmann, 2004; Magga, 2004).

Yet, when Indigenous peoples express their educational views, and because “the dominant society has preconceptions about how Indigenous people will conduct themselves culturally, and therefore, attempts to communicate identity and history that is
outside this mainstream expectation are often rejected as illegitimate” (Marker, 2006, p. 489). Even “whenever claims on land and resources from tribal representatives are made from claims about historic cultural identity” (Marker, 2006, p. 485), they are considered to be contentious.

In particular, Indigenous civilizations, from a historical viewpoint usually pass on to the younger generations through oral traditions, stories, experience and practice from the elders (Magga, 2004; Lanigan, 1998). This historical empiricism manifests itself in education as “Indigenous pedagogy values a person’s ability to learn independently by observing, listening, and participating with a minimum of intervention or instruction. This pattern of direct learning by seeing and doing, without asking questions, makes Aboriginal children diverse learners” (Battiste, 2002, p. 15). It is usually national, proficient, technical, and symbolic, rather than the written and textual history that Eurocentrism generally believes (Battiste, 2002; Magga, 2004).

Meanwhile, Indigenous history and epistemology have been fully reflected in many forms of learning “in theories, philosophies, histories, ceremonies, and stories as ways of knowing” (Battiste, 2002, p. 18). However, “we see that while Indigenous communities are rich in ecological, cultural, and linguistic diversity, they are threatened by exogenous development resulting in cultural, environmental, social, economic, and political chaos on Indigenous lands and with global consequences” (Sumida Huaman & Abeita, 2018, p. 205). Frankly speaking, due to the different ways of knowing, knowledge structures, and education system, “it is a double problem of getting educators and the public to first accept the authenticity of alternate cultural interpretations” (Marker, 2006). Marker further points out the need, “to actually validate the local tribal
people as containing the link to these understandings of another cosmology” (p. 489). We must be clear that changes are taking place gradually and require all efforts and accumulation to achieve (Sumida Huaman & Abeita, 2018). As Battiste (2002) points out that, “Finding a satisfactory answer to this question (i.e., ‘What is Indigenous knowledge?’) is a necessary first step…in bringing about a blended educational context that respects and builds on both Indigenous and Eurocentric knowledge systems” (p. 3). This means we need to be willing to acknowledge, respect, and engage in the Indigenous knowledge and consciousness so that the educational philosophy and pedagogy will have a chance to reform and transmit more benefits for Indigenous students (May & Aikman, 2003).

As a consequence of the barriers in the education system, Sumida Huaman and Abeita (2018) find that Indigenous participation in educational institutions involves inevitable heavy “baggage” historically, politically, spiritually, emotionally, and socio-culturally. In addition, in order to respect Indigenous civilizations, a deeper understanding and multiple paths to strengthen their identity is needed (King & Schielmann, 2004). This can be displayed in “talking or sharing circles and dialogues, participant observations, experiential learning, modeling, meditation, prayer, ceremonies” (Battiste, 2002, p. 18). These can be seen as multiple ways of knowing in emotional, spiritual, and intellectual ways to reflect and reform education systems.

Indeed, individually talking with others is important to personal growth and a crucial aspect of being involved in society; at the same time, cultural conversation between different ethnic groups is also crucial for minority groups to obtain recognition and raise the social participation in communities’ contribution. Specifically, a wider
range of community consensus will be affected if there are no effective interactions at schools and universities level. In order to illustrate the significance of promoting different groups of students to learn from each other and collaborate at the school level, Freeman (2012) stated,

Faculty and staff must understand these elements and be able to integrate, negotiate and facilitate students’ understanding and utilization. Teachers can help students make meaning out of content, as well as their experiences; encourage students engagement and understanding of shared histories and community resources; help students recognize what makes a community viable; and help students uncover their identities, as well as value the identities of others. (p. 7)

As a matter of fact, alleviating the burden of ideological and cultural differences requires everyone to adopt the appropriate attitude and deepen their understanding of Indigenous culture (Hall, Dei & Rosenberg, 2000), and as a result gain positive skills to address these educational issues (May & Aikman, 2003). Moreover, toward specific solutions of commitment and productivity, “teaching and educating within our Indigenous communities” (Sumida Huaman & Abeita, 2018, p. 206) is becoming a fulfillment of our shared responsibilities as human beings.

2.5 Summary

In conclusion, the literature above summarizes and illustrates the comments, opinions, and concerns regarding Indigenous knowledge and cultures from the three different perspectives of worldview and epistemology, power relations, history and identity. The discussion of these bodies of literatures undoubtedly shows the different status between Indigenous education and mainstream philosophy. Promoting and highlighting the content of Indigenization has become the most concerning social issues and one of the most valuable research topics in higher education.
As mentioned above, numbers of scholars have explained that Indigenous cultures can be seen as “rich reservoir of knowledge” (Magga, 2004, preface), Indigenous education also can be seen as a fabulous moderate and coordinated teaching pedagogy from a natural way:

Our native ancestors knew that true education came from helping young people understand the relationships of the world around them. In turn, they would discover the meaning of their own life’s journey. Carefully considering and engaging with the values of Indigenous people could be a grounded way for educators to begin to think outside the box and imagine a kind of transformation that is timeless. (Marker, 2006, p. 503)

From this paragraph, the educators who are involved in this “transformation” advocate the interpretation of Indigenization from different levels and perspectives, and that also includes educating students of all ethnic groups in a more inclusive way. But admittedly, the vast majority of educators are still attached to the wills of mainstream groups, and lack connections with international students' needs and interests. Also there is less communication and discussion of potential common grounds, and the coexistence and coordinated development of both have been significantly impacted. So far, these two educational concepts still have areas that need to be bridged in theoretical and practical fields.

Overall, the purpose of reviving Indigenous education and Indigenization is not to encourage a debate with other educational models, but to uncover a kind of traditional epistemology in curricula instruction and “share it for the benefit of all humankind” (King & Schielmann, 2004, p. 7).
CHAPTER THREE:

METHODOLOGY

This research study was informed by qualitative research paradigm. Denzin and Lincoln (2011) pointed out:

Qualitative research is a situated activity that locates the observer in the world. Qualitative research consists of a set of interpretive, material practices that make the world visible. These practices transform the world. They turn the world into a series of representations, including field notes, interviews, conversations, photographs, recordings, and memos to the self. (p. 3)

In this study the researcher aimed to explore and collect data based on personal accounts and perceptions of what is facing intercultural communication and the educational field. As a small scale research the data for this study came mainly from seven participants with the intension to apply qualitative approaches that “inform the study of research problems addressing the meaning individuals or groups ascribe to a social or human problem” (Creswell, 2015, p. 8).

Based on methodological consideration, the processes and methods of designing the study were particularly emphasized. The research design is informed by several resources and strategies. In short, the case study approach was selected. Document analysis, interviews, and focus groups were the primary methods used for data collection; thematic analysis helped to make sense of the data through coding, themes identification, and interpretive analysis.

3.1 Research Design

Stake (1995) and Yin (2003) categorize the case study into a variety of types by following the different definitions and terms. The characteristics and features are summarized in the table on the next page.
**Chart 3.1 (i): Different Types and Features of Case Studies**

<table>
<thead>
<tr>
<th>Scholar</th>
<th>Type</th>
<th>Feature</th>
</tr>
</thead>
</table>
| Stake (1995) | Instrumental Case | • To accomplish something other than understanding a particular situation;  
|           |               | • Helps the researcher pursue the external interest;                     |
|           |               | • Plays a supportive role, facilitating our understanding of something else;  
|           |               | • Looks in depth with scrutinized context and detailed ordinary activities. |
| Intrinsic        |               | • Intent to better understand the case with genuine interest;           |
|           |               | • In all its particularity and ordinariness, the case itself is of interest;  
|           |               | • NOT to come to understand some abstract construct or generic phenomenon;  
|           |               | • NOT to build theory.                                                |
| Yin (2003)     | Descriptive Case | • To describe an intervention or phenomenon and the real-life context in which it occurred |
| Explanatory Case |               | • To explain the presumed causal links in real-life interventions;       |
|               |               | • Complex to use the survey or experimental strategies;                |
|               |               | • Link program implementation with program effects in evaluation language. |
Multiple-case Studies

- To explore differences within and between cases;
- To replicate findings across cases.

Collective Case

- Similar in nature and description to multiple case studies.

Exploratory Case

- To explore those situations in which the intervention being evaluated has no clear, single set of outcomes.

(Sources from Stake, 1995, 2015; Yin, 2003)

In my research design, I combined the two kinds of case studies as defined above. In functional way, this research is consistent with instrumental case study (Stake, 1995), which means it selects a specific puzzlement or problem as a target tool to help me get a general understanding of other similar issues based on learning and exploring this case (Creswell, 2015; Zheng, 2010). Thus, the problem that helps CIS to understand and learn about Indigenous culture could be seen as an entry of instrumental section to lay the foundation for improving the long-term relationship of multiple ethnic students.

In terms of action, the seven CIS participants can be seen as an entire case with differences and features (Freeman, 2012, p. 54; Creswell, 2007). First, the main mission of this study was to find the perceptions and gaps among the CIS group. Secondly, seven participants were all from China, studying in the same university, in the field of education, so they could be treated as a group example, which could help me to find the primary reasons and first-hand information about their perceptions and understandings related to IE. So this study could also be classified as a descriptive case (Yin, 2003) of data analysis and interpretation. That is, looking into the same issue with associated
attributes on a subunit level would enable analysis to better illuminate the case (Baxter & Jack, 2008, p. 550).

In short, the clear positioning of the research approach helps me choose a reasonable methodology to support data collection.

**Overall Procedures and Steps**

Creswell (2015) describes a general procedures model for conducting a case study, which include five necessary steps that need to be clarified. These are:

- Determine if a case study approach is appropriate for studying the research problem.
- Identify the intent of the study and select the case (or cases).
- Develop procedures for conducting extensive data collection drawing on multiple data sources.
- Specify the analysis approach on which the case description integrates analysis themes and contextual information.
- Report the case study and lessons learned by using case assertions in written form. (pp. 99-102)

I also extracted keywords to present the schematic in Figure 3.1 (ii) below.

*Figure 3.1 (ii): Procedures for Conducting Case Study Research*
I have judged and clarified that this research project is suitable for the instrumental multiple-case studies approach, and this approach is bound in the U of R as a field of higher education institution. Due to being familiar with the campus academic environment and clearly understanding which fields need improvement, I will be able to have more flexibility and greater authority in data gathering; this will also give me an advantage in terms of interacting with students to complete research goals.

Additionally, this research adopted multiple data collection methods, including document review, semi-structured individual interviews and a focus group discussion during the timeframe of three months. Besides, the embedded interpretation was applied in this study during the data transcription stage, which adopted themes coding, personal journaling, researcher comments, critical reflection, and direct citation to process the data. As shown in the transcription example of appendix F, the methods of embedded
interpretation could address the original data to be more clear and logical in several different levels and aspects. It also helps participants to explain and express their opinions in professional and academic ways related to the research topic.

The specific step of this study process is demonstrated in the following Figure 3.1 (iii) as below:

*Figure 3.1 (iii): Research Steps and Methods of Adoption*

As shown here, the overall research process is gradually deepened through three parts of data collection, presenting the concept from a dispersed individual to a unified whole. Documents could be initially supported by the interview directions, as well as by key information obtained from the interview subsequently helps focus group discuss and summarize practical recommendations, which could allow feedback from participants to guide and affect their minds and perceptions in further learning. The aim is to see to what extent these Chinese international students know Indigenous culture, customs,
education or religious ways, to recognize Indigenous education as formal experience
during the academic learning process, to find out possible actions or strategies for reform
and to see development in educational pedagogy.

3.2 Study Participants Recruitment

I adopted purposeful sampling (Patton, 2015) and snowball sampling (Cresswell, 2015) in this case study.

First, I adopted purposeful sampling for the reason stated by Palinkas et al (2015),

Purposeful sampling is a technique widely used in qualitative research for the
identification and selection of information-rich cases for the most effective use of
limited resources (Patton 2002). This involves identifying and selecting
individuals or groups of individuals that are especially knowledgeable about or
experienced with a phenomenon of interest (Cresswell and Plano Clark 2011). (p. 534)

From the definition above, the features of purposeful sampling were suitable for
this study. During the participant recruitment stage, I put out the poster on several notice
boards around campus, aimed to find the students who had relevant experience to my
research study. As the students who responded to me, means they were willing to share
and participate in the study, as well as the research was intended to explore in-depth
personal attitudes and perceptions, it is the most effective way to help me learn from
potential participants with rich views and perceptions toward IE.

Secondly, snowball sampling could also effectively recruit other targeted
populations “when a qualified participant shares an invitation with other subjects similar
to those who fulfill the qualifications defined” (Dusek, Yurova & Ruppel, 2015, p. 281).
Before the recruitment to the public, I knew two students in the faculty of education, and
they were willing to recommend other students to me who they thought were eligible and
appropriated to participate in this study. It helped me save more time to find the target
person, also easier to involve them in the focus group discussion if they were familiar with each other before this study. As Yin (2011) explained further, “the selection of participants or sources of data to be used in a study, based on their anticipated richness and relevance of information in relation to the study’s research questions” (p. 311), which means large numbers of the sample could not be the first consideration of this qualitative study.

Compared to large-scale surveys, these two sampling methods control the scope of investigations in the limited field. Such benefits are noticed by Gerring (2006) here: “in-depth knowledge of an individual example is more helpful than fleeting knowledge about a larger number of examples. We gain a better understanding of the whole by focusing on a key part” (p. 1). So, both purposeful sampling and snowball sampling were lies in this study needs.

The recruitment of study participants followed two main considerations in order to identify participants who were more in line with the research requirements.

First, it is important for CIS to disclose the length of time they have lived and studied in Regina. According to the research needs, the participants should be settled down for at least 6 months or more. If, as a newcomer, international students do not have enough time and opportunity to know Indigenous people and their cultures, they will be unable to express an accurate assessment. So, I will exclude those who have lived here for less than half a year or are completely ignorant of Indigenous culture involved in this research.

Secondly, the sampling scope of participants was only limited to the Faculty of Education. According to informal discussions and surveys during the year before the
thesis started, a large number of CIS do not have the most basic understanding and concepts of the Indigenous groups, and it is difficult for them to elaborate and discuss the topics related to this field. Although I tried to include students from other faculties at the U of R, it was difficult to achieve that. Since the Faculty of Education attaches great importance to guiding and helping all levels of students to understand Indigenous culture and learn Indigenous knowledge in the classroom, CIS in the Faculty of education can better respond to and explore research propositions after learning through one or more courses.

What I also need to explain is that, at the recruitment stage, this research was tried to open to all levels of students at the U of R. However, depends on the recruitment criteria, the participants of my study finally narrow down to a sub-group of international students who came from China. Although just seven CIS participated in my study, they still covered different ages, genders, and ethnic groups. They shared lots of thoughtful ideas about the students’ actual needs and hoped to clarify the problem during the focus group discussion. So, much effective and useful information for data collection can be provided from their perspectives. Besides, I made an available schedule for every participant to participate and join into the interview and focus group discussion during the research process.

3.3 Data Collection

Under the case study methodology, I mainly used document analysis, interviews and focus group to collect data for this research. As Zheng (2010) summarizes “the case study strategy is taken because focusing on the study of a concrete discourse or aspect will be more fruitful and meaningful than giving vague generalizations” (p. 41). By
using these data collection strategies, I hoped to explore the attitudes and perceptions of CIS regarding IE. I tried to examine these ideas, reflections, or even gaps and stereotypes, to provide practical strategies to promote better intercultural understanding and relationships.

Document analysis is essential in most qualitative research. I agree with Yanow (2007, p. 411) who points out that “document reading can be part of an observational study or an interview-based project. Documents can provide background information prior to designing the research project, for example prior to conducting interviews” (as cited in Owen, 2014, p. 8). This provides background information as well as evidence to interpret, challenge, and refute the project questions or answers that are being told from interviewees. As Liamputtong and Ezzy (2005, p. 79) remind us, “The significance of the documents may be located in the historical circumstances of production, in their circulation and reception of the items and also the social functions, interpretations, effects and uses that may be associated with them” (as cited in Zheng, 2010, p. 29).

I reviewed a number of documents related to my research area. The review indicated that the interpretation of policy with specific adjustments affected the educational environment in making alternative changes (Ball, 2012). For example, I went through some files like Principles and Guidelines for the Protection of the Heritage of Indigenous Peoples, The Sustainable Development Goals Report (UNESCO, 2018), the Invitational Shared Services Initiative, and First Nations and Métis Education Sector Strategic Plan of Saskatchewan Government, etc. To some extent, the promulgation of these government policy documents emphasized and helped IE revitalization in school settings over the last few years, especially at K-12 level. Specific to the U of R, the
number of international students’ applications has increased dramatically year-by-year. The university published such documents as A Guide to Implementing the Truth and Reconciliation Commission of Canada’s Calls to Action, U of R Strategic Plan 2015-2020, U of R Strategic Research Plan 2016-2021, etc. All these documents aimed to emphasize Indigenous rich heritage as well as establish a more harmonious relationship between different cultural groups on campus. In this way, more international students could have the opportunity to learn Indigenous knowledge and engage in their cultures more willingly.

The above policies and documents provide the general guidelines and directions in changing social awareness and educational practice. Although this study mainly looked at the university context and international students, it has relevant implications for the wider society. Moreover, Indigenous people live throughout the world, and have a wide range of educational approaches and programs (King & Schielmann, 2004). My document review and analysis provided a clear scope and an overview of the results through the textual form of transcripts and narratives, supplementing the data and evidence needed at the collection stage in case study research.

A major method I used to collect data was interview. According to Harrell and Bradley (2009), “Interviews are discussions, usually one-on-one between an interviewer and an individual, meant to gather information on a specific set of topics. Interviews can be conducted in person or over the phone. Interviews differ from surveys by the level of structure placed on the interaction” (p. 6). As well, the advantages of interview in a face-to-face context can be seen as synchronous communication of time and place with more extended reflection and possibilities between interviewer and interviewee (Opdenakker,
2006), including “resolve seemingly conflicting information and determine relative emphasis on issue” (Harrell & Bradley, 2009, p. 28) with specific questions.

I used both individual interviews and focus group interviews, ensuring the richness of data while respecting individual participant’s unique experiences and perspectives (Zheng, 2010). The diagram in Figure 3.3 (i) illustrates the three kinds of data that can be obtained via interviews.

*Figure 3.3 (i): Three Kinds of Data Obtain in Interviews*

![Diagram showing three kinds of data obtained in interviews](image)

**Individual Interviews**

“Interviews can be used as a primary data gathering method to collect information from individuals about their own practices, beliefs, or opinions” (Harrell & Bradley, 2009, p. 24). Indeed, that information depends on students’ personal experiences and behavioral habits in their daily life and learning. Semi-structured (Creswell, 2005) interview was adopted in my research. My interview technique included the main questions, follow-up questions, and probes (Owen, 2014). The main question list had clear questioning directions that covered the specific topics that dealt
with intercultural relations at the university setting. Nevertheless, those questions were just standardized in the conversation (Stake, 2005). As an interviewer, I designed follow-up questions and probes to help me adjust the order and method of questioning according to the actual situation to make sure more in-depth, detailed information and responses can be facilitated from participants.

Additionally, special attention was paid to the questions asked of study participants. Details such as simple words used or ignored may influence participants’ emotions and ways of thinking. These details can impact the quality of the data gathered in any phase of research (Harrell & Bradley, 2009).

**Focus Groups Interview**

Focus group interviews were also used to gather data for this study. Organizing a focus group could help in effectively collecting information as “in seeking a very complete response … focus groups are most likely to provide the depth of information that might be useful” (Harrell & Bradley, 2009, p. 10). Moreover, combining individual interviews with focus group interviews can be “the best methods to resolve seemingly conflicting information, because the researcher has the direct opportunity to ask about the apparent conflict” (ibid, p. 10). From this perspective, I invited seven students to be in one focus group and to let participants debate and discuss different opinions in order to hopefully reaching some form of consensus.

I also used responsive interviewing (Owen, 2014) to accomplish the research purpose and intention as this approach was “somewhat the opposite of a strict positivistic approach in that the design of the process remains flexible throughout the project” (Herbert & Irene Rubin, 2005, p. 27). The goal was “not to reach definitive answers or
truth” (p. 8), but rather to “seek out how the interviewee understands what they have seen, heard, or experienced” (Owen, 2014, p. 8).

All materials required for gathering research data were reviewed and approved by the U of R research Ethics Board. The certificate of approval is in Appendix A. After that, the recruitment process lasted for two weeks. I posted posters in the area approved by the UR International Office, and the poster and recruitment email are attached as Appendix B and Appendix H (iv). At the same time, relevant personnel, such as my friends, also recommended some potential candidates that they thought were suitable for the research topic, and so the way of snow-ball sampling was adopted in participant recruitment as well. In the end, a total of seven students who replied to the research call and met the requirements were invited to participate in this study. Based on the confidentiality consideration of the participants, I renamed each participant according to their own Chinese names, which are: Dreaminess, Happiness, Roominess, Brightness, Sweetness, Lividness, and Comeliness.

The interview question list (see Appendix D) was distributed to the participants one hour before the interview started, which allowed them to have a general view of the interview content and not prepared too much in advance. Individual interviews were conducted in the public lounge of the Faculty of Education, each participant interview lasted for around one hour, and the whole interview processes were recorded.

After the interviews were completed, all the recordings were transcribed and only used for research comparison and analysis. It should be explained that all the interviews in this study were conducted in Chinese. Therefore, the citations in the paper are the corresponding literal translations of the participants’ original words. To further show the
details, I included one of the transcription analyses as an example of the analysis in the Appendix F.

During the entire phase of data collection, modification and collation, I maintained communication with each participant at least three times. Over the two-month investigation, I realized the importance of listening and communicating with others, especially in educational research. The information provided by these participants was very diverse and wealthy, their thought, feelings and responses to Indigenous topics also greatly exceeded my expectations.

**Thematic Analysis Mode**

Thematic Analysis (Alhojailan, 2012; Boyatzis, 1998; Namey et al., 2008) was used to make sense of the research data. In this way, themes and units from the raw information “can be assessed in a meaningful way regarding the phenomenon.” (Boyatzis, 1998, p. xi). Individual and focus group interviews are a kind of personal way to express the numerous sources of knowing, feeling, and understanding (Gerring, 2006). Alhojailan (2012) highlights the rationality and benefits of using this method, writing that,

> Thematic Analysis is considered the most appropriate for any study that seeks to discover using interpretations. It provides a systematic element to data analysis. It allows the researcher to associate analysis of the frequency of a theme with one of the whole content. This will confer accuracy and intricacy and enhance the research’s whole meaning. (p. 40)

This means Thematic Analysis is an interpretivist approach that can be used in case studies to interpret and identify the data, by sampling, code, analyze the different themes in a systematic manner process with inductive or deductive logic (Boyatzis, 1998).

Specifically, at the beginning of my research, all participants were individuals
with similar original sources (international student, aboard learning experience, etc.), or had common cultural characteristics (came from China, resident in Canada). I tried to know each individual as much as possible. The next step was to develop the data-driven code by comparing and summarizing the raw information within/across these similar subsamples (Boyatzis, 1998; Namey et al., 2008), such as personal behavior habits, family education, and school education influences on those students’ growing path. After responding to each statement of data, we edited and adjusted the preliminary code to perform the task. Such a model is illustrated in Alhojailan (2012, pp. 41-42) report, which can be guided by Miles and Huberman (1994, p.12) as follows:

*Figure 3.3 (ii): Component of Data Analysis Interactive Model*

(Sources from Miles & Huberman (1994, p.12))

After this model, Baxter and Jack (2008) also suggest what we cannot be ignored as a novice researcher:

One danger associated with the analysis phase is that each data source would be treated independently and the findings reported separately. This is not the purpose of a case study. Rather, the researcher must ensure that the data are converged in an attempt to understand the overall case, not the various parts of the case, or the contributing factors that influence the case. (p. 555)

Therefore, sufficient analysis not only improves the researcher’s understanding in
this field, but also influences others to learn and reflect in a precise way.

**Assumptions of Data Collection**

As a researcher, I had some assumptions during the research design phase. First, I assumed that all participants were willing to share their responses, attitudes, and thoughts based on their actual personal experiences. Secondly, I assumed that the participants were being honest in what they shared. Third, I hypothesized that interviews and discussions in the research design section could offer sufficient answers and information to support the data analysis and the conclusions of my study. Lastly, I also assumed that I had sufficient ability to accurately understand and interpret the ideas of the participants and use them reasonably for my research purpose and objectives.

**3.4 Confidentiality and Trustworthiness**

The quality of confidential work determines whether the research can be successfully completed. The data from the qualitative research “is a person’s words or actions or observable aspects of his or her life in an organization or culture” (Boyatzis, 1998, p. xii), and so the results are usually more sensitive and need to be protected by confidentiality. In this sense, I clarified the method and scope of data collection before the study started; all documents, biographies, and reference lists were selected from professional textbooks, academic journals, published articles and essays, book reviews and comments in school libraries and specialized databases. I aimed to eliminate the unknown sources of information. Then, to ensure the confidentiality of the documents and data that have been organized, I created a unified storage system in the graduate students’ office in the Faculty of Education, which is more secure than other places. I also encrypted the data being used on a personal PC.
When I began to analyze the data and prepare the research report, I ensured the privacy of participants by protecting anonymity and confidentiality in each portion of my research. I took the same measure as scholar Zheng (2010): “pseudonyms were used and that anonymity will be maintained in all publications” (p. 35). However, participants also had the right to withdraw during the research. In such a case, it is the researcher’s duty to end the action with them, erase the audiotape records, delete collected data, or both (Cresswell, 2015).

Trustworthiness is another requirement that must be met as a researcher. In writing and completing my thesis, as constraints, I followed the guidelines of ethical considerations and norms principle (Cresswell, 2015). This symbolizes the participants’ informed consent, respects cultural differences, aims to fully understand the correct meaning of the participants’ expressions, avoids ambiguity, and encourages non-deceptive elaboration and reasonable analysis (Snyder, 2002; Stake, 2005). During the entire process of the research, it was clear that “trust and rapport with the respondents were established and maintained through effective communication” (Zheng, 2010, p. 36).

3.5 Ethical Considerations

Based on Cresswell’s (2015) explanation table concerning “ethical issues in qualitative research” (pp. 55-56), there are six timing periods that are relevant to ethical considerations. Particularly, this study paid attention to the data collection; the potential risks and benefits to participants or others who are relevant to the investigative process should be noticed. According to McAteer’s (2013), “researchers need to have respect for the person, the knowledge, the democratic values, the quality of academic research, and the academic freedom” (p. 87). It means, “it is the responsibility of the researcher to
become familiar with the research context and participants and to respect different knowledge systems and ways of interacting” (Cresswell, 2015, p. 151). I clarified the research objectives, purposes, and methodologies I desired to use, and made sure the participants voluntarily signed the consent form to minimize the discomfort to them (Aydin, 2016).

Furthermore, some challenges that usually exist in qualitative research also happened in this case study. As McAteer (2013) indicates, “the challenge is to develop sufficient understanding on a philosophical basis, but at the same time leave the reader feeling enabled and empowered to actually undertake the research with integrity” (pp. 13-14). If we want to reach our goals and overcome challenges, we should have abundant communication with participants before the research begins to avoid the possibility that they may not be willing to participate in interviews or conversations. This allows for the opportunity to ensure information like personal thoughts and experiences participants share are enough and authentic.
CHAPTER FOUR:

FINDINGS

4.1 Introduction

It has been quite a learning journey for me to go through the data gathering and analysis process, after which I realize how messy the research process could be as I explored answers to my three main research questions. This chapter presents my findings regarding study participants’ attitude toward, perception and understanding of Indigenization education, the gaps and misconceptions, as well as potential strategies to further engage CIS in Indigenization education.

Based on the purpose of this study, three key questions were addressed in the research:

1. How do CIS perceive, understand, or relate to IE?
2. What are the gaps and misconceptions that CIS’ have in regards to IE?
3. What are the strategies and ways to challenge and broaden their perceptions and understanding so as to develop a more holistic view of Indigenous peoples and cultures?

The first section is focused on the different learning experiences and cultural backgrounds of the participants, helping to identify each participant, also distinguish their attitudes and perceptions of participating in IE. The second section described the main stereotypes and misconceptions that CIS currently hold. The third section, which was primarily based on the results of the focus group discussion, will address strategies and ideas to more effectively engage CIS in Indigenization education.

In short, these three sections covered and provided a deep and full-viewed
understanding from different perspectives, which greatly helped to conclude the findings and address the research questions in a more targeted way.

4.2 Attitudes toward and Perceptions of IE

The study participants held various attitudes and perceptions toward indigenous people and Indigenization effort at the University of Regina from first impressions to ongoing contact with indigenous students and scholars and to former educational experiences.

First Impressions

Study participants recalled their first impressions before or when they just arrived in Regina. Their first impressions originated from three sources.

First, five of the interviewees learned a little bit about Indigenous peoples by reading books themselves or studying world history during their high school years. For instance, Happiness enjoyed reading books about ethnography, especially about the minorities in northern China and North America, as well as Indigenous people in northern Europe. “But the division of the different groups, such as First Nations, Metis, Cree, and so forth, even the concept of ‘treaty’ and ‘residential schools’ I just knew after I came here, and this part also shocked me greatly.” This view was also shared by other participants, who told me that they didn’t know anything about Indigenous education or Indigenous peoples beyond what they learned from textbooks.

However, the investigation found that even brief descriptions of the books revealed two prominent problems with discriminatory contents. The first one was that the title Indigenous used in the text was not appropriate. Lividness shared the following experience with textbook knowledge.
In the old version of Chinese textbooks, what we have learned was, they are not called Indigenous or Aboriginals, but they are called “Indians”. What are “Indians” mean here? It is a very discriminatory and derogatory word, which is impossible to appear here. But we don't notice that when we study in China. It’s a very serious problem, I can still hear some students say ‘Indians’ when mentioning Indigenous people.

This kind of title is not based on the actual situation, which may contribute to some Chinese students’ lack of basic respect for Indigenous people, and may lead to intercultural misunderstandings.

The second problematic view uncovered by some participants was that some courses combine Indigenous knowledge with ancient histories like Greek mythology. Comeliness believed that such an arrangement virtually juxtaposed Indigenous culture with theology and mythology, which may educate children with the wrong impression that Indigenous cultures were primitive, or only existed in the past or in ancient times.

Most of the study participants did not know the specific local conditions or local people before they came to Regina. Even if they heard about Indigenous peoples in Canada, they did not know where they were mostly located. For instance, Roominess said that “I even didn't know this small city at first… I only have a general idea about the whole country. I didn’t have any contact with Indigenous people until I started living here.” So at this time, the new students will first choose to know the local situations through other people who lived here or who they were familiar with. But these people’s introductions also contained problematic views and misunderstandings.

Like Sweetness, Brightness, and Dreaminess all had friends or relatives living in Canada. Their friends or relatives warned them to be careful and stay away from Indigenous people because they were seen as “dangerous”. Especially Sweetness told me a rather concerning scenario, who said that “my uncle told me: ‘you must turn aside your
head when you see aborigines, do not look at them in the eyes, if you look at his eyes, he might hit you’. She laughed aloud as she spoke, “I thought it was ridiculous when I heard that! But after listening to that view for a while, I couldn’t help wondering ‘are the aborigines really dangerous.”

Indeed, the first impression plays a very important role in people’s initial cognition and judgment. Sometimes, because if the indirect information you received was wrong or partial, the impression might stay in your mind for a long time and would not be easily changed, and would even affect your subsequent understanding and acceptance. So after Brightness listened to that, she usually tried to avoid going downtown areas of the city. When she saw Indigenous people on the street, she could not help thinking of the warnings others have given her. “They are ragged and untidy, I might even wonder if they are using drugs or might rob money from me. I would be more scared and stay away from them.” Now, after years of living, she admits that it is a kind of prejudice or stereotype.

Compared to other participants, Comeliness was a very lucky, because she began to learn everything about Indigenous peoples and cultures from her class at the university. In some courses the professor’s intent was to help students reduce prejudice and increase mutual understanding. In this process, she learned a bit about the histories related to First Nations people, as well as some content about the Truth and Reconciliation Commission’s report. So her impression of the Indigenous people as a group was pretty positive, and there was no preconceived notion that they were “dangerous”. Thus we can see that it is necessary for students to holistically understand a culture and a nation as they start to learn about a country.
Lived Experiences

There is also a special case as I learned from the individual interviews. Lividness was the only one who knew about Indigenous people before she came to Canada. Previously she stayed in the United States for more than two years, so her impression of Indigenous people came mainly from that time. She expressed that although they had gone through disasters in the past, they were well protected now in the US. All the Indigenous people who lived on the reserved areas were very rich, because in her mind they all lived by running casinos. Of course, we can challenge Lividness’ views and experiences as they did not reflect the majority of Indigenous people in the U.S. When Lividness moved to Regina, she thought that Indigenous people were very poor, but she also thought that most white people here were not rich either. She guessed that maybe this was the average living standards here.

Besides, she also shared that the Indigenous people here were impoverished and estranged from society. Due to the fact that she lived nearby in downtown, she came across some Indigenous people wandering on the street quite often. However, unlike other participants, Lividness did not have much negative view such as that “they are dangerous.” She explained that because “there are more strange people in the United States. There are also many white vagrants in the US who are drunk and ask for changes, which are not common to see in Regina.”

In contrast, Happiness’ first impression of Indigenous peoples was from their performance and presentation in the cultural festival. He saw that they wore very splendid clothes decorated with colorful feathers, and the culture they were associated with was very different from what he normally knew about western societies. But at the
same time, he could also quickly capture and feel their pursuit of nature and how natural factors impacted their daily lives. “I think my own ethnic identity is easily identified with their culture. Whether it’s a minority in northern China or the Aboriginal groups in North America, the more and closer people have contact with nature, the more similarities and deeper connections they tend to have in their cultural views and practices.” It reflects the subtle influence of Happiness national characteristics on his understanding and acceptance of the world.

*Subsequent Contact*

Some participants described their experiences and feelings of subsequent contact with Indigenous people in more specific ways, which reflected their personal attitudes more clearly.

*Contact in Classes*

Most of the participants were exposed to Indigenous students and scholars through different courses in the Faculty of Education, including the transactions and issues of Indigenous adult education, Indigenous research methodology, etc. These courses were mainly oriented to the learning and sharing the knowledge related to Indigenization education, as Dreaminess summarized,

These courses pay not only attention to theoretical, but cover the most aspects of Indigenous history and cultures. Each class has a specific theme, [involving] Indigenous education pedagogy and philosophy, or other distinctive content, so reading and learning will not be boring. During the class, the teacher will also take care of the international students and deliberately mention and explain some knowledge to us… Before and after class, I would look up some materials to supplement my knowledge, which was quite interesting.

In some classes, there were many Indigenous and international students represented. Some courses even had more than eighty percent of students of First
Nations or Metis backgrounds, which gave CIS opportunities to gain some insight into their, views, thoughts and experiences.

First of all, they believe that learning Indigenous history helped them understand some key points of knowledge. Sweetness had the following class experience to share with me.

Once I attended a lecture in the first semester about the missing and murdered Indigenous women, but I didn’t fully understand at the time. After the class, when we talked about the truth and reconciliation, which is one of the core claims of Indigenous people, so it became clear to me that they have really gone through a lot of suffering and unfair treatment.

What impressed Dreaminess most was how often the Indigenous students mentioned their families and loved ones, and how often they burst into tears. “At that time, I feel very shocked. I didn’t think of these historical cause so much trauma to them, although they were already the second or even third generation,” Dreaminess also explained, “the emotional barriers and family problems that arise with their parents and grandparents still have an impact on the younger generation.” This view was also shared by Brightness, who also talked about how such an outpouring of emotion made her “aware of a deep pain in their hearts.”

Secondly, these participants who had attended classes with Indigenous students said, participating in the course helped them reduce existing biases. Brightness mentioned that,

I must admit that they are very clever, my Indigenous classmates are very talkative and have their own unique opinions to the questions. This is when I began to change my perceptions of Indigenous people. You will find such knowledgeable scholar who speaks logically also could be Indigenous. So it’s very unfair and wrong to assume that Indigenous people are ill-educated or ignorant just based on the appearance of some folks on the street.
Similar expressions appeared in Lividness and Dreaminess answers, both of them were surprised by the progressive and thoughtful nature shown by Indigenous students. Also, Happiness felt that they were friendly and willing to answer the questions he didn’t understand. Other participants shared similar views on their experience with Indigenous students and scholars in class.

Thirdly, the course gave them a chance to experience the Indigenous pedagogy and educational philosophy, and in some ways helped them to deepen and to identify with their understanding of Indigenization education. During the interview, there were three participants Sweetness, Lividness, and Dreaminess who described one kind of natural-based teaching method they had experienced in courses. We usually named this approach as the “trust circle”. Probably most of us have heard of it, but not all people have experienced it. In simple terms, whether indoors or outdoors, people gather together to form a circle around each other, and conduct in-depth communication pass one to another or exchange ideas on some topics.

For instance, the professor in Sweetness class let them sit around in a circle on the grass of the campus. And then, give everyone some tobacco, let them choose any one of natural things in view, like a tree, a flower, or just a leaf. Walked to the front of it, inner communicate with it silently for about one minute, or touch, or smell, or gaze, tried to experience what kind of thinking or feeling it can bring for you. When talking about this question, participants said that they had very little experience of such spiritual way to get close to nature during their educational experience in China, so they all showed great interest in it. Specifically, Sweetness shared her concrete memories that,

At the beginning, I didn’t really feel anything special until everyone started to share, I found that everyone spoke very deeply and sincerely. It was a nice day
outside, with a light breeze and [a sense of] peace. The thoughts we talked about were all very personal, but strangely enough, I could understand everyone’s situation and their feelings from the heart.

Through Sweetness narration, we can see that trust circle is very infectious, which virtually increased her sense of affinity and trust with other students. Dreaminess felt in the similar way, she thought face-to-face communication could increase the desire to talk with each other. In classes where people just sat in row-by-row and only saw the back of others, she hardly knew any other classmates in her class by the end of the semester.

So when it was Sweetness turn to share, she naturally thought of her grandmother. At that time, her grandmother just passed away, so she always dreamed about her.

When I was holding the tobacco in my hand, I recalled that I had lived with my grandmother since childhood and helped her roll cigarettes often. When the moment of affection no longer existed, I was so sad and couldn’t help crying. At that time, the professor also encouraged me don’t worry, any feelings and pressure can be released, tears are a good thing, can help the release of inner emotions and tensions.

Lividness also appreciated the practice of the professor, who believed that in Indigenous education, the teachers were not inputting and teaching knowledge, but acted as an observer, guide and support each student’s expression.

As Dreaminess remembered, although everyone came from different countries and ethnic groups, during the interaction, all students respected each other. No matter what opinions they expressed, they would not be judged or criticized. Besides, everyone sincerely say ‘Thank You’ after sharing their stories and feelings.

Overall, the nature-based trust circle impressed the students a lot, and received great feedback from many of the students who participated. Sweetness finally stressed that this was a very effective way and a wonderful channel for us to get in touch with
nature and ourselves. She was willing to invite other Chinese students to participate in such courses and experiences, and she believed that they would definitely have different understanding and thinking about IE.

*Contact in Field Tours*

The visit to the Indigenous reservation community is a meaningful and effective practical extension of classroom teaching. According to the participants’ responses, this kind of tour greatly changed their attitude towards learning Indigenous culture and enhanced their interest in learning more. Among the participants, Dreaminess, Sweetness, and Lividness participated in a three day tour to northern Prince Albert at the end of an academic year.

During the trip, they experienced the beading workshop with Indigenous artists, sweat lodge, and field investigation. Sweetness really loved those nature based paintings and hand-made crafts. In her view,

> The artworks itself has a very infectious and visual impact. While participating in the workshops, the artist also shared with us about her own creative experience and the hidden pains in her heart that she wanted to express, which made me feel the same and empathize with her a lot.

In this process, she came into contact with Indigenous people who had a high sense of self-identity and were proud of being Indigenous, which also changed her previous impressions.

More importantly, the field tour helped Sweetness understand the different meanings between spiritual and religious. One of the Indigenous scholars explained before that their spirituality was not the same as religion. In a simple word, it can be understood as: “to be a good person”. This statement is very similar to the belief that traditional Chinese culture advocates. Sweetness further illustrated her point of view.
It seems that when people mentioned [Chinese people], they think we have no faith, but in fact we also have the invisible spiritual existence. Just as Indigenous people believe in the circle [of life], we believe people have reincarnation as the same way, when you do good deeds in this life so that you can accumulate good fortune in the next [life]. Just as Indigenous advocates animism, we also respect the unity of humanity and nature. We are influenced by Confucianism, Taoism, as well as our various traditional local customs. In such a comparison, I understand that even though we don’t have a fixed religion, [we both have] our own spiritual beliefs to support us, this inner belief is interconnected.

Based on Sweetness’ experience, we can see that once the interconnectedness is found between two different cultures, it is much easier for students to feel affinity and attraction. In general, the field trip made her realize how interesting the methods and ideas of Indigenization education were, and she became excited to learn more.

Lividness also noticed that there were many Indigenous educational philosophy similar to traditional Chinese sages’ thoughts and theories, such as the unity of nature and humanity. This kind of educational context could help students understand the differences and commonalities between different cultures, help them form more thinking and reflections, including what we can learn from Indigenous peoples and cultures and contribute to society.

_Contact in Daily Life_

Study participants’ contact with Indigenous peoples outside of the university setting was varied. Lividness was one participant that was able to often contact with Indigenous people in her life. Because she lived in downtown, this is an area not far from the community with high percentage of Indigenous residents.

Her neighbor is of Indigenous heritage. She thought highly of her neighbor, saying that he was “very kind and enthusiastic”. For example, if she parked her car at the wrong spot, he would rush out to remind her to move the car so as to avoid a parking
ticket. When she couldn’t carry bulky items, he came to help her move the goods into the house. One winter, he helped her check the problems when her car couldn’t start. According to her impression, he was very nice, so she emphasized, “I was thankful for all his help.”

However, she also encountered a fraud involving person of Indigenous background when she planned to sell the puppies that her dog gave birth to this year. A person of Indigenous background wanted to take the puppy away first without payment. After Vividness rejected, he felt annoyed, accused her of dog abuse, and threatened to report her to police. Later, he took one of the puppies and was about to run away with it. Vividness had no choice but to call the police. After listening to her report over the phone, the person gave up trying to take the puppy. Finally, the police came and dealt with the situation. Vividness concluded that the person almost committed a crime but he wasn’t successful. Besides this incident, she also had many other experiences, and finally she commented:

I have encountered both good and evil things, and I can’t say that all the bad things were done by Indigenous people. It’s just this time happened to be an Indigenous person. I think it’s more indicative of the fact that Regina has a large number of Indigenous people here, and it is not uncommon to come in contact with some of them.

This passage clearly pointed out the important reasons why we need to learn and understand Indigenous knowledge and culture. Sweetness elaborated on her understanding and feelings regarding this aspect in more detail, which resonated with Vividness. She stated,

As we stand on this land, especially in Saskatchewan, where is the home of many Indigenous people, you cannot avoid their history. If you are disrespectful to them, just like some racist people are not respectful of Chinese people, and say
“go back to China”, how will you feel? At this moment, you will wonder why some people have prejudices against China. It is because they only see the surface of some phenomena and do not care [about the facts]. What’s more, such groundless speculations are mostly negative.

In this way, people experience similar distress and discomfort when faced with discrimination. If you don’t want our own people to be discriminated against, you have to respect other ethnic people. Then she looked back at the status quo of some CIS who have been living here for years.

When you stay in the Regina, living on this land for a few years or longer, you still refuse to learn anything about Indigenous peoples, and won’t have any contact or communication [with them], and that all you want is to “get far away from them”, what a sad and ridiculous way of living it is!

By contrast, Dreaminess declared that she still insists on her original thought, which is that there has not been much of a shift in terms of attitudes towards Indigenous people. Although the Indigenous students she met in class are very kind and knowledgeable, she thought the whole groups were still much divided. In her opinion, those who “can get the second-chance to continue learning are almost already the outstanding members of [the Indigenous groups].” So most of them “are confident in their own nationalities and satisfied with their personal life”. She felt easy to get along with them in the university environment without being too guarded. However, the presence of Indigenous people on the streets still made her reluctant to approach.

Study participants also shared their views and feelings about participating in the existing activities organized by the Faculty of Education and by the University of Regina.

According to Happiness, the university now focused more on academic activities, but these forms were not accessible to all levels of students. At present, most international students have not established a basic understanding and framework of
indigenous knowledge and what is Indigenization education. Even though the participants were in post-secondary education level, it was still too difficult for them to understand at an academic level.

However, except for the one-time field trip, most of activities that all participants had the chance to attend were academic lectures, research presentations, or theme conferences, which led to a fear of difficulty and further reduced their interest in learning. Afterward, they just became less and less involved.

For other types of activities, participants said they had little or no experience. Roominess told me that she remembered that on the first day of the university orientation, there were Indigenous dancing and singing performances, and the university leadership team and professors came along side of Indigenous drummers and elders. “But no one told me what it was at that time, so I just thought it was a little bit funny.” In fact, the participants responded that, until this year, there was still no one on hand to explain to the newly admitted students why there was such a special part of Indigenous performances and their meanings and significance.

A similar experience happened to Dreaminess, who had participated in the multicultural day organized by the U of R international department. As she described that,

The multicultural day was amazing! [There are] many countries bring their display and interaction, such as Mexico, China, India, Japan and etc., which makes me very excited! … I remember one of the shows was from Indigenous people, probably imitating some of animals? Seems like the butterflies, the eagles maybe. They [were] all wearing feathers and dancing very lively. Emm…that’s all, sorry I don’t remember [anything else now].

As can be seen from the doubt and pause she expressed, the Indigenous performance left little impression on the participating international students. Because just a small part was
performed and displayed by Indigenous people, the whole event was not dedicated to introducing Indigenous culture. So students’ attention were all drawn to and distracted by various other cultures.

At last, very few students knew about the Indigenization policies and developing strategies at the university. What they learned were mostly from the literature and reading materials assigned by their course instructors and nothing beyond.

4.3 Main Gaps, Misconceptions, and Sources

Through the previous questions and analysis, I outlined some of the main biases and gaps which are still quite prevalent among these study participants.

First, the most damaging stereotype was that most of CIS thought that Indigenous peoples were dangerous. The consequence of this ungrounded view was that it led to more unwarranted negative assumptions. One of the problems as Vividness mentioned, was that she used to think the reason why there were AIDS center, police office, and recycling station located in downtown must be all associated with Indigenous people’s needs. Whether or not that is true, she had this bad association with Indigenous people because of the misunderstanding or actual experience. But in fact, “We can see that there are banks, commercial exchanges, and government buildings are also located in downtown!” She explained while laughing. Then she further explained her own understanding of misconceptions:

When you get second-hand news without personal contact, different people will generate different impressions in their mind. If you classify such impressions as a basic fact that you firmly believe in. That is prejudice. Such conceptions will get worse and worse after spreading many times. So I suppose it’s rather important to reduce stereotypes and prejudices.

As discussed earlier, it was not easy to dismiss first impressions, especially if they have
been reiterated again and again by different sources, thus over time, stereotypes and misconceptions and discrimination formed.

Dreaminess also acknowledged that this kind of stereotype misled lots of CIS imagination. As she put it, “once they had the negative first impression, they will not be willing to know why they are “dangerous”, is there any historical reasons which brought them into such a situation, and whether they are the same as what we saw [to be].” That’s why they did not want to know any Indigenous people or cultures even though they were now engaged in studying IE.

The second misconception was that some students thought Indigenous people were lazy, who tended to “reap without sowing,” and that their poverty was due to their own lack of effort. This prejudice was found in the early investigation phase of the research. Comeliness mentioned that some of her friends even held the extreme view that “they do not support the current privilege and preferential policies for Indigenous people, believing that they are too lazy to work and even waste taxpayers’ money.” She was so shocked and appalled by such remarks. All this points to the urgent needs to truly engage CIS in gaining a more holistic view and understanding of Indigenous peoples and cultures.

Brightness also shared her own stereotypes of Indigenous people and she believed that Indigenous people were “all poorly educated”, which led to their poor living conditions, and they were prone to hatred towards society.

Fortunately, after taking courses with some Indigenous focus, she realized that this prejudice was often based on superficial phenomena that we saw, but not on truth. Vividness also acknowledged this.
I had a general historical view on the development of their whole nation after reading these journals and narratives. It taught us to have an objective view of history, no matter if we are Chinese or Canadians. Now I don’t think that their poverty is due to their laziness; it’s also includes historical and social reasons for colonization.

Her response suggests that taking class with Indigenous content had a certain impact on her attitude change, and effectively corrected her misconceptions about Indigenous groups. Sweetness further observed, “I am thankful that we’re starting to think about it now, but there are still a lot of people who don’t realize their biases, or who seem to support them, but disagree inside, that’s the hardest part to change.”

Thirdly, a common misconception among most participants was that they believed the Indigenous cultural practices were out of touch with modern society; they were backward or had no practical significance. Represented by Vividness, they would regard Indigenous culture, such as hunting or sacrificing, as the preservation of a cultural tradition. First, she recognized part of the value of studying Indigenous culture; she shared that:

In my mind, the learning purpose is to let people who are not familiar with this ethnic group get to know they had such a life in such a specific environment, and developed such a specific culture in the past. It definitely let me understand the difference and uniqueness of history, which is also the significance of traditional cultures.

However, her positioning of the role of Indigenous cultures was not accurate. She further elaborated that:

But I don’t think that it has any specific guidance for our current society. Maybe the historical significance is greater than the practical significance. I think for Indigenous people who livings in the cities, these cultures are also useless, which are quite fragmented for them. Therefore, for Indigenous people themselves, [some of] their own members may even not completely agree with now support such cultural views or practices.
Fourth, if we look at the root cause, the lack of communication with Indigenous people and students was the biggest gap currently. It was easy to generate various levels of prejudice and stereotypes without communication and interaction between the two groups, stated by Sweetness. She summarized this gap as an ignorance problem.

In addition, Roominess and Happiness mentioned that they had chances to meet on campus and talk to students from other countries and regions, with the exception of Indigenous students. “Most Indigenous students study at the First Nations University, and we seldom take the same classes, which resulted in fewer opportunities for international students to interact with and even become friends with them,” said Roominess. At the same time, many CIS have never visited the First Nations University. This situation offered the two groups of students very little chance to meet each other in person. “As time goes on, people will naturally wonder if [the reason we] rarely see Indigenous students in higher education institution[s] is because that they are not well educated” questioned Happiness.

Participants’ Level of Indigenous Knowledge

In this section, I mainly focus on the study participants’ understanding of Indigenous knowledge.

Based on the interview answers and data analysis, I divided the participants’ understanding of knowledge and ways of knowing of Indigenous peoples into five levels: Completely ignorant; Only scattered understanding of a small part or some parts; Basic understanding of development process and historical events; Grasp most of the knowledge and form a framework; Very familiar and fully understood.

At first, four students (Roominess, Comeliness, Lividness, and Brightness) were
matched in the second level of *Only scattered understanding of small parts*. Actually, it occupied the largest percentage and was the common level of most CIS. Roominess explained all she learned about the historical development and big events were highlighted by the professors in class. Otherwise, she had very little chance to learn these contents from her daily life, as CIS rarely talked about this topic after class. Next, Lividness also self-evaluated her ways of knowing Indigenous culture by just staying at very general level around 30% to 40%, only with separate pieces and bits, but still not systematic. She stated that the most contents remembered were iconic and ethnically representative things, such as treaty, residential school, truth and reconciliation; or tipi, costumes, canoeing, and hunting separately.

Besides, two participants Dreaminess and Happiness belong to the third level of *Basic understanding of development process and historical events*. Dreaminess shared that after a year’s study, she was concerned about the area of missing and murdered Indigenous women. Before, she was shocked by a picture which showed “people all hanging the red dresses and red clothes on tree branch to pray and remember those Indigenous women who had been raped or missing”. Also, this topic touched on several aspects on social issues, Indigenous rights and family ethics, and as a woman, she deeply and empathically understood that pain of helplessness. So she paid more attention and hoped to do research in this area in the future.

Although Happiness also attributed himself to the same level, his perspective was different from Dreaminess. He described that he knew more about Indigenous knowledge now, but still just followed the views of others and agreed with where others stood. What he lacked was the ability to form more personal opinions and questions. At
the same time, he believed the advantage he had was that “because of my own ethnic minority status, there will be more emotional factors to join in the thinking and learning of Indigenous issues than other students, the similar ethnic emotions and cultural backgrounds make me establish more understanding and depth impact”. He emphasized that this emotion was not based on third parties, not the sympathy of outsiders, but that he felt the same as them inside.

Finally, only Sweetness’ self-evaluation achieved fourth level of Grasp most of the knowledge and form a framework. In other words, she had a more comprehensive and systematic grasp of the following factors than other students. First, when she was studying in China, she had a better understanding and familiarity with world history. She knew Indigenous issues have been existence in North America for the long history. Secondly, she self-declared minority identity as Mongolian and had more contact with northern minority culture. Third, her elective courses helped her more systematically and meticulously sort out the history and culture of Indigenous people. Fourth, she was particularly interested in the field of Indigenous knowledge, and so she usually took the initiative to chat and exchange with Indigenous people. In addition, she had learning experiences in different countries, from China to the UK to Canada; she could see macroscopically similar ethnic and ideological problems in different countries. Therefore, her attitude towards getting along with the Indigenous people was more open and tolerant, and she could objectively and accurately understand the problem. In short, she had reached a higher level of the overall understanding of Indigenous context, experiences, and issues.

Regarding the No.12 question, the participants all said that learning
Indigenization education helped them to deepen their understanding and affection of this *treaty* land. “Now when I heard some misunderstandings expressions from my friends, I will share with them what I have learned or explain something to them,” said Comeliness. “At this time, they will feel very surprised and will say: ‘now I see, it turned out to be this way!’ They are also very interested to learn more.” So we can see that the learning results were gradually taking effect among some CIS.

_Sources of Misconceptions and Difficulties_

Based on the participants’ personal experiences and responses, they generally expressed the following reasons and difficulties why they themselves, or other CIS could not engage in Indigenization education learning very well.

On the one hand, several students did not care about learning or understanding Indigenous knowledge initially. The reasons included the following points:

_Source 1:_

Some CIS just wanted to get an overseas study experience and did not have a long-term plan to settle in Regina or even in Canada, so to a large extent they id not care if they knew the local culture or not. Comeliness summarized this problem as a sense of belonging.

In addition, Comeliness and Brightness remarked that the reason why they were not very interested was because their own research area was not related to this field, and there was no chance for them to use Indigenous methodologies in practical way. Thus, they had little sense of involvement in the topic.

_Source 2:_

Some CIS were reluctant to approach Indigenous people and their culture
because they were impacted by the negative first impressions or other prejudices, they heard from others when they first arrived in Canada.

Besides, different cultural backgrounds gave students different perspectives on the same thing. As Roominessness mentioned, usually in the eyes of the Chinese people, the main cause of poverty was their own lack of effort, and unwillingness to change. But the national conditions and history in Canada were not the same as China, and so she then went on to add:

We need to stand in their [perspective]. Due to the destruction and suppression by residential school, caused the survivors of their generation living under the pain and pressure, and they also not knowing how to get along with their parents or children … Such family problems create a vicious circle and continuously aggravate the conditions. I remember one of my Aboriginal classmates saying bitterly, “If the parents live like this, how can their children live and learn better than them?”

This view was also highly supported by Vividness and Sweetness. From Vividness perspective, she commented that,

[M]any Chinese children have grown up in the Darwinian atmosphere and competitive environment, thinking that only the fittest can survive in natural selection. Most are caused by your [own] reasons if you can’t adapt to social development … [or] a small part of difference from the mainstream society are not worthy [of] sympathy.

However, Sweetness suggested that CIS should sufficiently understand the actual situation before they made a judgment. So she tried to analyze the problem from the perspective of Indigenous children: “Nowadays, Indigenous children were born in an era extremely affected by mainstream culture. They naturally think that I must learn English well to better integrate into this society,” she continued by explaining, “... [So they are] unwilling to learn their own national language, which also makes them very confused and contradictory to their ethnic identity. This may also be one of the reasons leading to
the higher suicide rate among Indigenous adolescents now.”

We can notice that many Chinese students failed to understand the discrimination and pressure the Indigenous peoples faced growing-up in this environment. In fact, many international students also did not know how to learn in the correct way and do better. Thus, it is very obvious to show the necessity and significance of promoting IE in universities.

Source 3:

A number of CIS experienced language barriers or they felt shy when they communicated with students from other ethnic groups and countries. Most of the time, they were only willing to talk with CIS, instead of trying to go out of their comfort zone. As Lividness said, this issue was not only with Indigenous students, but also with other international students. It is a common problem among CIS and not easy to change in a short time. Accordingly this study did not consider this issue a key point.

Source 4:

Due to the heavy workload in their own major and the lack of relevance to Indigenous knowledge, some students had no extra time or energy for other activities.

Sweetness shared an interesting point about psychological gaming, in which people are more scared of what they are less good at. The same is true with learning, as the less those students knew about Indigenous knowledge, the more afraid they were to appear ignorant in front of others. In addition, she also acknowledged:

We are already tired of assignments and don’t want to receive more information. If you hear academic content again, you must think: Oh my god, I don’t want to give myself another lesson in disguise! So even if students go, their brain will block out the information. I think that’s the reason why many CIS don’t participate in.
To sum up, some CIS had little exposure to Indigenous context in their lives. Misconceptions, narrow views, and incorrect attitudes have caused them to have little interest in engaging in Indigenous fields.

On the other hand, even though there were many students who were very active and interested in Indigenous knowledge, they still encountered several difficulties in the process of learning. After summary and discussion in focus group, the causes can be summed up in the following points.

**Difficulty 1:**

Many students lacked sufficient background knowledge and had no basic concept of the Indigenous group and their cultures, so it was hard for them to follow and understand the professor’s teaching content, which caused confusion. All seven participants agreed that it was necessary to address this difficulty as a priority.

Since Comeliness was interested in the study of Indigenous knowledge she studied with an open and receptive attitude, which could let her see the diversity of cultures. But, even then, she also admitted that due to the fact that she did not grow up in Canada and lacked some Indigenous context, there were some settlers’ views and emotions that she could not relate to well. For instance, what impressed her most was her first class of the first semester.

At the beginning of the class, the professor showed them an old version of the Canada map with different geographical divisions. After that, Our professor directly asked: “Now we are all living in the treaty 4 area. What does the treaty mean to you?” Then, I was so confused that I didn’t know what the treaty meant, so I quickly started to look it up in the dictionary. But [the means of treaty] I found was different from what the professor wanted to ask. Later, the professor also mentioned some professional vocabulary that I had never heard before, so I felt it was very difficult in the first class.
From her experience, we can see that some professors’ teaching is based on the assumption that all students understand related knowledge of Indigenous, without giving special consideration to the situation of international students. Dreaminess commented that basic knowledge had a fundamental role in the learning process, “If students haven’t read some histories and know nothing about Indigenous nation evolution, they cannot understand, recognize, and accept Indigenous culture and education methodology in the right way.” So, as above, the question which the professor posted as a kind of start to the course was quite difficult for international students to answer when they were just beginning to learn about the Indigenous context.

In order to overcome the learning barrier, Comeliness continued by explaining, “I read many books about Indigenous later for this class. Later, I found that our faculty (Faculty of Education) really attached great importance to promoting Indigenous pedagogy… and emphasized the content of Indigenization education, [which professors] often incorporated into the class.” As Happiness came across a similar situation when he was in class, he also agreed that “if you don’t do a lot of reading after class, you definitely can’t keep up with the teacher’s ideas”. Both of them support and hope to address this problem, so that someone could help new students with addressing these learning barriers in the future.

**Difficulty 2:**

Most of the activities organized by faculty tended to be at an academic level, with in-depth topics and a strong sense of professionalism, which are not suitable for most international students to participate in. In this way, since they had a fear of failure, the result was an unwillingness to learn further.
According to the participants’ response, although they have learned a lot of knowledge in a short time in these academic activities, they also felt pressure and more ignorance at the same time. The lectures they attend were mostly required by professors, and sometimes guest speakers were invited to the course. Sweetness outlined that academic seminars and conferences placed a lot of emphasis on professionalism and depth, and if you have a fairly basic knowledge and these presentations will help you improve in your understanding. But as mentioned earlier, we can clearly recognize that few CIS can reach this level.

**Difficulty 3:**

Even if there were some experiential activities, the number of places for IE within the university was very limited. Besides, those events did not occur regularly or repeatedly, which also caused a lack of opportunities to participate.

Here is an example to analyze this shortage. The illustration below was an email sent by University of Regina Student Affairs in the 2019 fall semester. As we can see in graph 4.6.3 and from the message, it is an experiential activity called Kairos Blanket Exercise available for “all faculty, staff, and students”, both “Indigenous and non-Indigenous peoples”. The organizer highlighted this activity as “a powerful educational tool” in order to “foster truth, understanding, respect and reconciliation”. However, when trying to register, only a few hours after the email was sent, it showed that the space was full, because of “registration limited to 50 people” for a seemingly important school-oriented activity.
In fact, after participating in this activity in the first academic year, I chose to register again in the hope of experiencing and learning more from it. I have to admit that because of the actual situation, and considering the experience and participation effect, each group of Blanket Exercise did have a relatively strict limit on the number of people.
But since resources and equipment had been invested and activities had already been planned out, it could be facilitated at least three rounds a day, or offered on multiple days, which would have provided learning opportunities for at least 200 other willing participants.

**Difficulty 4:**

The last shortage was that most students responded they lacked of channels and methods to learn about the offered university activities in time. They usually received messages by university email, but due to the large number of messages they receive each day, they had lots of unread messages, which caused them to miss some activity information.

Sweetness’ experience was that every day she received several emails from different departments of the university, and that most of these emails were filled with large text narratives or posters attached containing lots of word descriptions. Due to the quick pace of daily life and with many assignments, she often had no time to read a bunch of messages carefully. Just like many people she often just passed by emails with a quick glance, especially when they contained a lot of reading. She admitted that text emails had little appeal to her.

Both Dreaminess and Sweetness suggested that if the organizer could insert some photos of past activities, the effect would be very different. Not only does it save time in designing and making posters, but also it effectively shows the content of the event. The most important thing is that it could attract students’ curiosity to participate without having them have to read and decode all of the information.

**Difficulty 5:**
Some students have limited knowledge of the current resources available in the university, they had no idea where to start learning, and they did not know which departments to go to for assistance and guidance in Indigenization education learning, especially for international students. “Sometimes the professor showed us some pictures and materials in class. It was really interesting and everyone discussed it very enthusiastically,” recalled Sweetness. “But usually I can’t find those by myself.”

Regarding this, the participants also put forward related suggestions and methods to be discussed further in the next section.

4.4 Possible Ways and Strategies to Further Engage CIS in Indigenization Education

The second phase of the study was adopted in the form of focus group discussion. The focus group was facilitated in the 2019 fall semester, scheduled on Oct. 16th, 2019 from 09:30-11:00 pm, and was held in the faculty lounge. The focus group question list, which is attached as Appendix E, was designed based on the key issues summarized in the individual interviews before. In order to gain further in-depth theme discussion and analysis, I recorded and compiled the suggestions and views of each participant.

This section mainly focuses on how to turn problems into actions, effectively answer the questions, and find out some possible methods and feasible strategies to help CIS on or off campus bridge their gaps and decrease the misconceptions about Indigenous context.

Method 1:

Indigenous content should be included in the language curriculum for new students, especially ESL students, which could help international students establish the
correct conceptions and attitudes in right away. As Sweetness said, “In many cases, CIS just not find a suitable entry point or opportunity to start, and if they do not have taken the first step, they will be unable to move forward.” For example, reading materials related to Indigenous history and culture will let students naturally familiarize themselves with that background knowledge while in the process of learning languages.

At the same time, it is much easier to build learning awareness about Indigenous context under the guidance of the teachers to effectively reduce the prejudice and stereotypes. From Dreaminess’ view, “Accuracy is the priority,” which means it is important to have correct information at the first step. So, just like Comeliness experience, the sooner students were exposed to the right information, the better they would be able to develop a positive and open attitude in the future.

**Method 2:**

More Indigenous-related content should be added to specialized courses and elective courses that are required for students to meet the credit requirements. As Vividness suggested, having it mandatory would guarantee that all major students have a chance to access and know Indigenous context.

Another option is to intentionally have more international students attend classes with Indigenous students together, where face-to-face interaction allows them to have more personal experiences. “The Indigenous students who took classes with me were very talkative, probably because they became the focus of attention on this special occasion in the class, so they wanted to express many of their feelings, and their tone is very sincere,” recalled Dreaminess, “Especially for our international students from different countries. They wanted us to know as much as possible about them, no matter
personnel experiences or national histories, so they shared lots of things that I didn’t expect.”

**Method 3:**

Increase and highlight experiential activities and general universal activities to help most international students. It could build upon their basic framework and enhance their interest in learning Indigenization education efficiency. Brightness noted that the purpose of the basic popularization activity is that, “most students really do not have high requirements for their cognition about Indigenous knowledge. They think it is enough for them to know what is going on when others mention Indigenous. If I were an activity organizer, I would be more considerate about the different needs of all level students.” But even a popularization activity could let students learn a lot.

![Figure 4.4 (i): Ideal Proportion of Various Activities for All Levels Students](image)

According to the result of focus group discussion, the participants all agreed with the ideal proportion of various activities of what figure 4.4(i) shows above, which needs
to be taken into account for both the university and the community environment. From the bottom, in order to ensure all levels of students have the opportunity to learn and understand Indigenous culture and history, general outreach activities, hands-on workshops, and experiential activities should be given the maximum attention. As a primary level platform, it should be broad and open to all without filtering.

In the middle stages, when students obtain the basic picture and cognitive framework, they could attend thematic seminars, speeches, or presentations to help them deepen their theoretical learning process, which are more suitable for students majoring in humanities, education and art. In this respect, our university and the Faculty of Education have placed very practical emphasis and fully carried out related lectures.

At the last stage, academic conferences and research for scholars and researchers will impact beginners, as well as provide better and more targeted guidance for their learning step. As Sweetness outlined, “Starting from a simple and interesting starting point, then going deeper and deeper, gradually increasing understanding and communication, discovering more cultural commonalities between us, forming a virtuous circle, is the ideal state for us to get along with each other.”

As for implementing specific activities, participants also provided a lot of suggestions. They believed that learning, as advocated by Indigenous education pedagogy, was not limited to indoors and classrooms, and that many types of practices and visits should be included in various pedagogical activities.

*Music, songs, and dances.* Participants believed that Indigenous performances were actually very contagious, songs and dances were traditionally the chief way of communicating with supernatural powers. They are seldom performed for its own sake,
but have a definite purpose --- bringing rain, providing victory in battle or healing the sick. Songs and dances come from nature or from dreams, and often express appreciation for life and sustenance. Like the sunrise song and chicken dance, etc, music, songs, and dance are all very vivid in our minds.

Previously, the reason why students had not focused on this area was simply because of some external factors. If organized in a targeted manner it would much better. When Sweetness heard the way of Indigenous songs, she truly felt “it is particularly similar to our Humai art in Inner Mongolia. The tune and sound make me miss my hometown.”

**Traditional food.** Taste experience is a very attractive way to bring people together. By showing how dishes are made, inviting students to taste it, or letting them try to make it by themselves, they can increase their affinity with Indigenous culture during their participation. Brightness joked that “getting students interested and learning how to make food is much simpler than learning a methodology!”

**Documentaries and feature films.** Not too long in the past, Indigenous peoples and their clans had very restricted rights to talk about their own nation’s stories, due to being colonized by Colonialists and elitism. Their voices and languages were drowned out in the metanarrative of the mainstream views. But fortunately, many documentaries and feature films are now written from the perspective of Indigenous people and those subalterns to write back with their counter-discourse, to represent natural resistance and beliefs of their identity and language, to reclaim their self-consciousness and status. Watching these will encourage students to feel the power and strength of the Indigenous people — “a power of tradition and faith,” said Dreaminess. She also recalled: “I once
watched a documentary called *Indian House*, in which the twists and turns of the protagonist’s life reflected the suffering of the entire nation from the side, which made me deeply moved and educated.”

**Museums and art galleries.** Visiting museums and art galleries is a convenient, practical and exquisite resource available to students. For example, the Royal Saskatchewan Museum has a large exhibition hall dedicated to the history and culture of Aboriginal people. It explains and displays the development process of Indigenous clans and people from various aspects such as lifestyle, national tradition, natural relations, and artistic achievements. At the same time, there are a lot of precious exhibits and models to help students effectively understand the Indigenous knowledge. “This kind of visual impact is very obvious, which can’t help but diverge your thoughts and perspectives,” explained Sweetness.

**Method 4:**

Add supporting presentations and explanations to every event or performances to help students understand the inner meaning and source of culture. Roominess shared her feelings that “these current activities are relatively remote, just show me from a distance, and there are few interactions, and no more narration and explanation about their core standings.”

In fact, this point is simple and effective to implement. Participants suggested that they could include some standing banners or exhibition boards with interpretations and explanations to help students read and understand. Or they could hand out some bookmarks or postcards with cultural information as small free gifts for students. For instance, these bookmarks could include: information about the traditional Indigenous
festivals; some typical characters of Indigenous languages; the meaning of different
colors and decorations; the purpose of different dances and body movements, etc. Here
as a simple example can be seen as figure 4.4 (ii):
Figure 4.4 (ii): Example of Collectible Bookmarks or Postcards with Indigenous Cultural Knowledge Tips

Frontal graphics: The map of Canada that represented in artistic forms of Indigenous painting style.

Flip page: A piece of knowledge tip with Indigenous writing, reading, meaning, and place of use in our university.

(Sources from the 2019 annual stories page of university official website)
Method 5:

Let students explore, discover and make use of existing resources and activities to maximize the learning effect. In fact, universities and communities already have existing places, advisors and other resources to help students learn about Indigenous content, but many international students do not know how to find and use these resources.

In this way, we have to use the best opportunities during the process of campus orientation to introduce these available departments or offices to new students, especially in regards to the Aboriginal Students Center and the Office of Indigenization. International students need to be told about their functions and about the meaning of each location on the campus where Indigenous language is used. It will make the Indigenous culture seem more connected in the students’ daily life.

In detail, the role of the Aboriginal Learning Center includes engagement in most university events and activities; help all students to complete the project of university, as well as provide great services and focuses on creating a more inclusive and inclusive campus. In addition, the Office of Indigenization is more focused on policy making and orientation. Furthermore, not only in the main library (Dr John Archer Library), but the FNU (the First Nation University) and TPC (Teaching Preparation Centre) libraries have plenty of references and literature that can be used.

In fact, the university has many other interesting activities, useful programs and meaningful Indigenous resources continually updated and open to all students, which could bridge cultures and build community effectively. Now I have listed some as examples in chart 4.4 (iii):
### Chart 4.4 (iii): Annual Scheduled University-level Activities Related to Indigenous Context

<table>
<thead>
<tr>
<th>Available Time</th>
<th>Events &amp; Title</th>
<th>Brief Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>January to March</td>
<td>Indigenization knowledge and practice certification program</td>
<td>To complete the Enhancing Academic Indigenization Certificate designed to deepen the knowledge and practice of Indigenization for faculty and graduate students.</td>
</tr>
<tr>
<td>End of May</td>
<td>Discovering Your Direction</td>
<td>It’s an event hosted for Indigenous students from Regina and area to attend a conference-style day on campus including various hands-on workshops, student panel, and a scavenger hunt tour.</td>
</tr>
<tr>
<td>End of June</td>
<td>Build Research Relationships with Indigenous Communities</td>
<td>BRRIC training module aims to provide participants with practical methodological skills for engaging in transformative and reciprocal research with Indigenous peoples - for the benefit of all parties involved.</td>
</tr>
<tr>
<td>Annual July to August</td>
<td>“Making Treaty 4” a powerful, emotional journey</td>
<td>It’s a conceptual performance of events in the lives of Indigenous peoples in the Treaty 4 area from the time of creation to the present. It explores some of the history and impacts of colonialism on Indigenous peoples.</td>
</tr>
<tr>
<td>Annual Sep 9-15</td>
<td>Treaty 4 Gathering</td>
<td>Treaty 4 Gathering Parade; Hand out free Wetland Kits to the participants.</td>
</tr>
</tbody>
</table>


which contain a selection of native prairie flower seeds that support important insect pollinators.

<table>
<thead>
<tr>
<th>Date/Event</th>
<th>Event Details</th>
</tr>
</thead>
<tbody>
<tr>
<td>Middle of September</td>
<td>Tânisi: Triple word SCreeble - A word game in Plains Cree, like board game Scrabble, in order to help teach the language in a fun and engaging way.</td>
</tr>
<tr>
<td>Annual Sep 23-27</td>
<td>Indigenous Research Showcase - A celebration of diversity and innovation in a move towards Indigenization on campus as expressed in our 2015 - 2020 Strategic Plan peyak aski kikawinaw (we are one with mother earth).</td>
</tr>
<tr>
<td>Annual Sep 27-30</td>
<td>Glen Anaquod Memorial Tipi Raising Competition - Teams work to raise tipis in record time, while learning about Indigenous culture and values.</td>
</tr>
<tr>
<td>Middle of October</td>
<td>Whose Settlement? A Conference - A joint University of Regina and First Nations University of Canada initiative, will explore Canada’s different settlement agreements with Indigenous peoples.</td>
</tr>
<tr>
<td>Middle of November</td>
<td>You Belong Here — Speaker Series - Listen moved stories to reconcile our country’s past; Speaker series is part of the University of Regina’s You Belong Here anti-discrimination campaign.</td>
</tr>
<tr>
<td>N/A</td>
<td>Indigenous software testing training model - Meet some of the Truth and Reconciliation Commission Calls to</td>
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<tr>
<td></td>
<td>now available in SK</td>
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<td>---</td>
<td>---------------------</td>
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<tr>
<td>N/A</td>
<td>A doorway to culture: Equine Assisted Learning (EAL)</td>
</tr>
<tr>
<td>N/A</td>
<td>the University Respect Workplace program</td>
</tr>
</tbody>
</table>
4.5 Summary

As the data gathered for this study were from participants answers of the interviews and focus group, the thematically analysis method was fully and reasonably applied to the analysis process. The original data transcriptions became clear after classification by coding and themes division. Through classification and comparison, the data were divided into three parts according to the development order of the problems, including the current status of CIS Indigenous learning, and the causes of those shortages and gaps; the difficulties participants reported in their learning procedures; and the potential methods to improve international students in learning IE.

Through the data analysis results, it was clear that all participants had different levels of misunderstandings and stereotypes about IE in different aspects. But through the critical thinking and reflective questions, participants also recognized the importance of these issues and hoped to improve them in small steps over time.
CHAPTER FIVE:

DISCUSSION AND CONCLUSION

5.1 Introduction

The original purpose of this research was to focus on the unique experiences of each individual participant separately in order to describe the main existing problems as multiple cases. However, during the early stage of the study, it was clear that a few individuals could not fully represent and generalize the current situation sufficiently. So the study aimed to connect all seven participants as a whole case that could be compared, classified and analyzed. Therefore, in order to answer the research questions more effectively, the study consolidated the data of all participants to make the analysis process more fully informed and the data results more complete and persuasive.

In the process of data collection, I used two different methods, which were divided into two stages of individual interviews and focus group discussion. To gradually make the data holistic, two semi-structured question lists were designed for different reasons and goals. A taping machine recorded the whole process of data collection, and field notes were kept at the same time to ensure that the subsequent data analysis was as accurate as possible and in line with the participants’ intentions and logic.

The final chapter of this case study provides conclusions of the study, a summary of the findings, and a discussion of valuable extensions that appears from the research data. Based on the experiences and reflections of this research, I also put forward my own suggestions for further research in this area.

5.2 Discussions of the Findings

After three major aspects of analysis and findings, more valuable topics were
included in or seemed to emerge from the findings of this case study. The next few sections will discuss the following themes around the research questions and data collected: Research Participants and Identifiers, Meeting Everyone’s Needs, Call to Action at University, Potential Benefits of Engaging in IE. Within each theme, there are a number of sub-titles, which have also been identified. Although these themes and sub-titles are presented separately, they are not mutually exclusive. There is considerable overlap between and among the themes and cases. The following sections will discuss the themes in light of the research.

5.2.1 Research Participants and Identifiers

In the beginning, in order to understand the participants’ unique growth background, cultural differences, and educational experiences, they were first asked to answer the questions related to personal experiences and identifiers.

Collecting basic personal information allowed me to understand each participant, including their experiences, which may have corresponding impacts on their attitudes and interests in Indigenous learning. The common feature of all participants is that they all have lived in Regina for a year or longer, and they had fully adapted to the learning and lifestyle here. Besides that, they all have participated in and studied courses or activities related to Indigenous culture and education, and have a certain amount of understanding and perspective on Indigenous learning.

However, they also showed several distinct different characteristics that could divide them into ethnic groups, study abroad experiences, and settle down plans. These factors naturally affected their personal attitude, learning interest, and perceptions of Indigenous knowledge.
Ethnic Groups

According to their self-identity, Sweetness and Happiness belonged to the Chinese minority groups. As Happiness described himself, “I am a minority, Mongolian, I was born, lived, and grew up in Inner Mongolia, a minority province in China.” At the same time, Sweetness told me, “Although there are many Han people (the majority group in the Chinese population) in my family, I still think I belong to half of a Mongolian. I feel particularly great as a minority.” Not only were they themselves minorities, they were also exposed to many ethnic minorities in their daily lives. Just like Happiness, his classmates and friends included Mongolians. Sweetness studied in Manchu primary school and identified, “My school includes students from various ethnic groups, in addition to many Manchus, there also Mongolians, Uygurs, Ewenkis, Kazakhs, etc.”

The other five participants belonged to the main ethnic group in China, the Han nationality. They lived in the Northeastern region, the Shandong region, and the central region. These provinces are not ethnic minority communities, so they were less exposed to other ethnic groups during their growth.

Study Abroad Experience

Among the participants in my study, Sweetness, Happiness, Lividness, and Brightness had previous overseas study experiences. They have received different academic levels of education including undergraduate and master's degrees in the UK, Germany, the United States, and Canada separately.

Some of them have also encountered different ethnic issues. Sweetness explained to me that she felt the internal differences between the regions when she was in the UK.
Countries such as Scotland and England have ideology problems because of the different religions and consciousness issues left over from the colonial period. Then she further said, “I think that misunderstandings and stereotypes are inevitable problems in a certain process of social development and acceptance. It really depends on how we respond and deal with them.” This idea also applies to promoting Indigenization education for international students at the current stage. From the perspective of Brightness, she has been a visiting scholar at the U of R for a year even before starting her Ph.D. She knew about Indigenous peoples since then, but after a few years has passed, she admitted that “including me, most of the CIS is at the very basic level of Indigenous fields for a long time, we have a large gap of the understanding injury or even a state of complete ignorance. It is a problem that needs to be solved.”

The other three participants were all educated in China. Their understanding of the Indigenous group was more limited. Comeliness completely had no idea about the existence of the Indigenous peoples, and some of the participants learned from courses in China. Roominess recalls that,

I can remember the world history class in high school. I have learned some and know there are the aborigines in North America. But I completely treated it as a matter of historical knowledge, and it is out of touch with reality. At that time, I did not expect that they would still live in the present society.

In these cases, these three CIS, who had no experience in studying abroad, were basically unfamiliar with the Indigenous peoples and their cultures in Canada.

Settle Down Plan

The future residency plan also affected whether Chinese students cared about Indigenous culture and history learning. Among the seven participants, five of them intended to continue living in Regina for a long time after graduation, and so they
seemed to pay more attention to the Indigenous groups and the idea of understanding them in order to build relationships with them.

In contrast, the other two, Brightness and Comeliness, were ready to go back to China after graduation. They felt more like temporary visitors in Canada for a few years. As Brightness frankly explained, “I don’t have a strong desire to settle here. I don’t feel it is necessary to integrate into the local life, which is not related to my studies. So to be honest, I didn't even touch any content about Indigenous when I was a visiting scholar in the first year.” In this case, the original intention of some CIS coming to Regina determined their neglect of Indigenous knowledge learning.

5.2.2 Meeting Everyone’s Needs

During the research process, participants widely mentioned the role and impact of IE on their current social development. Although there were many negative comments and impressions shared, we need to acknowledge that IE engagement has left many valuable positive impacts on these CIS’ educational development. One of the positive respects I want to highlight here is that IE was seen as capable of meeting the needs of different people in a variety of ways.

Meeting all-levels of students’ diverse needs at the University of Regina is a very complex task. It requires keeping an interactive balance between empowering students to meet their different expectations and learning opportunities, while promoting the acceptance of all students with IE in terms of attitudes and belonging. It can never be perfect, because there are always new students who do not understand this area when coming to university, but we still have to keep acting in order to work toward perfection.

Empowering Students
In this study, participants believed that IE was empowering students with more autonomy in learning ways, which provided more opportunities to help all students better grow and realize their self-expectation to perform to the best of their abilities. IE is not only for non-Indigenous students, but could empower Indigenous students as well. As Battiste (2002) claimed: “Indigenous knowledge is now seen as an educational remedy that will empower Aboriginal students if applications of their Indigenous knowledge, heritage, and languages are integrated into the Canadian educational system” (p. 9).

Expectations.

For my study, different students expressed their different expectations for themselves and different requirements for learning levels. Some students were interested in the Indigenous field or have a well-versed background and might wish to delve into more professional subjects and specialized areas. However, other international students only expected to be at the level of comprehensive understanding, and expand their scope of knowledge, so that they could better communicate with other groups of students and get along with them well. As King and Schielmann (2004) pointed out, Indigenous education involves a willingness to “provide and develop the knowledge and skills” (p. 20), which enable multi-level students and peoples “to participate fully and equally in the national and international community” (p. 20).

Lividness recognized that IE should meet individual needs. She stated:

Formal education is usually limited in the classroom, if some children might be bad at math or science, their teacher may be disappointed about their performance. In contrast, through the methods of Indigenization education, educators will often take children outdoors, let them build up tipi in group or have extracurricular practice in a natural environment. You would find that some children were good at assigning tasks, some are potential leaders, some have
great operational abilities, and some are sensitive to colors. Everyone has their different merits.

Therefore, we can see that IE should not adopt rigid uniform standards to address students’ academic performance. But the expectations should be that all-level students are working to the best of their ability and interest, encouraging and supporting them to achieve various learning goals.

Vividness asked a question about the applicability of IE, and concluded that IE has also seen advancement in educational philosophy:

Do you think it’s backward? Can it also be promoted in other educational environments or schooling contexts that are non-Indigenous? Of course they can also learn from it. On the contrary, some other nature schools in northern America are also in very similar form. Without fixed textbooks, spend more time outdoors, take care of children’s different talents. So it is unfair to judge the former is backward and the latter is advanced.

Opportunities.

In this study, classroom learning experience showed that Indigenous related courses provided more opportunities to empower students learning. Participants were encouraged to express personal views and participate in extra classroom activities. Both Indigenous and non-Indigenous students can take advantage of opportunities to engage in more meaningful involvement and interactions.

Battiste (2002) explained that “Knowledge is not what some possess and others do not; it is a resourceful capacity of being that creates the context and texture of life. Thus, knowledge is not a commodity that can be possessed or controlled by educational institutions, but is a living process to be absorbed and understood” (p. 15). That means IE created an environment for every student, whether Indigenous or not, to have opportunities to explore and find their unique learning capacities, learning styles, and
Knowledge bases.

That was why every participant used positive words such as “very excited”, “really interesting”, “change my attitude a lot”, and “meaningful and educated” to describe their feelings when they joined IE activities and classes.

Especially for educating international students, “Recognizing and valuing diverse cultures, languages and knowledge systems in education (whether they be Indigenous or non-Indigenous) as equally valid helps to avoid the creation of a hierarchy of languages and knowledge systems and is essential in providing equal opportunities to education for all” (King & Schielmann, 2004, p. 26). When students were given attention and opportunities, the words they spoke were from the heart and felt supported and welcomed. It also created opportunities for students further empowering their learning motivations and gradual acceptance of IE.

Promoting Acceptance

The findings of this study suggest that there are simple and feasible ways that could effectively promote international students’ understanding and acceptance of IE. Accordingly, the next step for international students is the quest for a deeper understanding of Indigenous knowledge from attitudes and belonging.

Attitudes

It is very important to view and understand Indigenous content from the perspective of CRT. Even we cannot always maintain an objective attitude to everything; at least we need to get a comprehensive understanding at first before we make evaluation of others. Everyone keeps more or less subjective impressions or a specific angle from their stands. We should not expand our perceptions or evaluation of an individual’s
views and behaviors to the whole group people.

The first is the attitude towards Indigenous peoples. Sweetness acknowledged that when you get to know a group of people with a genuine attitude, you would also get genuine responses from them:

Through continuous talking and learning, I put my attitude in order and found that they (Indigenous peoples) are also very outstanding in many areas, they are also nice and hospitable people. In the past, they lost a lot of language and culture because of colonization. Now they are also in the process of re-finding and re-learning their national culture. To some extent, we are common learners together.

The second is the attitude towards Indigenous knowledge and IE. Many CIS or people hold the prejudice that IE should belong to the primitive era, without progress and development, as it cannot provide valuable guidance for modern society. But Battiste (2002) refutes this view and emphasized, “Indigenous knowledge is both empirical (that is, based on experience) and normative (that is, based on social values)… As a system, it constantly adapts to the dynamic interplay of changing empirical knowledge as well as changing social values,” as he further suggested, “Caution is therefore advised before petrifying, oversimplifying, or mystifying Indigenous knowledge systems by stressing their normative content or ‘sacredness’” (p. 19). This kind of reminder is in line with the logic of critical thinking. This important attitude was also reflected in the comments made by Comeliness,

Whether you accept or adopt it, you should firstly respect it. [Because] every culture is conducting [two parts of] historical legacy and the top wisdom of national development at the same time... What can be preserved must have its [heritage or historical] value. What can be updated and advanced are also conforming to current social values.

As she explained, Comeliness warned us that every culture is made up of its historical significance and realistic significance together, which is the same as
Indigenous culture and education. That’s why we should keep a supportive and positive attitude about IE, so that we can give it space and time worthy of its due value.

Belonging

In this study discussion, interactions involving Indigenous pedagogy appeared to increase the sense of belonging in students.

The first was a sense of belonging to nature. After participating in activities, practices and visits, most of the participants in this study shared that they could learn and understand more details about the concepts of nature, and even established more self-responsibility about natural and social sustainable development which is advocated in the Indigenous education system. From the chronology record of natural succession to the view of grateful nature and land, Roominess discussed how IE made her start feeling herself as a part of nature circle, similarly Dreaminess stated she gradually felt a close and inseparable connection with nature.

Secondly, a sense of belonging developed in the way we live and learn. The Indigenous education system embraces a very sustainable learning philosophy that supports and encourages students to discover the world and understand the society from a unique perspective. Battiste (2002) summarizes and highlights the relationship between Indigenous education, nature, and society as follows,

Learning is viewed as a lifelong responsibility that people assume to understand the world around them and to animate their personal abilities. Knowledge teaches people how to be responsible for their own lives, develops their sense of relationship to others, and helps them model competent and respectful behavior. Traditions, ceremonies, and daily observations are all integral parts of the learning process. They are spirit-connecting processes that enable the gifts, visions, and spirits to emerge in each person. (pp. 14-15)

The concepts of lifelong learning, integrated learning, and connected learning,
mentioned above show the advancement of Indigenous educational philosophy and methodology. So, it has been recognized and accepted by many students.

From the personal perspective, discovering the bright spots of different cultures will help CIS to comprehensively and accurately understand a region and the local peoples, so as to help their own study and life.

In fact, when CIS adjust their thinking and attitudes to access more background information of the historical development, they would find that there are quite a few parts of the Indigenous cultures that are consistent with ancient Chinese cultural ethics in reflecting the worldviews and the ways of knowing. So, it is necessary to understand the Indigenous worldview and their knowledge system by adhering to the traditional practices of IE approaches. Also, maintaining the specific Indigenous epistemologies and identities should be emphasized when introducing Indigenous peoples to international students.

5.2.3 Call to Action at the U of R

During the group discussion, Happiness placed special emphasis on this issue. He declared that “all targets to encourage international students learning Indigenous are enhance their understanding about it inclusive and progressive nature, not increase otherness and distance to Indigenous [cultures]... Only practical use and build connections with our life could be more identified by students.”

Last year, the U of R renewed and updated Indigenous context about the calls to action in several respects. For instance, the goals and measures of Indigenous Reconciliation Vow was updated at the end of 2018. The hope was that students would be clearer about the necessity and relevance of learning Indigenous content, and also
establish a sense of responsibility to engage in local community. In addition, the university changed the name of Aboriginal Student Center after the school voted in the fall semester of 2019. In particular, these two events show that our university is committed to promoting and emphasizing Indigenous context and taking action as an important target of its sustainable development plan.

This constant renewal puts the university in a more accurate and respectful position with regards to Indigenous culture and rights, making it align with more universal and international groups. The former term “Aboriginal” has become outdated and rejected as a catch-all term for people with First Nations, Métis, and Inuit heritage. “With other organizations, including Aboriginal and Northern Affairs Canada, having consciously decided to change names, it made sense for [the U of R] to follow suit and a consultation process was undertaken” (from University official website). The new name ta-tawâw (pronounced tat-oh-wow), is a word in the Cree language meaning “Welcome. There is room. There is Space.” With this name change, we can see that “it signifies what this place really is – a welcoming, warm, and inclusive space for everyone,” declared Misty Longman, Manager of the ta-tawâw Student Centre.

The participants reported that before the name change, they had a kind of misunderstanding about the functions of “Aboriginal Student Centre”, and thought it was only facing and providing services to Aboriginal students. However, “Now, when new international students come to campus, they can clearly know that this is a welcoming platform for all,” stated Dreaminess, and there is “hope [we] all contribute together” to respect the beautiful diversity of Indigenous culture, knowledge, tradition, and language. In other words, this is a name that acknowledges the space as a place where everyone
Secondly, this improvement shows that the University of Regina is focusing on the needs and necessity of a wider range of students to learn Indigenous culture. As the TRC Working Group explained that Calls to Action enabled to move forward the university development with a clear vision of what reconciliation looked like in light of truth. President Dr. Vianne Timmons also emphasized university responsibilities of the 94 Calls to Action, “We need to make sure we are serving all of our students well,” and “... we are committed to facing these difficult truths on the road to reconciliation” (On the speech of the vows renewal, 2018). The new version has provided guidance on the next steps, “help us acknowledging the truth of colonial past and present, supporting our desire to become an institution and a society where non-Indigenous populations can study, work, and live in a good way with Indigenous peoples” (University Official Website of Feature Stories, December 14th, 2018).

Thirdly, the university has also provided many professional programs to faculty staff, graduates, and PhD students to help them develop their teaching and research skills. As the university succeeded in running the Indigenization knowledge and practice certification program, other scholars also agreed and have proposed the idea. For instance, Haig-Brown and Dannenmann (2008) suggested organizing the Indigenous knowledge instructors’ program to provide opportunities for educators or students to learn valuable traditional skills and learning philosophies with sharing circle system. It is evident that such programs contribute to Indigenous knowledge and skills as a progressive process that is available in contemporary and future contexts in higher educational settings.
Moreover, the U of R Discrimination and Harassment Prevention Services (DHPS) Annual Report (Human Resources Department, 2017) indicates that “cultural, racial, gender, and religious issues all interact with one another”. Thus, we should work with the intersectionality of different ethnic identities under the framework of critiquing race (Hiraldo, 2010). On the one hand, a number of international students feel a shock in cultural differences, ways of communication, and learning styles when they are in a new environment. They need professional and academic guidance to know and view Indigenous issues and Indigenization education with an accurate perspective from the very beginning, and integrate into the campus and community without bias and misinformation. On the other hand, for Indigenous students, they now no longer only deal with Canadian students, but also have to deal with students who come from various international environments. Certainly, it is a chance to find effective ways of spreading culture so that it is much easier for others to accept the truth and help the Indigenous culture flourish faster (King & Schielmann, 2004).

In addition, DHPS Annual Report (2017) also highlights that “each issue must be properly understood and responses are often tailor-made utilizing evidence-based practices to address the emerging situations” (p. 11). This means the university has a great desire to create a respectful campus in terms of maintaining cultural diversity. For instance, one example of a preventive action is already implemented right on campus. The program coordinator collaborates with UR International department to co-lead a respected group, especially providing services to international students, facilitating their cultural conversation and discussion with Canadian students to enhance mutual understanding between each other (p. 3).
In fact, there are many other examples not mentioned in this study, where U of R is continually making efforts and changes for TRC goals. As Battiste (2002) remarked, although there were just very specific add-on materials “general and intended for integration in all curricula and some… have not affected core learning” (p. 21) in the late 19th and early 20th centuries, “Saskatchewan is one of the few that has initiated a curriculum review for public schools” (p. 21). Nearly two decades after, the university has taken this idea so far that they have integrated the expertise of the Indigenous peoples in ways that are truly transformational. It also confirmed what Battiste (2002) had suggested before,

Canadian educational institutions should view elders, knowledge keepers, and workers who are competent in Aboriginal languages and knowledge as living educational treasures. These individuals comprise a functioning Aboriginal university based on Indigenous knowledge and pedagogy. (p. 21)

However, the inner factors also impact the success of the Calls to Action to some extent. Comeliness stated that even though external support is useful, more important is the influence of internal factors. CIS, as residents of Regina, should have self-requirements to establish a sense of participation and responsibility within local culture. Dreaminess suggested that,

As international students, we already left our country, standing and living in a completely external cultural environment. [The reason why we go abroad is] we want to expand our horizons and knowledge, we want to understand a different world from a wider worldview. So I also ask myself to be more open and tolerant to accept different cultures and concepts.

If everyone could change their attitude or conceptions a little bit, it will help us go forward in the direction of continued reconciliation more quickly and easily.
5.2.4 Potential Benefits of Engage in Indigenization Education

During the focus group discussion, participants also mentioned a very important idea, which is the potential benefit of learning IE. These benefits can be divided into the following types according to different groups and scopes.

Benefit for Individual Learning and Growing

An understanding of IE is no less important when experienced at personal levels than at the level of intergroup dynamics and nation-building. Not only domestic Canadians, but also international students, should establish this awareness. As Dei (2008) reflected on narratives from minority groups of students as they speak about the differential (negative) treatment according to race, “When students speak of the need to have a diverse teaching staff, they are pointing out the fact that race and racial identity are significant to their schooling and learning process” (p. 212). This means that if students are educated with racial prejudice or discrimination it will have a long-term adverse effect on them, which is not conducive to wider inclusion and acceptance. Therefore, Dei (2008) further emphasizes the importance of critical education, “In harnessing the human potential, education must not only be relevant to the learner but also equip the learner with critical thinking skills to understand their social world and work to transform current situations” (p. 209).

First, Indigenous culture help CIS to increase their respect and awe for nature. As Happiness explained,

The Mongolians, as a group as Indigenous that also relies on nature to survive, are based on our common respect for nature. Nature teaches us to treat ourselves as part of nature, but not to abuse, destroy, and conquer it. Actually, many of them (Chinese students) do not understand this point.

Cultural empathy allowed Happiness to more accurately understand the concept
of sustainable development advocated in IE. He then went on to add:

When they (Indigenous peoples) deal with other groups also hope that everyone can share the benefits of nature and any of its resources bring for this society. At the same time, protect the environment we live in together. Because we are all part of each other, if we harm nature, we ourselves will also be harmed back in the future.

The second reason for CIS to learn about Indigenous knowledge is that the concepts of equal rights and human rights can be well popularized. Aboriginal groups have an open and tolerant mindset. As Lividness mentioned before, CIS are more inclined to agree with Darwin’s naturalistic view of survival, so they could not initially feel the living environment and resistance of the Indigenous peoples being colonized and oppressed in the past.

Here is a good description from Magga (in King & Schielmann, 2004) that can help CIS to experience the unequal treatment experience. As a local Indigenous scholar, she has very strong feelings in her short life experience in the schooling environment, which is usually called formal education. It is very necessary to highlight her narrative below,

On your first day you discover that the teachers do not speak your language, in fact, they don’t even want you to speak your language. You may even be punished for doing so. The teachers know nothing of your culture; they say “look at me when I speak to you”, but in your culture, it may be disrespectful to look at adults directly. Day by day you are torn between two worlds. You look through your many textbooks but find no reflection of yourself, your family or your culture. Even in history books, your people are invisible. They exist only in the shadows or worse, if they are mentioned at all it is as “obstacles to settlement” or simply as “problems” for your country to overcome. (Preface, p. 5)

This material was presented in a group discussion in order to help participants enhance their feelings and thinking. Sweetness commented that “Because they extremely know themselves and their peoples are not ‘problems’.” Her description included a strong
sense of emotion recognizing the helplessness and worries experienced by Indigenous children. Actually, they are tremendous groups of people with dynamic communities with heritage, history, culture, and knowledge, which are dignified and spiritual with meaningful lives, sacred beliefs, in order to flourish for everyone (Battiste, 2002).

Hence, Lividness acknowledged that, “After taking classes, tours, I definitely understand their circumstances and wishes. I’m sure they (other Chinese students) will care more about Indigenous peoples and this unequal situation they suffered.”

**Benefit for Reform Education System**

In the literature, the call for education system reform by strengthening IE has existed for a long period of time. According to Fleras (1992),

Reforms in areas such as these have emboldened educational institutions to combat racism, overcome discriminatory barriers, foster an appreciation for ethno cultural diversity, improve intercultural understanding and communication, and enforce the equality of minority students. They have also awakened the country to innovative possibilities in reshaping school-community relations. (p. 183)

What needs to be paid attention to is that when we reform the formal education system with more Indigenous methodologies and philosophies, the similarities should be the focus rather than on recognizing differences between the two systems, which “may be a more useful place to start when considering how best to introduce educational reform” (Battiste, 2002, p. 11).

One popular saying in China is that, “what is unique to the nation is also precious for the universal.” This is similar to the words from Mr. Rodolfo Stavenhagen (the United Nations Special Rapporteur on the situation of HRFF of Indigenous people) and emphasized by Magga (2004), “Cultural specificities are also contributions to a universal culture and not mere relics of a disappearing past” (p. 7). It is apparent to many cultures
that knowledge systems cannot be restricted by the external monolingual discourse and that different cultures should combine with each other as well as education, due to the world being multiethnic and multicultural (King & Schielmann, 2004, p. 7).

Besides, Magga (2004) also believes that “Indigenous peoples can contribute significantly both to our own education systems and to the renewal of education systems of other peoples” (p. 8). Dei (2008) has similar points as Battiste (2002) and both suggest that Canadian administrators and educators need to “respectfully blend Indigenous epistemology and pedagogy with Euro-Canadian epistemology and pedagogy to create an innovative Canadian educational system” (Battiste, 2002, p. 21).

Nowadays, Indigenous students are encouraged to re-find meanings relying on their nation’s prior knowledge and experiences to reactivate and reconstruct their learning process in a meaningful way.

5.3 Conclusion of the Study

The original intention to start this study was discovering that, apart from the Faculty of Education, CIS generally are not familiar with Indigenous content. At the same time, other literature seldom discusses IE research from the perspective of CIS or international students. There are many gaps that need to be bridged and connected. This study hopes to provide an opportunity to arouse the awareness of more CIS to learn Indigenous knowledge, and hopes they could explore and make good use of the existing resources, opportunities and platforms. This research also looks for an opportunity for better communication and understanding between the two ethnic groups of students in the future. Consequently, the study hopes to achieve the long term goal of re-educating CIS through critical thinking, and help Indigenous discourse to establish an equal
dialogue and communication mode within the entire society.

In conducting this research, the views of the seven CIS participants were canvassed. All participants were very cooperative and willing to share and discuss their real thoughts and perspectives on Indigenous learning experiences. Their positive feedback provided key information for the data collection and analysis of this study.

For historical reasons, the dominant culture constructs and controls the discourse of those “degraded” people in the past decades. Those unfair treatments, to a large extent, evoked and enhanced the resistance spirit and awakened the consciousness of education. The views of modern society held by a variety of citizens are linked to a time of past colonization and marginalization and need to be challenged in order to give the Indigenous peoples back their identities. This is also the motivation required to emphasize and promote the current goals of truth and reconciliation.

The literature review for this study makes clear the important value and uniqueness of Indigenous history, culture and worldviews. Also, it illustrates why the unequal position has lasted. It shows the fact that “the autochthonous inhabitants who occupied the land prior to white settlement hold a unique position in the history of America” (Bradford, 2007, p. 1). Their life experiences, the perspective they use to observe the world, and the ways they tell their stories all have features that are empirical and inherited. This is an important way to educate international students to better understand IE.

The theoretical framework CRT helps data analysis and helped me to look at the research findings in a critical way. As Bradford (2007) wrote that “there is no escape from the politics of our knowledge, but that politics is not in the past. That politics is in
the present.” (p. 4) This means that the colonial and the post-colonial influences and impacts exist in every period, and so everyone needs to pay attention and face it, including international students.

CRT revealed that history is solemn and serious for everyone. It recorded our nation’s development and evolution, families’ rotation, generations' fall and rise, as well as personal growth. In the time of accumulation and precipitation, Indigenous peoples gradually shifted from being colonized to claiming their Indigenous rights and sovereignty.

In addition, interviews and focus groups in the study helped students discover their own biases and misunderstandings; let them know that they need to uncover as many stereotypes as they can with regards to the Indigenous people and their cultures. According to the research findings, a large part of CIS as well as non-Indigenous residents, even in the unconscious way, often think Indigenous peoples through racist lenses with problematic assumptions. With the globalized tendencies expanding rapidly nowadays, as international students, we need to establish responsibilities and obligations, be sincerely open and inclusive to every unique culture and provide space for them. We know that Indigenous people who are dressed in the feather or have painted pattern on their face are not the object, but rather human beings with ancient cultures, social/political systems, and holistic thinking. As we all love our own countries, Indigenous peoples and their younger generations also set their affections on this lovely land and amazing cultures which they possess in their heart.

Moreover, the data analysis for this study focused on describing the attitudes and perceptions of seven CIS participants. The findings of the study summarized the main
gaps, misunderstandings and reasons why these happened. Some difficulties encountered by CIS in the current process of learning IE are also investigated. At the end, a few feasible methods and suggestions that could help CIS engage in IE learning were provided as examples.

Accordingly, telling and educating Indigenous stories to non-Indigenous people in the right way is an important mission to achieve. It needs efforts to work across our differences, to learn, and live together, so as to accelerate IE as an essential aspect of achieving global sustainable development. Furthermore, the universities should commit to playing a significant role in IE and consistently assume responsibilities to create a better and ideal campus community, one that encourages students to engage in community contribution.

All in all, this study from the perspective of international students’ participation in IE learning takes the group of CIS as the starting point of research. The core idea of the study is to illustrate that no one culture is better or more advanced than others as well as none of them are more undeveloped or primitive. Bradford (2007) stated that we cannot use the western standard words used in the textbook to say as “Weak-one” and “Great-one” (p. 11). All we can do is to calm down and go inside the histories and ancestors’ time to know some legendary things, but not keep standing on the state of “cultural outsiders” (p. 17) as Linton (in Bradford, 2007) warned us.

5.4 Suggestions for Further Research

During the discussion, Roominess remarked that, at present, our university attached great importance to promoting Indigenous culture learning and Indigenization education understanding in schooling context. As an inclusive and open community, it is
impressive to see our university emphasizing diversity, mutual respect and equal relationships. However, Dreaminess did comment, “when the educational problem of cultural differences is magnified to the whole society, there are still many conflicts of views and stands.” This is especially true of the marginal culture or minority cultures seeming weak in face of the mainstream discourse. In the words of Happiness who explained the gap as “our educational system, or social acceptance, is not yet particularly tolerant or conciliatory. There is still a lack of communication and understanding between each other, so it will take a long time to reach the goals of the truth and reconciliation.”

Therefore, based on the findings of this study and the aspects not involved within it, the following suggestions for further research are proposed below.

First, this study only adopted the case study approach in qualitative paradigm of the educational research. Future research could include other approaches or paradigms to investigate and collect more samples of data, such as questionnaires, surveys, quantitative analysis, etc.

Secondly, another possibility for study in this area could be investigating the specific teaching pedagogies and methodologies used in class. This study only discussed the participation in general educational activities, but did not investigate the teaching methods and philosophies, which could be effective for education reform.

Third, further research might explore the attitudes and perceptions of Indigenous students and faculty staff regarding their role in promoting IE, as well as the strategies they use, or could use to bridge gaps between Indigenous and non-Indigenous people.

Finally, another area of research might include the investigation of attitudes and
perceptions of wider scope of international students from various countries, as well as their learning experience of IE, to find out more universal ways suitable for international students to engage in Indigenous learning.

In conclusion, enhancing communication, interaction, and building mutual trust between Indigenous and non-Indigenous students/people is a necessary way and means to realize the sustainable development of ethnic relations and educational relations, and will be an important direction to lead further research. As Sumida Huaman and Abeita (2018) summarized that,

Considering our stories provides us with strategies for how we might rethink our roles from teacher or learner to Indigenous teacher-learners: respect for the authority and legitimacy of Indigenous epistemologies; reflexive processing of our identities as Indigenous peoples within the teaching and learning dynamic in any setting—from the university to community spaces; alignment with Indigenous educational priorities through regular and transparent exchange with each other throughout our distinct and shared research and community-based social change efforts; and the practice of fellowship through long-term moral and intellectual support (p. 207).

My hope is that in the future, more international students and scholars will have a strong desire and interest in studying and researching Indigenous context and pay attention to and help spread the importance and necessity of Indigenization Education globally.
References


http://www.jstor.org/stable/41675378


Zheng, J. (2010). Exploring international student mobility: Neoliberal globalization, higher education policies and Chinese graduate student perspectives on pursuing higher education in Canada. (Master of education, faculty of graduate and studies research, University of Alberta)
Appendices
Appendix A

Research Ethics Board Approval
Research Ethics Board
Certificate of Approval

PRINCIPAL INVESTIGATOR
Haoxuan Zhu

DEPARTMENT
Faculty of Education

REB#
2019-147

SUPERVISOR: Dr. Xia Ji

TITLE
Engaging Chinese International Students in Indigenization Education at the University of Regina

APPROVED ON
October 7, 2019

RENEWAL DATE
October 7, 2020

APPROVAL OF
Application for Behavioural Research Ethics Review
Initial contact letter-student
Question List of Chinese International Students
Support Letter- Office of Indigenization
Support Letter-Elder Joseph

Recruitment Poster
Participant Consent Forms: Interview and Focus Group
Support email-URI
Support Letter-CSSA

Full Board Meeting □
Delegated Review ☒

The University of Regina Research Ethics Board has reviewed the above-named research project. The proposal was found to be acceptable on ethical grounds. The principal investigator has the responsibility for any other administrative or regulatory approvals that may pertain to this research project, and for ensuring that the authorized research is carried out according to the conditions outlined in the original protocol submitted for ethics review. This Certificate of Approval is valid for the above time period provided there is no change in experimental protocol, or related documents.

Any significant changes to your proposed method, procedures or related documents should be reported to the Chair for Research Ethics Board consideration in advance of its implementation.

ONGOING REVIEW REQUIREMENTS
In order to receive annual renewal, a status report must be submitted to the REB Chair for Board consideration within one month of the current expiry date each year the study remains open, and upon study completion. Please refer to the following website for the renewal and closure forms:
https://www.uregina.ca/research/for-faculty-staff/ethics-compliance/human/ethicsforms.html

Chris Street PhD
REB Chair
University of Regina

Please send all correspondence to:
Research Office
University of Regina
Research and Innovation Centre 109
Regina, SK S4S 0A2
Telephone: (306) 585-4775 Fax: (306) 585-4983
research.ethics@uregina.ca
Appendix B

Recruitment Poster
Department of the Faculty of Education
University of Regina

PARTICIPANTS NEEDED FOR THESIS RESEARCH IN
Educational Experiences & Cultural Studies

We are looking for volunteers to take part in a study of
Engaging Chinese International Students in Indigenization Education
at the University of Regina

Participation requirements: All Levels Chinese International Students (CIS)
& at least living in Regina for 6 months

As a participant in this study, you would be asked to:
individual interview & focus group discussion

Your participation would involve in two-time sessions,
each of which is approximately 60 minutes.

In appreciation for your time, you will receive: $15 gift card each time.

For more information about this study, or to volunteer for this study,
please contact:
Haoxuan Zhu
Faculty of Education
Office: ED247
at (306) 450-3676 or
Email: hzn926@uregina.ca

This study has been reviewed and received approval
through the Research Ethics Board, University of Regina.
Appendix C

Participant Consent Forms
(i) Participant Consent Form - Individual Interview

**Project Title:**
Engaging Chinese International Students in Indigenization Education at the University of Regina

**Researcher:**
Haoxuan Zhu
University of Regina
Faculty of Education
Curriculum and Instruction
Telephone: (306) 450-3676
E-mail: hzr926@uregina.ca

**Supervisor:**
Dr. Xia Ji
University of Regina
Faculty of Education
Telephone: (306) 585-4943
E-mail: Xia.Ji@uregina.ca

**Purpose(s) and Objective(s) of the Research:**
- The long-term objective of this study is to effectively reduce misunderstandings, promote mutual trust, increase interaction, engage in conversations, and enhance cultural respect between CIS and IS.
- This study mainly focuses on Chinese international students at the U of R, hope to investigate effective ways to help them learn more about Indigenization education and Indigenous cultures during the post-secondary schooling experience.
- The purposes of this study are:
  1. To describe and find out how Chinese international students perceive, attitude, and respond to Indigenous culture and Indigenization at the U of R.
  2. Investigate and explore possible ways of learning strategies to help Chinese international students enhance their understanding and engage in Indigenization education.

**Procedures:**
- The research process with two parts of interviews, including organize one time semi-structured individual interviews, and facilitate one time focus group discussion.
- This consent form focus on the first section of individual interview.
- The consideration of sampling criteria is participants should living in Regina for at least 6 months or longer.

**Role of the Participant:**
- If you consent to participate in this case study, you will be asked to make sure that your answers and thoughts are in line with the actual situation and the real thoughts.
• The personal interview will last approximately an hour and will be audio-taped. A transcript of the tape will be completed and emailed to you.
• After you receive transcript, you will have the right to validation of the information, adding, deleting and clarifying content in one week.
• I will contact you to ensure the accuracy of transcript and any changes you wish to make is updated.
• A similar process will be performed in focus group to ensure the authenticity of the data collection.

**Potential Risks, Discomforts, or Inconveniences:**
• It is expected that you will not encounter any risk or discomfort during the interview(s) and discussion(s).
• If you do, however, you may withdraw at any time with no repercussions of any sort.

**Potential Benefits:**
• There are no direct benefits to you other than the sense of being concerned and valued that you experience, as well as any knowledge you may acquire as the result of the process that will be undertaken.
• The case study may reveal attitudes and perceptions from students to indicate the relationship between multiculturalism and Indigenous education in the current stage, improving the practice of self and others within our on-campus learning experience in the long term.

**Confidentiality and Withdrawal from the study:**
• Ethical considerations are extremely important in this case study and the nature of the personal data will be handled with respect in order to assure confidentiality.
• The consent form will be stored separately from the data. The researcher may use direct quotes from the interviews but will change all participant names and references to personnel to assure confidentiality.
• Any specific portions of the transcript, which might draw a connection to you, will be either reworded or completely eliminated.

**Right to Withdraw:**
• Your participation is voluntary and you can answer only those questions that you are comfortable with. You may withdraw from the research project for any reason, at any time without explanation or penalty of any sort.
• Your right to withdraw data from the study will apply until within two weeks after completing the interviews. After that, it is possible that some results have been analyzed, written up and/or presented and it may not be possible to withdraw your data.

**Follow up:**
• You will have access to the completed thesis document through the University of Regina Library. As well, you will receive a brief summary of the case study upon completion.
• All data will be securely stored throughout the course of the research, and only the researcher and supervisor will have access to this information. Transcription and cassette tapes are required to be stored for five years after which they will be destroyed.
Questions or Concerns:
- Contact the researcher using the information at the top of page 1;
- This project has been approved on ethical grounds by the Research Ethics Board of the University of Regina. If you have any questions regarding your rights as a participant may be addressed to the committee at (306) 585-4775 or by email: research.ethics@uregina.ca.

Consent:
Your signature on this form below indicates that you have read and understood the description provided and consent to participate in this case study research of individual interview section. This does not waive your legal rights nor does it release the researcher or involved institution from their legal and professional responsibilities.

Your willingness to participate in the individual interview section is very much appreciated. Your assistance with my research is regarded very highly.

________________________  ____________________  ____________________
Print Name of Participant    Signature           Date

________________________  ____________________
Researcher’s Signature     Date

A copy of this consent will be left with you, and a copy will be taken by the researcher.
(ii) Participant Consent Form - Focus Group

**Project Title:**
Engaging Chinese International Students in Indigenization Education at the University of Regina

**Researcher:**
Haoxuan Zhu  
University of Regina  
Faculty of Education  
Telephone: (306) 450-3676  
E-mail: hzb926@uregina.ca

**Supervisor:**
Dr. Xia Ji  
University of Regina  
Telephone: (306) 585-4943  
E-mail: Xia.Ji@uregina.ca

**Purpose(s) and Objective(s) of the Research:**
- The long-term objective of this study is to effectively reduce misunderstandings, promote mutual trust, increase interaction, engage in conversations, and enhance cultural respect between CIS and IS.
- This study mainly focuses on Chinese International Students at the U of R, hope to investigate effective ways to help them learn and understand Indigenous cultures even Indigenization education during the post-secondary schooling experience.
- The purposes of this study are:
  1. To describe and find out how Chinese international students perceive, attitude, and respond to Indigenous culture and Indigenization at the U of R.
  2. Investigate and explore possible ways of learning strategies to help Chinese international students enhance their understanding and basically engage in Indigenization education.

**Procedures:**
- The research process with two parts of interviews, including organize one time semi-structured individual interviews, and facilitate one time focus group discussion.
- This consent form focus on the second section of focus group discussion.
- Researcher will facility one hour focus groups within the time agreed with all participants in advance.
- The participants who join into the focus group are the same as individual interview.

**Role of the Participant:**
- If you consent to participate in this case study, you will be asked to make sure that your answers and thoughts are in line with the actual situation and the real thoughts.
• The personal interview will last approximately an hour and will be audio-taped. A transcript of the tape will be completed and emailed to you.
• After you receive transcript, you will have the right to validation of the information, adding, deleting and clarifying content in one week.
• I will contact you to ensure the accuracy of transcript and any changes you wish to make is updated.
• A similar process will be performed in focus group to ensure the authenticity of the data collection.

**Potential Risks, Discomforts, or Inconveniences:**
• It is expected that you will not encounter any risk or discomfort during the interview(s) and discussion(s).
• If you do, however, you may withdraw at any time with no repercussions of any sort.

**Potential Benefits:**
• There are no direct benefits to you other than the sense of being concerned and valued that you experience, as well as any knowledge you may acquire as the result of the process that will be undertaken.
• The case study may reveal attitudes and perceptions from students to indicate the relationship between multiculturalism and Indigenous education in the current stage, improving the practice of self and others within our on-campus learning experience in the long term.

**Focus Group Confidentiality:**
• Ethical considerations are extremely important in focus group and the nature of the group discussion data will be handled with respect in order to assure confidentiality.
• The researcher will undertake to safeguard the confidentiality of the discussion, but cannot guarantee that other members of the group will do so. Please respect the confidentiality of the other members of the group by not disclosing the contents of this discussion outside the group, and be aware that others may not respect your confidentiality.
• The consent form will be stored separately from the data. The researcher may use direct quotes from the interviews but will change all participant names and references to personnel to assure confidentiality.
• Any specific portions of the transcript, which might draw a connection to you, will be either reworded or completely eliminated.

**Focus Group Data Withdrawal:**
• Your participation is voluntary and you can answer only those questions that you are comfortable with. You may withdraw from the research project for any reason, at any time without explanation or penalty of any sort. Should you wish to withdraw, you may leave the focus group at any time.
• Your right to withdraw data from the study will apply until within two weeks after completing the interviews. Due to the nature of focus groups, your data cannot be withdrawn from the study after it has been collected, analyzed, and written up as it forms part of the context for information provided by other participants.
Follow up:
- You will have access to the completed thesis document through the University of Regina Library. As well, you will receive a brief summary of the case study upon completion.
- All data will be securely stored throughout the course of the research, and only the researcher and supervisor will have access to this information. Transcription and digital voice recorder or tapes are required to be stored for five years after which they will be destroyed.

Questions or Concerns:
- Contact the researcher using the information at the top of page 1;
- This project has been approved on ethical grounds by the Research Ethics Board of the University of Regina. If you have any questions regarding your rights as a participant may be addressed to the committee at (306) 585-4775 or by email: research.ethics@uregina.ca.

Consent:
Your signature on this form below indicates that you have read and understood the description provided and consent to participate in this case study research of focus group section. This does not waive your legal rights nor does it release the researcher or involved institution from their legal and professional responsibilities.

Your willingness to participate in the focus group section is very much appreciated.
Your assistance with my research is regarded very highly.

<table>
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<tr>
<th>Print Name of Participant</th>
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A copy of this consent will be left with you, and a copy will be taken by the researcher.
Appendix D

Guided/Semi-structured Individual Interview Question List
Guided/Semi-structured Individual Interview Question List to Chinese International Student Participants
(* represent the optional and extended questions beyond the research topic)

Educational Background
As an international resident in Regina, it is inevitable that we need to communicate and get along with Indigenous students and people from different cultural backgrounds. In the first part of the interview, I will ask some questions about your personal background.

1. Until right now, how long have you lived in Regina? Do you think you are now fully adapted to the local life here?

2. At first, could you briefly introduce yourself and describe your educational background or learning experience before you came to Canada? (What's major or field, which educational level belongs to, related to humanities or not, ...)

3. **China is a multi-ethnic country with the integrated cultural environment. Have you ever know anything about other minority ethnic groups' life, culture, and how often you contact them in person? How do you think or evaluate your relationship with them?

4. From the personal aspect, are you open to accepting new things and ideas? Do you enjoy meeting with people from different cultures or religions? And why.

Perceptions and Attitudes
Particularly, compared with other places or provinces, the largest characterize of population distribution in Regina, Saskatchewan, is the largest amount of Indigenous groups living here. Or in other way, we are living in the Treaty 4 area, the homeland of Indigenous. In the second part, I want to know more about your attitudes to Indigenous peoples and cultures here.

5. Before your come to, or just as a newcomer in Regina, what was your awareness or pre-understand of Indigenous people? Could mind share your first impression of Indigenous group with me? (Maybe you just heard from other people’s views, or even imagine by yourselves...)

6. After you settle down, have you been in contact with Indigenous students or people on campus? (For instance, attending activities together, taking classes together, living together, or other personal ways? No matter whether intentional or unintentional.)

7. Could you describe a time that impressed you most when you deal with or related to the Indigenous people/students?
How was your feeling about that? Tell me more about the details.

8. Are you worried about any limitation or restriction that may arise confused or uncomfortable during your communicate with Indigenous people/students? 
   *(For example, like the topic and/or content when talking with them?)*
   Do you think what may have caused this concern?

9. Looking back, do you think you keep the same perceptions or attitude towards understanding the Indigenous people as you did at the very beginning? What prompted you to make these changes or not yet? Why?

10. Based on your experience, is there any aspect make you think, we have misunderstandings or stereotypes of Indigenous peoples, cultures or their traditional educational practice?

11. In general, to what extent or level do you know about Indigenous cultures and knowledge? *(Nothing, just a little, know some parts in detail, very familiar with)*

12. Do you think that deeper understanding of Indigenous culture will help you adapt and integrate better into local life? What areas could be exemplified?

**Current Activities**

13. Have your faculty ever held any Indigenous activities? *(For example)*
   Have you ever joined any Indigenous activities? And why.

14. Do you think the activities or lectures organized by the university so far are enough to help international students access to Indigenous knowledge effectively and adequately?

15. Do you know any policies or measures that the U of R has adopted to support Indigenous students and International students get close to each other?

16. From your personal perspective, are you willing to know and learn more about Indigenous cultures and knowledge? Could you tell me the reason why you care/don’t care about Indigenous Culture?
Appendix E

Guided/Semi-structured Focus Group Discussion Question List
Guided/Semi-structured Focus Group Discussion Question List to Chinese International Student Participants

Based on the data collected from the individual interviews, participants and the researcher will summarize the main stereotypes and common gaps between CIS. Besides, the focus group intent to explore the possible strategies and suggestions to help CIS reduce the misconceptions and better understanding of Indigenous cultures at the very first step.

Possible strategies

Effective methods and action strategies may effectively help enhance CIS interest in learning and understanding Indigenous cultures as well as change students’ interpersonal and ethnic relations in the future.

17. If you have a chance to connect with Indigenization issues, which field of IE would you like to learn more about? Which field are you interested in most? And why.

Optional ways as follow:
- Speaker Speech: Truth Life Conditions and Residential School Experience
- Workshop: Traditional Indigenous Music and Sounds
- Ceremony: Chicken Dance and Spiritual Ceremonies
- Field Trip: Treaty 4 Governance Centre/ Lebret Indigenous Community
- Other ways: What you are interested in.

18. For yourself, which methods do you think are much easier for you to connect with Indigenous cultures? And could you tell me some more details?

19. In general, what kind of way is more comfortable and acceptable for new students to understand Indigenous cultures? What are the advantages and limitations of this method?

Comments and Suggestions

As CIS in the Faculty of Education, at least so far we have heard and learned some content about Indigenous histories and cultures, and we also have some thoughts on the models and methods of Indigenization education.

20. Comprehensively, how do you evaluate our relationship or interactions with Indigenous people/students? What status do we deal with Indigenous issues?

21. What are we able to learn from Indigenous culture or Indigenization education?

22. Do you think there are potential benefits if we engaging international students in Indigenization education?

23. Do you have any suggestions, learning methods could reduce misconceptions and stereotypes for current or future CIS, also build sustainable relationships between CIS and Indigenous student?
Appendix F

Transcription Coding and Analysis Example
Appendix F: Transcription and Coding Sample of Lividness

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<td>Participants perceptions of IE</td>
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<td>Xxxxxx</td>
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<td>Individual attitudes of Indigenous context</td>
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<td>【……】</td>
<td>(bold brackets)</td>
<td>Events descriptions or personal impressions</td>
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<td>(straight brackets)</td>
<td>Other info need to be marked, like time or locations</td>
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<tr>
<td>Xxxxxx</td>
<td>(Italic)</td>
<td>Participants misunderstandings or stereotypes</td>
</tr>
</tbody>
</table>

1. Zhu: What’s your learning experience? Did you know Indigenous or did you contact them before you came to Canada?
   - I studied as an undergraduate [in China], studied as a postgraduate for two years and worked for one year [in the United States].
   - I think the Indigenous people [in the United States] are similar to those [in Canada], because a large part of the Indigenous people in Canada were moved from the United States. When I was [in the United States], I learned about the Indigenous, so it was generally the impression left at that time. *I thought that they were well protected now.* //Although they had gone through disasters, all of the Indigenous in the United States who stayed in the reserved areas were very rich, because they all lived by running casinos.//
   - The Indigenous people here seem to be poorer than those [in the United States] and there are many *estranged people* here. Because I [live in downtown], I can see them wandering on the street every day, but they won’t affect you, that is to say, they are estranged but it has nothing to do with me because they don’t contact me, so I do not feel bad. I don’t think they are dangerous. There are more estranged people in the United States. //For example, there are white vagrants who are drinking and beg you for money, which is not so common here. But if it was the first time for me to live abroad, when my parents came to visit me, they would ask me what kind of people lived around you, questions of general info from participants
   - ←Personal background and education experience (impact by place of residence)
   - ←Impression before came Canada
   - ←// kind of stereotypes, example
   - ←impact by place of residence
   - ←personal misconceptions
   - ←attitudes and perceptions
   - ←//example, compare with the person who has no experience living aboard, like her parents
2. Zhu: When did you start contact with them?

- The first time was when I attended class, there were Indigenous students. They are Inuit. At the very beginning, I didn’t know. If he didn’t tell you, you would regard him as Asian. 【He might be more self-motivated and love learning. At first, he might be shy and not talkative, but he could talk freely after getting familiar with you.】

- And my neighbor was also Indigenous. He was very kind and enthusiastic. //For example, if it was possible for me to be fined because of my car, he would rush out to let me move the car. And when I couldn't carry bulky goods, he would come to help me move the goods to my house. One winter, when my car couldn't start, he came out to help me check the problem. // According to my impression, he was very nice.

- //When my dog gave birth to a puppy this year, I wanted to sell the puppy, but I encountered an Indigenous fraud. Without money, he wanted to take the puppy away first. I didn’t agree, so he threatened to report me by saying that I abused the puppy. Later, he took the dog and prepared to rush out. I had no choice but to call the police. After hearing my communication by phone, he brought the puppy back. It couldn't be said that it was enormous. He wanted to commit a crime but failed. Finally, the police came to deal with it. //

- I have encountered both good and evil things, and I can’t say that all the bad things were done by Indigenous. It’s just this time that happened on Indigenous. [I think it's more indicative of the fact that Regina has a large amount of aboriginal people here; it is inevitable to contact them.]

3. Zhu: What was your [first impression of Indigenous]?

- I thought that they were very poor, and I didn't think that most white people here were rich. Maybe this is the living standards right over here. But you can’t imagine other people’s lives. 【Most people you see are a little poorer. If we are not in university, you can’t see those knowledgeable, thoughtful, or leaders. So all your impressions come from these strange people on the city streets.】
In addition, there were a large number of Indigenous in the area where I lived. There was an [AIDS Prevention Center] there. In addition, there were [police stations and reclamation depot] there. No matter whether there were really numerous Indigenous there, it would be easy for you to think so. But in fact, if you think about it again, we can see that all the [banks, commercial exchanges, and government buildings] are also located downtown!  

4. Zhu: Did you learn about Indigenous knowledge and culture?  
- In class, the teacher talked about it and when I went to the museum. It is impossible that there are no Indigenous in the developmental history of Canada. There were many introductions to their history and culture in the museum, including [tipi, dugout canoe, clothing, hunting], etc.  
- Generally, I learned from the teachers and I didn’t study it on purpose, because I thought it almost had nothing to do with my life. In this process, I have known their methodology, educational method, as well as understanding and thinking of the world. *I felt that it was enough for me to acquire some typical knowledge, and it was unnecessary for me to know the rest.*  
- Their indigenous research is probably autobiographical, and everyone tells their own experiences or stories.  

5. Zhu: Have you ever participated in any Indigenous activities?  
- I have attended lectures and presentations of the College. It seems that I didn’t participate in any other activities.  
- The university sent so many emails every day, and [I didn’t have time to read this kind of information, which was also inaccessible.]  

6. Zhu: What harvest and feeling did you have by participating in these activities?  
- I felt that it had a certain impact on my attitude. *I had some prejudices because I didn’t know them before.* I had a general historical view on the
development of their whole nation after reading these journals and narratives. It taught us to have an objective view of history, no matter if we are Chinese or Canadians. Now I don't think that their poverty is due to their laziness, it also includes historical and social reasons for colonization.

- As for their national culture, such as hunting or sacrificing, I will treat it as a kind of reservation of cultural tradition, whose purpose is to let people who are not familiar with this nation get to know it. They will know that in the past, their nation had such a life in this environment, and developed such a culture. It can let me understand the difference and uniqueness of history, which is also the significance of culture. But I don't think that it has any specific guidance for our current society. Maybe the historical significance is greater than the practical significance. In fact, for Indigenous living in the current cities, these cultures are useless, which are quite fragmented for them. Therefore, for Indigenous, some of their clansmen may not completely agree with and support them.

- In addition, **what’s significant for international students to learn about Indigenous knowledge is that the concepts of equal rights and human rights can be well popularized.** Because many Chinese children have grown up in the [Darwinian atmosphere], thinking that only the fittest can survive in natural selection. When you can’t adapt to social development or a small part is different from the mainstream society, they will think that these kinds of problems are [caused by your own reasons, so you are not worthy of sympathy]. After understanding different experiences and events, they will know more about the idea of respect and equality.

7. Zhu: What is your attitude towards Indigenous in the learning process?

- In the learning process, I thought their education methods and ideas were **very interesting.** When attending other classes, I felt sleepy without vigour. When staying with Indigenous students, **I became very excited or a little nervous.** //When everyone sat around and held a cigarette as the worship of nature. Everyone had to participate in it and we got to know a
very different form. Their idea was that man is an integral part of nature and men should adapt to nature, which has something in common with the Chinese thought of the late sage. It enabled us to see the differences and similarities between different cultures, which made us, generate more thinking and reflection, including what was worth learning about Chinese education compared with theirs.

- [Formal education] is usually limited in the classroom, if some children might be bad at math or science, their teachers may be disappointed about their performance. In contrast, through the methods of Indigenization education, educators will often take children outdoors, let them build up tipi in group or have extracurricular practice in a natural environment. You would find that some children were good at assigning tasks, some are potential leaders, some have great operational abilities, and some are sensitive to colors. Everyone has their different merits. And the teachers not only taught. They also existed as observers and instructors to help children find their strengths and problems. Do you think it's backward? Can it also be promoted in other educational environments or schooling contexts that are non-Indigenous? Of course they can also learn from it. On the contrary, some other nature schools in northern America are also in very similar form. Without fixed textbooks, spend more time outdoors; take care of children's different talents. So it is unfair to judge the former is backward and the latter is advanced.

8. Zhu: How much do you know about indigenous history currently?
- I think it's just a general idea. I can only remember the logos which are more symbolic and national. I don't know the more specific connotations. They don't have their own words. After all, we don't understand their language. So far, I can't know more about it.

- In addition, for the foreign students who come here, they know little about Indigenous. If their first indigenous impression is that the Indigenous are very poor and dangerous, they will not be willing to know why they are poor or dangerous or what historical reasons brought them into such a situation, and whether
they are the same as what they seem to be. If they dislike the Indigenous, they will not want to know their culture and participate in their study.  

9. Zhu: What do you think are the more effective ways to promote Indigenization education for international students?

- **Experiential education is more vivid and effective.** It may start with the mentality of going to travel and visit, but at last they may receive education through this tour.

- I think the lack of communication with students of other nationalities and countries is a basic fact. There is little communication not only between us and Indigenous students, but also between you and white students. So it seems to me that this is a common problem for Chinese students. **Everyone is used to socializing and living in their own safe area.**

  【Because we get different original information from the people around us, we have different impressions on people of different nationalities. When you get the second-hand news without personal contact, different people will generate different impressions in their mind.】 If you classify such impressions as a basic fact that you firmly believe. That is prejudice. Such conceptions will get worse and worse after spreading many times. **So I suppose it's rather important to reduce stereotypes and prejudices.**

- [Or make it **a little more compulsory**, so that the school can require every new student to study and participate in Indigenous courses.]  

- I think of another problem. //In Chinese textbooks, what we have learned are that they are not called Aboriginals, they are called Indians.// What is Indian here? It is a very **discriminatory and derogatory** word, which is impossible to appear here. You don't know that when you study in China, and I also hear that some students usually say Indian when mentioning Indigenous. Our learning focus is how our own nation was invaded and suffered, so we may have the same feeling here.
Appendix G

Initial Contact Letters
Aug 30, 2019

Haoxuan Zhu
1217 Parker Ave.
Regina, Saskatchewan
S4S 6T5

Dear Chinese International Student Participant,

Please accept this letter as a formal invitation for you to participate in this study of qualitative research, making a thorough inquiry to engage Chinese international students (CIS) in Indigenization education (IE) at the University of Regina, under the respectful, inclusive, and open educational philosophy. In order to complete the requirements of my Master of Education Degree in Curriculum and Instruction, I have undertaken a research thesis under the supervision of Dr. Xia Ji.

Due to the lack of opportunities to communicate and learn from each other, CIS may still keep misconceptions and stereotypes in learning and understanding of Indigenous cultures and IE. Therefore, it is important to describe and find out how CIS perceives, attitude, and respond to IE at the U of R. Also investigate and explore possible ways of strategies to help CIS enhance their understanding of and engagement with IE.

If you choose to participate in this study, the basic information includes your name, faculty major, and ethnic group will all remain confidential. Your role as a participant will be described your personal experiences, visions, and perceptions of other cultures, knowledge, educational modes, and etc. It even includes any thoughts and suggestions that you feel will help understand your points or help improve student-relationships and the acceptability of related educational concepts. Data will be collected through one time semi-structured individual interviews and focus group discussion.

If you agree to participate in this study, you will be asked to sign the attached consent form, and I will arrange a mutually convenient time and locations to begin the data collection. The personal interview with you should last approximately an hour and will be audio-taped. A transcript of the tape will be completed and emailed to you. After you receive a transcript, you will have the opportunity to the validation of the information, adding, deleting and clarifying content in one week. I will contact you to ensure the accuracy of the transcript and any changes that you wish to make are updated. A similar process will be performed in the focus group discussion to ensure the authenticity of the data collection.

If you have any questions concerning this case study, please do not hesitate to contact me at (306) 450-3676 or e-mail: hzr926@uregina.ca, or contact my supervisor Dr. Xia Ji, at her office number (306) 585-4943.

Thank you for considering the request for your participation.

Sincerely,

Haoxuan Zhu
May 6, 2019

Haoxuan Zhu
1217 Parker Ave.
Regina, Saskatchewan
S4S 6T5

Dear Office of Indigenization,

Please accept this letter as a formal request for permission to conduct a case study of the qualitative project in the community of the University of Regina during 2018-2019 school year. The long-term objective of this project is to effectively reduce misunderstandings, promote mutual trust, increase interaction, engage in conversations, and enhance mutual respect between Chinese International Students (CIS) and Indigenous Students (IS). As a very beginning step to accumulate experience and foundation in a long term, this study mainly focus on CIS, who are not familiar with Indigenization Education (IE), help them to reach out and learn more about Indigenous Culture (IC), also acknowledge the importance about IE & IC development and prosperity. This project will also attempt to uncover some strategies in effectively engaging CIS in IE.

In order to complete the requirements of a Master's of Education Degree in Curriculum and Instruction, I have undertaken a research thesis under the supervision of Dr. Xia Ji. The research process needs to get support from the Office of Indigenization (OI). Due to OI as an important community to support and assist students to develop Indigenous knowledge and build relationships with Elders/knowledge keepers, also create opportunities for intercultural and international communication strengthens our campus community and allows us to achieve the greatest heights in education and learning.

This project also applied for the Sustainability and Community Engagement Fund (SCEF) and was successfully selected. Besides, the committee provided conditions and supplementary feedback that they would like to see collaboration between me and OI. So I also hope you could support this project which is positive to students’ development and campus sustainability.

If you approve of this study, I will forward the Ethics Board approval for your attention before commencing the case study research. If you have any questions concerning this case study, please do not hesitate to contact my supervisor, Dr. Xia Ji at the office (306) 585-4943, or contact me at (306) 450-3676 or e-mail: hzr926@uregina.ca.

I look forward to receiving your written permission at your earliest convenience, in order to commence the data collection.

Thank you for considering my request.

Sincerely,

Haoxuan Zhu
May 15, 2019

Haoxuan Zhu
1217 Parker Ave.
Regina, Saskatchewan
S4S 6T5

Dear Indigenous Student Centre,

Please accept this letter as a formal request for permission to conduct a case study of the qualitative project in the community of the University of Regina during 2018-2019 school year. The long-term objective of this project is to effectively reduce misunderstandings, promote mutual trust, increase interaction, engage in conversations, and enhance mutual respect between Chinese International Students (CIS) and Indigenous Students (IS). As a very beginning step to accumulate experience and foundation in a long term, this study mainly focus on CIS, who are not familiar with Indigenization Education (IE), help them to reach out and learn more about Indigenous Culture (IC), also acknowledge the importance about IE & IC development and prosperity. This project will also attempt to uncover some strategies in effectively engaging CIS in IE.

In order to complete the requirements of a Master’s of Education Degree in Curriculum and Instruction, I have undertaken a research thesis under the supervision of Dr. Xia Ji. The research process needs to get support from the Indigenous Student Centre (ISC). ISC as an important community to cultivates a respectful and welcoming atmosphere that encourages student empowerment, identity, community connection and Indigenous ways of learning. It also creates opportunities for intercultural and international communication strengthens our campus community and allows students to gather and find a sense of belonging in the larger university environment to achieve the greatest heights in education and learning.

This project also applied for the Sustainability and Community Engagement Fund (SCEF) and was successfully selected. Besides, the committee provided conditions and supplementary feedback that they would like to see collaboration between me and ISC. So I also hope you could support this project which is positive to students’ development and campus sustainability.

If you approve of this study, I will forward the Ethics Board approval for your attention before commencing the case study research. If you have any questions concerning this case study, please do not hesitate to contact my supervisor, Dr. Xia Ji at the office (306) 585-4943, or contact me at (306) 450-3676 or e-mail: hzx926@uregina.ca.

I look forward to receiving your written permission at your earliest convenience, in order to commence the data collection.

Thank you for considering my request.

Sincerely,

Haoxuan Zhu
Contact email
April 20, 2019

Dear Elder Joseph,

I am Haoxuan Zhu, the Chinese student who works in promoting Indigenization education to international students on campus, also met and consulted with you before last week.

I sincerely thank for your patience and the embodied experience as well as the knowledge you shared with me, it is extremely helpful to my thought and project.

Due to right now I applying for the Sustainability and Community Engagement Fund (SCEF) of UofR in the field of Communication & Engagement, its guidelines require me to provide formal written from internal and/or external scholars. (The deadline is on Mar. 31st)

I just wondering if you don't mind to give me more suggestions or be a consultant of my project, I am sure that I could learn more about Indigenous knowledge under your generous help and advice, also could help more Chinese international students to learn and understand Indigenous cultures as well as Indigenization education in a long term.

Here is my application proposal of SCEF as an attachment below, I am sincerely looking forward to hearing your response and some written support if possible.

Best Regards,

Haoxuan Zhu
March 29, 2019

Haoxuan Zhu
1217 Parker Ave.
Regina, Saskatchewan
S4S 6T5

Dear UR International Department,

Please accept this letter as a formal request for permission to conduct a case study of qualitative research in the community of the University of Regina during the 2018-2019 school year. The long-term objective of my research is to effectively reduce misunderstandings, promote mutual trust, increase interaction, engage in conversations, and enhance mutual respect between Chinese International Students (CIS) and Indigenous Students (IS). As a very beginning step to accumulate experience and foundation in a long term, this study mainly focus on CIS, who are not familiar with Indigenization Education (IE), help them to reach out and learn more about Indigenous Culture (IC), also acknowledge the importance about IE & IC development and prosperity. This project will also attempt to uncover some strategies in effectively engaging CIS in IE.

In order to complete the requirements of a Master's of Education Degree in Curriculum and Instruction, I have undertaken a research thesis under the supervision of Dr. Xia Ji. The research process needs to get support from URI and the selection of URI was done by reputational sampling through discussions with my supervisor. URI as an important community for support International students, also creates opportunities for intercultural and international communication strengthens our campus community, and allows us to achieve the greatest heights in education and learning.

The following guidelines will be maintained throughout the research.

- Show fully respect for relevant customs and cultures to the international students.
- Confidentiality will be maintained for all participants.
- Participation is purely voluntary.
- The opportunity to participate in the interpretation of the data and the review of research findings before the completion will be provided.
- A copy of my completed thesis will be shared with URI as well as participants.

If you approve of this study, I will forward the Ethics Board approval for your attention before commencing the case study research. If you have any questions concerning this case study, please do not hesitate to contact my supervisor, Dr. Xia Ji at the office (306) 585-4943, or contact me at (306) 450-3676 or e-mail: hzr926@uregina.ca.

I look forward to receiving your written permission at your earliest convenience, in order to commence the data collection.

Thank you for considering my request.

Sincerely,

Haoxuan Zhu
March 27, 2019

Haoxuan Zhu
1217 Parker Ave.
Regina, Saskatchewan
S4S 6T5

Dear CSSA,

Please accept this letter as a formal request for permission to conduct a case study of qualitative research in the community of the University of Regina during the 2018-2019 school year. The long-term objective of my research is to effectively reduce misunderstandings, promote mutual trust, increase interaction, engage in conversations, and enhance mutual respect between Chinese International Students (CIS) and Indigenous Students (IS). As a very beginning step to accumulate experience and foundation in a long term, this study mainly focus on CIS, who are not familiar with Indigenization Education (IE), help them to reach out and learn more about Indigenous Culture (IC), also acknowledge the importance about IE & IC development and prosperity. This project will also attempt to uncover some strategies in effectively engaging CIS in IE.

In order to complete the requirements of a Master’s of Education Degree in Curriculum and Instruction (EC&I), I have undertaken a research thesis under the supervision of Dr. Xia Ji. The research process needs to get support from CSSA and the selection was done by reputational sampling through discussions with my supervisor. Due to CSSA as an important community for support CIS, also creating opportunities for intercultural and intergenerational exchange strengthens our campus community, and allows us to achieve the greatest heights in education and learning.

The following guidelines will be maintained throughout the research:
- Show fully respect for relevant customs and cultures to the CIS who participate in the study.
- Confidentiality will be maintained for all participants.
- Participation is purely voluntary.
- The opportunity to participate in the interpretation of the data and the review of research findings before the completion will be provided.
- A copy of my completed thesis will be shared with CSSA as well as participants.

If you approve of this study, I will forward the Ethics Board approval for your attention before commencing the case study research. If you have any questions concerning this case study, please do not hesitate to contact my supervisor, Dr. Xia Ji at the office (306) 585-4943, or contact me at (306) 450-3676 or e-mail: hzx926@uregina.ca.

I look forward to receiving your written permission at your earliest convenience, in order to commence the data collection.

Thank you for considering my request.

Sincerely,

Haoxuan Zhu
Appendix H

Support Letters
6 May 2019

Haoxuan Zhu
Faculty of Education
University of Regina
Email: hzr926@uregina.ca

Re: Research Thesis Support; Engaging Chinese International Students to Learn and Understand Indigenous Education at the University of Regina.

It gives me great pleasure to write this letter of support for Haoxuan on behalf of the Office of Indigenization. Haoxuan has followed Indigenous protocol and been gifted support by University of Regina Elder in Residence, Joseph Naytowhow and has shown intentional desire to increase communication and understanding in a good way.

I appreciate Haoxuan’s objective of effectively reducing misunderstandings, promoting mutual trust, increasing interaction, engaging in conversations and enhancing mutual respect amongst Chinese and Indigenous students. Having research such as this responds to the Truth and Reconciliation’s Call’s to Action and I commend Haoxuan for his efforts. He successfully received the Sustainability and Community Engagement Fund support for his research and under the supervision of Dr. Xia Ji, he has a recipe to conduct a successful qualitative case study.

I look forward to journeying alongside, collaborating and supporting Haoxuan in his research that will undoubtedly facilitate the intercultural interaction among students with different nationalities. I am excited to see the results of the data collection and review the case study in order to assist UR International in its existing indigenization educational models and strategies for a way forward through a Chinese students’ lens. Very exciting!

If you have any questions or concerns, please do not hesitate to contact me.

Hiy hiy, Thank you.

Kallie Wood, MA, PFP
Executive Lead, Indigenization
Office of Indigenization
University of Regina
118 Research and Innovation Centre
Treaty 4 Territory; Nêwô Tipahatmin Askîy
June 6, 2019

RE: Letter of support for Haoxuan Zhu's 'Engaging international Students to Learn and Understand Indigenous Education at the U of Regina' Support Project 2019

To whom it may concern:

This letter is to acknowledge that Haoxuan has approached the Aboriginal Student Centre at the University of Regina to assist and support him through his thesis research. The ASC has been asked to provide volunteer and social opportunities and to inform Haoxuan of ways in which he can authentically engage Chinese students with programming and supports within the ASC.

The ASC has committed to supporting his research and provide the space for cross-cultural exchange to exist within the perimeters of his research. The ASC has also committed to support Haoxuan in cultural guidance if and when it is necessary.

We look forward to this initiative and are excited for more opportunities for Indigenous and non-Indigenous to provide cross-cultural exchange and create meaningful connections along the way.

If you have any questions or would like further information, please feel free to contact me directly.

Respectfully,

Misty Longman
Manager, Aboriginal Student Centre, University of Regina
March 29, 2019-03-29

RE: Letter of Haoxuan Zhu’s ‘Engaging International Students to Learn and Understand Indigenous Education at the U of Regina’ Support Project 2019

My name is Joseph Naytowhow and I am one of the Indigenous Knowledge Keeper’s and Emerging Elder within the Faculty of Education, U of R for the 2019 winter and spring session.

Haouxan approached me one day in March using the appropriate protocol and requesting my support on a project that he was undertaking within his Asian community of peers and academics. I was really interested and, after listening to his ideas, offered as much information as I could about how he might go about strategizing. It seems that there are still difficulties within the Chinese International student community at the U of R regarding their understanding of indigenous people of Canada.

I talked briefly about the Treaties in general as well as to tell Haoxuan about my personal history within my respective Treaty Six territory. He was an excellent listener and I trusted him to hear some of my story within the hour we had visited one another. He had done his own research into indigenous knowledge and that impressed me. I told him I’d be more than happy to provide any information from the nehiyowak/indigenous point of view throughout varying points of his sustainability and community engagement project.

This area of misunderstanding and lack of knowledge of Indigenous peoples by Canadians in general in this country is quite common given our traumatic history. Haoxuan is helping to correct this huge problem of ignorance and I will do whatever I can to support the positive direction he has taken to somewhat remedy the fracture with our relationship as humans, nehiyawak/indigenous and Canadian peoples. His SCEF project will include all Chinese International Students at the U of R; a great beginning.
Please support Haoxuan's positive project. He's on the right track with what is needed and I definitely will act as an advisor when he needs guidance as a representative from Treaty Six, an Indigenous Knowledge Keeper and Emerging Elder within the University of Regina, Faculty of Education.

Respectfully yours,

Joseph Naytowhow
Indigenous Knowledge Keeper/Emerging Elder
Faculty of Education (RM 234)
University of Regina
Hello Haoxuan,

We would be happy to post the poster that you have provided in the office area, as a support to your project.

Best of luck,

UR International Student Services

Phone: 306.585.5082                 UR International
Fax: 306.585.4957                 University of Regina, College West 109
Toll Free: 1.855.874.1700            3737 Wascana Parkway
www.uregina.ca/international         Regina, Saskatchewan, Canada S4S 0A2

>>> hzr926 <hzr926@uregina.ca> 2019-04-09 12:44 PM >>>

Dear UR International,

Thanks for your verbal response that suggest me to provide my recruitment poster of volunteers to be used during the study.

Here is the attachment below of my poster in the detailed description, including research field, topic, and activities, as well as participate requirements, appreciate rewards, and researcher contact information.

The research process of this study just need participants to take part in the individual interview and group discussion depends on their personal experience and interest, those activities will use supportive and friendly words to students, without any potential dangers indeed.

Hope you could have considered and agree to support this positive study which could enrich Chinese international students learning experiences on campus.

Please feel free to let me know if you any concern or question about this study.

Best Regards,

Haoxuan ZHU

On 2019-03-29 09:26, hzr926 wrote:
> Dear UR International,
> > I am a Chinese student in the master of Education. In this year I work
> > in the field of exploring effective ways to promote Indigenization
> > education to international students on campus.
> > > Due to this project is applying for the Sustainability and Community
> > Engagement Fund (SCEF) of U of R in the field of Wellbeing and
> > Communication & Engagement, and its guidelines require to provide
> > formal written from internal and/or external partners. So I hope to
> > get your advice that helps more Chinese international students to
> > learn and understand Indigenous cultures as well as Indigenization
> > education in the long term.
> > > Here is my initial contact letter and application proposal of SCEF as
Dear Zhu,

Thanks for your letter of research permission and we really care about your interest and research field.

After our discussions and resolutions, we believe that your research project meets the actual needs and interests of Chinese international students, and has a positive impact on Chinese international students' integration into local learning and life. It is a feasible and sustainable project.

Meanwhile, this project is also in line with the concerns and directions of the Chinese Students and Scholars Association development goals.

Based on the above considerations, we agree to support your research project and assist you in achieving relevant research needs.

During the process of the project, you need to provide a detailed list of participants information to CSSA as a record file and ensure that all participants are voluntary to engage in your project.

If there are any changes, adjustments or terminations of the project, please contact us and update the information in time.

Kindness Regards,
Ruoyang Feng
Chinese Students and Scholars Association
University of Regina

March 29, 2019

On Fri, Mar 29, 2019 at 9:08 AM hzr926 <hzr926@uregina.ca> wrote:

Dear CSSA,

I am a student in Master of Education, major in Curriculum and Instruction. In this year I work in the field of promoting Indigenization education to international students on campus.

Due to this project is applying for the Sustainability and Community Engagement Fund (SCEF) of U of R in the field of Wellbeing and Communication & Engagement, and its guidelines require to provide formal written from internal and/or external partners. So I hope to get your advice that helps more Chinese international students to learn and understand Indigenous cultures as well as Indigenization education in the long term.

Here is my application proposal of SCEF as an attachment below, I sincerely look forward to hearing your response and some written support if possible.

Best Regards,
Haoxuan Zhu
Appendix I

List of Abbreviations
### List of Abbreviations

#### Key Terms

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Full Form</th>
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<tbody>
<tr>
<td>IE</td>
<td>Indigenization Education</td>
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<tr>
<td>CIS</td>
<td>Chinese International Students</td>
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<tr>
<td>U of R</td>
<td>University of Regina</td>
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<tr>
<td>TRC</td>
<td>Truth and Reconciliation Commission of Canada</td>
</tr>
<tr>
<td>FNUC</td>
<td>First National University of Canada</td>
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<tr>
<td>UNESCO</td>
<td>United Nations Educational, Scientific and Cultural Organization</td>
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<tr>
<td>USDG</td>
<td>UNESCO Sustainable Development Goals 2030</td>
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<td>CRT</td>
<td>Critical Race Theory</td>
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#### Other Terms

<table>
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<tr>
<th>Abbreviation</th>
<th>Full Form</th>
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<tr>
<td>CIISD</td>
<td>Canadian International Institute for Sustainable Development</td>
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<tr>
<td>CIDA</td>
<td>Canadian International Development Agency</td>
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<tr>
<td>ICSU</td>
<td>International Council for Science</td>
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<tr>
<td>RCAP</td>
<td>Royal Commission on Aboriginal People</td>
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<tr>
<td>ILOC</td>
<td>International Labor Organization Convention</td>
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<td>DIR</td>
<td>Declaration of Indigenous Rights</td>
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<tr>
<td>ADRIP</td>
<td>American Declaration on the Rights of Indigenous Populations</td>
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<tr>
<td>CBD</td>
<td>Convention on Biological Diversity</td>
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<tr>
<td>Acronym</td>
<td>Description</td>
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<tr>
<td>PGPHIP</td>
<td>Principles and Guidelines for the Protection of the Heritage of Indigenous Peoples</td>
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<td>SIPS</td>
<td>Seminar on Indigenous Peoples and States</td>
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<tr>
<td>HRFF</td>
<td>Human Rights and Fundamental Freedoms</td>
</tr>
<tr>
<td>FNMIS</td>
<td>First Nations, Metis or Inuit self-declaration</td>
</tr>
<tr>
<td>TIIEC</td>
<td>Think Indigenous International Education Conference</td>
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</table>