Applying Indigenous Approaches to Economics Instruction

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Abstract

We contribute to the effort to build a more inclusive discipline by offering lessons and teaching strategies derived from the Indigenous peoples of North America. Our proposed relational approach to teaching provides a framework that accommodates many practices already gaining traction in economics. Drawing on the literature on inclusive teaching practices as well as personal narratives from the classroom, we propose a set of principles of Indigenous-influenced economics courses, and we talk about how to translate those principles into applied teaching strategies. We believe borrowing from Indigenous pedagogies can build belonging and community in our classrooms, thereby contributing to a discipline that is more welcoming of a broader range of students.

I. Introduction

We are two economists weaving together our stories and approaches to teaching to help other economists better educate and embrace a wider array of students. Every educator brings a unique set of tools to the classroom shaped by their training, experiences, and cultural values, among other things. In this paper, we seek to make available additional tools drawn from Indigenous approaches to learning and sharing knowledge. A survey of economics research and our own experiences in the form of autoethnography are used to provide a non-exhaustive set of Indigenous approaches to teaching that focus on building community in the classroom.[1] We discuss ways in which Indigenous approaches can be incorporated into teaching economics, and we argue that doing so will contribute to a learning environment that not only enhances learning but also fosters engagement and belonging for all students in our classrooms.

We use the general term "Indigenous" because our work spans what is now the United States and Canada where there are a number of distinct groupings of Indigenous peoples. In the United States, there are Native Americans, Alaska Natives, and Native Hawaiians,[2] while in Canada the broad classifications are First Nations, Inuit, and Mètis.[3] Our focus is on drawing lessons from the original inhabitants of Canada and the United States, but only because of the limits of time and space. There are hundreds of distinct Native nations across Canada and the

[1] Both of our experiences are largely, though not exclusively, with the peoples Native to what is now Canada and the United States. Thus, we use Indigenous as a type of shorthand. That said, this is the language often used in the literature on this topic. Our paper is not meant to represent all Indigenous approaches, merely those that have been most impactful for us.
[2] Native Americans, Alaska Natives, and Native Hawaiians are three legally distinct Indigenous groups in the United States who have a relationship with the federal and/or state government - whether that relationship is formalized.
[3] Indigenous Peoples in what is now known as Canada are typically classified into three broad categories: First Nations, Inuit, and Métis. This classification is a reflection of terms used for legal recognition under Section 35 of the Constitution Act.

United States and we attempt to start a conversation within the economics profession rather than create an essentializing and static representation of Indigenous pedagogy.

In drawing pedagogical lessons from Indigenous peoples, a natural starting point is to recognize that "colonization is endemic to U.S. society" (Brayboy 2021, 194). This recognizes that for the Indigenous people of North America, there has never been an endpoint to colonization that has resulted in the restored sovereignty of their tribal nations. We are particularly interested in how colonization shifted the default approach to one where knowledge is produced and distributed outside of community and in schools versus learning while experiencing life in the context of multi-generational communities. We suggest an approach that moves toward the "collectivistic, holistic and interrelated worldviews of AIAN populations" (Walters et al. 2019, 621).

In an Indigenous worldview, learning is tied up with the context in which it takes place. In an economics classroom, the interconnectedness of those in the classroom will impact the lessons that both students and professors carry away from a course. An Indigenous approach to teaching centers relationality, which "is tied to a desire to acknowledge and honour the significance of the relationships we have with others, how our histories and experiences position us in relation to one another, and how our futures as people in the world are similarly tied together" (Donald 2016, 11). Our suggested approach is in line with a model of "two-eyed seeing," which positions Western approaches and Indigenous approaches alongside one another, fostering a safe and inclusive co-learning community that emphasizes personal connections (Hatcher et al. 2009).

In this paper, we provide some Indigenous perspectives on teaching economics to help lessen the impact of a gap left by the physical absence of Indigenous scholars in our discipline.

We both know from our experiences that economists are unlikely to be from marginalized groups.[4] In the overall context of the academy, where the lack of diversity is already stunning (see, for e.g., National Center for Education Statistics, 2023; Integrated Postsecondary Education Data System, 2022), economics is at the back of the pack and moving in the wrong direction (Stansbury and Schultz, 2022, 208-209). For Indigenous peoples, the lack of diversity in economics applies at every level of higher education and is particularly striking at the levels responsible for training future generations of economists. For example, 0 PhDs were awarded to American Indian, Alaska Native, and Native Hawaiian (AIANNH) candidates in 2021 (NCSES 2021, Table 3-4).[5] In fact, only 20 doctorates in economics were awarded to American Indian and Alaska Native (AIAN) candidates between 1995 and 2022 (CSMGEP 2022).[6] Using 2012 data, Nelson and Madsen (2018) found no Indigenous tenure-track professors in the top 50 economics departments. Given the lack of Indigenous presence in the academy, Walters et al. infer that "there is no question that their absence means their perspectives and potential academic contributions are missing" (2019, 613).

Our focus on the classroom is motivated both by our passion for engaging students and by the research in our discipline that views teaching as critical to diversifying the economics profession. Bayer et al. (2020) highlight teaching and mentorship as activities that affect the progression of minorities in our profession. Bayer and Rouse (2016) focus specifically on undergraduate teaching as one of the areas where changes could increase the diversity of our

[4] Marginalized groups are groups that, for reasons related to history and dominant culture, are at risk of experiencing discrimination on the basis of sex, gender, gender identity, race, ethnicity, income, etc. In economics, marginalized groups include Indigenous peoples, other persons of color, women, and LGBTQ+ people, for example

[5] This statistic is calculated using only U.S. citizens and permanent residents.

[6] We acknowledge that these statistics may be slightly misleading due to data collection methods, in particular noting that IPEDS relies on single-race categories (Burnette, Younker, and Wick 2020). Nevertheless, estimated increases associated with using multiple race categories instead of single race categories are not substantial enough to come close to closing the racial gap in educational attainment (254).

profession. We agree about our need to "revise how we present economics to undergraduates" (Bayer and Rouse, 2016, 233) and how economists need to engage in more active learning and help more students imagine themselves as economists. We ask economists to take a leap of faith to look outside our discipline and even outside of the dominant Western culture to learn from Indigenous peoples about how to build a strong and more diverse community of economists.

After explaining our methodology and our review of related economics literature below, we lay out the building blocks of our approach to utilizing Indigenous ways of knowing in the economics classroom. At the core of our approach are five principles that can form the ethos of a course:

- Build community in the classroom
- Make space for reciprocal learning
- Foster cooperation instead of competition
- Empower students as participants in the learning process
- Accept that many "correct" answers can exist

The latter four principles largely support the goal of creating community in the classroom where, to the extent possible, learning is a collective process. We lay out a set of teaching strategies and practical advice to implement these principles in the economics classroom. While many of the principles and teaching strategies we discuss have previously been recommended by other economists or are similar to those in non-Indigenous cultures, we believe that putting community building on equal footing with course content is at the core of what makes this approach Indigenous. The classroom is a vehicle for teaching economics and, just as importantly, economics is a vehicle for building community in the classroom.

As we all know, economics is taught in a wide range of contexts from classes with several hundred students to small seminars, from large well-resourced universities to schools struggling with funding serving students on the margins of society. Thus, we are not suggesting a one size fits all approach to engaging with the pedagogies presented here. You may be an educator in a predominantly Indigenous community trying to meet "the need for Indigenous students to experience a 'culturally based education' that 'honors holism and integrated learning.'" (Nicole et al. 2020, p 4). In such a situation, this article could provide a starting point for a deep dive into bringing Indigenous pedagogies into the classroom. On the other hand, an instructor who regularly faces a large auditorium of a diverse array of students may focus on low-cost techniques for building community in such a setting.

II. Methodological approach

Our model for applying Indigenous principles in the economics classroom is based both on research and our own experiences as professors. Much of this paper is written in our voices as we share our own principles and strategies for building community in the classroom and teaching economics. Given our approach to teaching is focused on building relationships, we start by introducing ourselves:

Larry:

> I am a member of the Lumbee Tribe of North Carolina and taught economics at the University of North Carolina Kenan Flagler Business School in Chapel Hill from 2006 to 2024. From 2017 to 2021, I was director of the UNC American Indian Center, where we supported American Indian students and communities. I was honored with eagle feathers from two North Carolina tribes for my work at the Center and earned five teaching

awards as a professor. To chronicle the challenges of being Native American at UNC and in the economics profession, I have started a memoir and enrolled in an MFA in creative writing program at the Institute for American Indian Arts in Santa Fe, New Mexico. While my experiences in the academy have been "uneven," I find great joy in teaching and supporting students. I hope writing for a non-academic audience will allow me to scale up my impact.

Laurel:

I come from North Florida, a place where swampland is punctuated by giant oak trees draped in Spanish moss. There, I grew up in the absence of seasons, surrounded by green and living things, spending most of my time outdoors. I am of mixed European descent, claiming connections to Northern Europe as recent as two generations prior. But, I feel connected to many different parts of the world where I have lived, ranging from the foothills of the Appalachian Mountains to the savannahs of sub-Saharan Africa. I have experience teaching in Peru, China, South Africa, the United States, and Canada. Most recently, I developed new courses on Indigenous economics and Indigenous economic development for the University of Alberta. My contributions to this paper are shaped by my own experiences, and I acknowledge that my understanding of Indigenous approaches is limited to the perspectives of a non-Indigenous scholar and instructor.

As instructors, we aim to integrate ourselves into the community we create in our classrooms. Our introductions in this article follow a similar model. In this article, we separate

out our voices at times to convey our own individual stories and experiences. We both stand behind and support each other's stories and take collective responsibility and pride in this article.

Our methodological approach to this paper is largely self-reflective, relying on first-person accounts to illuminate certain teaching and learning experiences. While first-person accounts are not at the heart of economic research, autoethnographic methodology, which Whitinui (2014, p. 456) describes as being a "'Native' method of inquiry," has become increasingly common in the education literature (see, for e.g., Hughes and Pennington, 2018). Scholars concerned with the educational endeavor are drawn to autoethnography "because of its utility when confronting their experiences of teaching, learning, and leadership with a critical lens" (Hughes 2020, 156). In their 2018 textbook, *Autoethnography: Process, Product, and Possibility for Critical Social Research*, Hughes and Pennington lay out twenty types of autoethnography. Our paper uses aspects of "layered accounts," as we use our experiences alongside related literature and analysis, and also "duoethnography," as we aim at times to juxtapose our individual experiences (18-19).

Autoethnography pushes us as researchers to reflect deeply on our experiences as teachers and to examine how our time in the classroom is impacted by our own personal histories and our training as economists. This is particularly relevant, as aspects of our identities, such as our racial identity, can either "facilitate or hinder 'walking the equity talk'," or working to actively facilitate equitable educational opportunities in the classroom (Browne, 2012, p. 18). While we must ask our readers to trust our memories and the care with which we construct our principles and teaching strategies, we feel the transparency of autoethnography encourages such trust. The upside is that "Autoethnography holds profound potential for teacher educators to develop critical reflexivity in themselves and their students, convey classroom intricacies

empathetically, and stimulate broader public discourse through accessible storytelling" (Tarisayi 2023, 60). Given our focus on *teaching* economics, it seems natural to borrow this methodology from education research. Economics education researcher Michael Van Wyk (2012) has used autoethnography to reflect on the "personal challenges encountered during the teaching of Economics in a culturally diverse setting" (433). A number of management researchers have advocated for or used autoethnography to help understand the inner workings of business (see Boyle and Parry 2007, O'Shea 2024, Sambrook 2021, Sambrook and Herrmann 2018). In this regard, we see ourselves as performing a similar task as Henning Grossee who used his experience running a construction company to inform his management research. He writes that he sees himself employing "a transformative process as [he] progress[es] from management thinking to researcher thinking." "As I reflexively deconstruct my own understanding, I also advance the understanding of the processes I explore. Subsequently, I am better equipped to navigate my business environment" (2018, 481). We hope that our experiences can help us and others navigate the economics classroom.

III. Selected literature

There are many possible explanations for the lack of diversity in economics. For example, when it comes to the underrepresentation of Indigenous scholars, the affordability of higher education has been cited as a principal concern (National Native Scholarship Providers 2022). While acknowledging that myriad challenges exist, we focus on explanations that relate to curriculum and the learning environment. Doing so allows us to hone in on and promote solutions that center on Indigenous pedagogical approaches. At the heart of these approaches is a foundation of community and relationships.

Much of the empirical research in this area points to the need for community building in economics as a discipline. Bayer, Hoover, and Washington (2020) note that not only is the number of Black, LatinX, and Indigenous economists small, but so too is their relative level of professional satisfaction. They propose a set of solutions "grouped under the action areas of inform, mentor, and welcome" (217). Their recommendations are centered on both building stronger connections among economists and creating a more hospitable environment for members of marginalized groups.

> Being able to connect what's happened in the classroom with what a given student's lived experience or question is, is extremely useful. . . . I personally know a lot of . . . people of color, who, I think personally, if economics was much more accessible, they would probably be economists because they're interested in questions of, how do we fix the gender gap? How do we fix the racial disparities in education and wages? These are economics questions (Bayer, Hoover, and Washington 2020, 210).

A growing body of research points to the importance of the classroom environment in fostering inclusivity in the economics discipline. Women and underrepresented minorities report particularly low levels of feelings of belonging in their introductory economics courses. They are less likely to feel comfortable asking questions in class and to feel that their professor cares about whether they learn the material, and they are more likely to feel different from a typical economics student. Feelings of belonging are important to success in university (Strayhorn, 2018) and success in the profession, as they are associated with better performance in introductory economics courses and continued pursuit of a degree in economics (Bayer et al. 2020). Bayer, Hoover, and Washington (2020) similarly find that Black, LatinX, and Indigenous

students experience discouragement due to professor focus on top students. This is antithetical to the approach we propose, which focuses broadly on creating community in the classroom.

Creating community can start with small, low-cost steps. Porter and Serra (2020) find that inviting female economist alumnae to speak to students enrolled in introductory economics courses increases the likelihood that female students major in economics by eight percentage points. Helping students see themselves as professional economists can be a means of fostering inclusion. Bayer, Bhanot, and Lozano (2019) find a simple welcoming email with information on diversity in economics to incoming first-year underrepresented racial/ethnic students increases the chance of completing an economics course by 20 percent (110). Sending a second email with information featuring the diversity of economists and economic research leads to an 11.4 percentage point increase in the likelihood of first-generation students taking economics. Incoming students with less exposure to economics are likely to have large information gaps ex-ante. Again, this helps a broader set of students imagine themselves as part of our profession.

Bedard, Dodd, and Lundberg (2021) find that issuing an encouraging nudge not only increases attendance of an information session but increases the likelihood of majoring in economics, with effects particularly large for women and Hispanic students. At the same time, Pugatch and Schroeder (2020) find that sending introductory economics students an email with basic information about the economics major increases the probability that male students will major in economics but it has no similar effect on female students. More research is needed to understand how the framing of economics as a profession impacts students' choice of courses and majors. Our focus is on how to create belonging once students arrive in our economics classes. This has the potential to both impact our current students and affect how those students "introduce" their peers to economics courses.

In synthesizing the lessons of a new introductory economics course at Harvard with the potential to attract a more diverse set of students to the discipline, Bayer et al. (2020) construct a set of best practices based on student comments and "prior work on effective teaching practices" (366). The elements they recommend (along with brief descriptions) in a new approach to teaching economics are as follows:

- personal connection (exploring conditions students face in their own lives)
- real-world exposure (analyzing real-world problems rather than hypothetical examples or abstract ideas)
- social value (teaching skills that have a social impact)
- career value (teaching skills valued by potential employers)
- scientific inquiry (engaging students in the process of scientific discovery)

Their focus is largely on creating connections between students and the content of the course. However, economists are beginning to focus on the role faculty play in creating belonging in the classroom. Al-Bahrani (2022) gives practical advice on low-cost methods for building belonging like creating a welcoming environment and accessible content. Lopez and Wandschneider (2024) focus on how new instructors can empower students to add value to introductory economics courses. There are many similarities in the principles and strategies suggested by these authors and our own recommendations. In an Indigenous context, building community in the classroom is just as important as teaching economics.

Our focus on the importance of community and relationships in the classroom is similar to the approach advocated for by Native American economist Ronald Trosper in his recently published book *Indigenous Economics* (2022). He lays out a vision of economic development where relationships and community well-being are considered alongside the production and

distribution of material goods and services. He argues that Indigenous definitions of wealth not only include material possessions but also the strength of relationships with all of those around them (5). By focusing on the strength of relationships in the classroom, we are taking an Indigenous approach to sharing knowledge. Effectiveness in the classroom is not only measured by an increase in student knowledge but also by the strength of our connection with students as members of the same community.

IV. Applying Indigenous approaches to economics instruction

Our approach to teaching economics is largely based on creating a welcoming environment where students feel they are part of a community of learners that values their engagement. Above, we have shown how this resonates with research on diversity in economics as a profession. This section provides practical guidance for instructors interested in using Indigenous principles in their approach to teaching.

It is possible to apply Indigenous approaches to any type of course, even those without a topical focus on marginalized communities. As we note throughout the section, certain types of courses may lend themselves more readily to the adoption of Indigenous principles. However, even incremental progress toward inclusion is valuable. We hope that the information contained in this section will supply instructors with the confidence to begin to make those incremental changes.

In this section, we share how our course design processes reflected very different journeys on the path toward utilizing Indigenous ways of creating and sharing knowledge. We then summarize what we have identified as some of the principles of Indigenous-influenced

economics courses, and we talk about how to translate those principles, or the course ethos, into applied teaching strategies.

i. Getting started

Embarking on a process of responsibly incorporating Indigenous Knowledge, stories, and experiences into teaching can be a key hurdle for many non-Indigenous professors, who do not have the lived experience to serve as experts on Indigenous perspectives. This challenge is compounded by the fact that popular culture is rife with harmful stereotypes of the Indigenous people of Canada and the United States. They can, however, draw on Indigenous pedagogies and approaches by doing their own research. The reference list on this paper provides a number of paths into Indigenous pedagogies. There may also be learning through relationships with Indigenous professors, being mindful not to put undue burden on Indigenous experts who are so often asked to educate others.[7]

Laurel and Larry approached course development quite differently. Here, we share these different approaches as examples.

Laurel:

> Non-Indigenous instructors like myself who have been educated within Western institutions often lack a model for Indigenized teaching and learning. For these instructors in particular, the journey to Indigenize university courses requires input from Indigenous educators and scholars.

[7] To avoid over-taxing Indigenous educators, instructors may wish to participate in some form of reciprocal exchange. For example, an instructor may offer to give a guest lecture to alleviate the teaching burden of an Indigenous instructor who has provided inputs into their course design.

My journey was guided by Jennifer Ward,[8] the Lead Educational Developer, Indigenous-focus at the University of Alberta's Center for Teaching and Learning (CTL). I designed my courses in consultation and collaboration with Jen. While at the CTL, Jen led workshops on Indigenizing courses, co-hosted a podcast episode about teaching remotely from an Indigenous perspective (with Jordon Long and Dr. Paul Gareau), and mentored countless other instructors like me. I am forever grateful for the privilege of learning from and with Jen and for having Jen be such an integral and empowering part of my journey.

Larry:

While Laurel's journey was one where she sought out guidance on creating a more Indigenous and inclusive classroom, my own journey was guided more by trial and error and a reliance on the community-oriented values of my tribal and family communities. I have taught economics and business courses for over 17 years, but I only recently added the term Indigeneity to my vocabulary. Almost by accident, I became the director of the UNC American Indian Center in 2017, and that shift in academic and social circles began a more purposeful approach to seeing myself as Indigenous and to examining how that identity impacted all aspects of my career. I had always known I was Lumbee and I grew up in a Lumbee community. However, growing up Lumbee never resulted in a critical examination of Lumbee identity or the role of colonization in shaping my life experiences.

[8] Dr. Jennifer Ward passed away in March of 2022. For an overview of her efforts to impact education see Novak (2022) in the reference list. The article is hosted on the website for the University of Alberta Centre for Teaching and Learning, where more resources can be found on this subject.

> What I did know was that when I stood in the front of the classroom, I wanted students to see me as one of them. I valued their relationships as much as I valued their education. As it is rare to see others teach, I just assumed this was the norm until an alum of our executive MBA program said to me recently that what he remembered about me in our core economics course was that it felt like I was there to learn from them as well. This was quite moving, especially as he was over a decade removed from my class. Being part of the class extends well beyond the classroom as I share not only academic lessons but personal ones as well. I mention my ADHD and anxiety in my faculty bio and often discuss them in class. I want students, especially those from marginalized backgrounds, to see themselves in me as they strive to reach their career goals.

Support for transforming curricula and teaching practices based on Indigenous approaches is increasingly available through campus institutes for teaching and learning, with universities in Canada paving the way.[9] There are also teacher-learning networks such as the Aboriginal Enhancement Schools Network (now operating under the Networks of Inquiry and Indigenous Education), serving instructors across institutions with the goal of creating a more inclusive learning environment for Indigenous and non-Indigenous students alike (McGregor 2014).[10] In the spirit of relationality, we encourage instructors to take advantage of the resources available to them. We provide a non-exhaustive list of resources in Appendix Table 1.

[9] See examples from the University of Saskatchewan, the University of Calgary, Simon Fraser University, and Queen's University.

[10] "Aboriginal" is another term to refer to Indigenous peoples. "Indigenous" is increasingly becoming the preferred term when it is not possible to refer to each Indigenous peoples separately.

ii. ``Teaching well:" Principles for Indigenous-influenced courses

We borrow from a set of Indigenous principles to create a course ethos that can guide interactions in the classroom. We refer to these principles collectively as *teaching well,* or increasing the value of relationships as part of the classroom experience without causing harm. Teaching well is drawn from the concept of *living well* developed by Ron Trosper in *Indigenous Economics* (2022):

> Living well consists of pursuing actions that strengthen humanity's relational goods created by relationships with nature and with each other. The added value of improved relationships can include additional material goods and services, so long as the additional material income is shared with all beings in the relationships. The aim of good living is to increase the value of all relationships without harming them (5).

Trosper's concept of living well is the foundation of an economic framework that is informed by Indigenous principles, especially the primacy of relationships and community. This framework not only helps us re-evaluate how we define our objective functions in economics, but can also serve as a template for teaching. We propose that teaching well includes, but is not limited to, the following principles:

a. Build community in the classroom

For Trosper, defining relationships and relational goods is key to understanding the idea of *living well*. Relational goods are things like trust, cooperation and peace that contribute to social engagement and increase the value of the ties between individuals. People in a relationship "focus on creating and sharing relational goods that allow them to act in their mutual interest" (ibid). We see this as creating community in the classroom where relationships are built that support professors and students in helping one another along their educational and personal

journeys. This provides a context the supports the content generated collectively in the course by both the professor and by students.

b. Make space for reciprocal learning

According to Tanaka et al., "each student is a person who is becoming (2007, 105)." Instructors are also people who are becoming. We suggest a course ethos that recognizes that we are all at some point on our path toward knowledge acquisition. Practically speaking, this means that instructors should expect to learn from students, students should expect to learn from the instructor, and students should expect to learn from each other. Reciprocal learning flows from *teaching well,* centering community rather than hierarchy. Trosper writes, "in a relational society, each person is respected for his or her viewpoint" (131).

c. Foster cooperation instead of competition

Consistent with prioritizing the value of relationships, we suggest minimizing competitiveness in the classroom. Trosper (2022) describes how reciprocity, or sharing, can increase the total social product when dealing with a public good like knowledge (121-123). We view the classroom as a community of learners who benefit from each other's successes. Toward that end, instructors need to create a course environment where learning is not a zero-sum game.[11] Drawing on Tanaka et al., we can relate this principle to the concept known as Kamucwkalha in Lil'wat (a traditional language spoken in southern British Columbia). Kamucwkalha is "when the energies of people in a group come together, and collectively everyone becomes clearly focused towards a common goal", allowing all members of the group to draw strength from one another (106).

[11] This means avoiding grading on a curve, as we explain in Section IV.iii.f.

d. Empower students

An instructor's role is to curate materials and facilitate learning, but the ultimate responsibility to learn rests with the student. Tanaka et al. discuss an Indigenous learning experience where "the development of a sense of responsibility for personal learning within the context of a learning community" is emphasized (99). Choctaw historian, Deveon Mishesuah, encourages her students to continually "question what they are being taught" (2003, 477). Students are better prepared for the real world when they have the ability to find answers and evaluate information on their own. Relating this principle to *teaching well*, empowering students shows them that they are important members of the community and vital to the learning process.

e. Accept that many "correct" answers exist

Consistent with Indigenous notions of relationality, everything must be understood and assessed within a particular context and within a holistic framework (Cull 2018). Accordingly, there are many "correct" answers, depending on the context and the perspectives adopted. At the same time, some answers do not exist. These principles apply equally to quantitative courses and qualitative courses, as all knowledge produced or promoted in academia is situated knowledge (Walter and Andersen, 2016). In other words, all knowledge is anchored within context, and student learning takes place within systems of relations (Lave and Wenger, 1991) such that not even math equations are completely "objective". This isn't a contentious idea in economics, as we excel at showing how answers depend on underlying assumptions.

Relatedly there can be many sources of correct answers. While the professor, the textbook, and economics as a discipline are all sources of authority, students arrive in the classroom with economic knowledge gained from their experiences and their communities. One goal of education is to activate student potential rather than simply teach them to "retrieve and

dispense facts" (Border et al 2020, 109). To be actively engaged in a community of learners is to be able to both produce and receive knowledge. This should move us as professors to accept that students may arrive at a different "correct answer" than the one we expected.

iii. Teaching strategies

In this subsection, we provide suggestions about how to translate the course principles into practical teaching strategies as well as how to use the course principles to guide content selection. We note that many of the proposed strategies will be easier to implement in certain types of courses, such as those with smaller enrollment and those that involve repeat interactions with students over the course of an entire semester. Although it may not be possible to adopt all the recommended teaching strategies, we again advocate for marginal changes pursued in the spirit of creating an inclusive classroom. We also recognize that our proposed strategies comprise a non-exhaustive list of examples and that other instructors may be employing strategies that align with the principles in the previous section but do not appear in this section.

a. Set the tone early

Following the principle of *teaching well,* our experiences have attested to the importance of creating community in the classroom from day one. It is important for instructors to set a tone that intentionally fosters feelings of belonging and growth mindsets (Bayer et al. 2020). Belonging is achieved when students feel that they are integrated into their classes and that they belong in their chosen department. The growth mindset is achieved when students believe that it is possible to improve and that their performance in a course is a function of their effort. Research from other disciplines suggests that the first week of class lays the groundwork

(Hermann et al. 2010), in particular when instructors focus on creating connections (Kreizinger 2006) and setting clear expectations (Wilson and Wilson 2007).

Spending time intentionally setting the tone is particularly important for courses taught at Western institutions that deviate from the lecture-based, one-directional model of learning that has become standard in economics courses. For some students, Indigenous approaches may be immediately accepted and welcomed, whereas for others, there may be a transition period. As instructors, our job is to walk students through the transition.

Laurel:

> When we take steps to Indigenize our courses, we provide students with a learning experience that may be unfamiliar to them. The adjustment is often easier if we explain the rationale behind course design decisions. In the first week of the course, I issue a statement like the following:
>
> *This course is taught at a Western institution in a settler-colonial state. At every institution, certain perspectives and models are privileged. This course questions that privilege in an effort to decolonize our thinking. The learning objectives for the course are twofold: to acquire new knowledge about economics, and to decolonize the way we think about economics.*
>
> Although most of my students are already familiar with the terms, I provide students with definitions of "decolonization" and "settler colonialism" when issuing this statement.[12]

[12] Decolonization is the process of deconstructing the colonial ideologies that prioritize Western thought and approaches (Cull et al. 2018). Decolonization through Indigenization manifests as a fundamental shift to include Indigenous perspectives and approaches, inform scholarship through Indigenous ways of Knowing, and relying on cultural practices and protocol in our institutions. Settler colonialism is a type of colonialism whereby the native population is subjugated to the rules and institutions of the colonizers who have permanently settled there. This stands in contrast to extractive or exploitation colonialism, whereby colonizers extract resources or other types of wealth from the native population without settling there.

Larry:

> The downside of not carefully planning my approach, as Laurel has, is that my students seem to be distributed bimodally. There are those who are all-in for starting managerial economics with a personal story designed to build community in the classroom, while others react negatively. The strong student support of my approach is reflected in four executive MBA and one undergraduate teaching awards. But the pushback is often memorable, as one student wrote the following in my anonymous evaluations during the summer of 2022:
>
> > If I had wanted a degree in some sort of Native American studies or African American studies I would not have pursued an MBA (MBA 773).
>
> I've learned to take different approaches for core and elective classes and for larger and smaller courses. Overall it takes courage and a willingness to experiment to deviate from established norms in teaching economics and in my case, teaching in a business school.

One underlying goal is to create an environment that empowers students to participate in the knowledge production function. This model of active learning is achieved when students feel a sense of belonging and safety. Safety is largely a function of respect, but it is also a function of clear and accurate expectations for the classroom environment. In some sense, what we are suggesting may be a reallocation of time in the classroom: increase the instructor investment in creating community and fostering belonging at the expense of reviewing concepts from standard economics curricula. The research coming out of literacy-targeted economics instruction suggests that narrowing the set of topics covered in principles classes does not have a negative impact on student performance in intermediate economics courses, especially when the freed-up

time is spent on discussion and application of principles (Benjamin, Cohen, and Hamilton, 2020; Gilleski and Salemi, 2012).[13] Additionally, the evidence on "flipped" economics classrooms indicates that shifting some of the responsibility of learning concepts onto students, to do outside of the classroom, not only increases in-class participation but also improves performance on assessments (Balaban, Gilleskie, and Tran, 2016).

b. Build community through the introduction of Indigenous approaches

Introducing students to Indigenous approaches may help instructors build community in the first weeks of a course. One Nehiyawk, or Plains Cree First Nation, teaching that can help foster a sense of belonging and connectedness is a belly button teaching known as tante ohci kiya (Ward 2018). Just as our belly buttons remind us of our literal connection to others, this teaching translates to "who are you connected to?" Students are asked to introduce themselves to their classmates by sharing about their important relationships to people and place, and in so doing, they cultivate a deep understanding of themselves and each other.

As another example, instructors may use the principles of sharing circles as a model for classroom discussion. Sharing circles are an example of an Indigenous helping technique traditionally used for ceremony, meetings, social gatherings, and the sharing of information (Hart 2002). Students may be asked to learn about the responsibilities of sharing circle participants and how these responsibilities can inform our approach to promoting an inclusive classroom. Hart (2002) gives the following guiding principles for sharing circles:

- Respect for everyone in the circle

[13] Literacy-targeted instruction prioritizes fostering a deep familiarity with a smaller set of economics topics. Reducing the introductory topics covered frees up time for discussion and practical application and is associated with benefits ranging from improving diversity and inclusiveness to enhancing student interest (Hoover and Washington, 2024).

- Fostering a supportive environment
- Being careful not to judge or criticize others
- Maintaining confidentiality

We are not suggesting that non-Indigenous professors run their own sharing circles because doing so, in particular in the absence of hyper-reflexivity, could constitute appropriation or tokenism. For that, they should hire an Indigenous training consultant. However, we do see this as an excellent starting point for establishing norms around communication in the classroom and for signaling to students that the course will rely on a variety of approaches to teaching and learning. Related, non-Indigenous, pedagogical approaches such as literacy-targeted instruction may similarly encourage students to express viewpoints and instructors to listen. Hoover and Washington (2024) write that "learning occurs from wrestling with opposing views inside the confines of a respectful classroom. Listening is key" (183).

c. Deprioritize lectures

Instructors who wish to draw on Indigenous pedagogies will deprioritize the role of lecture-based instruction. Lecture as a mode of information delivery may be standard in economics courses taught at Western institutions, but it is largely incompatible with at least two of the course principles outlined above: reciprocal learning and student empowerment. Lectures are based on a one-directional model of learning that necessarily undermines the notion that everyone in the classroom is intended to learn from everyone else. Lectures also imply that students are merely consumers of knowledge. Instructors can design their classes to contain a mixture of lecture and discussion, thereby encouraging students to produce their own knowledge. Instructors who teach online courses may wish to record short asynchronous lectures and dedicate synchronous class meetings to discussion.

d. Emphasize experiential learning

Another strategy to encourage students to produce their own knowledge is to emphasize experiential learning. Battiste (2002, 15) writes, "The first principle of Aboriginal learning is a preference for experiential knowledge. Indigenous pedagogy values a person's ability to learn independently by observing, listening, and participating with a minimum intervention or instruction." If courses are inflexible to providing experiential learning opportunities as a part of the regular curriculum, instructors may wish to incentivize experiential learning outside of the classroom. Larry and Laurel have both offered extra credit to students for participating in extracurricular activities of their design. Larry integrated experiential learning into the final assignment of an economics elective:

> After three Muslim students were murdered in Chapel Hill in 2015 (see Neff and Dewan 2019), I was at a loss for how to respond. One of the slain students, Deah Barakat, had been working to start a dental clinic for Syrian refugees. That especially resonated with me as I was teaching an undergraduate course on international development at the time. In our first class meeting after the murders, I told the students that they could carry out community service instead of writing a final paper. It was pretty open-ended at the time, and I have added more guidelines over the years. Each year about 5 to 10 students out of a class of 40 choose the community service route. Rather than write a case study related to economic development, they write a research and reflection piece on their project. Overall, I've been amazed at the effort and creativity many of the students have dedicated to their projects. One student organized and institutionalized a reoccurring pig pickin, that continues to raise thousands of dollars to fight childhood hunger (Sasser 2015). Another created a flyer posted along our main college strip in support of the local homeless

population that read, “Not all of our neighbors live in houses. It’s our responsibility to love them too (Soltani 2023).”

Actively engaging students in their communities is not possible in many situations, given constraints on resources and time. However, economists have at their disposal a set of low-cost tools that engage students in the learning process while moving away from a traditional lecture format: economic games. Atwood et al. (2023) provide a useful and recent overview of the three main online platforms used for running economics experiments in class. They suggest these experiments support the creation of an inclusive classroom “by creating an environment where students see themselves as economic decision-makers and recognize the importance of economic thinking in achieving their own goals and purpose” (2023, 2). Hoover and Washington (2024) suggest that experiments can be used to “flesh out the humanity behind economics” (182) and can be used to encourage active learning as well as to foster collaboration. Larry has found that using economic simulations in the classroom requires patience and a leap of faith. Setting up and administering games can take much of an hour-long class period, but students are engaged and help generate the key takeaways from the experiment. These games can be both fun and memorable.

e. Promote cooperation

In order for students to see themselves as part of a community of learners, course and grading design should promote cooperation rather than competition. There are many ways in which instructors may promote cooperation in their classrooms. For example, instructors may provide students with opportunities for collaborative work. This could take many forms. Instructors could assign students to small group discussions during their class meetings or

encourage students to complete select coursework collaboratively. We would advise instructors to provide students with flexibility in selecting their groups and to allow students to opt out of collaborative work, being mindful that some students may have other responsibilities outside of the classroom that make schedule coordination difficult.

Larry has started to see himself as part workshop facilitator as he walks into the classroom. He is collecting icebreaker activities and trying novel ways of starting class on the first day:

> Last year in my international development class I walked in on the first day of class with an "Everyone is Awesome" Lego kit that celebrates positivity and kindness. Before doing anything else in the class of 45 students, I asked the students to assemble the set with the constraint that each student could only add at most seven pieces to the build. After getting the set together, we collectively came up with a set of lessons learned: 1) Communication is key. 2) Declining marginal returns to the number of students working on the project. 3) Dividing this particular set into smaller projects wasn't feasible. 4) Classroom design was poorly suited to this activity. 5) There was a cost to involving everyone in putting the Lego set together, but prioritizing equity was worth it.

f. Avoid evaluative methods that promote competition

Relatedly, instructors should think carefully about how their methods of evaluation promote or discourage cooperation. Inclusive classrooms informed by Indigenous pedagogies should minimize grading students on a curve. When students are pitted against one another to achieve a desired grade distribution, instructors are effectively using competition to motivate student performance. Students in a classroom influenced by Indigenous pedagogies would ideally understand that learning is a not a zero-sum game.

g. Adopt evaluative methods that center relationality

Careful design of evaluative materials should further reflect the Indigenous notions of relationality. Toward this end, instructors may wish to avoid multiple-choice or high-stakes examinations. Multiple-choice questions can be antithetical to the principle that a single, correct answer may not exist. Examinations that force students to select from a fixed set of answers could suffer from cultural bias that would tend to disadvantage Indigenous students or other students belonging to marginalized groups (Bell, 2004). We propose that, whenever possible, instructors evaluate students based on how well they are able to support an informed opinion rather than based on how well they are able to recall specific details from lectures or readings. There are many different types of evaluative materials that encourage critical thinking, such as essay-based quizzes, research projects, annotated problem sets, and term papers.[14] The proposed methods of evaluation admittedly increase the time cost of marking and assigning grades relative to methods of evaluation that rely on a single answer key, and these costs may be prohibitive for instructors with high enrolment in their courses.

h. Bring marginalized voices forward

Instructors striving to create more inclusive classrooms should focus not only on how they set up their classrooms and interact with their students but also on what materials they promote. In the selection of course materials, instructors of any economics course can bring marginalized voices forward**.** Instructors can choose from a host of strategies to achieve this objective, for example: assigning readings by diverse authors, in particular elevating the scholarship of Indigenous scholars or adding a requirement that students cite Indigenous scholars

[14] Annotated problem sets, for example, would give students credit for the steps they take to solve math problems rather than solely for the solution. Students may be encouraged to provide detailed explanations of these steps and their rationale.

in their term papers. The experience of researching the backgrounds of the authors produces knowledge in and of itself.[15] Note that many economics courses can accommodate interdisciplinarity, so instructors may encourage students to cite Indigenous scholars from disciplines outside of economics as well, thereby promoting another type of diversity of thought.

Another productive strategy could be to invite Elders and Indigenous community leaders to share their knowledge through guest lectures. Larry and Laurel have invited guest speakers to their classes to share their perspectives on a variety of topics. Larry discusses his work with Indigenous Diversity, Equity, and Inclusion (DEI) consultant, Vivette Jefferies Logan:[16]

> I work with an Indigenous DEI consultant, Vivette Jefferies Logan, who has been a guest speaker in each of the three iterations of a workshop I teach that aims to help MBA students empathize with frustrations caused by inequality and systemic bias. My approach to DEI has been strongly shaped by Ms. Vivette's visits to my classroom. Her key assertion is that we all have privilege that we can leverage to help others. This shifts the conversation from one of blame to one of cooperation.

In early 2023, Vivette Jefferies Logan and Leah Goodridge, a lawyer with extensive experience in racial justice (see Goodridge 2022), visited Larry's one-day MBA course entitled Race, Equity, and Organizational Belonging. A student shared the following anonymous feedback in the course evaluation:

> Larry provides an incredible learning environment for this topic. He is uniquely positioned as both an economist and a member of the Lumbee nation to offer a unique perspective on diversity, equity, and inclusion. I thought the class, both the async and

[15] Our position is that requiring a report on an Indigenous scholar does not accomplish the same goal as citing Indigenous scholars. The former could constitute turning a settler colonial gaze onto Indigenous scholars, whereas the latter involves promoting and engaging with Indigenous works and ideas.
[16] Vivette Jeffries-Logan can be contacted at biwaconsulting@gmail.com or by reaching out to Larry Chavis.

> sync, were incredibly powerful. I also appreciated that the learning environment was a safe space. We all learn and grow, and while I held beliefs in my teens that would have incensed 25-year-old Larry (and frankly incense 37-year-old me!), I felt that I was accepted for my whiteness and that we could have an open dialogue. The speakers Larry chose were powerful, and I particularly appreciate the spotlight focused on indigenous people, as prior to this course, I don't think I had an appreciation for the plight of Native Americans. Larry, I sincerely, thank you for this course; this was easily the highlight of the online program for me (MBA 899, Jan 2023).

This particular course helps a broad set of students feel comfortable discussing difficult issues related to race and inequality because of its use of economic data as a starting point for a difficult conversation.

i. Tell Stories

In this paper, we have shared practices for inclusive teaching as well as our personal stories. This structure itself has Indigenous roots. As Bryan Brayboy wrote in his seminal work that lays out Tribal Critical Race Theory in Education, "Stories are not separate from theory; they make up theory and are, therefore, real and legitimate sources of data and ways of being" (2006, 430). We understand that this is difficult, as we both hesitated in moving away from our training as economists. However, we take to heart Brayboy's contention that "the statistical power of 'n' is not necessarily the marker of a 'good, rigorous' study (440)." Valuing stories also pushes us to broaden our definition of "proof" (440). This is especially true as the urgency to diversify the economics discipline demands that we act before collecting all the data and results we would like to have as economists.

Just as we bring our stories into research, bringing stories into the classroom can help students connect with our economic lessons. In examining the use of storytelling in a global health course, Dutta and Keith write:

> The power of storytelling as a pedagogic strategy is increasingly being acknowledged by general, scientific, and technical courses because of their deep appeal, ability to validate experiences, transcend cultural, mythical, personal, and sacred knowledge, and enable students to construct their life narratives (2023, 2).

Stories that illustrate our lessons can help students weave economic ideas into the narratives of their own lives. In a guide to using the photoblog *The Humans of New York* to teach economics, Arrichiardo and coauthors give similar benefits to using stories in the classroom, "These short stories reflect cultures, experiences and environments that students can readily identify with, keeping course content relevant and helping students view economics through the lens of real life" (2017, 26).

Stories are useful both in teaching and research, and Larry has used a range of stories to connect with students over the years.

> I began telling stories when I was teaching core microeconomics in our executive MBA program when I was just starting out as a professor. Teaching seventy students from six to nine in the evening after they have been at work all day pushed me to interject short stories to entertain and keeps students' attention. One the first stories I told was about my sister taking her mobile home, the house we grew up in, to the local dump one truck load at a time until local officials paid her a visit to let her know she couldn't throw her home away in the trash. Eventually I started to see that I could use stories like this to talk about economic inequality and the experience of growing up in an economically depressed area. Now I point out to students how the home equity that should have helped propel my sisters and I forward is sitting at the bottom of a landfill. That kind of personal

> storytelling drew students in and helped them feel included despite the class taking place on Zoom with nearly 150 students, as one student wrote in their anonymous course evaluation, “I felt both empowered and motivated by listening to Professor Chavis' story. I admire his courage to make himself vulnerable in front of such a large group of people. He is relatable and his story resonated with many, myself included. It is empowering to see someone in his position open up about his struggles, it makes others feel included” (MBA 899, Oct 2023). It was that kind of feedback that pushed me to enroll in an MFA program in creative writing to try and scale up my impact across a larger audience.

Larry’s push to tell his story is driven both by his personality and his Lumbee heritage. Bryan Brayboy is also Lumbee and Larry shares his views about the importance of stories. All that said, not everyone will feel comfortable sharing intimate stories in a classroom setting. Larry’s passion for stories extends to more recognizable economic lessons. He uses storytelling to drive home lessons about two-part pricing.

> Having taught thousands of students in my core microeconomics classes, it is actually my stories about my love for Costco that are most well-known. Students regularly send me notes with articles about Costco or to say that they recently joined because my excitement was contagious. A couple recently sent me Costco-themed shirts that I proudly wear. As in the two-part pricing model, Costco basically sells goods at cost and their profits are driven by membership fees. We analyze Costco’s financials and then I tell them how I bought my wife’s 20th anniversary ring there and it appraised for 70 percent more than we paid for it. This not only resonates with the two-part pricing model, but students can see how I gain consumer surplus and how Coscto’s strategy is centered around creating surplus for its customers so that they keep coming back to renew their memberships. This

helps students to see the limits of the standard two-part pricing model where the firm takes all the surplus in a one-shot interaction. One former student reached out to me with the following personal note:

> Larry, I think you're awesome. There are two moments in my MBA 'journey' which I remember the most:
>
> -realizing Costco makes all their money from membership fees
>
> -the video you took and played back going to the ice cream store
>
> The best thing you did for me was teach through stories and personal interaction (Personal correspondence, March 26, 2022.)

The video that the student referred to was an asynchronous lesson I put together with a production team about motivating myself to exercise using the power of incentives and contracts. My eating ice cream on my walk then gives an example of incomplete contracts as the goal was for me to be heathier.

Stories of Costco and economic inequality helped students place economic lessons into a context they could relate to and also helped Larry build relationships with many students who continue to keep in touch with him. Again, it is prioritization of relationships that makes our approach an Indigenous one.

iv. Teaching in a post-2020 world

Many of the steps that instructors would take to Indigenize their courses are similar to the steps they took to adapt their approaches during the COVID-19 pandemic. Flexible teaching strategies such as relaxing attendance requirements and providing students with space to deal with life outside of the classroom are both consistent with Indigenization and consistent with the

post-2020 realities. When classes moved online at the start of the COVID-19 pandemic, Laurel found herself in the same situation as many of her students who were unable to return to Canada:

> I drove from Alberta to Florida during winter break in 2020 and couldn't get back for several months while I waited for the State Department to process my passport renewal. That meant that I taught my winter 2021 classes via Zoom from an RV in my parents' driveway, the quietest place at their house. Through this experience, I developed empathy for students who were attending class in less-than-ideal conditions. I accepted different modes of participation (knowing that not all students would be able to participate verbally or be on camera), and I extended flexible policies regarding attendance and the submission of course work. I even offered students two options for the class meeting time so they could choose to attend the class that best accommodated their time zone. Although I no longer offer to teach past midnight my time, many of the policies I developed during lockdown – such as scheduling virtual office hours at various times of day – have become permanent parts of my teaching.

Although many instructors will be constrained by the policies of their universities or departments and unable to alter attendance requirements, there are myriad other ways to extend flexibility and exercise empathy. For example, instructors may choose to extend the deadlines of assignments, provide students with additional office hours, or offer make-up examinations. Again, as we emphasize throughout the paper, even incremental changes matter.

V. Conclusion

Deloria et al. argue for the need to move beyond "viewing Indigenous people as relics of the past" and recognize that Indigenous people can actively contribute new knowledge to our society. They go on to write that centering Native Americans "in discussions of constitutionality,

education, and training, and actual jurisprudence will lead to understanding issues in new ways" (2018, 15). Similarly, we contend that using Indigenous approaches to education in the economics classroom provides another avenue for engaging students and having them feel part of our community. Building belonging in the classroom helps a broader range of students feel welcome in our discipline.

In suggesting that economists look to Indigenous pedagogies to expand their teaching tool kit, we are not implying that Indigenous pedagogies are superior, rather than they have value should not be left out of the academy. We contend that what education researcher Joe Kincheloe lays out for research holds as well for teaching. For Kincheloe, considering multiple cultural perspectives "helps us understand the way we are situated in the web of reality and how this situatedness shapes what we see as researchers" (2011, 337). By considering multiple ways of knowing we begin to see "the limited nature of our observations of the world. Instead of researchers making final pronouncements on the way things are, they begin to see themselves in a larger interdisciplinary and intercultural conversation" (ibid). A key thrust of our paper is that there is a benefit to being aware that the way most of our current approaches to teaching economics are based in a specific set of cultural values and that there are other approaches from Indigenous cultures that can be used in the classroom. Our interpretation of Indigenous approaches is one where building community in the classroom is just as important as the lessons being taught. Put another way, while we are teaching economics, we are teaching students what it means to be a part of a community. We hope our work helps other economists prepare for that lesson.

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Appendix

As stated in the text, this list is not meant to be exhaustive but is meant to provide a starting point for further inquiry.

Table 1: Resource List

Source	Title	Type of Resource	Location
Queen's University Centre for Teaching and Learning	Decolonizing and Indigenizing	Teaching resources	https://www.queensu.ca/ctl/resources/decolonizing-and-indigenizing
University of Calgary Taylor Institute for Teaching and Learning	Indigenous Ways of Knowing Couse Design	Teaching resources	https://taylorinstitute.ucalgary.ca/resources/indigenous-ways-of-knowing-course-design
University of Saskatchewan	Indigenization	Teaching resources	https://teaching.usask.ca/curriculum/indigenization.php#ProgramSuccesses
Simon Fraser University Indigenous Curriculum Resource Centre	Indigenizing curriculum	Teaching resources	https://www.lib.sfu.ca/help/academic-integrity/indigenous-initiatives/icrc/indigenizing-curriculum
Networks of Inquiry and Indigenous Education	The Networks: Deepening learning through inquiry, innovation and teamwork	Teaching resources	https://noiie.ca/about-us/
Amanda Bayer and the AEA's CSMGP	Diversifying Economic Quality (Div.E.Q.)	Teaching resources	http://diversifyingecon.org
Federal Reserve Bank of New York	Who is Being Trained in Economics? The Race, Ethnicity, and Gender of Economics Majors at U.S. Colleges and Universities	Data	https://www.newyorkfed.org/data-and-statistics/data-visualization/diversity-in-economics#interactive/overview

J. L. Kincheloe	Critical Ontology and Indigenous Ways of Being	Supplemental readings	*Key Works in Critical Pedagogy. Bold Visions in Educational Research vol 32.* ed. Hayes, K., S.R. Steinberg, K. Tobin, K. Sense Publishers. 2011.
V.J. Kirkness and R. Barnhardt	First Nations and Higher Education: The Four R's - Respect, Relevance, Reciprocity, Responsibility	Supplemental readings	In *Knowledge Across Cultures: A Contribution to Dialogue among Civilizations.* ed. R. Hayhoe and J. Pan University of Chicago Press, 2001.
S. Pete, B. Schneider, and K. O'Reilly	Decolonizing our Practice - Indigenizing our Teaching	Supplemental readings	*First Nations Perspectives,* 5(1): 99-115, 2013.
A. Curley and S. Smith	Against Colonial Grounds: Geography on Indigenous Lands	Supplemental readings	*Dialogues in Human Geography,* 10(1): 37-40, 2020.