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EMPOWERING AFFECTIVE INTEGRITY: AFFECTIVE ASSESSMENTS, ACADEMIC INTEGRITY AND A.I.

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LAND ACKNOWLEDGEMENT

It is a great privilege to be joining you today to learn together on the traditional territories of the Mississaugas of the Credit Nation, The Three Fires Confederacy, The Haudenosaunee Confederacy, The Huron-Wendat and The Petun (Tobacco) Peoples.

I want to take this opportunity to express my gratitude to the host nations and original caretakers of this land who laid the foundation for the co-learning, cosmopolitanism and innovation that many of us associate with Toronto, as a meeting place of many nations and visitors since time immemorial.

I also want to invite all of us to think about how we can work towards living the principles set out by the Dish With One Spoon Wampum, the Two Row Wampum, and the Treaty of Niagara, whose spirit and intent continue to provide a context for accountable relations between all peoples on this land

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AGENDA

June 29, 2023



SESSION AGENDA

1. Reflections on A.I. and Affective Integrity (Slides 6-9).
2. Insights From Indigenous Pedagogy (Slides 10-13).
3. Strategies for Assessment Design and Examples (Slides 17-25).
4. Breakout Room Activity and Report Back (20 Minutes).
5. Conclusion and Q&A

Welcome and Introduction

Pjila'si (welcome) everyone!

My name is Aedan Alderson (he/him) and I am an L'nuk and Irish Professor of Indigenous Studies and General Education at The Centre for Preparatory and Liberal Studies (CPLS) here at George Brown College.

Today I am delighted to have the opportunity to discuss some of the pedagogical strategies and insights that have emerged from my experiences at the College and over 10 years of applying principles of Indigenous pedagogy into traditionally non-Indigenous fields (including Social Science, International Development, Urban Studies, Human Rights and Equity Studies, Geography, and Education).

It is my hope that by the end of this session you will feel empowered to apply and adapt the insights that resonate with you into your own teaching practice, recognizing the current moment in education as an opportunity to transform mainstream education into a space where affective integrity and holistic learning take center stage.

Abstract

This session reflects on the link between academic integrity and affective integrity in the wake of current concerns around academic dishonesty in the era of A.I. technology.

Drawing on principals of Indigenous pedagogy, participants will have the opportunity to consider teaching strategies that have the potential to nurture student investment in opportunities for self-expression/skills development through reorienting them to the links between their classroom work and their lived experiences, relationships, and worldviews.

In doing so, this session invites participants to confront some of the popular fears that exist around students no longer investing in producing original writing because of A.I. technology, making space to think through what motivates students to produce writing that can be used for authentic assessments and how this is related to the broader goal of promoting lifelong learning in their chosen fields.

A. I. and the Banking Model of Education

From my perspective, the emergence of chat-GPT is an opportunity for us to confront our ongoing reliance on the banking model of education, which Paulo Freire criticized over 50 years ago for treating students as empty vessels meant to receive deposits of knowledge from teachers who assess their ability to memorize and repeat information they have been given by subject matter experts.

The reality is that we can no longer rely on written assignments that are strictly designed to repeat back subject matter to us, as students no longer need to memorize (or even engage with) information being “deposited” to them by teachers in order to produce high quality written submissions that contain original representations of accurate information about subject matter via chat-GPT.

Academic Integrity in the A.I. Era

Over the past few decades post-secondary institutions around the world have leaned heavily into the use of technology to catch academic dishonesty and plagiarism, while utilizing disciplinary processes to motivate learners to learn how to develop the rigor needed to properly attribute knowledges they engage with and to articulate themselves academically.

With the emergence of A.I. technology like chat-GPT, however, students can now procedurally generate what appears to be academically rigorous original work in a largely untraceable manner, causing many of us to think about how we can adapt our assessments that will not allow students to misrepresent their learning in our courses.

What do current fears about A.I. tell us about our goals in teaching?

During this presentation I want to invite you to think about the following questions:

- 1. What anxieties do you have about the future of academic integrity and A.I.?**
- 2. Are these anxieties related to your ability to assess learner knowledges?**
- 3. Are these anxieties related to what you feel your courses offer learners?**
- 4. How does the accessibility of accurate text-generating software like Chat-GPT challenge the way we understand our value as educators?**

Affective integrity: What is it, how do we get to it?

When it comes to sparking an investment in academic honesty, normative behaviours are often encouraged by setting expectations and setting penalties (which in turn relies on risk-aversion as a major motivation). However, this type of motivation doesn't do justice to the broader goal that many of us have tried to achieve through these processes: That of training students to learn how to bring together knowledges from numerous sources in a cited way that maps out their learning while clearly distinguishing their voices in their writing as contributors. There can be little doubt that students who take up writing in this way have found tangible and strong links to the affective domain of learning.

I believe the challenge posed by this era is for us to begin to understand how learners who engage in academic integrity are actually invested in what we can conceptualize as affective integrity: ensuring that their work concretely represents their identity, attitudes, beliefs, motivations, and worldviews in a way that only their own voices can do justice to.

Principles of Indigenous Pedagogy

While approaches to learning within Indigenous nations vary by community and culture, there are key fundamental principles that are shared among many of our nations that, when embraced, can help to foster deep accountability and learning:

- **Knowledge and expertise is relational.**
- **The majority of learning takes place outside of the classroom context.**
- **Memory informs engagement/practice.**
- **Lived experiences are holistic.**
- **Learning is informed by identity and worldviews.**
- **All people hold valuable knowledges and opportunities for co-learning.**

Situating Our Relationships

For those of you who read Indigenous authors or see Indigenous speakers at events you will often see that we foreground our discussions with an introduction to who we are and the relationship we have to what is about to be discussed. This is part of the ethic that is articulated when we say, “knowledge and expertise is relational”.

Regardless of the general replicability of products, services, or even the ability of multiple educators to achieve the same course learning outcomes in curricula, no two people have the exact same knowledge or understanding and allowing listeners or learners to contextualize the relationships and lived experiences that our knowledge emerges from can let them identify the relevance of our perspectives to their own learning journey.

Similarly, learners who receive the exact same training may be able to replicate the same key information within a written assignment, quiz or test (without plagiarism) but this does not engage the affective learning and relationships that inform their work.

The 4'Rs

In 2001, Verna J. Kirkness and Ray Barnhardt published a book chapter examining the barriers to academic achievement and retention that were faced by Indigenous students in post-secondary institutions.

Importantly they argued that institutions need to improve:

- **Respect of cultural knowledge, traditions and core values**
- **Relevancy to learners' ways of knowing and learning goals**
- **Reciprocity when it comes to teacher-student co-learning**
- **(support for learners taking on) Responsibility through participation**

The 4'Rs (continued)

Kirkness and Barnhardt also note that for many Indigenous students, entry into university often comes with responsibilities to the communities that students represent.

At a concrete level, all 4 areas that the authors argue have been lacking in institutional supports for Indigenous students (Respect, Relevancy, Reciprocity, Responsibility) are also at the forefront of the shift that we need to make as educators in all disciplines to promote an educational environment where learners from various cultures, communities, and identities can come together to co-learn and feel like their voices are not only welcomed but needed as well.

Embracing Experiential Knowledge: IK vs EK

In the 2010 chapter, Indigenous knowledge and Indigenous peoples' education, Marie Battiste highlights some of the ways that Indigenous knowledges contrast with the institutionalization of knowledge that is promoted by Western-European culture. She notes that for Indigenous people, learning environments are dispersed throughout daily roles and responsibilities and knowledge is transmitted between various community members (37).

Arguably, with all communities, investment in the lived experiences of learners provides motivation for them to articulate their knowledge in a way that allows for more authentic assessment of their understanding. On the other hand, it is worth asking ourselves how we can consider work to be academically honest when it requires students to exclude any reference to these tangible everyday sources of their knowledges.

Memory Comes Before Knowledge

In 1995, Eber Hampton, published an oft-cited Indigenous Studies article entitled, Memory Comes Before Knowledge. In it, Hampton highlights the transformation that took place when he began clarifying the core memories that informed his educational path, and in turn began to be able to articulate the moments and relationships that were at the center of his motivations and actions as a learner, researcher and educator.

If our goal is to establish engaging environments where students would not want to simply take the most efficient route to earning a credit through the use of A.I. technology, then we should be taking this type of work highlighted by Indigenous educators seriously.

When learners can clearly articulate where a course fits in their long-term goals, the searching of memories and motivations becomes a foundation for genuine engagement.

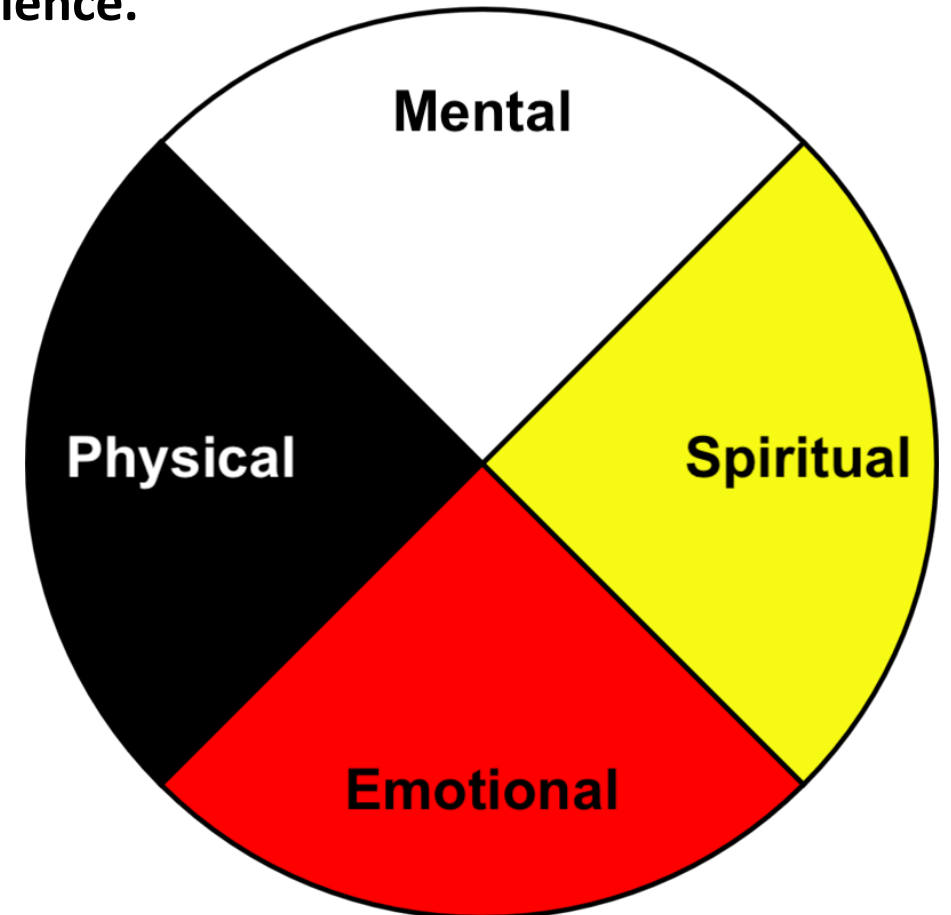
Holistic Learning, Holistic Learners

Indigenous pedagogy also draws attention to the fact that learning takes place in the context of holistic lived experiences.

When coursework calls on students to engage their lifelong learning from all 4 quadrants of the medicine wheel – we create momentum for the development of affective integrity.

Affective integrity emerges from learners actively recognizing the unique contributions that they are situated to make by honouring from their self, relations, and life journey.

Medicine wheel showing the 4 aspects of lived experience.



Designing Authentic Assessments for Authentic Engagement

Working towards authentic assessments that involve articulations of personal motivations, relationships, memories, and identity within written assessments represents a move away from the kind of zero-point objectivity that many fields expect from academic writing (where learners are expected to write as if their voice is not present, only narrating facts) – but it also represents an opportunity to nurture student investment in opportunities for self-expression that can help them to see using CHAT-GPT to ghost write their assignments as a lost opportunity.

In the remainder of the presentation prior to our breakout rooms, I want to share some of the strategies that I have taken up in my work in ISHU 1035 Indigenous Studies this past year to put the principals we have discussed today into practice at GBC.

Setting the Stage For Personal investment: Assessment Example #1

At the start of the course, I have students write a 1-2 page assignment (or oral recording) where they are asked to include information on the following areas:

- 1) Their professional and/or educational goals.
- 2) Their program area at GBC.
- 3) Any particular area surrounding Indigenous issues they are hoping to learn more about during our time together.
- 4) Any information about their identity/positionality that they would like to share to help me get to know them better as learners.

I provide both qualitative feedback and additional resources related to any of the areas they are interested in and use the information they provide to also integrate relevant materials into my classroom – in this way students inform an iterative process in my curriculum design

Co-learning about etymology: In-Class Activity Example #1

In addition to writing their positionality assignment, another way I work to deepen the connection between learners and their work in the course is through our first i—class activity.

During week 1 of my introductory course on Indigenous Studies, I invite learners to research the etymology/meaning behind their names and the story of how they came to have their names in preparation for our in-class discussions **in Week 2***.

I use this activity to create a personal connection via co-learning about each other's names with the broader unit that addresses common terminology, protocols for writing/speaking about Indigenous peoples and the importance of learning the meaning behind local Indigenous nations names (as well as pronunciations, with a guide provided to learners).

*Wela'lin to Naiima Farah for helping to inspire this assignment during our work together in the NFA.

Situating Relationships To Learning: Assessment Example #2

General Education courses at George Brown College help students to enhance critical thinking and analytic reasoning skills and broaden their knowledge beyond the boundaries of their chosen program through the study of arts and humanities, social sciences and natural sciences. Due to the fact that many of the courses I teach are either mandated by programs or are used to satisfy graduation requirements, I find it particularly important to make space at the start of my courses to submit written work that involves searching out tangible connections between their professional and personal development goals and what they will learn in my courses.

An additional benefit that has resulted from the assignment that I have designed to do this has been students actually reporting that this is the first time they have tangibly engaged with the information about their Program Learning Outcomes as well.

Situating Relationships To Learning: Assessment Example #2 (Continued)

The assignment I have designed is broken in to two parts

In class: Learners are given a template that they fill with the list of Program Learning Outcomes from their program's website, and the Course Learning Outcomes, and Essential Employability Skills from the course parent document.

Based on this information:

Students write a 1-2 page (double spaced) paper detailing the following information:

- a) what they think the relevance of taking the course is to their program learning outcomes
- b) which of the course learning objectives and/or weekly topics they find most relevant
- c) any links they know about between their area of focus and Indigenous peoples and issues,
- and d) any Indigenous issues they hope to learn more about to support their professional goals.

Making Room For Articulating Worldviews: In-Class Activity #2

In order to prepare for a deeper engagement with coursework, by the end of the first month learners in my class have:

- 1) Taken time to articulate their professional/learning goals,
- 2) Connected the importance of the meaning behind their names to the investment they put into proper terminology with Indigenous communities,
- 3) Searched out connections between their motivations in their program and their work studying Indigenous Peoples,
and
- 4) Been given space to start to articulate their worldviews as they begin to be introduced to Indigenous worldviews around Canada.

Making Room For Articulating Worldviews: In-Class Activity #2 (Continued)

To go beyond an abstract discussion of worldviews, in-class during week 3, when I introduce students to the concept, I make space for learners to start to articulate how worldviews shape their own perception of the world. To do this, learners are given time to write responses (independently) to the following prompts, with a report back period at the end of class that they can share in (if they so choose):

What does it mean to be human?

What does it mean to be alive?

What is your role on the planet?

What is your relationship to nonhuman beings?

What are your responsibilities to others (human or nonhuman)?

What is a good way of life?

Connecting Classrooms To Community: Assessment Example #3

Once students have had a number of activities and assessments affording them time to think through how their relationships and affective understandings of the world around them relate to Indigenous peoples, lands, and issues, my course shifts towards preparing learners to engage with the potential for learning with community members outside of the classroom.

To do so, students are given a template that contains a list of current Indigenous organizations and initiatives that are active in the GTA and fill out information about their location, main services and programming and have to choose one or two programs or events they would be interested in supporting if they had the opportunity. Submitting their template and reporting back to their peers in-class during the week on Urban Indigenous Peoples, learners are able to share information on a wide range of community initiatives that are taking place currently in the GTA, and in the past year many students have actively gained placements and other positions within these organizations as a result of this activity.

Rooting Assignments in Affective Learning and Learner Empowerment

The strategies I have shared in this presentation are coupled with an affective journey that learners are taken on by addressing gaps in their education around the history of colonization, treaties, the Indian Act, residential schools, the TRC, MMIWG, Indigenous health, and cultural resurgence - a journey that engages learners deeply in the affective domain because it confronts misrepresentations of history, nationalist mythologies, and stereotypes that are prominent in dominant culture while asking them to think through their own relationships to these issues.

While the types of affective learning you trigger in your courses will differ from the work that I am doing in my courses, the broader potential of using your assessments to empower learners to see themselves as actively connected to course materials in their everyday life and in their web of relationships to the world remains something to be hopeful about in spite of current concerns about text-generating technologies.

Breakout Room Activity (15 minutes)

For the next 15 minutes, I will invite you to join our breakout rooms where you will have the opportunity to discuss the following questions and (if you feel comfortable) to share your responses to the padlet for our session today.

Questions:

- 1) What is your expertise area/professional role?
- 2) What is one activity or assessment that you could implement in your own work with learners that would allow for them to feel inspired to invest in using their coursework to express their affective understandings of the world?
- 3) Do you think engaging with the approaches to learning we have discussed here can help to mitigate your fears about the use of A.I.? Why or why not?

Looking Forward: Building Bridges Between Affective Learning and Skills Development

Before we open for questions and comments, where I want to extend an invitation to also raise any insights you may have gotten from your breakout session, I want to leave you with a final questions to think about as you leave our session today:

How can we as a community raise broader discussions about how the fears we are hearing articulated about academic integrity in the A. I. relate to underlying fears we have around our ability to connect with and motivate students to invest in deeper learning and affective integrity?

As someone who has been fortunate to witness the transformative impacts that can take place when we invest in our classrooms as environments for co-learning, it is my hope that we can support each other in not only meeting the challenges raised by disruptive technologies such as chat-GPT but also move towards embracing technological change while leaning into the distinct holistic connections we can make as a community in this era.

**Wela'liq (thank you all)!
for being a part of our session today.**

We will now have some time for Q and A.

**You can also connect with me at
Aedan.Alderson@georgebrown.ca
for further discussions.**

References

1. Eber Hampton (Chickasaw) (1995). Memory Comes Before Knowledge: Research May Improve if Researchers Remember Their Motives. *Canadian Journal of Native Education*, 21.
2. Kathleen E. Absolon (Anishinaabe) (2011). *Kaandossiwin: how we come to know: Indigenous research methodologies*. Fernwood Publishing.
3. Marie Battiste (L'nuk/Mi'kmaq) (2010). Indigenous knowledge and Indigenous peoples' education. In, Subramanian & Pisupati (Eds.) *Traditional knowledge in policy and practice: approaches to development and human well-being*. United Nations University Press.
4. Stan Wilson (Cree) (2022). Indigegogy: Using Indigenous Ways in Teaching. In, Farrell, A. J., Skyhar, C., & Lam, M. *in the Anthropocene: Education in the Face of Environmental Crisis*. Canadian Scholars.
5. Verna J. Kirkness, V. & Ray Barnhardt (1991) First Nations and higher education: The four R's— Respect, relevance, reciprocity, responsibility. *Journal of American Indian Education*, 1-15.



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Conference Agenda

Conference Agenda

START	END	DESCRIPTION	LOCATION
8:00 AM	8:55 AM	Registration & Breakfast	Atrium
9:00 AM	9:30 AM	Land Acknowledgement, Hand Drum and Opening Remarks with Dr.Gervan Fearon	SJC 406 with online option
9:30 AM	10:45 AM	Keynote Speaker: Brenda McDermott	SJC 406 with online option
10:45 AM	11:00 AM	Music and Move to Session 1	
11:00 AM	11:45 AM	Concurrent Session Block 1	On-campus with online option
11:45 AM	12:50 AM	Luncheon	
1:00 PM	2:00 PM	Plenary Conversation with John Weigelt	SJC 406 with online option
2:00 PM	2:15 PM	Music and Move to Session 2	
2:15 PM	3:00 PM	Concurrent Session Block 2	On-campus with online option
3:00 PM	3:30 PM	Wine & Cheese Social	Atrium
3:30 PM	4:00 PM	President Awards & Concluding Remarks	Atrium

