



CMEC SYMPOSIUM ON Indigenizing Teacher Education

July 4-5, 2018 | VANCOUVER | BRITISH COLUMBIA

Summary Report

**We are moving ahead.
One heart and one mind,
we are moving ahead.**

—Shane Pointe, Host Elder



cmecc

Council of
Ministers
of Education,
Canada

Conseil des
ministres
de l'Éducation
(Canada)



CMEC Symposium on Indigenizing Teacher Education

Summary Report

www.cmec.ca

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Acknowledgements to all the Elders and participants of the CMEC Symposium on Indigenizing Teacher Education; the CMEC Symposium on Indigenizing Teacher Education Working Group; the CMEC Indigenous Education Committee; and the CMEC Secretariat staff.

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Executive summary

The Council of Ministers of Education, Canada (CMEC) held the Symposium on Indigenizing Teacher Education at the University of British Columbia, which is located on the traditional, ancestral, and unceded territory of the Musqueam, Squamish, and Tsleil-Waututh First Nations, on July 4 and 5, 2018.

In an effort to further the joint work of provinces and territories to support advancements in Indigenous education, leaders of teacher education programs (TEP) from across Canada gathered together at the symposium to learn from Indigenous scholars, TEP students, and Elders. Delegations from each province and territory convened at the event to discuss the importance of, and how to create, learning environments that reflect and respect Indigenous ways of knowing and being, by:

- exploring innovative work in teaching language, culture, and identity;
- examining Indigenous holistic perspectives on student well-being, including mental health and wellness;
- incorporating Indigenous ways of knowing into the curriculum; and
- creating productive partnerships.

Through the event, CMEC was able to build on its work to identify teacher-training needs and, consequently, further its commitment to respond to the Truth and Reconciliation Commission of Canada's (TRCC) Call to Action no. 63. The symposium was a platform for a pan-Canadian dialogue to encourage educators to work together to further incorporate Indigenous perspectives and ways of knowing into schools and curricula across Canada, specifically in terms of teacher education.

Indigenizing teacher education programs is important not only to build capacity for all teachers, but also to create learning environments that are more welcoming to Indigenous students. It can also facilitate “reconciliation through education” by incorporating Indigenous ways of knowing and being in all classrooms.

This report is a record of the outcomes of the symposium and will be shared publicly to increase awareness of the need for and current work related to Indigenizing teacher education on local and national levels. All provincial and territorial ministries of education in Canada will distribute this report to key stakeholders as a practical and preliminary step towards making Indigenous education part of the ongoing academic discourse across Canada.



Actionable recommendations

Over the course of the symposium, talking circle participants were asked to identify one actionable item related to the discussion topic. Each of the talking circles identified one of the following eleven actionable recommendations:

1. Establish and maintain productive relationships and meaningful partnerships for change.
2. Make Indigenous languages integral to teacher education.
3. Work with Indigenous peoples to recognize the importance of land-based education, prepare teachers in Indigenous education, and challenge existing systems.
4. Share and disseminate culturally appropriate resources and information. Create spaces and provide structure for sustainability.
5. Acknowledge the Report of the Royal Commission on Aboriginal Peoples, United Nations Declaration on the Rights of Indigenous Peoples, and the Truth and Reconciliation Commission's report as resources that can provide frameworks for change.
6. Recognize Indigenous languages as critical components of success for Indigenous education.
7. Respect and include Indigenous knowledge, worldviews, culture, and history in schools.
8. Value Indigenous ways of learning and teaching in the classroom.
9. Educators and decision makers must ask new questions, explore outside of their comfort zone, and open doors for Indigenous students.
10. Integrate Indigenous worldviews and perspectives into learning environments, since Indigenous education is for everyone.
11. Cultural awareness of, respectful engagement with, and collaborative partnerships with Indigenous communities are first steps to bringing Indigenous knowledge to all learning environments.



CMEC's work in Indigenous education

Indigenous education has been a part of the work of the Council of Ministers Education, Canada since it was made a priority by ministers of education in 2004. Since the release of the Truth and Reconciliation Commission of Canada's final report in 2015, and its 94 Calls to Action, provincial and territorial governments have responded collectively and individually to strengthen reconciliation between Indigenous and non-Indigenous Canadians.

The CMEC Indigenous Education Plan, 2016–19 aligns closely with the TRCC's Call to Action no. 63 by:

- supporting the professional development of Indigenous students interested in pursuing teaching as a career;
- highlighting teaching resources that address the legacy of Indian Residential Schools for use in teacher education programs across Canada;
- promoting understanding about the history and legacy of Indian Residential Schools in education systems across the country; and
- sharing promising practices in Indigenous education.

TRCC Call to Action 63 – specific to CMEC:

We call upon the Council of Ministers of Education, Canada to maintain an annual commitment to Aboriginal education issues, including:

- i. Developing and implementing Kindergarten to Grade Twelve curriculum and learning resources on Aboriginal peoples in Canadian history, and the history and legacy of residential schools.
- ii. Sharing information and best practices on teaching curriculum related to residential schools and Aboriginal history.
- iii. Building student capacity for intercultural understanding, empathy, and mutual respect.
- iv. Identifying teacher-training needs relating to the above.



The **2018 CMEC Symposium on Indigenizing Teacher Education** built on the work generated during the **2015 CMEC Aboriginal Educators' Symposium**, which was held in Yellowknife, Northwest Territories, and focused on teacher recruitment and retention.¹ The 2018 event brought into the conversation the Indigenous and non-Indigenous decision makers responsible for teacher education programming.

What

The two main topics of consideration were the Indigenization of teacher education programs and how to help teachers Indigenize their K–12 classrooms.

- *The symposium included keynote presentations, panels of education experts, talking circles, and an Elders' discussion.*

Who

Deans of education, education faculty department heads, and teacher education instructors were the primary delegates, and these groups were encouraged to learn from experts, scholars, current Indigenous TEP students, and Indigenous Elders.

- *Each provincial and territorial delegation was invited to include an Elder and TEP student.*
- *Education ministers and deputy ministers were invited to participate in the afternoon on Day 2 of the symposium.*

When

Wednesday, July 4, and Thursday, July 5, 2018

Where

Vancouver, British Columbia

- *The symposium took place on the University of British Columbia campus, which is the traditional, ancestral, and unceded territory of the Musqueam people, Squamish, and Tsleil-Waututh First Nations.*

Why

To highlight the importance of, and ways to create, learning environments that reflect and respect Indigenous ways of knowing and being, by:

- *exploring innovative work in teaching language, culture, and identity;*
- *examining Indigenous holistic perspectives on student well-being, including mental health and wellness;*
- *incorporating Indigenous ways of knowing into the curriculum; and*
- *creating productive partnerships.*

¹ For more information, see the program and summary report available here:
www.cmec.ca/530/CMEC_Aboriginal_Educators%E2%80%99_Symposium.html



Opening ceremonies



Alex Nelson, a member of the Musgamagw Dzawada'enuxw First Nation, welcomed participants and opened the symposium according to local protocol.

Shane Pointe, Musqueam host Elder, welcomed all participants to the traditional territory of the Musqueam people, and offered an opening blessing for the symposium. He encouraged everyone to engage and participate in the dialogue with a good heart and an open mind. More importantly, he reminded all participants of the overall purpose of the event: to help institutions of higher learning Indigenize and truly engage with Indigenous communities so that all teachers can learn about the dark chapters of Canadian history, but also about the rich histories of all Indigenous peoples throughout Canada.

The Tsatsu Stalqayu (Coastal Wolf Pack) welcomed symposium participants by sharing Musqueam culture and history through song and dance.

We all have a gift. And as educators, it is our duty, it is our obligation, to find the gift of our young ones.
—Honourable Melanie Mark, Minister of Advanced Education, Skills and training, Province of British Columbia and Chair of the Council of Ministers of Education, Canada

Participants were also officially greeted on behalf of all education ministers by the Honourable Melanie Mark, Minister of Advanced Education, Skills and Training of British Columbia. Minister Mark acknowledged and welcomed Elders and participants from all provinces and territories who had travelled to take part in this important event.

In the evening, participants convened for dinner and entertainment at the University of British Columbia's Sage restaurant.





Gilman Cardinal



Alex Sonny Diabo



Victor Jim

Role of Elders

In the spirit of ongoing collaboration and sharing, following the model used at the 2015 Aboriginal Educators' Symposium, an Elder from each province and territory was once again invited to participate and share their wisdom during the 2018 CMEC Symposium on Indigenizing Teacher Education.

Ministries and departments of education in all provinces and territories acknowledge the important contribution of Elders to discussions regarding Indigenous education and Indigenizing teacher education.

The symposium's lead Elder, Chief Victor Jim, from the Witset First Nation, along with the symposium's host Elder, Shane Pointe, from Musqueam First Nation, welcomed all participants to the symposium, helped to ensure that the Elders' voices and wisdom were heard and considered, and incorporated Indigenous protocol and custom throughout the two days together.

All Elders were invited and encouraged to attend any discussion session of their choosing, and to share their reflections at the end of Day 1, which was an opportunity for all participants to listen and learn from Elders.

Their voices and wisdom resounded throughout the event.



Mattie McNeill



Noel Milliea



Sister Dorothy Moore



Shane Pointe



Dr. Don Robertson



Mark Wedge



| Day 1 - Keynote Address | | Day 2 - Keynote Address | |
|--|---|--|--|
| Indigenous people enjoying and achieving success as Indigenous people: Moving from aspirations to action | Dr. Onowa McIvor and Dr. Paul Whittinui | Creating K–12 learning environments that reflect and respect Indigenous ways of knowing and being | Loretta Ross |
| Day 1 - Panel Presentations | | Day 2 - Panel Presentations | |
| The role and importance of Indigenous education at postsecondary teaching faculties | Chris Scribe | The themes in curriculum that require Indigenous perspectives and how they are approached | Dr. Jan Hare |
| The ways that Indigenous education in faculties of education can lead change and what that change will look like | Dr. Sylvia Moore | A teacher's experience in teaching the content and acquiring the pedagogy | Cynthia Bird |
| Integrating pedagogical approaches to decolonization within the teacher education curriculum | Dr. Susan Dion | Innovative strategies that work in teaching language, self-worth, and identity | Robert Watt |
| Addressing UNDRIP, TRC Calls to Action within TEP | Dr. Jacqueline Ottmann | Integrating Indigenous worldviews and perspectives into learning environments because Indigenous education is for everyone | Jacqueline Bercier |
| Building partnerships and developing inclusive and welcoming learning environments | Dr. Avril Aitken | Student Panel, TEP students from across Canada | Justice Gruben, Judy Leamon, Melissa Muir, Stephen Jolly, and Ola Anderson |
| The ways that education leaders can support Indigenizing TEP across Canada | Dr. Angela James | | |

Incorporating Indigenous ways of knowing into the teacher education programs (TEP) curricula

The keynote address titled “Indigenous people enjoying and achieving success as Indigenous people: Moving from aspirations to action” was delivered by Dr. Onowa Mclvor and Dr. Paul Whitinui. By drawing on examples from both Canadian and Aotearoa (New Zealand) contexts, Dr. Mclvor and Dr. Whitinui outlined the importance of “unsettling” the current education systems and the worldviews on which they were originally founded in order to improve Indigenous teacher education.

Dr. Onowa Mclvor is maskiko-nihyaw (Swampy Cree) and also has Scottish-Canadian heritage. Her Cree family is from Norway House, Manitoba, and are members of Treaty 5. She is an associate professor of Indigenous Education at the University of Victoria, where she teaches and contributes in both the undergraduate and graduate programs in Indigenous-language revitalization.

Dr. Paul Whitinui is an Indigenous Maori (Nga Puhī, Te Aupouri, Ngati Kuri, and Pakeha) scholar from Aotearoa (New Zealand). He is an associate professor at the School of Exercise Science, Physical and Health Education in the Faculty of Education at University of Victoria.

Most recently, Dr. Mclvor and Dr. Whitinui have co-edited, with Carmen Rodriguez, *Promising Practices in Indigenous Teacher Education*, published by Springer in 2018.



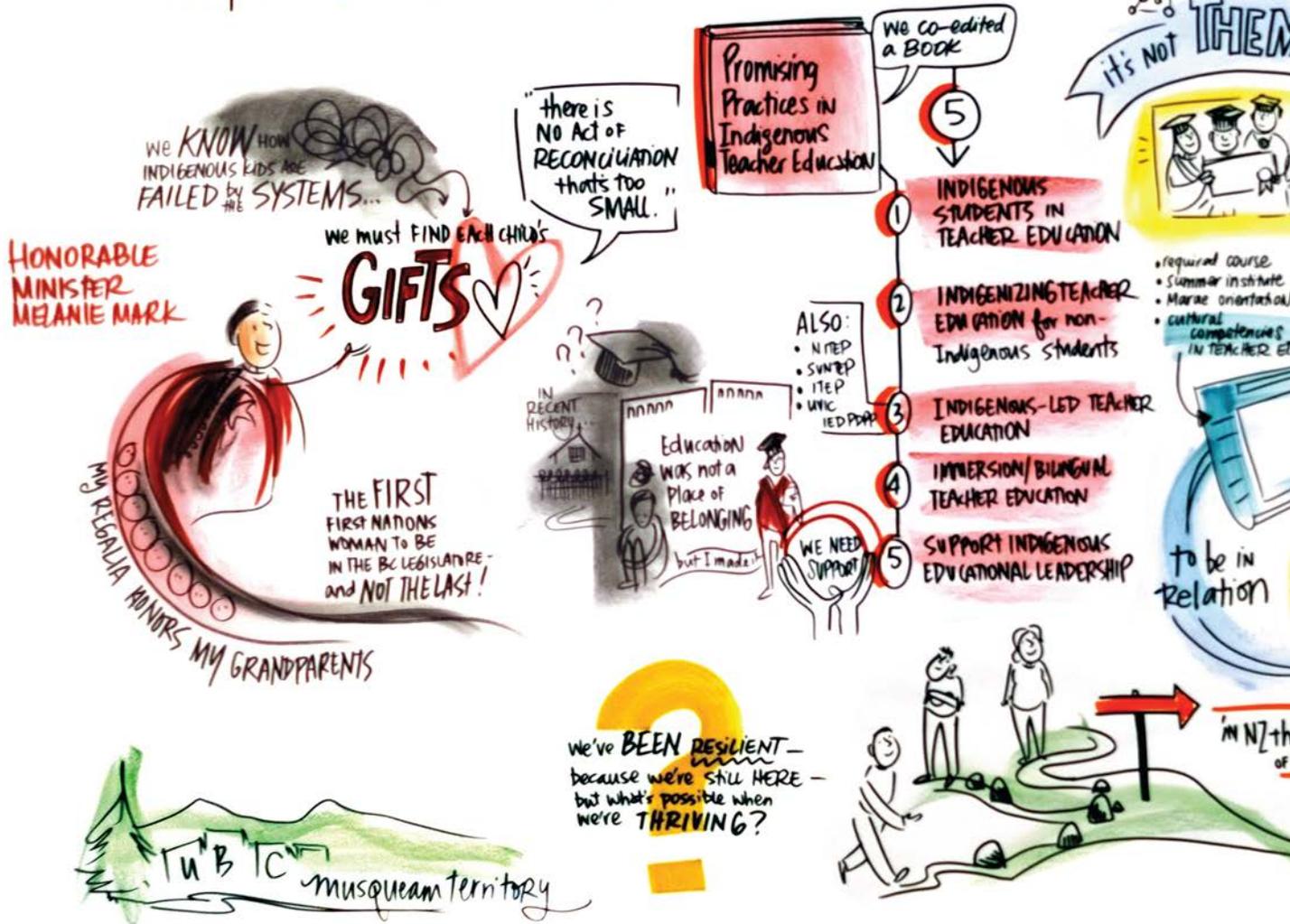
We need to work together to promote, encourage, and support the development of Indigenous leadership in education.

—Dr. Onowa Mclvor,
keynote speaker



CMEC SYMPOSIUM ON INDIGENIZING Teacher Education

July 4-5 2018 | Vancouver | British Columbia



This graphic recording, created by artist Sam Bradd, is a visual representation of both Minister Mark's opening remarks and the Day 1 keynote address by Dr. Onowa McIvor and Dr. Paul Whitinui.

INDIGENIZING TEACHER EDUCATION: MOVING from ASPIRATION to ACTION

DR. ONOWA McIVOR +
DR. PAUL WHITINVI

it's **US**

IMMERSION + BILINGUAL
education programs are
REVOLUTIONARY + CRUCIAL FOR

IN NZ, WE'RE
SUCCEEDING IN
IMMERSION SCHOOLS
— MORE —

SELF
DETERMINATION

THE TRC ARTICLE 14
Language
Revitalization:

✗ it is not a SIDE INTEREST
✗ it's not TOO EXPENSIVE
✗ THERE'S TOO MANY?? TOO BAD!

What's the
time PURPOSE
of EDUCATION?

THE
CURRENT
EDUCATION
MODEL
DOESN'T
CARE
ABOUT THE
TIDES...

ONE OF
OUR GOALS:
INDIGENOUS
PEOPLE ENJOY
SUCCESS
IN EDUCATION —
AS INDIGENOUS
people!

KA.HIKITIA:
① Managing,
② building +
③ Accelerating
SUCCESS
— 3 DOCUMENTS
IN NZ —

WHAT IF...
NON-INDIGENOUS students
LEFT THE COURSE
KNOWING WHOSE
LAND it IS + with
cultural competency?

living
breathing
languages
are the
CORE
OF TEACHER EDUCATION

language
is
CULTURE



think of the
WHOLE FAMILY
in education

there's UNDER-REPRESENTATION
INDIGENOUS TEACHERS...

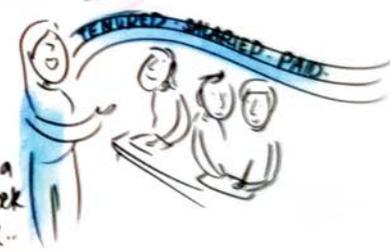


often older
resilience
culturally grounded
high achievers

WHAT ARE
SOME SUCCESS FACTORS?

We need
Indigenous
educational
LEADERS

... not just a
1 HR a WEEK
ELDER...





Panel presentations

The role and importance of Indigenous education at postsecondary teaching faculties

Chris Scribe, Director, Indian Teacher Education Program, University of Saskatchewan

Chris Scribe delivered a presentation regarding the successes and challenges of Indigenizing teacher education within the Indian Teacher Education Program (ITEP). This program has been a trailblazing Indigenous innovator since 1972. With a focus on cultural identity and Indigenous language revitalization, ITEP offers a relational experience to students.

Actionable recommendation #1: Establish and maintain productive relationships and meaningful partnerships for change.

Key points:

Culture:

- Schooling is not education. Some lessons are not taught in schools but in the family, the community, and on the land.
- Indigenous education exists in every nation and on every territory. It is defined by the land, stories, songs, and dances.

Language:

- Ceremony, culture, and language can and must be incorporated into the classroom.

Knowledge:

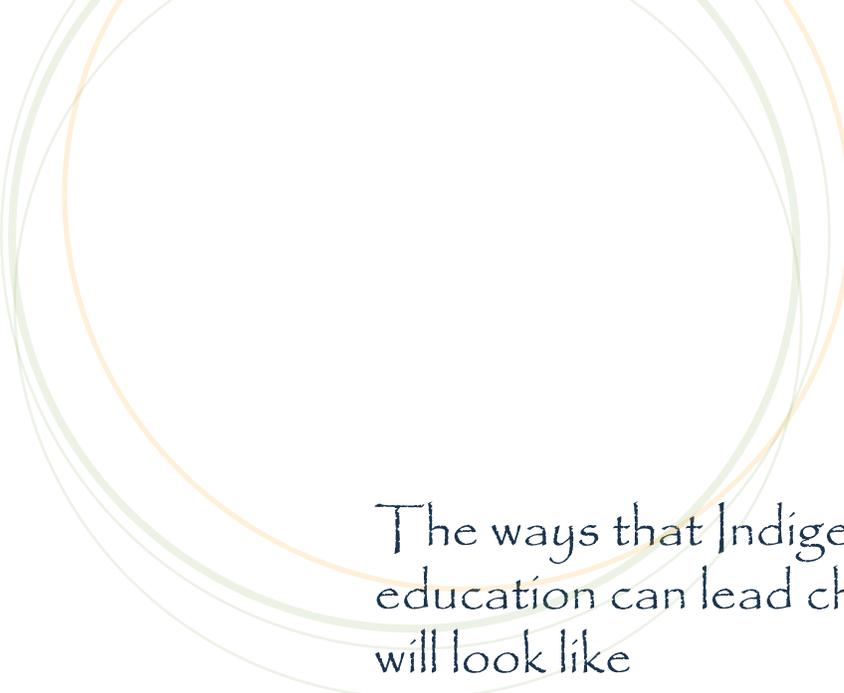
- Learning is intergenerational.
- Elders' contributions need to be acknowledged and valued. Their presence can empower young people. It is important to listen and to recognize lived experience as a relevant source of knowledge.

Change:

- Reconciliation symbolizes change and includes the disruption of established systems.
- Questioning the status quo requires courage and support.
- Institutional leaders who challenge the structure or administration need support.
- Leadership roles should be created for Indigenous peoples and educators.
- The work needed to change the system requires motivation, sincerity, and passion.

A system doesn't change unless it is disrupted. And Indigenous peoples are always put in a position to disrupt, because the system is designed without us in mind. (...)
When disruption happens, that's when change happens. That's when we start to think differently. That's when there's a conversation with our allies.

—Chris Scribe,
Indigenous education expert



The ways that Indigenous education in faculties of education can lead change and what that change will look like

Dr. Sylvia Moore, Assistant Professor, Indigenous Community-Based Teacher Education, Faculty of Education, Labrador Institute, Memorial University

According to panellist Dr. Sylvia Moore, Indigenous education, within faculties of education, is an opportunity for all faculty members to engage in respectful but challenging conversations about what is being taught, how it is being taught, who is teaching, where the teaching is taking place, and what knowledge and skills the graduates need.

Actionable recommendation #2: Make Indigenous languages integral to teacher education.

Key points:

It really is about the human relationships, developing those relationships, and strengthening them.
—Dr. Sylvia Moore, Indigenous education expert

Partnerships:

- Faculties of education need to work with local First Nations, Métis, and Inuit communities to develop courses and programs that reflect their knowledge.
- Important relationships must be developed and strengthened at the university and community levels.

Change:

- Faculties of education have a responsibility to train, support, and promote a new generation of educators, as they will be the ones to lead change in schools and teacher education programs.

Well-being:

- Adequate supports and safe spaces are necessary for Indigenous students.
- Teacher education programs need to be flexible in terms of their programming for Indigenous students and their families.

Languages:

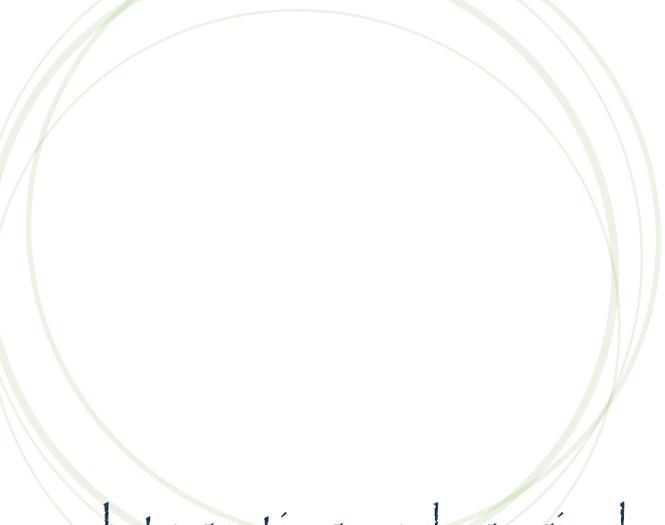
- Indigenous languages must be recognized as important sources of knowledge.
- University faculties must incorporate language into their programs and create partnerships with Indigenous governments to support language revitalization efforts.

Culture:

- Graduates from faculties of education must be able to teach K–12 students in culturally relevant ways.

Awareness:

- Mandatory courses in Indigenous topics should be created for new faculty, teachers, faculty advisors, and government employees in order to promote cultural awareness.



Integrating pedagogical approaches to decolonization within the teacher education curriculum

Dr. Susan Dion, Associate Professor, York University

Drawing on lessons from research and teaching, Dr. Susan Dion considered the challenges of engaging teacher candidates in doing the work of learning to teach in service of education that will contribute to reconciliation, restitution, and resurgence.

Actionable recommendation #3: Work with Indigenous peoples to recognize the importance of land-based education, prepare teachers in Indigenous education, and challenge existing systems.

Key points:

Change:

- To challenge the existing systems, productive relationships with Indigenous peoples must be maintained, land-based education must be valued, and all teachers must have a better understanding of Indigenous education.
- Changes to professional standards in provinces and territories must proceed respectfully.
- Systemic change requires collaboration and sharing resources.

Awareness:

- The history of colonization needs to be universally understood.
- Teacher candidates need to be given an opportunity to acknowledge their fears and potential ignorance regarding Indigenous issues.
- To encourage a culturally relevant approach to teaching, continuing education and professional development should be available to in-service teachers.

Well-being:

- Education systems must address Indigenous students' frustration with the lack of Indigenous content and resources in schools.
- It is essential to continue to encourage more Indigenous students to pursue careers in teaching and to create teaching programs specifically designed for them.

Culture:

- Outdoor and experiential learning experiences should be encouraged as decolonization is about reconnecting with the land.

Partnerships:

- New strategies must be explored to support instructors in establishing respectful relationships with Indigenous peoples and communities.

Teachers often don't know how to respond to racism. They are afraid of saying the wrong thing, so they say nothing.
—Dr. Susan Dion, Indigenous education expert

Addressing the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP), the Truth and Reconciliation Commission (TRC) Calls to Action within TEP

Dr. Jacqueline Ottmann, Vice-Provost Indigenous Engagement, University of Saskatchewan

Dr. Jacqueline Ottmann explained that the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) and the Truth and Reconciliation Commission (TRC) Calls to Action provide a clear framework of engagement, policy, and curriculum development for teacher education programs.

Actionable recommendation #4: Share and disseminate culturally appropriate resources and information. Create spaces and provide structure for sustainability.

Key points:

Change:

- The UNDRIP and the final report of the TRC provide frameworks that institutions and governments can use to initiate change.
- Exposing everyone to Indigenous history, culture, and content encourages change at the highest level.
- Active listening is essential at all levels to move forward, and the deliberate and proactive pursuit of knowledge needs to be encouraged.

Knowledge:

- Elders can set the tone by providing the foundation of teaching. It is important to acknowledge their role and compensate them appropriately.

Culture:

- It is time to consider all the ways that people learn.
- Spaces for Indigenous peoples must be created, resources must be shared, and structures for sustainability must be provided to move forward.

Language:

- The transmission of Indigenous traditional knowledge and language is critical for the success of all future generations.

Awareness:

- Confronting racism is crucial in order to embrace change as individuals, as organizations, and, ultimately, as a society.
- Ensuring that all teachers and leaders be educated and equipped to honour Indigenous history and culture.



Building partnerships and developing inclusive and welcoming learning environments

Dr. Avril Aitken, Professor and Chair, School of Education, Bishop's University

Dr. Avril Aitken's presentation drew on dialogue from a study of a university-community "partnership" and considered the significance of Kirkness and Barnhardt's (1999) four Rs – Respect, Relevance, Reciprocity, and Responsibility – to the current discussion.

Actionable recommendation #5: Acknowledge the Report of the Royal Commission on Aboriginal Peoples, United Nations Declaration on the Rights of Indigenous Peoples, and the Truth and Reconciliation Commission's report as resources that can provide frameworks for change.

Key points:

Awareness:

- Learning about the realities of Indian Residential Schools builds empathy and is intrinsic to understanding the intergenerational trauma caused by colonial systems.
- Trauma continues to have an impact on Indigenous students today in the form of systemic barriers and cultural discrimination.

Culture:

- Land-based learning is relevant for both Indigenous and non-Indigenous students.
- Teaching, living, and being on the land are important elements in building self-respect and in demonstrating to others the importance of land to Indigenous peoples.

Partnerships:

- Allies should walk side-by-side with Indigenous leaders, listen, and make their best efforts to understand and support their endeavours.
- Productive and reciprocal partnerships are an important step towards change.

- Indigenous peoples need to be able to make their own choices within postsecondary institutions, and need the support and help of allies to build their own systems and institutions.

Knowledge:

- The meaning of learning must be redefined, and education systems must be more inclusive of Indigenous ways of learning and knowing.
- Learning is a collective enterprise, so it is important for allies to work together to determine ways to make education systems more inclusive.

Language:

- Reclaiming and revitalizing culture and language is paramount. Language is important in Indigenization as it carries culture and history, and should be incorporated and acknowledged whenever possible.

Universities cannot take on the task of being more welcoming and inclusive without being in an ethical relationship with the Indigenous peoples with whom they are involved.
—Dr. Avril Aitken, Indigenous education expert

Ways that education leaders can support Indigenizing TEP across Canada

Dr. Angela James, Director, Indigenous Languages and Education Secretariat, Department of Education, Culture and Employment, Government of the Northwest Territories

Dr. Angela James presented a conceptual framework that she developed in her doctoral research on the overall shaping influences that guide the growth and development of “a capable person”.

Actionable recommendation #6: Recognize Indigenous languages as critical components of success for Indigenous education.

Key points:

Culture:

- Education leaders need to create the necessary conditions for integrating culturally appropriate approaches to teaching and learning.
- Experiential methods should be encouraged as valid ways of teaching and learning.

Language:

- A first step towards change is getting Indigenous languages into schools and education programs by overcoming the barriers that currently exclude them.
- Relationships to others and the environment are embedded within language.

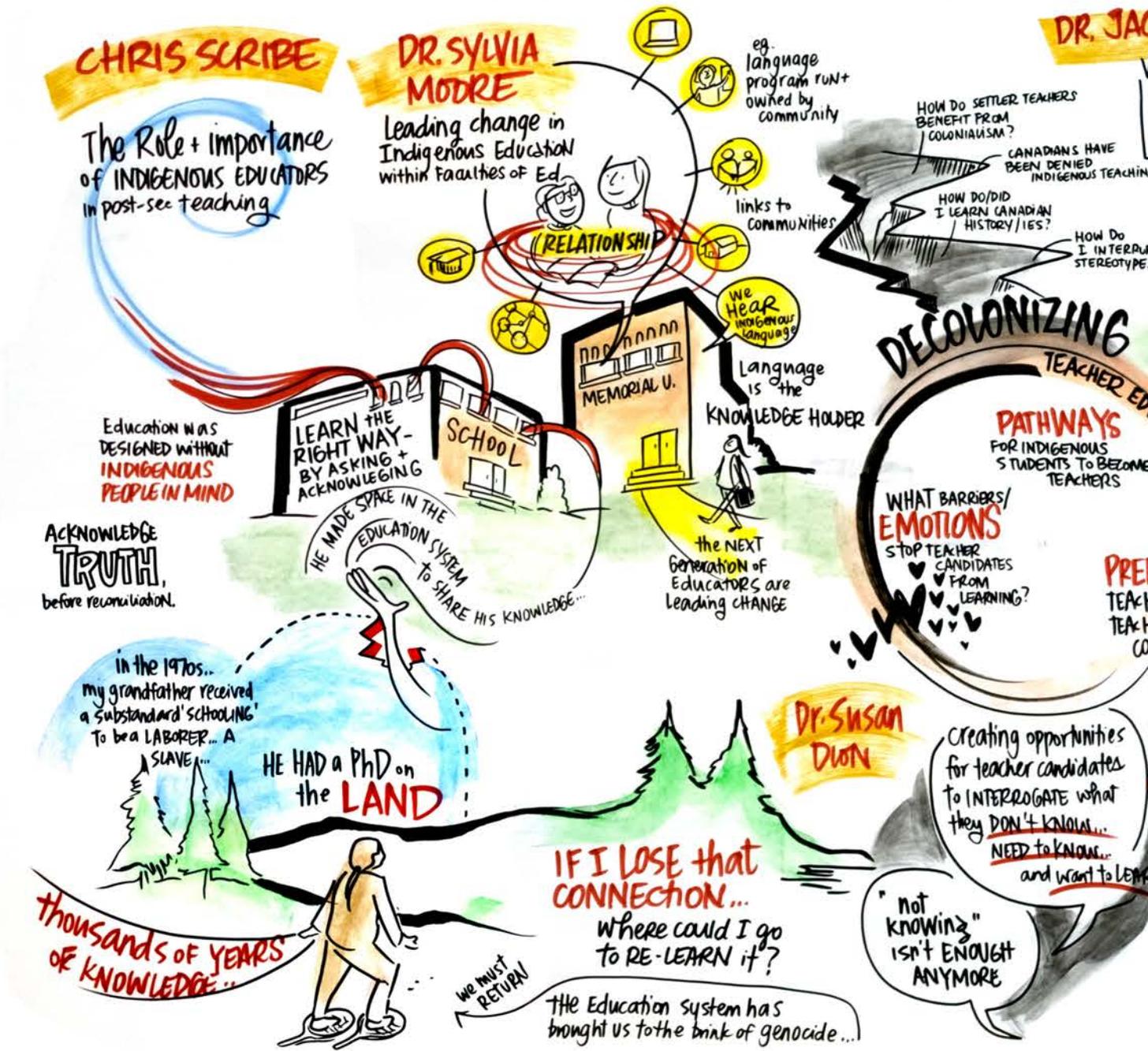
Well-being:

- Leaders, decision makers, and teachers need to embrace holistic development, which considers the student’s heart, mind, spirit, and body. Achieving balance should be the goal.

Partnerships:

- Respectful and reciprocal relationships need to be established and nurtured between Indigenous and non-Indigenous education leaders.
- Indigenous and non-Indigenous students also need to work together to build good relationships.
- To Indigenize practices, curricula, and schools, it is vital to support Indigenous educators and to encourage non-Indigenous teachers to become allies.

INCORPORATING IN



On this page, the graphic recording illustrates each panellist's presentation, and on the next page, the drawings illustrate the reporting of each talking circle.

DIGENOUS WAYS OF KNOWING

QUELINE OTTMANN

VISIONARY LEADERSHIP IN HISTORY

- SACRED TREATIES ...
- CHIEF SHINGWAUKONSE'S 1830'S GOALS...

before UNDRIP & TRC:
we had other ways
of UPHOLDING what
was needed in
RELATIONSHIP

THE TRC #57
calls for EDUCATION
TO PUBLIC SERVANTS:
- HISTORY OF ABORIGINAL PEOPLE
- UNDRIP
- TREATIES + RIGHTS
- INDIGENOUS LAW
- ABORIGINAL/CROWN
RELATIONS

TO DO:

- INVITE INDIGENOUS STUDENTS TO CREATE INDICATORS
- TEACHERS IN TRAINING EXPERIENCING RACISM IN THEIR CLASSROOMS
- DO PROVISIONS EXIST FOR REGULAR PROFESSIONAL DEV?
- PLAN TO NAME address systemic BARRIERS

DR AVRIL AITKEN



HOW CAN INDIGENIZATION OF EDUCATION BE
EMBEDDED + HOW?

EG. RCAP
IS 4000 PAGES
+ 44 recommendations

- 1 RECOGNITION
- 2 RESPECT
- 3 SHARING
- 4 RESPONSIBILITY

A RENEWED RELATIONSHIP

it's still
IMBALANCED
in Canada

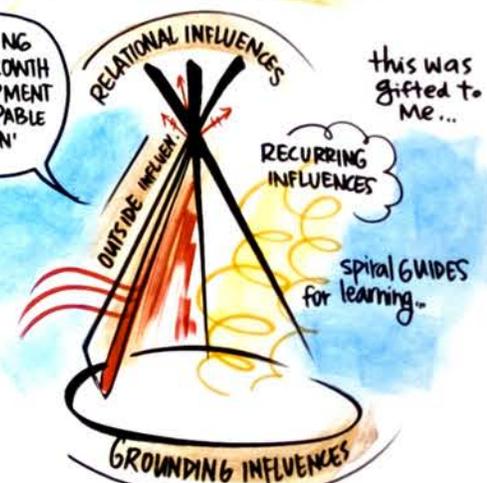
dominant settler colonialism!
WHAT IS VISIBLE EVIDENCE OF INCLUSION? FINDING LARGE EXTENT OF RACISM IN POST SEC CLASSROOMS

What would make PARTNERSHIPS ETHICAL?

RESPECT • RELEVANCE • RECIPROCAL RESPONSIBILITY
What makes INCLUSIVE + WELCOMING LEARNING?

WHAT it is to LIVE a GOOD LIFE
DR. ANGELA JAMES

SHAPING THE GROWTH + DEVELOPMENT OF a CAPABLE PERSON



Shaping influences of a CAPABLE PERSON

Biggest IMPACT is Hearing **COMMUNITY VOICES**



- ♥ to create schools that are like HOME
- ♥ indigenize the curriculum
- ♥ listen + be guided by Elders

TALKING CIRCLE

report out

LEADING WITH THE STRENGTH OF OUR HISTORIES

OUR HISTORIES ARE NOT "STORIES"...

THE ELDERS HAVE THE CULTURE IN THE

Language



- LAND BASED LEARNING
- FLEXIBILITY
- COHORT-BASED
- MANDATORY COURSES
- COMMUNITY-LED

SINCE THE INTERRUPTION OF OUR EDUCATION WITH RESIDENTIAL SCHOOLS...

WE'VE COME A LONG WAY...

more high school GRADUATIONS
language resurgence

IN THIS ROOM - the INDIGENOUS LEADERS are MAKING PROGRESS!

"you're making ROOM IN YOUR HEARTS FOR YOUR PEOPLE"

WITH LOVE...
"WE SACRIFICE... BY GIVING UNTIL IT HURTS AND GIVING UNTIL IT FEELS GOOD AGAIN..."
...IT IS A TIME OF CHANGE

I SEE THE FEAR IN OUR PEOPLE

HOW CAN WE CULTIVATE (cautious) HOPE?

ELDERS + EXPERTS report back



NON INDIGENOUS TEACHERS MUST SEE THEMSELVES IN THE COLONIAL RELATIONSHIP

COMMUNITY TEACHERS CLASSROOMS TRADITIONAL EDUCATION

Relationships ARE THE CENTRE

PEDAGOGY + DECOLONIZING TEACHER EDUCATION

HOW INDIGENOUS EDUCATION IN FACULTIES OF ED. CAN LEAD CHANGE

THE IMPORTANCE OF INDIGENOUS ED. AT POST-SECONDARY TEACHING FACULTIES

stay MOTIVATED

← Within colonial structures + while facing lateral trauma →

create INDIGENOUS-SPECIFIC SAFER SPACES

Within existing programs | For NEW IMMERSION PROGRAMS

DON'T CUT FUNDING - grow LEADERS!

TRANSFORMING
EDUCATION
SYSTEMS



FOR THE PAST
150 YEARS... WE
HAVEN'T BEEN
LISTENING.



OUR INSTITUTIONS
AREN'T LISTENING

UNDRIP,
TRC + CALLS
to ACTION

BE AN ACTIVE
LEARNER at
all levels

deans
staff
students

WHAT
INDIGENOUS
EPISTEMOLOGIES
DO EACH PLACE
TEACH VS?

Elders
HAVE PhDs -
COMPENSATE
ELDERS FOR THEIR
KNOWLEDGE-
KEEPING



HONORED
BY THE beautiful
ELDERS TODAY

WE ARE ROLE
MODELS

WE NEED YOUNG
PEOPLE TO BE
HEALTHY - our
FUTURE LEADERS!

PARTNERSHIPS
FOR INCLUSIVE +
WELCOMING
ENVIRONMENTS

FOR ANY NEW
POLICY... REMIND
PEOPLE TO RETURN
TO THE EXISTING
DOCUMENTS



BE PERSISTENT
IN MEMORY-KEEPING

Have the
TRUST

IN THE PEOPLE
WHO HAVE AFFINITY
TO THE LAND - WHO
WILL HEAL IT AGAIN



thank the
WOMEN as
the LIFE GIVERS

HOW to
SUPPORT
INDIGENIZING
TEP ACROSS
CANADA

WE ARE
MOVING
AHEAD

We held
ceremony +
GROUNDED
OURSELVES
to DO OUR WORK.

SELF of
NOW ...
SELF of HOME ...
SELF as ALONE

THE RAVEN APPROACH :

- overcome barriers to language learning
- Language IS A HOME COMING
- build relationships
- allow ourselves to KEEP GROWING
- don't shy from the courageous conversations

try to
open YOUR
HANDS



FOR A
FUTURE OF
INDIGENIZED
EDUCATION

the DAY
we HOPED FOR IS
HERE - but still
dreams to achieve

Day 2

Indigenizing K–12 classrooms and teaching

Titled “Creating K–12 learning environments that reflect and respect Indigenous ways of knowing and being”, the keynote address on Day 2 was given by Treaty Commissioner Loretta Ross.

Loretta Ross (Bimaashi Migizi) is a member of the Hollow Water First Nation in Manitoba. She received her law degree from Queen’s University and was a practising lawyer for over 25 years. Ms. Ross has served as legal counsel to numerous First Nations people, governments, and organizations in areas such as specific claims, treaty land entitlement, trusts, and hydro development. Her grandfather, George Baker, who served for 44 years as Chief of Hollow Water, taught her from a very early age that, as a First Nations person, she would always carry the responsibility of advocating and educating on behalf of First Nations people. This is a responsibility that Ms. Ross fully embraces. She feels that the treaties and the treaty relationship can serve as a model for how future relations between Indigenous and non-Indigenous people and governments can move forward in a healthy and positive manner.

Ms. Ross encouraged symposium participants to look beyond the existing systems and to think more broadly to move forward together. She set the tone of the day by asking participants to consider the following:

- What do we mean by **Indigenization**?
- What do **we** want?
- How will we measure success?
- How can we support and lift each other up?



Education is only one part of the overall process of making this change. It's a big part, because teachers are powerful.
—Treaty Commissioner Loretta Ross,
keynote speaker



Panel presentations

Themes in curriculum that require Indigenous perspectives and how they are approached

Dr. Jan Hare, Associate Dean, Indigenous Education, Faculty of Education, University of British Columbia; Director, Indigenous Teacher Education Program (NITEP)

Dr. Jan Hare delivered a presentation regarding new starting points for approaching the integration of Indigenous perspectives in curricula by drawing on examples from content areas in the K–12 curriculum, making connections between them, Indigenous histories, worldviews, and pedagogies, and provincial curriculum reforms under way across Canada.

Actionable recommendation #7: Respect and include Indigenous knowledge, worldviews, culture, and history in schools.

Key points:

Knowledge:

- Indigenous knowledge, histories, worldviews, and pedagogies belong in schools and make classrooms exciting and welcoming for Indigenous students.
- Indigenous ways of knowing should be on par with other sources of knowledge that inform learning across grades and subject areas.

Language:

- Language and land-based learning need to be included in schools and curricula.

Partnerships:

- Opportunities for enriching K–12 curricula will come from working with Indigenous peoples.
- It is important to listen, learn, and engage with Indigenous communities in respectful ways at every stage of the transformation process.

- Indigenous parents should also be involved in discussions regarding their children's education and curriculum reform.
- Thinking about our roles and responsibilities raises everybody up and encourages respectful engagement with Indigenous people. A sense of pride in teacher education candidates is carried forward to the classrooms.

Awareness:

- Professional development opportunities or mandatory classes should be developed and deployed in schools and teacher education programs.

If we are indeed to survive the 21st century, and not just be preparing learners for it, we need to be more attentive to Indigenous knowledges.
—Dr. Jan Hare,
Indigenous education expert



LORETTA ROSS

CREATING K-12 LEARNING ENVIRONMENTS that HONOR and RESPECT INDIGENOUS KNOWING + EXPERIENCE

HOLLOW WATER FIRST NATION

TREATY RELATIONS COMMISSION OF MANITOBA

PEOPLE SEE ME AS SUCCESSFUL... SO MY EDUCATION MUST HAVE BEEN... EASY? RELEVANT?

WE DIDN'T AGREE to be put on reservations!

IN EDUCATION... NOT ENOUGH HAS CHANGED.

I'll never forget that Yellow grade 5 textbook... and what my TEACHER said

the SPARK of A LAWYER

INDEPENDENT RESEARCH PUBLIC EDUCATION

TO STRENGTHEN, REBUILD + ENHANCE the TREATY RELATIONSHIP

TRCM MANDATE

PUBLIC EDUCATION

- OUTREACH
- LIBRARY
- RADIO
- WEBSITE

WE GROUND OUR WORK WITH ELDERS

the POWER + INFLUENCE that TEACHERS have must be UNDERSTOOD.

TREATIES + THE RELATIONSHIP is how we move forward.

WE AGREED to SHARE the LAND... NEVER TO GIVE IT UP.

" EDUCATION HAS FAILED US.

it WAS IMPOSED, NOT RELEVANT, + DIDN'T RECOGNIZE OUR CULTURES

- 1971 WAHbung

Why are we doing this work?

WHAT WILL SUCCESS BE?

What does INDIGENIZATION MEAN?

WHAT DO WE VALUE?

COMPREHENSIVE TREATY K-12

WHAT A CHANGE, YEARS LATER...

WE ARE

WE MUST RESTORE BALANCE

Graphic recording of the Day 2 keynote address.

LEARNING HONOR & WAYS BEING

RESOURCES:

- ✓ TEACHER GUIDES
- ✓ PUPPETS
- ✓ DVDs
- ✓ POSTERS
- ✓ MAPS
- ✓ Books
- and a GRADE 12 COURSE

CHALLENGE ASSUMPTIONS:

- ① "the existing systems are not the ONLY ones."
- ② WE DON'T NEED APPROVAL TO START
- ③ WE'RE NOT STARTING FROM SCRATCH.
- ④ EDUCATION IS ONE PART OF THIS CHANGE.

A SYSTEMS APPROACH

HOW WILL WE RECOGNIZE DIFFERENT VALUE SYSTEMS

INTEGRATED EDUCATION IN MANITOBA



the PRINCIPLES of the TREATIES can be taught to KINDERGARTEN STUDENTS...

ALL TREATY PEOPLE

JUST
RE THE
LANCE

EVERYONE KNOWS HOW TO KEEP A PROMISE

TREATIES ARE
RELATIONSHIPS
+
CO-EXISTENCE

GOING FORWARD



A teacher's experience in teaching the content and acquiring the pedagogy

Cynthia Bird, Consultant/Facilitator/Treaty Education Advisor, C. Bird & Associates

Cynthia Bird shared her experience leading the development and implementation of the K–12 Treaty Education Initiative in Manitoba, which provided an opportunity to explore how teaching and learning resources could be developed from a First Nations perspective and co-taught in a classroom-and-training setting by Elders and academics, historians, and teachers.

Actionable recommendation #8: Value Indigenous ways of learning and teaching in the classroom.

Key points:

Awareness:

- In order to be critical thinkers, students need to know the truth about Canada's history.
- Treaty education is about reciprocity: recognizing and embracing that each of us are teachers and learners.

Knowledge:

- Treaty education is about teaching treaties as the building blocks of this country. It is also an opportunity to explore and understand the original intent and spirit of the treaties, by embracing both the traditional knowledge of Elders as well as the written word.

Culture:

- The authenticity of Indigenous teaching methods needs to be recognized, respected, and supported.
- Teaching on the land is a relevant methodology and Indigenous pedagogy.

Language:

- Language is a very important part of education.
- Elders need to be involved in teaching language authentically.

Well-being:

- Students should be encouraged to work towards achieving balance (physical, mental, emotional, and spiritual health are interrelated and equivalent) and curriculum design needs to adapt to this holistic approach.
- Safe, ethical spaces need to be created, and non-Indigenous staff should be aware of what community and family mean to Indigenous people. Teacher education programs require more Indigenous instructors to provide this content. As instructors, they can also address the needs of Indigenous students in their classes.

*Let us go to the
classroom that we know:
the land.*

— Cynthia Bird,
Indigenous education
expert

Innovative strategies that work in teaching language, self-worth, and identity

Robert Watt, President of Kativik Ilisarniliriniq

Robert Watt highlighted aspects of the Kativik Ilisarniliriniq (KI) school board, which provides services in a territory (Northern Quebec) where Inuit represent the majority of the population. Mr. Watt also presented a number of pedagogical and curriculum development initiatives in this region.

Actionable recommendation #9: Educators and decision makers must ask new questions, explore outside of their comfort zone, and open doors for Indigenous students.

Key points:

Well-being:

- Balance is essential. Students should be prepared to compete with the rest of the world, but should also understand and value where they are from.
- Culturally relevant assessment tools that consider a holistic understanding of the student's well-being (emotional, physical, mental, and spiritual) should be considered.
- Role models and additional student counselling can be beneficial to Indigenous students in universities.

Culture:

- Education or pedagogy should mirror traditional ways of teaching, whether it means incorporating stories or experiential learning in the classroom, or having school calendars that reflect the needs of the community.

Language:

- School policies should encourage students to speak their language and support the use of Indigenous languages in the classroom.

Partnerships:

- Learning is a collective enterprise, and there should be no limits to collaboration.
- Community-based research and publications can help guide evidence-based practices.
- Governments need to improve their working relationship with Indigenous communities.
- Advocating for more funds and supports is important, but ownership of education must remain with Indigenous peoples.

Change:

- Postsecondary institutions need to address the barriers specific to Indigenous students, such as racism and discrimination, feelings of isolation, and lack of supports for Indigenous speakers.

What is happening within our schools' walls is indicative to what is happening in our communities.
— Robert Watt,
Indigenous education expert



Integrating Indigenous worldviews and perspectives into learning environments because Indigenous education is for everyone

Jacqueline Bercier, Lead Teacher (Cultural Perspectives, Languages), Lord Selkirk School Division

Jacqueline Bercier explained that Indigenous education is not just for the benefit of Indigenous students seeing themselves in the classroom, but for all students to recognize that cultural diversity and recognition can open the mind to deeper learning and better, meaningful relationships.

Actionable recommendation #10: Integrate Indigenous worldviews and perspectives into learning environments, as Indigenous education is for everyone.

Key points:

Culture:

- Indigenous worldviews and perspectives are beneficial to all students.
- Inclusive education is essential, and Indigenous students need to be encouraged and praised in the classroom, just as they are encouraged within their own culture.
- Parents and the community also need to be involved in schools and their child's learning.
- Indigenous languages, traditions, culture, history, empowerment, leadership, ceremony, and community are all interconnected and belong in the classroom.

Awareness:

- Racism and stereotypes need to be eradicated. Cultural awareness regarding history and Indigenous peoples' contributions to society can contribute to societal change.

Partnerships:

- Governments can provide support and tools to help all students succeed, but collaboration through reciprocal relationships with Indigenous communities must be valued.

Well-being:

- Support systems need to be in place for Indigenous students (i.e., counselling services) to nurture a sense of community and belonging in schools and postsecondary institutions.
- Indigenous teachers can act as role models within the classroom. Their presence can encourage students to build community in and outside the classroom and to be proud of their identity.

I knew that in order for my students to be successful, I needed to change the teaching practice that I had experienced for the majority of my life as a student. I needed to change it so my students could be successful academically, but also successful personally and socially.

— Jacqueline Bercier,
Indigenous education expert

Student panel, TEP students from across Canada

Students: Justice Gruben, Judy Leamon, Melissa Muir, Stephen Jolly, Ola Anderson

Five students from across Canada who are registered in teacher education programs considered the following questions:

- What were your experiences as an Indigenous person in the K–12 system?
 - Do you feel well served by the K–12 education system, and what is your perception on whether other students were well served?
 - **As a leader of change, what recommendations would you make to better serve Indigenous students and teachers who teach Indigenous students?**
-

Actionable recommendation #11: Cultural awareness of, respectful engagement with, and collaborative partnerships with Indigenous communities are first steps to bringing Indigenous knowledge to all learning environments.

Key points:

Well-being:

- Culturally relevant spaces, counselling and guidance services need to be available to Indigenous students.
- Holistic well-being needs to be valued.
- Community, as well as a sense of belonging, is important to student well-being and strengthens a student's sense of self.
- Teachers need to reassure students that they are capable of great things.

Partnerships:

- Institutions should consult and work collaboratively with Indigenous students to have a better understanding of their expectations, needs, and interests.

Change:

- Students need to graduate with the necessary skills to excel in the 21st century.
- “Indigenization” should be considered as an ongoing conversation, rather than an end point.
- Systemic racism and how it is built into the current systems needs to be acknowledged and addressed.

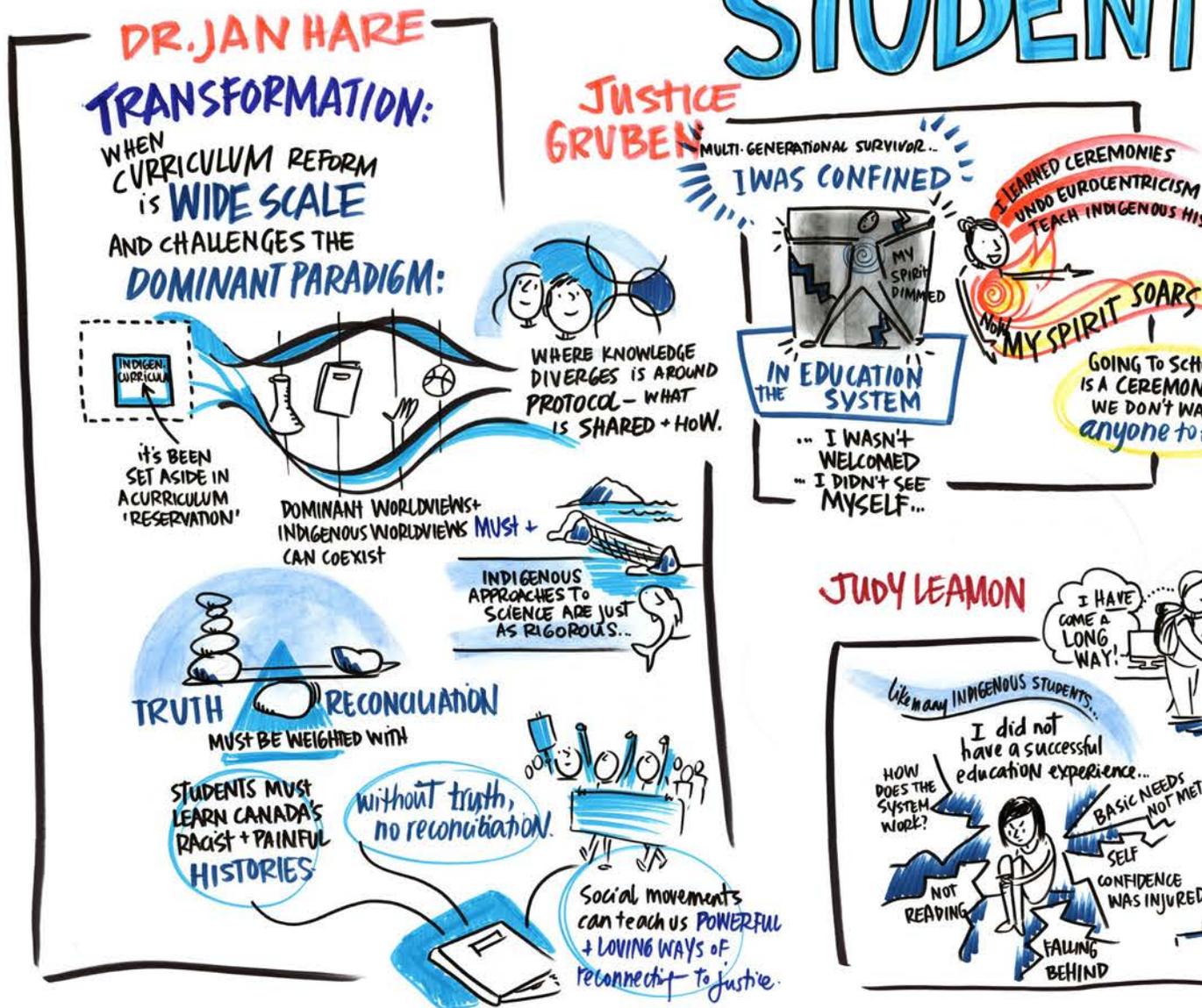
Awareness:

- Teachers need additional supports and resources to be more culturally aware and knowledgeable of Indigenous history and culture.

Classroom walls need to be permeable: flowing out into the community, and the community coming into the classroom.

—Ola Anderson, TEP student

EXPLORING INDIGENOUS HOLISTIC STUDENT



The graphic recording above is the first part of a visual representation of the presentations from TEP students.

PERSPECTIVES ON WELL-BEING

PANEL PART 1

WHY? TO UNDERSTAND IDENTITY + CITIZENSHIP IN TREATY EDUCATION

TREATIES are the BUILDING BLOCKS OF CANADA -

- IT MUST HONOR ORAL TRADITIONS
- TO BE CRITICAL THINKERS, OUR STUDENTS MUST KNOW TRUTHS.
- IT'S ABOUT **RECIPROCIITY**

EYNTHIA BIRD

| | |
|--------------------------|-----------------------------|
| student teacher training | k-12 classrooms |
| Placed based learning | in-service teacher training |

MELISSA MUIR

I WAS raised TO BE ASHAMED OF BEING INDIGENOUS... it affected MY SENSE OF SELF

WHAT HELPED? TEACHERS that saw MY POTENTIAL...

NOW I'M A TEACHER!

HELP STUDENTS FEEL THAT **Belonging**

STORIES
DOOL
Y.
NT
HURT.

INUIT-CONTROLLED EDUCATION

98% OF NUNAVIK INUIT SPEAK THEIR LANGUAGE : INUKTITUK TAUGHT K-62.

ROOT OUR SERVICES + CURRICULUM IN INUGUINIO

ROBERT WATT

14 INUIT COMMUNITIES
3640 STUDENTS
462 TEACHERS, 36% INUIT
WE TEACH UNIVERSITY-LEVEL TEACHER TRAINING - by INUIT INSTRUCTORS

KATIVIK IISANARNILIRINIQ

non Inuit teachers come to us with little knowledge of NUNAVIK INUIT

STRENGTHEN SELF CONFIDENCE OF STUDENTS + IDENTITY

We must balance 3 LANGUAGES

We cant SEPARATE SCHOOL WALLS FROM COMMUNITY

IM IN MY THIRD YEAR OF UNIVERSITY NOW

it's too FAR...

INTERRUPT THE CYCLE OF CREE STUDENTS LEAVING SCHOOL

COMING TO UBC FOR SCHOOL WAS A CULTURE SHOCK...

I AM DEVELOPING MY OWN CREE TEACHING PHILOSOPHIES SO I CAN HELP PREPARE MY STUDENTS

MY TEACHERS DIDN'T OFFER ME THE SAME RESPECT FOR MY WORLDVIEWS
especially about INDIGENOUS PEOPLE

AND REMEMBER - YOU'RE NEVER FINISHED BEING COUNSELLED.

STEPHEN JOLLY

JACQUELINE

LORD SELKIRK

WORKING WITH INDIGENOUS STUDENTS AT THIS SCHOOL OFTEN MEANT STIGMA

SELF IDENTIFYING MEANS I'M "AT RISK?"

STUDENT

Helping MY STUDENTS WHOLE SELVES

USING MY NETWORK

INDIGENOUS RESOURCES

FINDING WHERE THEY'RE FROM

bringing IN CEREMONY...

25 GRADUATES IN MY PROGRAM OF THEM WE NOW THERE'S 100!

The graphic recording above is the second part of a visual representation of the presentations from the panel of experts and TEP students.

BERCIER

I NEED TO INDIGENIZE MY CLASSROOM...

So THEY CELEBRATE WHO THEY ARE

CONNECTION

STUDENTS SEE THEIR CULTURES IN MY CLASS

AUNTIE... BEING AN AUNTIE TO THEM... INDIGENOUS + NON INDIGENOUS STUDENTS

VOICE LEADER

LANGUAGE PARENTS

CEREMONY IN OUR CLASS

SPRIT

ATES
M - MANY
RE THE 1st!

OLA ANDERSON

GOOD
SATISFACTORY
NOT GOOD

I'm lucky that my education included INUKTITUK - BUT it was in a EUROCENTRIC MODEL

due to RESIDENTIAL SCHOOL EXPERIENCES, MY FATHER WAS AFRAID TO HELP ME (HE'S STILL FLUENT AT 78!)

AT UNIVERSITY I WAS JUST A



NUMBER

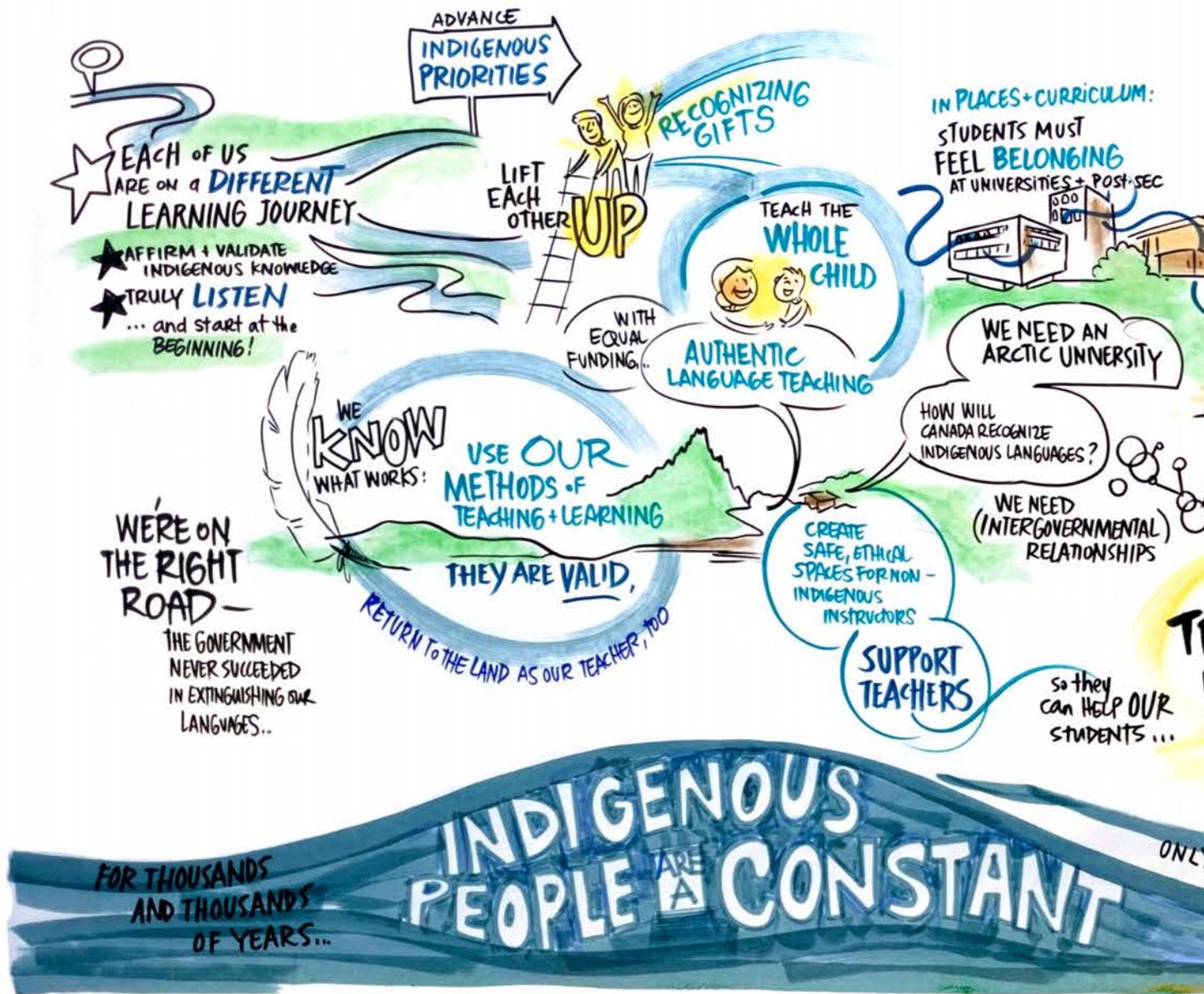
WE NEED

- Indigenous consultants at sch-board level
- In service teacher training
- unique community relationships
- Elders on committees/as advisors
- Place based education + removing bureaucratic barriers
- Permeable walls: we need community in classrooms!



GOOD ENERGY!

REPORTS from TALKING



The graphic recording above was inspired by the reporting out of the second day's talking circles.

CIRCLES: DAY 2





Emerging themes

In addition to the eleven actionable recommendations, symposium participants raised important key points related to their talking circle topic. These points fit within the following emerging themes:

Partnerships: In order to Indigenize the classroom and teacher education programs, productive relationships and meaningful partnerships must be created and maintained with Indigenous communities.

Knowledge: Institutions and decision makers need to value and recognize the importance of Indigenous knowledge in schools and classrooms.

Culture: Indigenous culture, worldviews, and pedagogies need to be included, respected, and valued in schools.

Language: Indigenous languages need to be included and supported in schools and teacher education programs.

Well-being: Schools and postsecondary institutions should offer culturally relevant supports and services to help Indigenous students strengthen their sense of self and find balance.

Awareness: Promoting cultural awareness regarding Indigenous peoples, their histories, and culture can contribute to societal change. It is important to acknowledge and address racism and discrimination.

Change: It is important to challenge the status quo, as education systems were not designed with Indigenous people in mind, and to encourage everyone to see the value of Indigenous education for all Canadians.



Engaging with education ministers



Ministers of education along with their respective officials from across Canada attended the symposium in the afternoon of Day 2 for an active-listening session with their respective provincial or territorial delegation. Symposium participants had the opportunity to share their feedback and recommendations in an open and respectful way. Ministers and other guests also heard the reports from the second day's talking circles and closing remarks as well as attended the closing ceremonies.

Remember, there is no hard work. There is only good work.
—Shane Pointe, host Elder

We had an opportunity to exercise our voices with these ministers, these decision makers, and I have every confidence that the winds will carry the voices and get stronger, and stronger, and stronger.
—Alex Nelson, moderator



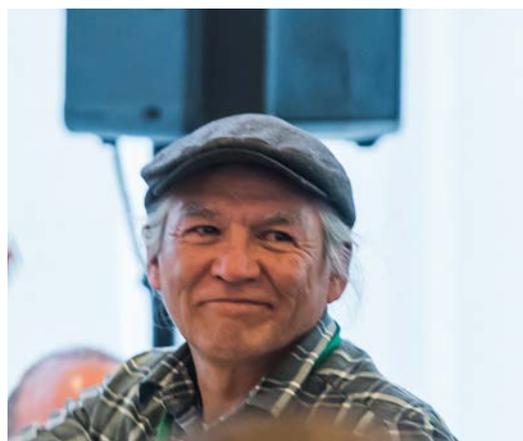
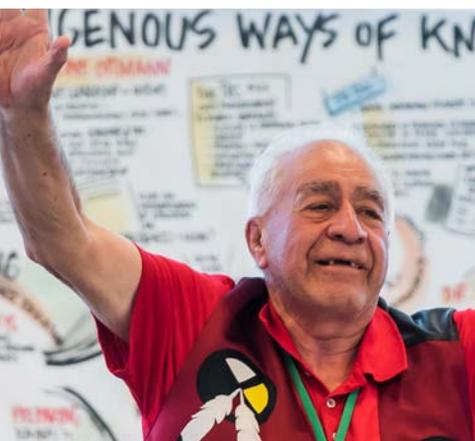
Elders' reflections

Chief Victor Jim, the symposium's lead Elder, offered poignant and meaningful reflections on both days on behalf of the Elders. His message to participants is to embrace change and recognize the potential of the next generation of students and educators. To move in the right direction, it is time to:

- **Acknowledge.** Institutions need to honour and recognize the value of Elders' knowledge and contributions.
- **Listen.** Decision makers and institutions need to listen to what Indigenous people have to say and be open to change accordingly.
- **Support.** Governments need to support language-revitalization efforts.
- **Encourage.** "Our children are our most important resource." It is important for all of us to encourage young Indigenous students to perform to the best of their abilities. Barriers and discrimination in schools need to be addressed. A healthy education for our young people means healthy leadership and healthy communities in the future.
- **Act.** The time to act and embrace change is now.



Looking into the future, we will become stronger, and we will conquer the world for our kids.
—Chief Victor Jim, lead Elder





Closing ceremonies

A closing song and dance was performed by Tsatsu Stalqayu (Coastal Wolf Pack), and a farewell blessing was provided by Shane Pointe, Musqueam host Elder.









