

01

special edition
reconciliation

EQUITY TIMES

teacher magazine

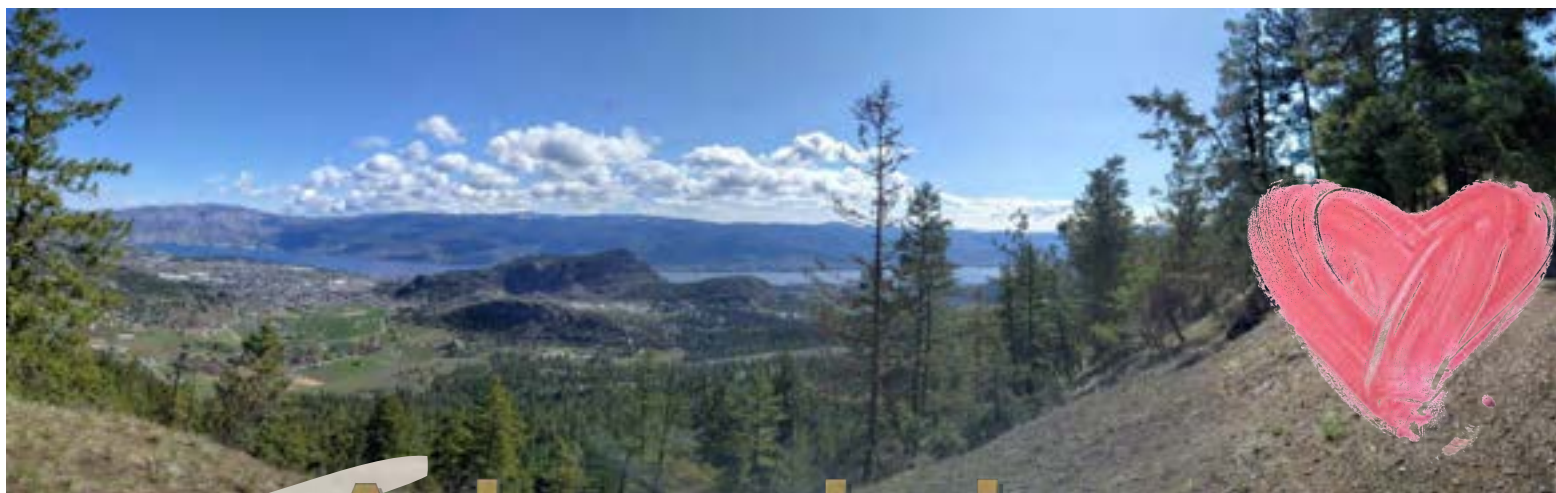
decolonizing

the

21st



***century classroom
with grace & hope***



Acknowledgements

Thank you...!



First and foremost to this beautiful land that I now call home and the people who have inhabited this territory since time immemorial - for continuing to teach us how to heal relationships and become better stewards of this land.

To **Anona Kampe**, my mentor and friend, for teaching me so patiently and taking me out on the land!
To **Rose Caldwell, Kathy & Joseph Pierre** and the **Penticton Indian Band** community for sharing your time, stories and teachings with students and staff - in and out of the classroom.

To **Kelly Terbasket** and the **IndigenEYEZ** team (Anni, Kim, Denise) for creating incredibly creative and supportive spaces to unpack privilege and showing participants how to be together in group, in a different, kinder way.

To **Kevin Kaiser**, for modelling, inspiring and sharing with humility, grace, fun and humour!

To **Naryn Searcy** for starting me on this journey of reconciliation in education.

To **Dr. Lynn Bosetti**, my supervisor, for encouraging me, believing in me, and for being such a fun, understanding & inspiring teacher, social justice advocate and mentor. I am so grateful.

To **Dr. Lindsay Gibson** for modeling how to be more precise with my language and teaching me so much about historical thinking and asking clearer questions.

To **Dr. Phil Balcaen** for being the best professor I've ever had!

To **UBCO staff & fellow graduate students** for inspiration & scholarly community.

To the **academics**, like **Dr. Dwayne Donald**, who have gently challenged my thinking about the status quo and been so gracious with their time and feedback about ways to move forward.

To **Janice Moase** for being my "critical friend" in my master's and beyond!

To **Jeff Fitton** for editing prowess and believing in me. Your kindness was always appreciated!

To **Erica Fitton**, Book Club co-facilitator and collaborator in all things Indigenous, for modelling supportive friendship & a commitment to best practice.

To **Kelsey Allison**, Little Buddies co-teacher, for being such a positive role model and kind soul.

To the **UBCO car pooling crew** - **Scott McIntosh, Kelsey Allison, Janice Moase, Patrick Belbin, Shawna O'Neil** and **Jacob Kennedy** - thank you for teaching me to lighten up and laugh more freely!

To **Jolene Broccolo** and **Laura Savoie** for your youthful optimism & the relief of knowing my classes were in great hands!

To **Dustin Hyde**, for being a supportive colleague, and now an inspiring administrator who is so positive and encouraging. It's been an honour working with you this year.

To **Al Beckingham**, for ongoing support and encouragement and to the Indigenous Ways of Knowing Inquiry Series planning team, including **Judith King, Bonny Lynn Donovan, Dr. Leyton Schnellert** and **Dr. Sara Florence Davidson** for creating a respectful, inclusive and collaborative space to learn & grow together.

To **Admin & department heads** - past & present - for ongoing support and patience with my questions!

To **Lisa Stephens** for supporting so many Indigenous youth with empathy & showing me how to be solid and kind, day in and day out!

To colleagues **Patti Collins, Naemi Fiechter** and **Joanna De Beor**...thank you for bringing so much laughter and empathy to our days at Pen High!

BE IN THE KNOW WITH THIS ISSUE!

This digital magazine is a capstone project
SUBMITTED IN PARTIAL FULFILLMENT OF
THE REQUIREMENTS FOR THE DEGREE OF

MASTER OF EDUCATION

THE UNIVERSITY OF BRITISH COLUMBIA

Okanagan School of Education

April 2021

© Eva Koch 2021

To my parents for being proud of me for juggling my health, teaching job, family and seemingly never ending graduate courses these past 2 years!

To my brother **Lukas** & my sister-in-law **Megan** for being my sounding board over the years, academic & non.

To my furry friends, **Buddy & Pearl**, for getting me outside everyday & showing me what unconditional love looks like.

To my beautiful & clever son **Max** for stretching my heart and bringing out the fun - everyday.

And last but certainly not least, to my partner **Andy** for holding down the fort during countless Saturdays during my degree.

Thank you for being my best friend and for always believing in me. I couldn't have done this without you!

love

Embedding Indigenous perspectives - where to begin???

recommendations for greater equity & inclusion in BC K-12 classrooms

table of contents

- 05 situating this magazine
- 12 truth before reconciliation
- 15 the elephant in the room
- 22 critical hope in action
- 33 disrupt & decolonize
- 38 local connections
- 44 educator resources
- 49 reflections on positionality
- 56 references & recommended



THANK YOU'S

Special thanks to:

Anona Kampe, SD 67
Cultural Coordinator
Dr. Lynn Bosetti, UBC
Okanagan campus



COVER PHOTO

Okanagan Lake,
British Columbia

Home of the unceded,
ancestral **territory** of
the **Okanagan Syilx**

photo credit Eva Koch



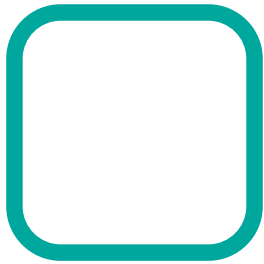
*"Changing oppression requires disruptive knowledge,
not simply more knowledge"* Kumashiro, 2000 p. 34

LEGEND OF SYMBOLS



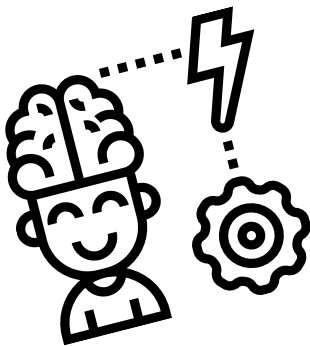
Question for critical reflection

See [Stephen Brookfield](#) for thinking tools to challenge dominant ideologies



Key term

A concept to reflect upon that comes up frequently in the academic literature



Connection!

A way to relate one pedagogical approach to other best teaching practices



Something to try on

See if it fits (a new way of thinking, a different worldview, a lesson plan)



Core Competencies connection

Topic that relates to BC's 2018 [renewed curriculum](#) & [Core Competencies](#)



ABOVE: **Art by Jude: "Better together"** (by Judith King) in conclusion of SD 67's **Welcoming Indigenous Ways of Knowing Series** with local Syilx Knowledge Keepers Anona Kampe and Kathy Pierre in partnership with **Dr. Leyton Schnellert** (UBC) and Haida/Settler scholar **Dr. Sara Florence Davidson** (SFU), with support from Vancouver Foundation's **Through a Different Lens**.

SITUATING THIS EDUCATOR RESOURCE

BY EVA KOCH

The Truth & Reconciliation Commission's (TRC) final report (2015) stated "**that education is the key** [emphasis added] **to reconciliation**" and called on educators to "**remedy the gaps in historical knowledge that perpetuate ignorance and racism**" (p. 234). In response to the TRC's Calls to Action (2015), British Columbia's (BC) renewed curriculum (2018) mandated the inclusion of Indigenous perspectives and histories, and the BC Teachers' Council (2019) updated teachers' professional standards to reflect this shift.

However, despite increased commitment to reconciliation from educational institutions in BC, recent evidence suggests that non-Indigenous teachers worry about misrepresenting Indigenous perspectives, to the point that they do not incorporate them at all (Ragoonaden et al., 2019). Several scholars have highlighted obstacles to reconciliation including teachers' lack of basic knowledge of Canadian history and limited understanding of Indigenous worldviews (Battiste, 2000; den Heyer, 2009; Pratt & Danyluk, 2017). Although some authentic learning resources and Indigenous pedagogical approaches have been developed and published (FNESC, 2011; Kanu, 2011; Katz, 2018; TC2, 2019), non-Indigenous teachers feel shame, guilt, confusion, and fear about how they might support reconciliation in their classrooms (Metcalf-Chenail, 2016; Regan, 2010; Tinkham, 2018).

Social Studies teachers in particular have a unique opportunity to help youth challenge the dominant narratives that have historically left Indigenous groups marginalized and misrepresented in historical accounts. Miles (2018) and Gibson & Case (2019) make a strong case for the potential of a **historical thinking** pedagogy to address the TRC's **94 Calls to Action** (2015); though further research is needed to understand the benefits and challenges teachers experience when implementing this approach.

WHAT IS CRITICAL HOPE?



"To say that someone is **critically hopeful** means that the person is involved in a critical analysis of power relations and how they constitute one's emotional ways of being in the world, while attempting to construct, imaginatively and materially, a different lifeworld" (Zembylas, 2014, p. 13).



Nature art by a grade 4 student



Adding complexity, the changes to the BC curriculum mandated the inclusion of Indigenous (Métis, Inuit and First Nations) perspectives in **all** subjects and **all** grades K-12. Indigenous pedagogies (like local place-based learning from the land, sharing in a talking circle, listening to an elder, engaging in hands-on cultural practices) are central to this invitation to shift our education system from a Eurocentric dominant hegemony to a more inclusive one. But as Herbert Marcuse (1969) cautions us with the **theory of repressive tolerance**, there is great risk: different worldviews are perceived as “less than” when they are presented beside or as an occasional “add-on” to the dominant worldview (Brookfield, 2017).

So which pedagogies should we use to support **education for Truth & Reconciliation**? How do we 'get there'? What is the way forward for educators in this post-TRC era? In what ways can non-Indigenous teachers authentically embed Indigenous content, perspectives & pedagogies in school curricula as a way to promote equity & the TRC's Calls to Action?

To be sure, this work of not only defining but also understanding and enacting reconciliation while 'decolonizing our classrooms and educational institutions' is complex, contested (Tuck & Yang, 2012) and how to do so in practical terms is still emerging.

In conversation with colleagues, some of the most common sentiments I hear is:

How do we actually do this?

What if I get it wrong....?

"I believe our generation does not see activism just as a necessity or obligation, but a beautiful opportunity to invent the unexpected and to spread our optimism that we can make a better world"

- TA'KAIYA BLANEY

VOICE OF YOUTH!

Ta'Kaiya Blaney, from Tla A'min Nation on the coast, is sure to bring hope and inspiration to educators and students alike. A young Indigenous activist, singer songwriter...you have to listen to her voice & her words! She's even **addressed the UN** and so much more!



Why Critical Hope May Be the Resource Kids Need Most From Their Teachers



For an accessible, less academic read, check out this [article](#) about the scholarship of Duncan-Andrade and the [Roses in Concrete](#) Community School.

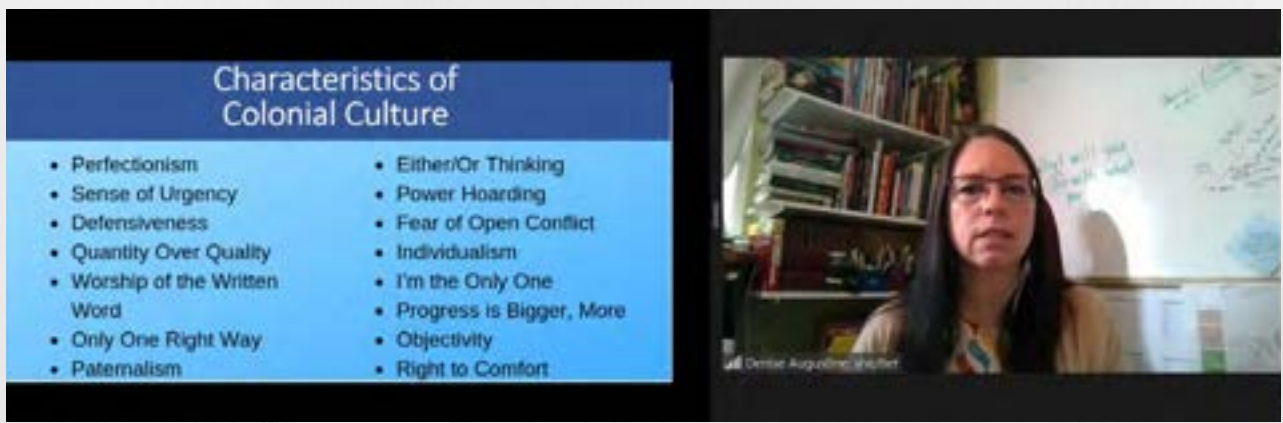


Even on the greyest of days, the sun is still shining - even if it's behind the clouds. If we look, we can find evidence of renewal & growth (inside & out)...even when it feels dark. The storm eventually passes.

As a curious person by nature, and more specifically, a non-Indigenous teacher, I had (and continue to hold) a lot of questions in my mind and heart, such as:

- **How can I create an inclusive classroom where all students feel safe to discuss the Indian Act and residential schools? How do I address racist and culturally insensitive perspectives?**
- **As a white settler, how do I position myself to teach about the history of colonialism in Canada in a manner that is inclusive and respectful to the diverse nature of students in my class, and especially in relation to students of Indigenous ancestry?**
- **In my professional learning journey into decolonizing my teaching, how can I communicate to my students that I am learning alongside them and that I will make mistakes? How do I deal with expectations to have the knowledge and authority to teach?**
- **How young is too young to hear the truth? Is the truth and critical thinking about history our only learning outcomes or we also to build resilience amongst youth and help heal community tensions?**
- **What is the most appropriate pedagogical approach, especially for non-Indigenous teachers?**
- **How do we expose students to social justice issues, without completely demoralizing them or shattering their worldviews entirely? And as educators, how do we teach this without becoming completely depressed and overwhelmed ourselves?**





ABOVE: Screen shot of [Swee'alt \(Denise Augustine\)](#), seconded to the Ministry of Education, addressing SD 67's [Welcoming Indigenous Ways of Knowing Series](#) on Nov 20, 2020 over Zoom. Such a powerful, calm, clear speaker. My mind and heart often go back to Denise's words from this session and last year's at Linden Gardens.

REFLECTIONS ON A THEORETICAL FRAMEWORK

During my master's degree courses through the University of British Columbia, Okanagan School of Education, for every final paper that I wrote, I focused on a sub-topic related to these bigger questions and curiosities. As I was gearing up to do my thesis research, the global covid-19 pandemic hit, so I hit pause on that and ultimately (after the fourth change to my teaching role in less than a year due to the pandemic) I surrendered the thesis and switched to a capstone project. While my earlier literature review led me to dive into contemplating **Indigenization** and **decolonization** through Indigenous scholars like Marie Battiste and Linda Tuhiwai Smith, as well as the concept of **Indigenous métissage** by Dwayne Donald, I was also inspired by **critical race theory**, **education equity theory**, **anti-oppressive education** and drawn to foundational thinkers of **critical pedagogy** like Paulo Freire and bell hooks. I found that these intersecting fields informed one another - which both helped and hindered my progress! I could not settle on whether my thesis was about decolonization or the more recent term of **reconciliation** (post-TRC era). Another layer I couldn't ignore was the **renewed curriculum** which led me to **educational reform** and the work of Michael Fullan and Stephen Brookfield - both authors deepened my thinking on the complexity of this change. And that's not even what drew me to a graduate degree in the first place - I was curious about **historical thinking** in relation to supporting reconciliation in my classroom. Clearly, I would need several lifetimes to read and digest and clarify one narrow question!

So while reconciliation, in the context of Canadian education, can be viewed through more than one theoretical framework - and there may be nuanced implications of choosing one over another - I think these theories can be traced back to the roots of constructivism and **social constructivism**. Four years after the publication of the TRC's final report, Honourable Murray Sinclair (2019) wrote:

“emerging understandings and definitions of reconciliation will need to take shape in tangible ways in the lives of individuals, communities and our country as a whole” (p. x).

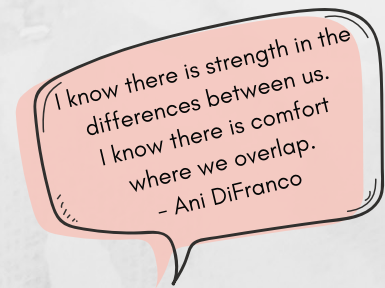
This statement positions **education for Truth & Reconciliation** within the roots of social constructivism - Senator Sinclair implies that *we don't know all the answers* and together we need to co-construct an understanding of the meaning of reconciliation, both in theory and in practice.

As Fullan (2016) states, *“meaning is key, but only if it is shared”* (p. 17). Perhaps lending further evidence of this need for better understanding, Bob Joseph describes his motivation for publishing his book, *21 Things you may not know about the Indian Act*: the “response to the [blog post] was *immense, intense and enduring* [emphasis added]” (2018, p. 3). Many Canadians are hungry for greater understanding of the underlying historical context and what reconciliation means to them specifically.

Given the complexities involved in decolonization and reconciliation (in theory & practice), for my capstone project, I chose to develop a **resource package for teachers** in my district.

For this first* issue of **Equity Times** - I chose to focus on:

- local connections (Okanagan Syilx)
- critical questions for reflection
- entry points for new-comers to this work
- sharing out of practical ideas and lesson plans
- grade specific resources & Pro-D opportunities
- professional reflections from 'edges' that I & others encountered (in the hopes that doing so creates an on-going shared space for risk-taking, collaboration and examining our practices)



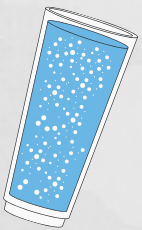
My objective was to distill down some of the academic literature and offer a starting point for those wanting to take up this work. It felt important to showcase some of the ways that educators are taking up this mandated and morally imperative work in meaningful, authentic ways. I wanted to contribute to a longer conversation about ways to promote greater inclusion and equity in our district.

While a master's capstone is typically about one's own journey and learning, given my earlier position on co-constructing meaning, I felt it was important to highlight the work of some of the incredible educators that have been working passionately and courageously in our district. As busy classroom teachers, the work of an educator can feel extroverted, yet paradoxically isolating.

Those rare moments where we have time to collaborate **fill my cup...**



Through learning with and from others, I feel more hopeful about systemic change. Just like my students, I too, at times, battle with shock, hopelessness, & despair, especially when teaching BC First Peoples 12 and Social Justice 12. As Clark, de Costa & Maddison (2019) state: "this dynamic—of hope turning to despair in the face of colonial intractability— is a key thematic in the field of reconciliation."



And because of the deeply **disruptive** nature of decolonization and social activism - our thinking on this topic can be enriched by the scholarship of Megan Boler (1999, 2014) and Michalinos Zembylas (2012, 2014, 2017) who share the **pedagogy of discomfort**:

"This approach is grounded in the assumption that discomforting feelings are important in challenging dominant beliefs, social habits and normative practices that sustain social inequities and they create openings for individual and social transformation" (Zembylas, 2017)

*because there are so many more resources to share, stories to tell, elders to learn from, colleagues to draw inspiration, and a growing appetite for greater equity & inclusion in our district.... Issue 2 must surely follow! Collaboration and contributions are most welcome!



SITUATING, CON'T...

We have a particular responsibility in our educational institutions to have uncomfortable conversations about our history and the current reality of inequity. The 94 Calls to Action (TRC, 2015) outlined an action plan for mending Indigenous-crown relations, which included changing our education system. As the Honourable Murray Sinclair stated: “education has gotten us into this mess, and education is what will get us out” (Anderson, 2016). Do our pedagogies align with Freire’s observations of systemic oppression, and more contemporary Canadian assessments like Battiste’s (2000) “**cognitive imperialism**” or Tupper’s (2012) “**strategic ignorance**”? Mohawk philosopher and professor Gerald Taiaiake Alfred however sees “reconciliation as an emasculating concept, weak-kneed and easily accepting of half-hearted measures of a notion of justice that does nothing to help Indigenous peoples regain their dignity and strength” (2009). Are these conversations resulting in systemic change (Stein, 2020)?

Are we moving towards fostering the skills and competencies needed to engage in complex, sensitive dialogues between colonizer and colonized? It is past time to investigate pedagogies that give space for Indigenous knowledge and belief systems (Battiste, 2013) and give room for dialogue about these tensions (MacDonald & Markides, 2018). The notions of identity in Canada are complex: First Nations, Métis, Inuit, those with dual heritage (First Nations and European), recent immigrants, refugees, and finally descendants of settlers that must make sense of their positionality in this evolving landscape of what it means to be Canadian. Educators (and our students) are being called to critically examine our systems, practices and worldviews to engage in these nuanced conversations about Canadian society. By its nature, this is uncomfortable and destabilizing work that can evoke uncertainty, overwhelm and skepticism.

Critical hope pedagogy offers us some guidance. Duncan-Andrade (2009), shares his interpretation of Cornel West's scholarship:

"On the flipside of these false hopes lies **critical hope, which rejects the despair of hopelessness and the false hopes of 'cheap American optimism' (West, 2008, p. 41). Critical hope demands a committed and active struggle 'against the evidence in order to change the deadly tides of wealth inequality, group xenophobia, and personal despair' (West, 2004, pp. 296–297)".**



The **pedagogy of discomfort**, and sitting with difficult truths,

weaves beautifully with **critical hope pedagogy**, which does not shy away from the truth.

One holds the other accountable.

And paradoxically uplifts
(Duncan-Andrade, 2009, p. 10).



FOUNDATIONS OF EQUITY TIMES

What follows in this issue of **Equity Times** (submitted as a partial requirement for my master's degree in Curriculum Development, through the Okanagan School of Education, UBC) is the intersection of theory and practice. You will find some experimental lesson plans in our district. Included are questions and reflections about the hard, yet pressing, work of decolonizing our schools, teaching & assessment practices - *undertaken while challenging and uncomfortably coming to terms with our own understanding* of the history of Canada & the multi-generational impact of colonialism. So while the pedagogy of critical hope and the pedagogy of discomfort might not first come to mind as a theoretical framework, it most certainly is a valid choice when we situate the work of reconciliation as an action of social justice. Drawing inspiration from critical pedagogues like Paulo Freire (1968), bell hooks (1994), Zinga & Styres (2019), Dr. Leyton Schnellert & Dr. Sara Davidson reminded us this year that:

**education can be a
powerful site of *resistance*.**

Let's examine how the pedagogies of *critical hope* & *discomfort*
can lead to **positive change**.

I hope you find this teacher magazine helpful, feel inspired to try something new, and then share your experience in our next edition of **Equity Times!** As Judith King so aptly concluded our series this year: we are "**better together**" - others can help us find the courage to share & be vulnerable!



ABOVE: I draw inspiration from my son, who jumps into situations with abandon and joy. He reminds me to have fun when I get too serious. And while this might not be your style - jump in, leap in, no matter the consequences - perhaps there is a tiny step, just *slightly outside of your comfort zone*, that you can take towards reconciliation in your classroom. To move from "a passive spectator state to an action-oriented witness state" (Bheekie & van Huyssteen, 2015). I like to think of yoga - not crystallizing in my set, tired patterns, but not overstretching & over-doing it either. Finding my own sweet spot of ideal learning conditions or **zone of proximal development** (Vygotsky, 1978).

TRUTH BEFORE RECONCILIATION

The Truth & Reconciliation Commission of Canada (TRC)'s Final Summary defined reconciliation as...



"...establishing and maintaining a **mutually respectful relationship** between Aboriginal and non-Aboriginal peoples in this country. In order for that to happen, there has to be **awareness** of the past, an **acknowledgement** of the harm that has been inflicted, **atonement** for the causes, and **action** to change behaviour" (2015, p. 6-7)

BECOMING AN ALLY....

CONSIDER YOUR OWN HERITAGE & YOUR RELATIONSHIP TO OTHERS... BUILD TRUST

WATCH FILMS & READ A DIVERSITY OF BOOKS BY INDIGENOUS AUTHORS. JOIN SD 67'S BOOK CLUB!

DISCUSS WITH YOUR INDIGENOUS SUPPORT STAFF HOW TO UPDATE YOUR COURSE SPECIFICALLY

ENGAGE WITH CURRENT EVENTS... THERE ARE DAILY EXAMPLES OF RACISM & INEQUITY!

take the time to listen with an open heart

every small purposeful action helps towards greater understanding of the realities faced by Indigenous youth (and their parents... & grandparents...)



TRC Bentwood Box by artist Luke Marston

why reconciliation? why all these changes to the curriculum?

recommendations for greater equity & inclusion in BC K-12 classrooms

Indigenous scholar Marie Battiste (2004) "Cognitive imperialism"

"Cognitive imperialism is a form of cognitive manipulation used to disclaim other knowledge bases and values. Validated through one's knowledge base and empowered through public education, it has been the means by which whole groups of people have been denied existence and has been used further as the means of confiscating Aboriginal wealth among Aboriginal communities. Cognitive imperialism denies people their language and cultural integrity and maintains legitimacy of only one language, one culture, and one frame of reference."

Before & After snapshot



Standards for BC Educators (FORMER)	Standards for BC Educators (CURRENT)
N/A	<p>9</p> <p>Educators respect and value the history of First Nations, Inuit and Métis in Canada and the impact of the past on the present and the future. Educators contribute towards truth, reconciliation and healing. Educators foster a deeper understanding of ways of knowing and being, histories, and cultures of First Nations, Inuit and Métis.</p> <p>Educators critically examine their own biases, attitudes, beliefs, values and practices to facilitate change. Educators value and respect the languages, heritages, cultures, and ways of knowing and being of First Nations, Inuit and Métis. Educators understand the power of focusing on connectedness and relationships to oneself, family, community and the natural world. Educators integrate First Nations, Inuit and Métis worldviews and perspectives into learning environments.</p>

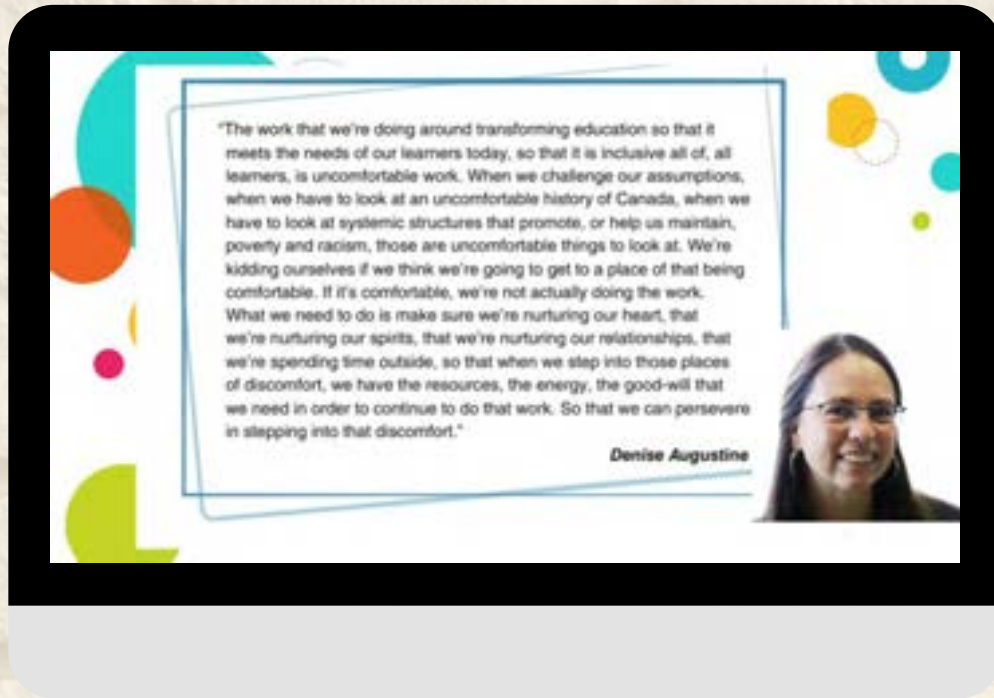
No longer optional...! Since 2019, our professional standards call on us all to be **agents of change**



"Moral purpose and knowledge are the two main change forces that drive success" (Fullan, 2016, p.18)

how do we make these changes?

recommendations for greater equity & inclusion in BC K-12 classrooms

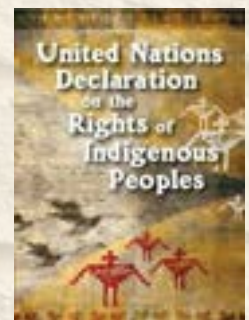


In terms of increasing success with **educational reform** in schools, Michael Fullan (2016) writes

“reculturing (how teachers come to question and change their beliefs and habits) is what is needed” (p. 23).



Nov 2019: British Columbia becomes the **first province** to adopt **UNDRIP**, the United Nations Declaration on the Rights of Indigenous Peoples. NWT follows shortly after: **“What does implementing UNDRIP actually mean?”**



“While people talk about the need for change, actually making it happen is something else. And to be clear, the changes that reconciliation brings are, and will be, significant. They touch on all dimensions of our public and private lives, including how governments make decisions, how economies function, how children are educated, how our justice system operates and is structured, and how our environment is cared for. **It is hard work.**” Jody Wilson-Raybould, 2019, p.7



THE ELEPHANT IN THE CLASSROOM



THIS IS WHAT YOU WILL LEARN ABOUT IN SS 10...

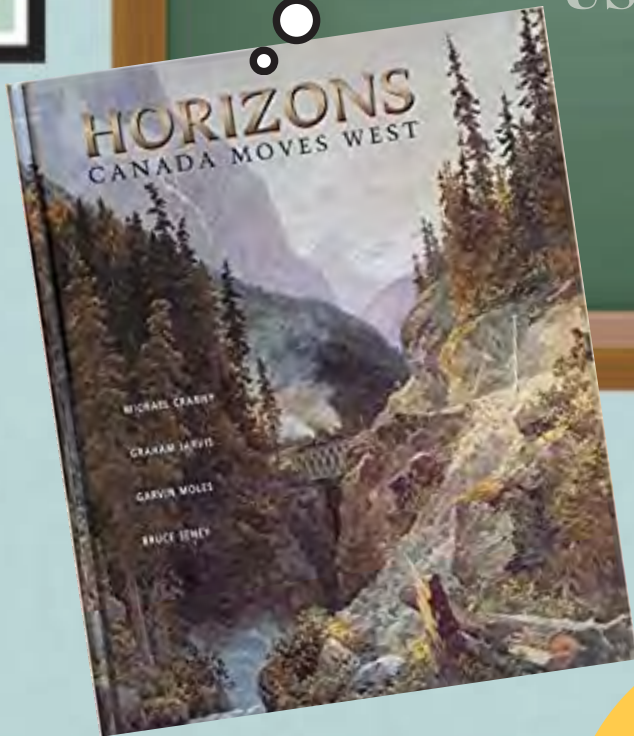
What might be problematic about the title & focus of this textbook?



WWI + W
EUROPE
CONFED
EXPLO
US POL

"WHITE PRIVILEGE IS YOUR HISTORY BEING PART OF THE CORE CURRICULUM AND MINE BEING TAUGHT AS AN ELECTIVE"

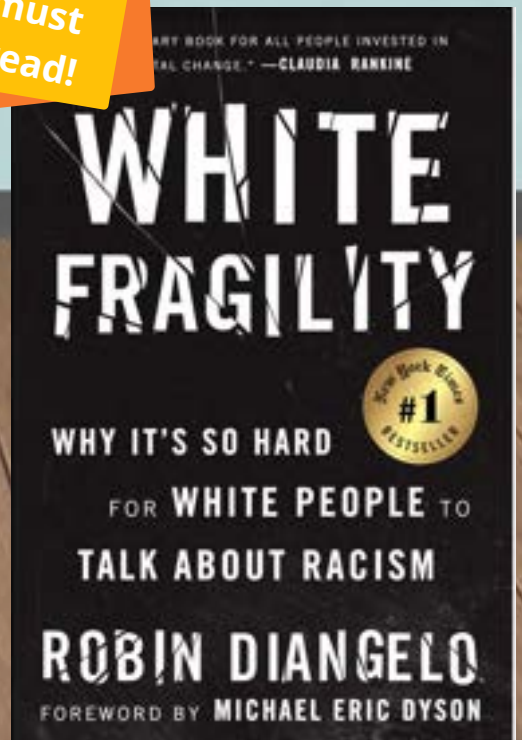
ACTIVIST JOSE DEL BARRIO



must read!



WHAT IS THE NULL CURRICULUM?
HOW DOES IT RELATE TO WHITE PRIVILEGE?
HOW DO I DECIDE WHAT TO TEACH & WHAT NOT TO TEACH?



our choices matter

by Eva Koch

It can be **tempting** to think what – and how – we teach is neutral....

As defined by Battiste (2000, p. 192-3, 2004, p. 9-10), **cognitive imperialism** is “the imposition of one worldview on a people who have an alternative worldview, with the implication that the imposed worldview is superior to the alternative worldview”. I find this quote so powerful and come back to it repeatedly because to me, this has long been the status quo of education in Canada.

[British Columbia’s renewed curriculum](#) (2018) offers sanctioned opportunities for the inclusion of other perspectives that have been traditionally ignored or suppressed. What we, as educators, decide to teach is important; perhaps even more so, what we **omit** speaks volumes about our values and what we deem as significant.



the myth of neutrality

REFLECTIONS ON THE IMPACT OF
OUR DAILY CHOICES AS TEACHERS



cultural

hegemony:

the domination of cultural views by the ruling class
(Flank, 2007)

"neutrality" con't...



Eisner explains the complexity and consequences of the null curriculum:

What schools do not teach may be as important as what they do teach...ignorance is not simply a neutral void; it has important effects on the kinds of options one is able to consider, the alternatives that one can examine, and the perspectives from which one can view a situation or problems. (1994, p. 97)

The null curriculum is an important factor in considering the effect of European worldviews on Indigenous students. By not including Indigenous ways of knowing into our classrooms, there is an implicit message that these ways are inferior to the chosen topics and approaches to learning.

The implications of the **null curriculum** reverberate out to society. Many BC teachers say they don't have the time to learn or incorporate the First Peoples Principles of Learning, developed by the First Nations Education Steering Committee (2011). Another common justification for not including Indigenous perspective is the fear of cultural misrepresentation. While this is an extremely valid concern, not teaching alternate worldviews makes teachers complicit in perpetuating the status quo and social inequities that we see today in society and schools, between Indigenous and non-Indigenous learners. As a parallel example, with the release of the final Inquiry into Murdered and Missing Indigenous Women (MMIWG) and Girls, Neil Macdonald (2019) comments on our collective Canadian apathy towards the plight of these communities. He suggests that: "it is no doubt that sort of benign indifference on the part of some Canadians that prompted the MMIWG commissioners to deploy the incendiary accusation of genocide against Canadian society." His argument is valid; regardless if one agrees or not with the report's conclusion that the treatment of Indigenous women and girls amounts to genocide, the term has engaged Canadians in an unprecedented way.

Perhaps Canadians, and educators alike, need(ed) a wake-up call to the systemic injustice of Inuit, Métis and First Nations communities in Canada – across many institutions (not limited to education alone) – before they are called to take action.



[Implicit bias resource \(PDF\)](#)



Battiste (2005) argues, *“public schooling has not been benign. It has been used as a means to perpetuate damaging myths about Aboriginal cultures, languages, beliefs, and ways of life”* (p. 9).

As Macdonald (2019) further explains, many Canadians view First Nations as “people whose culture and language are incomprehensible to most of us, and whose existence is mostly invisible”. It is time to make the invisible visible. There was a time when students with disabilities were segregated; we no longer see that practice as just. There will come a day when we look back and see the unethical over-representation of European values, concepts and teaching methods as equally unjust. Furthermore, this extends to assessment; the renewed curriculum begs for more student-centered assessment that is respectful of cultural differences and unique strengths. When we give our students multiple choice tests that place value on recall and when we only give out awards for the highest grades in our classroom – and not celebrate other strengths and talents – we reinforce competition and one style of knowledge, at the expense of all others. Brookfield’s (2017) critically reflective practices can inform reconciliation efforts in our classrooms; it is our **moral imperative** to examine our complicity in perpetuating cultural dominance.

“It is precisely because education was the primary tool of oppression of Aboriginal people, and miseducation of all Canadians, that we have concluded that education holds the key to reconciliation”
- Justice Murray Sinclair



We must take a look at our convenient tests and ask ourselves: What are we saying we value when we give these out? Who is not able to demonstrate their knowledge? "Sometimes our discoveries of how students are experiencing learning lead us to drop habitual exercises or assignments because they seem to be causing more problems than they are solving" (Brookfield, 2017, p. 43). If our goal is to solve the problem of inequity in the learning and schooling experience – specifically of Indigenous students compared to non-Indigenous students – then as educators, we must take a critically reflective stance. We must include an honest evaluation of our assessment practices to identify where we are biased towards one cultural norm over another. We must reflect upon why certain strengths are more valued over others in terms of instruction and assessment. As educators – raised and schooled in a predominantly Eurocentric system – **this is our collective bias.**



This **summative assignment**, in lieu of a traditional unit test, was an opportunity for BC FP 12 students to demonstrate their learning by making a visual representation of the assimilation attempts of Indigenous people in Canada. The stated goal for students was to teach and inspire others to learn about the history that has been hidden or misrepresented. In the unit, we focused on the historical thinking lens of **Historical Significance** (Seixas et al., 2013) and discussed: **"How do we decide what is important to learn about the past?"** My guiding question for the unit was: **"How have beliefs, underlying colonialism and its policies impacted Canadian society?"** This particular student was devoted to art, and seemed genuinely surprised when I articulated her strengths and suggested she do a painting as a metaphor. "I can do that?!" she asked with incredulity. By being offered choice, she was able to get hooked into the activity. Gini-Newman & Case (2018) offer compelling arguments for different kinds of engagement, from **mere compliance** to "students being caught up in their educational tasks" (p. 148). This student was in the flow; this experience continues to impact my thinking on the racism of low expectations, engagement and assessment.

DEALING WITH DIFFICULT FEELINGS

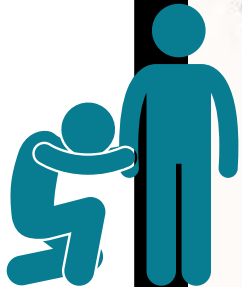


HOW DO YOU REACT WHEN PRESENTED WITH DIFFICULT-TO-HEAR INFORMATION?



Read the poem:
"Why I can't hold space for you anymore"

From the Decolonial Futures [website](#)
 With honesty, scan your body & emotions...
 Do any of the reactions below come up for you?



<p>Fawn Trying to please and/or be soothed</p> <ul style="list-style-type: none"> - Seeking absolution - Self-flagellation/Martyrdom - Over-complimenting BIPOC - Seeking proximity - Seeking praise - Virtue Signaling - Demanding attention - Demanding validation - Pretending to go along to get along 	<p>Freeze Lost and helpless</p> <ul style="list-style-type: none"> - Crying - Numbing - Deflecting - Exiting/Distancing - Getting distracted/Changing the subject - Bystanding - Detaching/Disconnecting - Divesting - Despairing
<p>Fight Defensiveness</p> <ul style="list-style-type: none"> - Denying - Arguing - Explaining - Dominating discussions - Delegitimizing - Claim of being attacked - Claim of objectivity - Insistence that it does not apply to you 	<p>Flight Avoidance</p> <ul style="list-style-type: none"> - Withdrawing - Getting distracted - Focusing on intentions - Insistence that you were misunderstood - Arguing over words or details - Offering counter-examples - Using other forms of oppression to avoid accountability



CRITICAL HOPE PEDAGOGY IN ACTION

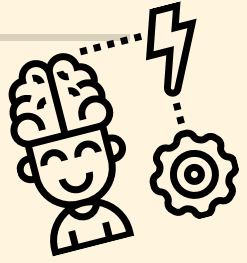
engaging youth in the conversation



"Stockpile **hope** like you
would toilet paper!"
- spoken word artist
Shayne Koyczan



IN ACTION...



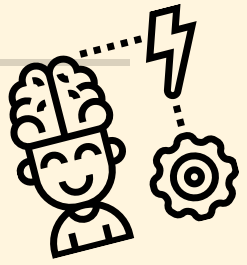
Connecting to land

HARVESTING SAGE WITH ANONA ON THE KVR

Meaningful opportunities for [place-based learning](#) are available within walking distance and short bus rides from our schools. As **SD 67 Cultural Coordinator Anona Kampe** likes to say, "*when we engage our senses, we retain more knowledge*". Students love being outside, learning by doing, learning the proper protocols for harvesting & environmental stewardship. They get a chance to explore the connection to *land as teacher*.



IN ACTION...



Connecting to each other: Little Buddies Case Study

NATIVE PLANT PROPAGATION AT THE EN'OWKIN GREENHOUSE WITH "LITTLE BUDDIES"

...powerful insights & reflections coming soon in Issue 2!



"Little Buddies" Tyrell & Jonas
En'owkin greenhouse, Oct 2019



If you feel like you are not making enough of a difference - which can be a common experience in Western society to want things 'right now' - [One Drum by Richard Wagamese](#) shares a powerful story (p.80) about focusing on "**the smallest circles first**"

...those things that we can actually impact...

like how we relate with the people around us!



OPPORTUNITIES TO CELEBRATE CULTURE

Connecting to culture

BEADWORK & MÉTIS CULTURAL PRESENTATION

Learning about inter-generational trauma, the Indian Act, Sixties Scoop, systemic racism...*it gets heavy!* And while we do need to learn the truth before we can think about what needs to be reconciled and what reconciliation can look like in practice, I believe it is important to balance out the more emotionally taxing learning with opportunities to learn about Indigenous cultures of BC, Canada and beyond.

My personal "go to" for recharging my batteries is spending time outside, and I certainly try to do that with my students as well. But I (and as a class) have also found **inspiration**, **laughter** and **joy** through **stick games** with ever-smiling Tucker Armstrong, **beadwork** with ever-patient Anona, and dancing & playing the spoons during the dynamic **Métis presentation** offered by some of our dedicated **district Indigenous Education team** (specifically, the amazing Lisa Stephens, Fiona Anthony, Vicki Rogall, Lana Lamb and Sandra Hussey).

Bring in guest speakers, learn about the incredible depth and breadth of First Nations, Inuit and Métis cultural traditions that many students (and teachers) are not exposed to. And give space for these different kinds of experiences and ways of learning about **identity, belonging, and community.**



DROP BY DROP: SYILX TEACHINGS



Creating space for a different perspective and way of being

THE FOUR FOOD CHIEFS HAS MANY LAYERS...

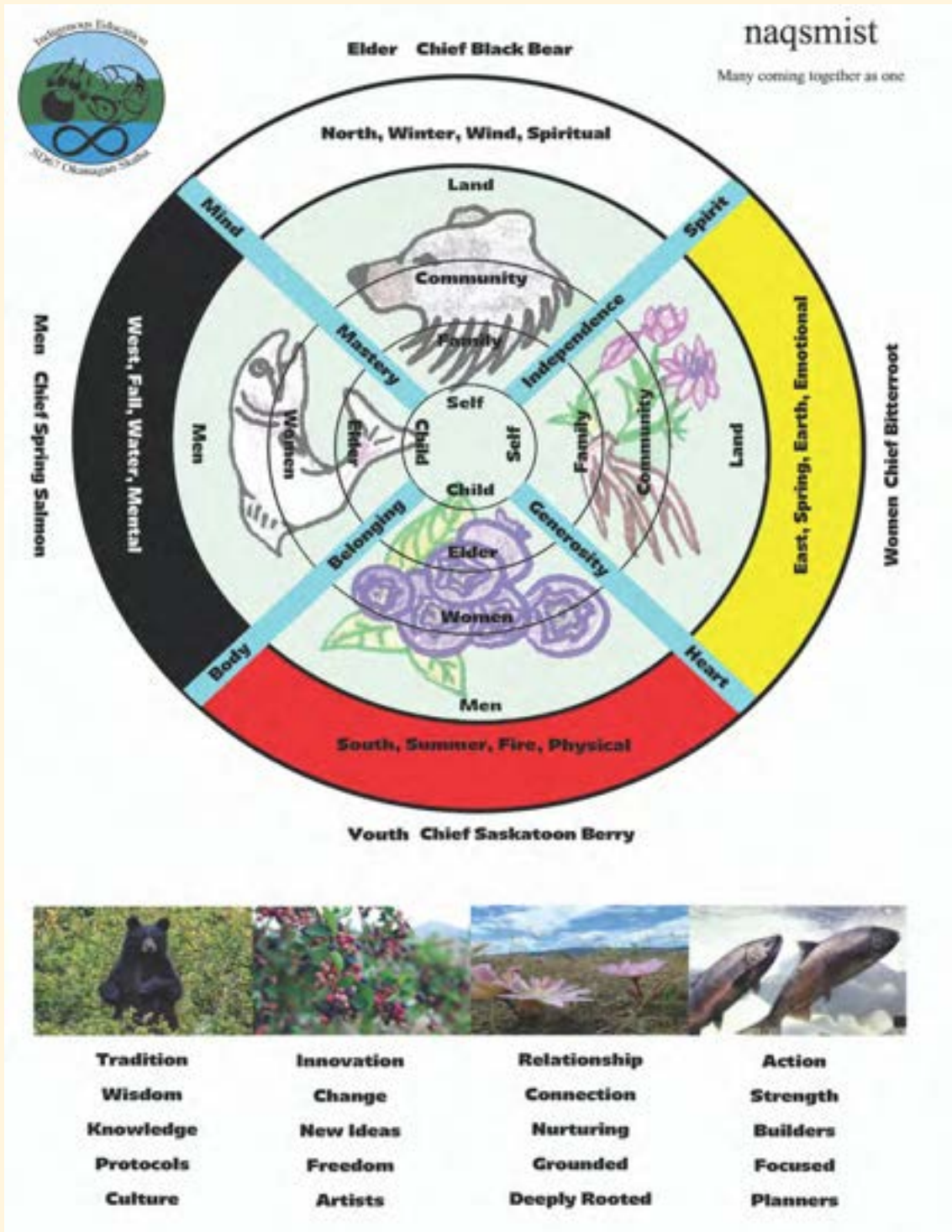
If you haven't had a chance to invite Anona into your classroom, please do. [[Protocols](#)] She is a wealth of knowledge and has a [variety of lessons and activities](#), inside and out on the land. I've heard students and some staff say, "I've heard this story before"... but that's actually part of the learning, *to hear it more than once*. Think about how children want you to read the same books over and over (and over again!)

There is wisdom in this.

Check out [Dr. Bill Cohen's PhD thesis](#) and description of the Syilx **en'owkinwix** process (p.114 onward) to learn more about the "[drop by drop](#)" nature of learning.



DROP BY DROP: SYILX TEACHINGS



Dr. Jeanette Armstrong (2009) explains: "The Four Chiefs, as captik[™] established a basis for understanding the worldview of the Syilx in regard to environment. The story works to both underpin the cosmology of the Syilx in regard to their view of creation or the environment, as well as to delineate the epistemology of the Syilx with regard to the relationship of humans to nature. It outlines the values the Syilx ought to have related to environment and natural resources and the reasoning for such values as well as the underlying social process by which to achieve societal realization through individual free will" (p. 144).

DROP BY DROP: SYILX TEACHINGS



The First Peoples Principles of Learning – Locally

1. When we plan for anything, we consider the self, family, community, land as well as the Elders, Youth Women & Men.
2. Our first protocols came from the Four Food Chiefs ~ Only take what you need, use as much of what you take as you can, if you don't use it – give it back. Giving back is reciprocity.
3. Our Trickster, Coyote teaches us about consequences.
4. The four perspectives based on our creation story of the Four Food Chiefs & How Food was Given.
5. Our knowledge came to us in our dreams and has been passed down for thousands of years through our oral society.
6. Our memory is connected to our senses; smell, taste, touch, sound and sight. Our history & oral custom is ancient.
7. Enowkinwixw – drop by drop
8. Coyote teaches us by showing us what not to do by trying to fly like Eagle. Be proud of who you are!
9. Our stories are not permitted to be recorded without permission from our Nation. Our Elders remind us of our Oral Custom and want listeners to be present and fully listen.

ABOVE: From Anona Kampe, PIB member & SD 67 Cultural Coordinator - **How do the FNESC First Peoples Principles of Learning connect specifically to our local First Nations, the Okanagan Syilx?**

BELOW: a mural, entitled **Lifeline - Sqilxw* Resilience**, was co-created with local Syilx artist, Sheldon Pierre Louis, Dixon Terbasket, Kelowna Secondary Art Teacher, Tim Mayer, the Kelowna Secondary Honours Art Class and artist, Crystal Przybille. *Is there room for more collaboration & increased visibility of Syilx teachings in SD 67?* *w is raised



HOW DO THE CORE COMPETENCIES RELATE TO SYILX TEACHINGS?



The Syilx Tmix and the Core Competencies						
Created by School District 53						
CORE COMPETENCIES	C	T	PS	PS	PS	
FACETS	COMMUNICATION	CREATIVE & CRITICAL THINKING		PERSONAL AWARENESS & RESPONSIBILITY	SOCIAL RESPONSIBILITY	POSITIVE PERSONAL & CULTURAL IDENTITY
	Coyote snyklip	Saskatoon Berry siya	Salmon ntytyix	Bitter Root spitlem	Turtle arskiw	Bear skmist
	snyklip teaches us to be good communicators.	siya teaches us to learn through experimentation and play.	ntytyix teaches us to think critically and keep trying when faced with a challenge.	spitlem teaches us to reflect on our feelings and demonstrate respect for self and others.	arskiw teaches us to work cooperatively and make change for the greater good.	skmist teaches us to know ourselves and protect traditions and values.
	<ul style="list-style-type: none"> I talk about problems respectfully. I tell stories about my learning. I listen to and work with others. 	<ul style="list-style-type: none"> I get new ideas when I play and explore. I play with my ideas until they work, or I change what I'm doing. I try new things. 	<ul style="list-style-type: none"> I ask good questions. I explain why I like or dislike something. I try, try again. I find my own solutions. 	<ul style="list-style-type: none"> I share my feelings. I use strategies to regulate my emotions. I take responsibility for my actions. I make healthy choices. I stand up for what I believe. 	<ul style="list-style-type: none"> I show that I care for the environment by reducing, reusing and recycling. I solve problems peacefully. I treat others the way I like to be treated. I have healthy relationships with people of my choosing. 	<ul style="list-style-type: none"> I show that I care about others. I know what makes me unique. I believe in myself. I know about my family and community. I know what is important to me.

ABOVE: This chart, created by [School District 53](#), with guidance from Anona Kampe, explores how the [BC Core Competencies](#) relate to the teachings of the Okanagan Syilx. Note the absence of Coast Salish animals or artwork that we often see in Indigenous resources. Ideally school districts work with local elders and knowledge keepers to co-create assessment tools that are rooted in local language, artwork & traditional teachings of the host nation(s).

RIGHT: Other districts have explored [connecting the Core Competencies](#) to some of their local First Nations teachings, like [this chart](#) on the right by Tracey Coelho from School District 71 (based on the book [Six Cedars Trees](#), by teacher Margot Landahl, with Indigenous artwork by Celestine Aleck).

PERSONAL AWARENESS & RESPONSIBILITY	SOCIAL RESPONSIBILITY	POSITIVE PERSONAL & CULTURAL IDENTITY
Bear is our great protector.	Beaver is our diligent collaborator.	Orca is our guardian and navigator of the sea.
Bear teaches us to reflect on our feelings and find balance with rest.	Beaver teaches us to work cooperatively to make a change for the greater good by making the world a better place for all.	Orca teaches us about who we are, where we come from, and to understand our own personal histories by learning the ways of our ancestors.

HISTORICAL THINKING (HT) & INDIGENOUS WAYS OF KNOWING (IWK)

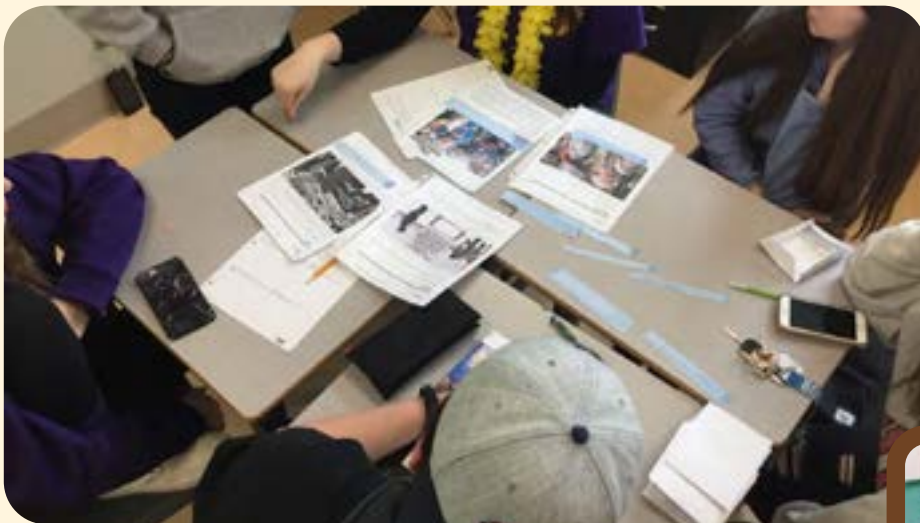


One of my professional curiosities and sources of motivations to do a master's degree (there were many!) was the **question:**

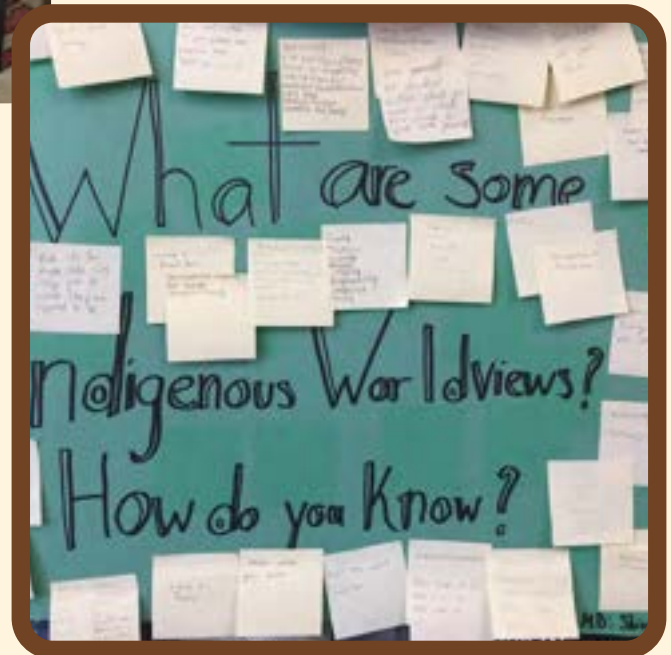
"How can historical thinking support meaningful reconciliation?"



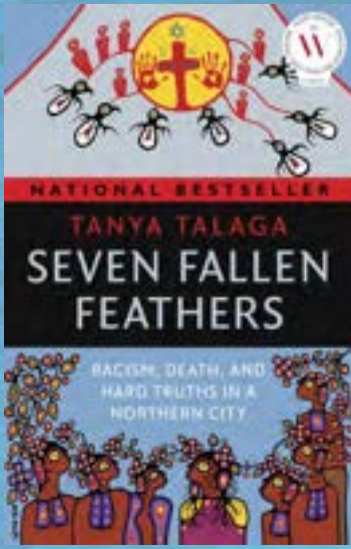
These pedagogical approaches are very different in approach - and seemingly contradictory - but I do **believe there is room for both**. And an *opportunity* in that tension. For example, **listening to an elder in a circle** - without interrupting - is a very different approach to analyzing images & asking questions.... (This could be a whole thesis or PhD dissertation!) Check out McGregor (2017) as well as Gibson & Case (2019) in the references for some deep thinking & key reading!



Students working on backing up their arguments through one of the **"Big Six" Historical Thinking** (Seixas et al., 2013) **guideposts: evidence**. Both embedding IWK & HT are quite new for Social Studies teachers and quite a shift from traditional lecture style approaches. Both require time for professional development and collaboration - to embed in ways that are *meaningful and respectful*. An interesting component to both is assessment. I would be happy to meet up with others who may also find this topic problematic, engaging and promising.



How would our community react if an Indigenous youth turned up in the lake? Would it be the same response time if they were Caucasian?



EXPLORING SYSTEMIC INJUSTICE LIKE MMIWG CAN ELICIT A WHOLE RANGE OF EMOTIONS...



A professional CURIOSITY:

How can we educate on critical 21st issues without burying students in hopelessness?



Painting has helped some student process and express difficult truths...



art by PSS student of Secwepemc ancestry, Kierra Upshaw

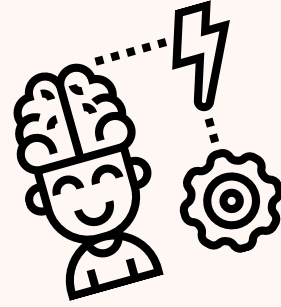
"...as a male in your class, help me understand **healthy masculinity** or else I feel *alienated* from the conversation...
...and society"



not just a ceiling tile...

How can students demonstrate their learning?

Former Pen High Grade 12 student Acacia Austman took her [final Reconciliation in Action project](#) to heart. The task (co-created by Eva Koch & Erica Fitton, with inspiration from Naryn Searcy) was for ENG FP 12 & BC FP 12 students to explore what reconciliation looks like in their future careers. Acacia interviewed [En'owkin center](#) artist [Roslyn Hall Jackson](#) about the role of art in reconciliation. As a non-Indigenous emerging artist, Acacia wanted to learn about **cultural appropriation**, specifically painting [snk'lip](#) (coyote) from local [captikwł](#).

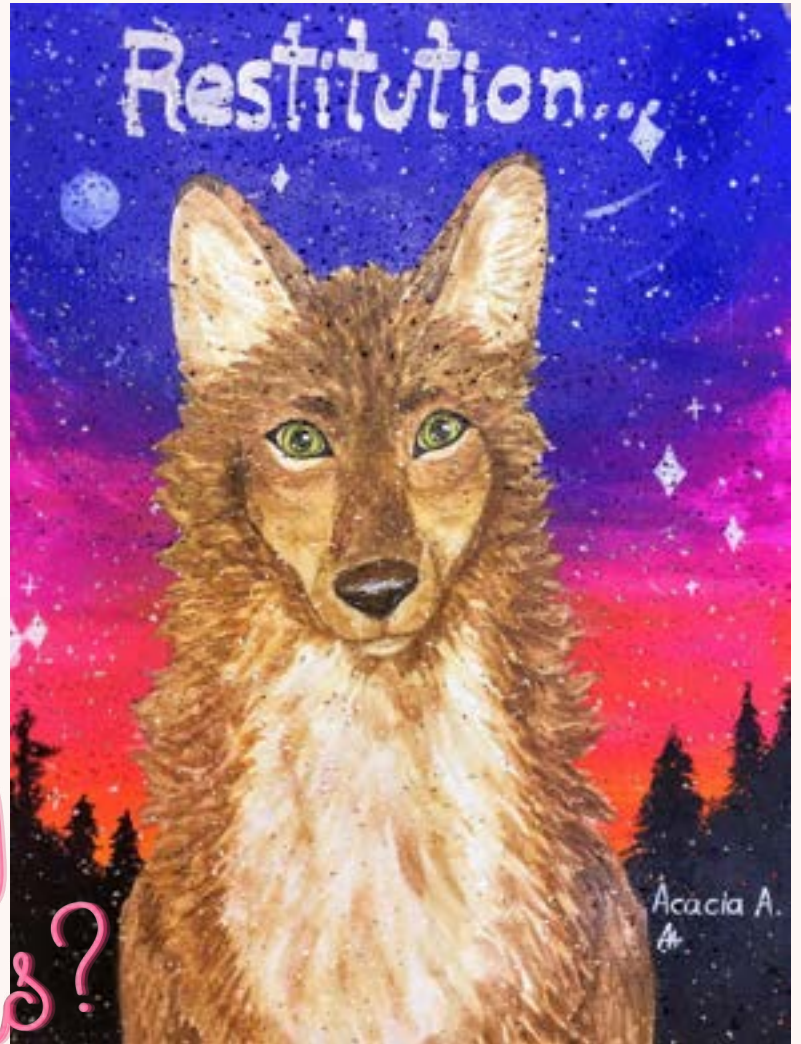


For ideas on how to differentiate instruction AND assessment, check out [Universal Design Principles](#) & reach out to SD 67 super teacher [Janice Moase](#) for some fun & supportive collaboration!

restitution:

not all Indigenous people (nor all academics) agree on reconciliation. See Alfred (2009), Coulthard (2014), Henderson & Wakeham (2009) for a more scholarly debate.

? how do we (as a society) make amends?



A beautiful discussion ensued about *intent, respect and permission*. The interview and reflective process while painting is likely to have had a more lasting impact on the student's personal & professional development than the writing of a regular "test".

disrupt & decolonize...

HOW DOES ONE ACTUALLY GO ABOUT DECOLONIZING SYSTEMIC PRACTICES?

*below is a reflective journal entry from passionate teacher **Corrie Goessman**. Her journey with listening to her gut & trying something new & challenging the status quo - in practice:*

When our admin told us about the new report card pilot with no marks and strength-based celebrations, my first thought was "It is about time". I was and am so excited!

No more punitive marks.

No more calling a "celebration of learning" a "report card".

No more repetitive sentences like, "see your child's IEP".

We were going to finally adopt Indigenous ways of learning by celebrating our strengths, our stories and our identities. I could not wait to see the new template.

We were shown a draft of the new template at our teacher meeting. We all looked at it, read it, some people commented on the arrow ... I stared at the document lost for words.

I think the texting acronym that comes to mind is WTF.

Of course, the core competencies, proficiency scale, school address, Term 2, was included ... but ... again ... There was zero presence of Okanagan Indigenous ways of learning, honoring or knowing. I couldn't speak and heat in my stomach was starting to rise.

An elder once said to me, "What keeps you up at night? Honor that ... feel the heat".

This is where this journey starts to get hard and where I am admitting I decided to *not* ask permission, I decided I was *not* going to lay down for this one, I decided the new template was wrong and I am not sorry.

I am becoming very aware of my white self and the subtle racism, exclusion and minimization that occurs in our world every day.



disrupt & decolonize, con't...

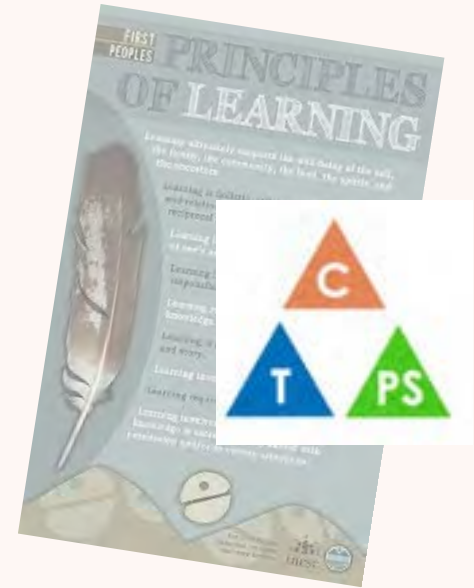
I believe reconciliation is *not*: "I hung up a poster, said sorry and I keep doing what has been done before". I believe reconciliation is when the harmer *takes responsibility* for the harm done. Work is done to make it right and the harmed people are invited into the conversation to work beside one another to make change.

I did some thinking and some more thinking.

UNCEEDED - STOLEN

The First Peoples Principles came **before** the Core Competencies.

When the First Peoples Principles came, posters were hung up.
When the Core Competencies came, we all were made to reflect on them, write on them, use myBlueprint, hand in the documents, attach them to the report cards...



Indigenous ways of learning and knowing have always honored strength and courage in their learners. Emerging, Developing, Proficient and Extending ultimately derives from First Peoples and ways of learning. *So how can it be left out of the one document where we celebrate learning?*

UNCEEDED - STOLEN - And made differently -

The next day I showed one of our classes the draft of the new report card. We took a look and we noticed some differences and similarities between the new document and our old report card. We noticed the arrows, no marks, hard words and some sentences we did not understand.

I asked our class. "What is the document missing?" I got no answer and a "Who cares Mrs. G" and an IDK.

I asked, "If you look around our classroom what do you see?" Medicine wheels, dream catchers, First Peoples, story sticks ...

I said, "There is no presence of the Okanagan Peoples on this document. This is our most prized document. The only piece of paper that is read by our principal, vice principals, teachers, parents and Indigenous ways of learning and knowing and Okanagan stories have been left out of it ... again."

The start of a HARD conversation.

I asked, "How does that make you feel?" Someone said, "Mrs. G I am pissed." I said, "You should be!"

disrupt & decolonize, con't...

Koby pipes in at least they got an arrow: "Dam Mrs. G, there is more culture in an arrow than you think."

UNCEDED - STOLEN - MADE DIFFRENTLY - ARROW

"What are we going to do?" Our kids talked and I practiced keeping my mouth shut.




I met with my staff, the Indigenous team, parents, learners, work partners and my family.

Koby and I worked.

Koby wrote the words for the drum. It was his idea and it began with his profound ability to write poetry.

With more listening we changed the definitions of Emerging, Developing, Proficient and Extending.

Koby wrote:

Student Name:	Grade: 7	Division: 7-1		
Proficiency Scale	 <p>Bear, in the story of The Four Food Chiefs said, "I will do the best I can."</p>			
				
	<p>Emerging</p> <p><i>A drum before it has been warmed up, before it has been smudged and before it has been heard.</i></p>	<p>Developing</p> <p><i>A drum that has been smudged with a fixed mind and positive thoughts full of kindness, openness and creativity. A drum ready to be played.</i></p>	<p>Proficient</p> <p><i>A drum played with courage and strength. A rhythm, a song, a welcome practiced and following a beat.</i></p>	<p>Extending</p> <p><i>A drum played with passion, felt in your heart, leading others to drum and creating my own song where the sound resonates forever.</i></p> 
	<p>The student demonstrates an initial understanding of the concepts and competencies relevant to the expected learning.</p>	<p>The student demonstrates a partial understanding of the concepts and competencies relevant to the expected learning.</p>	<p>The student demonstrates a complete understanding of the concepts and competencies relevant to the expected learning.</p>	<p>The student demonstrates a sophisticated understanding of the concepts and competencies relevant to the expected learning.</p>

ABOVE: A first draft of a potential reporting document to share with students and families. Made with her class and in consultation with Tanya Hall (Indigenous Helping Teacher) and Dustin Hyde (VP Indigenous Education), Corrie Goessman drafted this document in an attempt to embed the First Peoples Principles of Knowing, Indigenous approaches and local knowledge in decolonizing report cards. Student words and artwork intentionally included.

disrupt & decolonize, con't...

We listened to the drums as Anona Kampe taught us to sing the Okanagan song and Tanya Hall taught us to create Dream Catchers.

We listened to the drum.



I started to pay attention to how we held our drums, how we passed our drums to one another, how we stood taller when we played our drums. Our drum became our symbol of strength, courage, perseverance and respect.

I was introduced to Jaelyn and explained our story to her. I asked her if she would draw our drums so that we could have images on our document that explained what we were trying to say. Jaelyn said, "Why me? I said, "Why not you?" Jaelyn started drawing at lunch hours.

We added a Métis infinity sign because learning "drip by drip" goes on forever - it is continuous - we are always thinking, always learning and always growing.

Together we created a draft. I showed everyone I could, asked for feedback and heard all the excuses I could hold.

Someone said, "This looks good, but we are not there yet you know with our Indigenous stuff?"
Feel the heat ... I replied: "We'll get there - it took 6 months with the Core Competencies???"

Someone said, ... "It is nice, but this is a legal document?"
I replied "Since when does legal mean white?"

Someone said, "There is no time to make these changes?" That is true. I was very close to our deadline.

Someone said, "Why the bear? I don't get it."
I put a story in their box.

Someone said, "What about honor roll and effort roll and I days?"
I replied "I honor all of our learners".

Someone said, "What is a food chief? No one will know what you are talking about."
I put a story in their hands.

...to a celebration of learning!

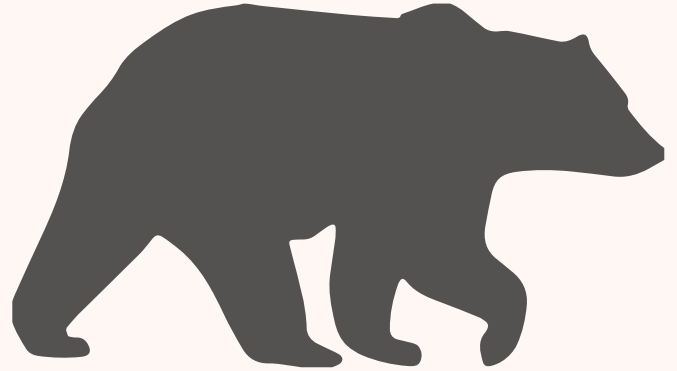
And I thought "yeah ... and everyone is going to understand 'The student demonstrates a sophisticated understanding of the concepts and competencies relevant to the expected learning.'

I pushed forward, did some more thinking, more running, more yoga ...

Bears can be slow and steady because

...learning takes patience and time.

Bears are strong, thoughtful.



The Bear in the teaching of the [Four Food Chiefs](#) is given such a hard great task.

Bear says, "I will do the best I can." Is that not what we want for all our learners for all of us ... to do the best we can?

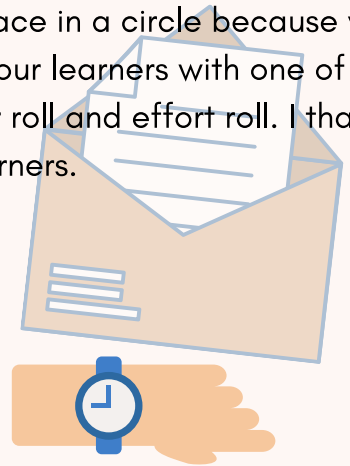
At the end of our '**Celebration of Learning**' document, I put a signing space in a circle because we are all connected. I added a Bear Paw so that I could honor each one of our learners with one of the seven teachings. Rather than celebrating a few of the learners with honor roll and effort roll. I thanked our territory and the Okanagan peoples. I thanked Koby and our other learners.

I handed in our document for feedback.

Many people (and my mom) provided feedback.

We changed some words.

Koby and I worked some more.



I handed in my celebrations of learning to my admin team five days late.

Our class sat in a community circle holding our '**Celebrations of Learning**' documents rather than sticking them in an envelope. I shared each bear paw honor and asked why did I give for example, Koby "Truth"? We all went around our circle and explained our positive reasons why Koby should be honored with truth. We shared, we listened. Koby said, can I take a picture and send this to my mom?

Sam said, "Mrs. G, I don't want to fold it"

I said, "Are you proud?", she said, "Yes"

I said, "You all should be."



-by Corrie Goessman, Skaha Lake Middle School

LOCAL, LOCAL, LOCAL

always start with our host nation first



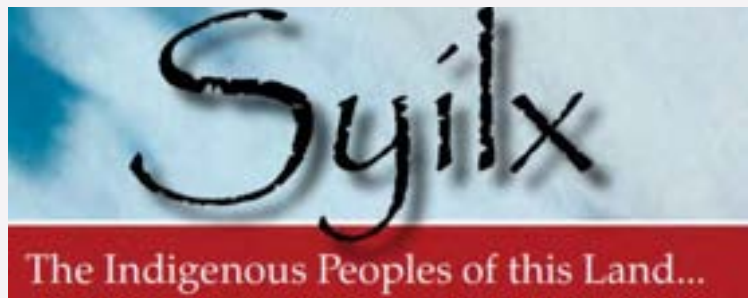
HOST NATION

Our local FN community, Penticton Indian Band ([PIB](#)), is part of the [Okanagan Nation Alliance](#) located on the unceded, traditional, ancestral [territory](#) of the [Okanagan Syilx people](#).

PRONOUNCIATION MATTERS...

Listen to second 18 [here](#)...how you pronounce *Syilx* in [nsyilxcən](#). It's not like you would pronounce an "x" in English.. more like an "h". Better yet, ask [SD 67's Cultural Coordinator Anona Kampe](#) to come and teach your class how! It's one of the simplest ways to show respect.

Click [here](#) for a useful backgrounder: start with the basics of Geography and the seven member bands



TERRITORY & LAND ACKNOWLEDGEMENTS ...101



“Many Canadian teachers have a genuine fear of saying and or doing the wrong thing, of being accused of appropriation, of getting it wrong. Equally strong is the fear of disrupting dominant narratives including the national narrative of Canada the good and the personal narrative of meritocracy that allows people to believe me and my family we are good Canadians, we worked hard that’s why we’re successful. The fear of confronting the ways in which one’s wealth and privilege are implicated in the oppression [emphasis added] of Indigenous people is powerful and difficult to interrogate.”

Susan Dion, 2016



A professional CURIOSITY:
How can we make land acknowledgements meaningful and avoid TOKENISM?



CBC Gem's **Baronness von Sketch Show** offers a powerful (and hilarious) **skit** on tokenism. For a more local take, click on this funny video **posted** by the **Snc̄wips Heritage Museum in Westbank**. Below, is an instructional video about land acknowledgements (York University, interview with knowledge keepers).



LAND ACKNOWLEDGEMENTS

lesson plan to try



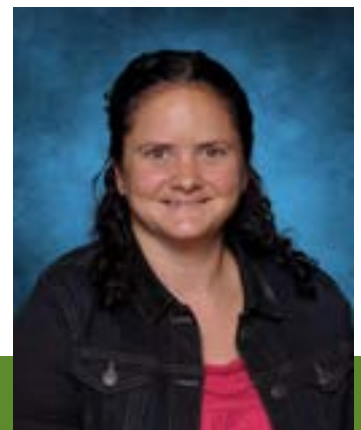
PERSONALIZING LAND ACKNOWLEDGMENTS

BY ERICA FITTON & LAURA SAVOIE

[This land acknowledgement assignment](#) and experience is a positive addition to a unit of study that focuses on **worldview**: *Where does it come from and how can it affect us?* First, learners are challenged to *think critically* about their own values and ideas about the world in order to identify the aspects of their life that frame their worldview (eg. cultural identity, experiences, family history, relationships, geography, era of history, religious and spiritual beliefs, etc). Afterwards, [Thomas King's essay](#) "You'll Never Believe What Happened" *is Always a Good Way to Start* [invites them](#) to consider the ways that different cultural stories and storytelling practices contribute to worldview, which can influence how groups of people throughout history have treated each other and the land.

[Lesson plan](#) by Erica Fitton & Laura Savoie, Princess Margaret Secondary School

Note: Taking students (and teachers) out on the land is part of **disrupting** Eurocentric pedagogical approaches. It can be uncomfortable at first!



LAND ACKNOWLEDGEMENTS, CONT



Critical reflection: It's not just about "**adding in Indigenous content**" but exploring different teaching practices. If we just give a worksheet or test students on a list of names or dates, it is a step - in that many students, and teachers, don't know nation names or basic Indigenous history - *but that is not decolonizing our teaching practices*. For further reflection, there are differences between **decolonization** & **Indigenization**, though every one I (Eva) have asked has given me a different answer! More on that in the next Issue of **Equity Times!**

When we embarked on our Land Acknowledgement field trip, students were invited to think about worldview as something more than just the thoughts in their head. We travelled together to a local area with hiking trails that offer a beautiful view of Penticton. At the base of Munson mountain, we formed a circle to reflect on our relationships with the land and to read an excerpt of **Braiding Sweetgrass** by Potawatomi author Robin Wall Kimmerer that describes her Indigenous culture's worldview of the land. During the hike, students were provided with a **map** of the traditional territories of the Syilx/Okanagan peoples as well as a brief description of the traditional Syilx ways of life before colonization. Students were paired up for a walk-and-talk discussion where they reflected on:

"What do you understand about the relationship that many Indigenous cultures have with the land?"

When we arrived at the lookout, partners shared their thinking with the entire group. Students came prepared with a photo of themselves doing something they enjoy doing on the land, and we took photos of them holding their own photos with the city sprawled out behind them. Finally, based on what we could see/hear/smell from the viewpoint, we asked the learners to discuss their impressions on the relationship that the dominant modern culture has with the land. Learners made astute observations about the differences in land use, and how worldview influences how cultures engage with the world around them.



© Copyright - 2017 - Okanagan Nation Business Development (Syilx)

LAND ACKNOWLEDGEMENTS, CONT

On the ride back from the field trip, learners were asked to try writing their own **personalized land acknowledgements**. We discussed the meaning of some important vocabulary (*eg. unceded, ancestral, traditional*), and provided them with an example and possible template. The hope was that students would be able to write a short statement that celebrates their own connection to the place that they live, while acknowledging the Indigenous history of that same place, and reflecting on the powerful duality of worldview - seeing and creating the world at the same time.

In the future, it might be beneficial to spend more time on this activity. There are multiple debates about land acknowledgements and their meaning, and engaging with these debates could be an opportunity to deepen this experience. For example, one such debate posits that writing and giving acknowledgements should not be forced lest they lose their meaning, and we were mindful of this while planning. We hoped that by focusing on personal connections and providing relevant terminology and templates, that learners would have enough freedom to genuinely engage without feeling forced.

This activity was great for **building community**: it was nice to spend time together outside of the classroom, learners found common ground in talking about various recreational uses of the land, and the bright and colourful land acknowledgement display in the room serves as a visual reminder of our cohesiveness and time spent together.



Finished land acknowledgements were typed up and printed with the photos that we took on the trip. The photos & acknowledgements were posted on a **bulletin board** in our classroom, and students from different classes that share the space were interested to read the acknowledgements and learn more about them.

We may also consider posting them in a common area so that more people in our school community have the opportunity to see them!

by **Erica Fitton & Laura Savoie**
Princess Margaret Secondary

PRO-D OPPORTUNITIES



Welcoming Indigenous Ways of Knowing Series *Learn from and with...*



Small Fire Inquiry Groups



Stuck at home during #covidtimes? It's not the same as learning in person, but this is a chance to learn more from & about our host nation. West Bank FN Knowledge Keeper **Pamela Barnes** (Wild Rose Native Traditions) shares **captikw!*** (local teachings) in **these** Zoom sessions with the **Kelowna Museum**. *w is raised in captikw!



Curated list of Pro-D (collaboration of the BC gov, BCTF, FNEsc and the BC Métis Nation)

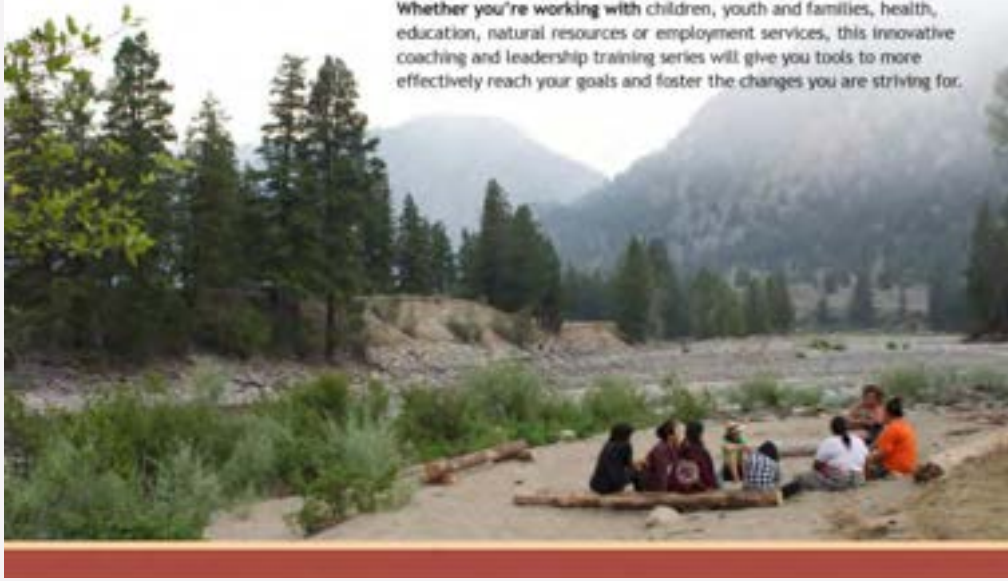


"Everything on the Earth has a purpose, every disease a herb to cure it, and every person a mission. This is the Indian theory of existence."
-Morning Dove

CHAMPIONS OF CHANGE

Tools to ignite commUNITY and transformNATION

Whether you're working with children, youth and families, health, education, natural resources or employment services, this innovative coaching and leadership training series will give you tools to more effectively reach your goals and foster the changes you are striving for.



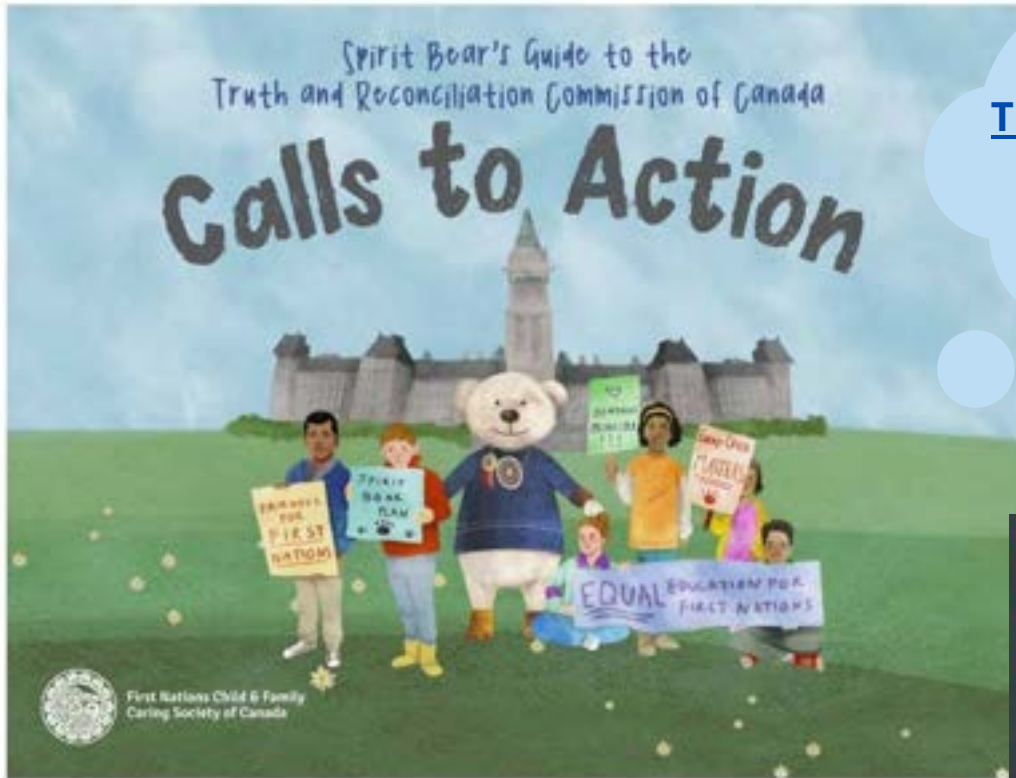
I cannot speak highly enough of the transformative nature of the IndigenEYEZ workshops. They are creative, fun & offer deep learning through drama, art, story telling, role playing...a really unique collection of body-centered activities (outdoor and online) facilitated by an inspiring team! The newest series is called **Truth & reconciliACTION**



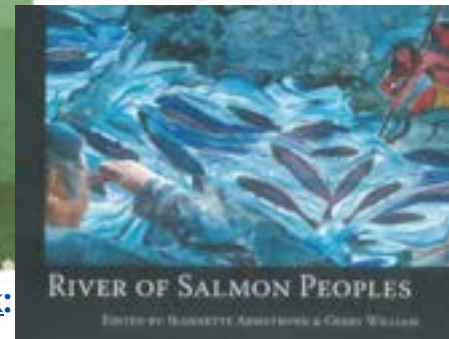
ENGAGE | INSPIRE | MOBILIZE
IndigenEYEZ
Empowering People—Strengthening COMMUNITY

EDUCATOR RESOURCES

A curated & annotated list of Indigenous resources, from the web. Click on the blue underlined words for PDFs, podcasts, lesson plans & sources of inspiration!



[TRC Calls to Action](#)
with visuals
& suggestions



[local book:](#)

UBC CURRICULUM "BUNDLES"

[NITEP](#) students gather authentic resources on an artifact, place or culture by creating [unit plans](#) for teachers to use. Dr. Shannon Ledy used the word bundle intentionally, as Indigenous knowledge should be viewed as *sacred*.



As Fullan (2007) states, "acquiring meaning, of course, is an individual act, but its real value for ...learning is when **shared meaning is achieved across people working in concert**" (p. 37).



SALMON UNIT:

[This curriculum bundle](#), created by NITEP student Jared Sharp (Métis nation) can be a great resource. It is always respectful to make connections to local Okanagan Syilx culture by introducing students to [ntytyix Chief salmon](#).

FIELD TRIP: Contact Dan Stefanovic (dstefanovic@syilx.org) for a class tour of [kl̓ c̓əłk̓ stiḿ Hatchery](#) across the street from the [En'owkin Center](#) - very close to SD 67!





UBC [links by grade](#)

K-5 LEVEL

SD67 recommends: [K-5 links](#)



[BCTF](#)

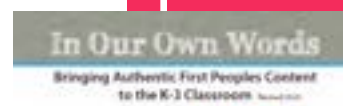
A curated & annotated list of videos, podcasts, websites, lesson plans, and sources of inspiration!



Connect to **outdoor education** with "[The Other Way to Listen](#)" a book recommended by QP teacher Nicola Korvin

CHECK OUT [THEYTUS BOOKS](#) FOR LOCAL AUTHORS & AN INTRODUCTION TO OKANAGAN SYILX TEACHINGS & CULTURE IN YOUR K-5 CLASSROOM

“ KELSEY ALLISON, QUEEN'S PARK KINDERGARTEN TEACHER, RECOMMENDS THE CHILDREN'S BOOKS BY MONIQUE GRAY SMITH



Updated 2020 K-3 [FNESC guide](#)



[CHECK OUT](#) GRADE LEVEL OKANAGAN NATION ALLIANCE RESOURCES LIKE THIS:



Getting to Know Turtle Island: Incorporating First Nation, Métis and Inuit Perspectives K-8



2013 [Ontario guide](#) with resources by grade level + the rationale & learning outcomes. Great [glossary](#)

Short articles, colourful design: [2018 We Are All Treaty People edition](#)



BCTF Links



MIDDLE SCHOOL

SD67 recommends:
[6-8 links](#)



Ministry Links

A curated & annotated list of videos, podcasts, websites, lesson plans, and sources of inspiration!



UBC Lesson Plans:
[links by grade](#)

Comox Valley Gr 4-7
[suggestions](#)



SD 61 [resources](#) by
grade & subject



Poetry and **spoken word** can be a powerful way to engage youth. **Shane Koyczan** is a Pen High grad. **His family members** attended residential school.



June 21st
printable
[activities](#)
& colourful
worksheets



Gr 6-8
Anti-racism
[resource:](#)

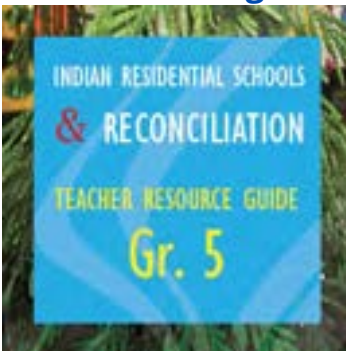
Welcome to **Choose Your Voice**

Free online teaching resources and tools, curriculum-based for grades 6, 7 and 8, to help students speak out against racism, antisemitism and intolerance.

By **registering** you can access:

- 4 teaching units, each with inspirational video
- 4 lessons plans with multiple activities and discussion guides
- Provincial Curriculum Connections

Grade 5 **FNESC** [guide](#)



Design a BC **native plant garden:**
Grade 8-12 [unit plan](#)



GOVERNOR GENERAL'S
HISTORY AWARD

Grade 7-12 [lesson plan:](#)
Numbered Treaties

Grade 7-12 [lesson plan:](#)
Righting Treaty Wrongs

BCTF Links



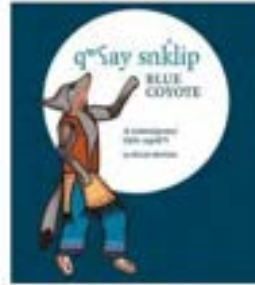
HIGH SCHOOL

SD67 recommends:
10-12 links

Ministry Links



A curated & annotated list of videos, podcasts, websites, lesson plans, and sources of inspiration!



Several [worksheets](#) & a bilingual resource guide from THE CANADIAN ENCYCLOPEDIA

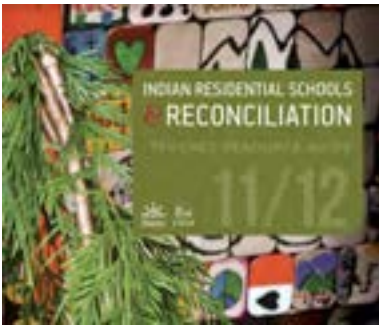
CHECK OUT SOME OKANAGAN SYILX RESOURCES

Award winning Canadian film: **The Grizzlies** (trigger warning-sensitive topics) Here's a [class activity](#) & some [reflection questions](#)



Several [downloadable](#) resources guides from **FNESC**:

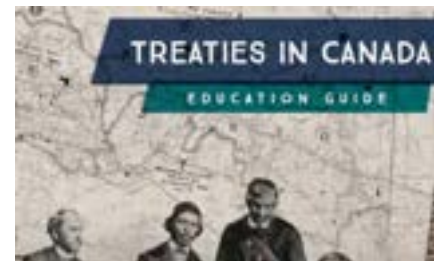
TC2 guide



Design a BC **native plant garden**:
Grade 8-12 [unit plan](#)



DVD guide:
8th Fire



Treaties guide



Inconvenient Skin **recording** by **Shane Koyczan**



GOVERNOR GENERAL'S HISTORY AWARD

Grade 7-12 [lesson plan](#):
Numbered Treaties

Grade 7-12 [lesson plan](#):
Righting Treaty Wrongs

UBC Lesson Plans:
[links by grade](#)



tips & hints



DO NOT...

- Ask an Indigenous student to be a **spokesperson** for their specific culture (and certainly not for *all* Indigenous people of Canada). *Do you know everything about your history and culture? Do you like to be put on the spot?*
- "**Dress up**" as an Indigenous person for Halloween - someone's culture is not a costume!

DO...

- Ask guests (ex. elder, student, colleague, support staff) how they prefer to be **introduced** & how they would like to be addressed (including pronouns)
- **Vet your resources** for inappropriate & stereotypical beliefs (this goes for books, videos, movies, board games, etc)
- **Follow up** with an apology if you've made a mistake. Humility goes a long way. So does an open heart.
- Consider what it means to be an **ally**



Kumashiro (2000, p. 34-35) suggests:
 "rather than [a teacher asking],
 'according to this book,
 what is it *like* to be Native Hawaiian?'
 what if teachers asked,
 '**what is not said [emphasis added] in this
 book about being
 Native Hawaiian?**' "

Steps Towards Evaluating the Authenticity of Aboriginal Resources
 From: Karen Clinchy (SD983)

1. Does the author and/or illustrator have Aboriginal ancestry? The resource often provides this information. If not, then you will have to do some research.
2. Does the author have permission to use the story? Many stories, songs, and dances actually belong to certain families or clans. Because it is difficult to put a copyright on these forms of expression people can easily just use them for themselves.
3. Is an authentic Aboriginal voice presented or is the point of view from a European perspective? Textbooks can be filled with hidden agendas.
4. Are themes and issues that are important within Aboriginal cultures represented? (Residential schools, spiritual practices, nature, art)
5. Are Aboriginal ways of life, both past and present, portrayed accurately?
6. If possible, does the author incorporate Aboriginal story-telling techniques and features? (Circular structure, repetition, spirituality, humor)
7. Does the resource avoid stereotypes? (All First Peoples lived in tipis and shared the same customs and spiritual beliefs)
8. Does the resource avoid derogatory language and cultural bias? (Primitive, savages, violent, heathens, uneducated, pagans)
9. Does the author use correct terminology? This can vary amongst groups in regards to the correct wording. (Inuit vs Eskimo, Aboriginal/First Nations/First Peoples vs Indian)
10. Are the pictures related to the topic? (Pictures of Inuit People in an Inuit book)



More tips [here](#) from author Bob Joseph





REFLECTIONS ON POSITIONALITY

BY EVA KOCH

This is a picture of me and my husband when we first moved to the Okanagan in 2013. Our first winter, we loved going snowshoeing up to Apex. I had NEVER heard of residential schools prior to moving here and certainly never questioned on whose land I recreated. It wasn't until I met Naryn Searcy, who at the time was our district Indigenous Education helping teacher, that I was introduced to the inequities faced by Indigenous communities, including those in Penticton.

I had come back to Pen High after having my son Max and taking an extra year off to be with him at home. Two years out of the classroom, going from teaching Science to picking up a block every other day of French Immersion (FI) Social Studies, I was out of my element. Somehow I had the humility to ask for help. And in a way it was perfect - because I wasn't trained as a Social Studies expert; because I hadn't spent 10-20 years lecturing about Canada's role in World War I; because I didn't have seasoned unit plans; I was open to anything and everything. I shared with Naryn that I wanted to do Confederation from a different lens, so we co-created a unit that challenged students to look at the perspective of Indigenous groups and women in the creation of Canada's Confederation.

The guiding question was: "**Whose voices were missing?**"

Initially, it was not smooth. The following year, I fine tuned the unit with Janice Moase and Paula Baker with a class of English track Socials 9 and with each reiteration, we were able to refine and improve the unit. That first time though there were some embarrassingly cringe-worthy moments.

My "former life" as a field biologist, in 2001, studying Atlantic Puffins on a remote island in the Gulf of Maine! One of my many draws towards learning about Indigenous Ways of Knowing, ([Traditional Ecological Knowledge](#) in particular), is the overlap with the concept of **environmental stewardship**. A former colleague, Dr. Joel Heath, is collaborating with elders on this amazing project called [SIKU](#) mapping out traditional knowledge. Watch the incredible 2 min video!

BIRD'S EYE VIEW

Having a son in the school system has given me a "bird's eye view" of how children see the world and how much their worldview is shaped by their teachers.

We chose West Bench for a variety of reasons, one of them was the bigger connection to PIB and opportunities for learning on the land, at the En'owkin Center, etc. Max comes home and can count to 10 in nsylxcen. He said to me once "I wish I could be Indigenous"...I think that speaks volumes to how far we've come. It gives me hope for the next generation.



For example, for those who teach FI, you'll know that typically FI students love to dive in to assignments with gusto. Given any room for creativity and fun, these highly motivated students will take up the challenge. The unit was culminating in a mock re-vamped Confederation, so they asked - **"Can we dress up?"** Many had taken on a historical figure, and some wanted to dress up like John A Macdonald or one of the Fathers of Confederation. We went to the drama room and had a lot of fun finding top hats, suits and white beards. You can probably see where this is going... of course, some of the students found some outdated "costumes" to represent Inuit, Métis and First Nations voices.

Fortunately - due to **"critical friendship"** (Costa & Kallick, 1993; Schuck & Russell, 2005) and collaboration - Naryn put a halt to this and as a class, we had a talking circle, led by Anona Kampe (our district Cultural Coordinator) on why it's not appropriate to play 'dress up' with someone's culture. Thanks to Naryn and Anona, they transformed a culturally insensitive activity into a teachable moment by offering an opportunity for me to learn - alongside my students - about culturally appropriate approaches to learning Canadian history. This sparked a growing awareness of my own ignorance.

This experience was the impetus to investigate **how to decolonize my teaching and appropriately embed Indigenous content, perspectives and pedagogies** into the curriculum. Ultimately, collaborating with Naryn and Anona sparked a passion to embark on this professional learning journey.

This reflection deepened when I was handed the reins to teaching BC First Peoples 12 from legendary Dustin Hyde; it was accelerated professional development through 'sink or swim'. If I was going to be teaching a course on BC First Peoples, I had better get my history and facts straight, not to mention come to terms with being a 'white person' teaching a mixed race classroom about Indigenous history and contemporary inequities. Tension: A classroom with about 1/3 Caucasian students of European descent, about 1/3 identifying as Métis, and 1/3 First Nations [from a diversity of First Nations, including Okanagan Syilx (Penticton Indian Band), as well as Cree, Mohawk ancestry and more]. It raised so many questions for me! Fortunately, Dustin shared his lesson plans with me so I had some content to start with, but what unsettled me the most is what some call 'settler guilt'. The focus of inquiry continued throughout subsequent semesters.

When I look back at the photo of me new to Penticton, new to the more complete history of Canada...I see someone who didn't know much. But in some ways that was one of my strengths. If I had grown up in Penticton, floating down the channel, attending school while vaguely aware of the lived realities of students living on reserve...I might not have been as open to revamping the entire Socials curriculum! So in some ways, my ignorance was a gift - a blank slate....like a sponge ready to read anything and everything on the topic of anti-oppression education, inclusion, privilege, racism, settler colonialism, etc. And to be honest, it's not pleasant reading about one's own privilege. Nobody likes to think of themselves as privileged in relation to others, **even if it is true.**

REFLECTIONS ON POSITIONALITY CON'T



Tuck & Yang (2012) offer a provocative discussion on the theme "settler moves to innocence"



That being said, my thinking on positionality has changed and continues to deepen as I continue to participate in workshops and professional development. (I'll describe where I am at now in my thinking; it will likely change as I keep learning and practice listening). The **IndigenEYEZ Champions of Change** as well as the **UBC anti-racism series** in particular have challenged my thinking. If I am honest, once I became more familiar with some of the atrocities associated with colonialism in Canada, there was part of me that **wanted absolution**. When I first heard the label 'settler' or 'settler educator', it had a negative connotation (Clark, de Costa & Maddison, 2016), and understandably, it felt uncomfortable, in a similar way that land acknowledgements can feel uncomfortable. I think that came from the association of "being responsible for *what others did* to Indigenous people". I used to think that since I was a first generation Canadian AND new to Penticton, I wasn't **as complicit** as those who "truly settled" Penticton. **But thinking like that implies that colonialism is a thing of the past**. In some ways, the word 'settler' conjures images of Summerland, Oliver and Penticton 100-150 years ago. And it implies that colonialism is done; it takes some of the pressure off but glosses over the reality that our current education system **continues to oppress** Indigenous students and their families.

I am actually complicit in the structure of education - where my skin colour offers me privilege and a certain level of ease in life that others do not have access to. I am part of this system that perpetuates systemic trends of **lower graduation rates** (BC Ministry of Education, 2019; BCTF, 2019; Meissner, 2018), the **racism of low expectation** (Landsman, 2004) and "shunting" students into Workplace Math or Communications courses instead of their more 'academic' counterparts (Hutchinson, 2015). So unless I do something to **actively change**

the way I teach my courses
the way I welcome students
the way I treat and see people

then I'm still just a **settler** rather than a **settler-ally**.



Good news! There can be **hope** in taking on the position of a **settler-ally**: striving towards a more just future...as a tenet of **critical hope pedagogy**.



My parents imparted their skepticism of government intentions (due to their relationship with authority and academia in an oppressive regime, and their choice to flee martial law in Poland in 1981). I was not surprised that the truth of residential schools was not known to all, nor taught. Because I was not trained as a Social Studies teacher, nor had I taken any history courses in my undergraduate degrees, I didn't have many preconceived notions of what teaching Social Studies should look like and focus on. I desperately searched for any and all resources and pedagogical approaches to take up the TRC's Calls to Action (2015) with moral purpose and drive. Fullan states, "finding moral and intellectual meaning is not just to make teachers feel better. It is fundamentally related to whether teachers are likely to find the considerable energy required to **transform the status quo**" (2016, p. 37).

POSITIONALITY CONTINUED

It's messy, it's complicated, but this is the work of reconciliation. Figuring out who I am *in relation* to this land & the original inhabitants of this land and what I am going to do - to not just level the playing field - but also give Indigenous students a leg up. To me, the work is about undoing some of the damage of the awful policies that created these inequities in the first place. Sometimes it is unpopular. Sigh. Sometimes it is hard. **It is deeply personal, while at the same time, it is a collective venture.**

DiAngelo's (2018) scholarship contributes significantly to analyzing these intense emotional reactions to race conversations, coining the response "**white fragility**". Through a compelling read, she identifies the problematic nature of the prevailing *limited* definition of racism as someone 'bad' that says 'mean things' (pp. 3-4); DiAngelo claims 'whiteness' is a process of socialization, thus basing her understanding of race (and racism) on the theory of social constructivism (Vygotsky, 1978). DiAngelo states "race as a social construct has profound significance and shapes every aspect of our lives" (p. 5). She elaborates that individuals who have been perceived as 'white' are not used to thinking about themselves in terms of their race and often have limited exposure to candid perspectives from different races.

The result? "**Emotions such as anger, fear, and guilt and behaviours such as argumentation, silence and withdrawal from the stress-inducing situation**" (p. 2). Rather than learning from the presented opportunity and allowing understanding to evolve, "these responses work to *reinstate* [emphasis added] white equilibrium as they repel the challenge, return our racial comfort and maintain our dominance within the racial hierarchy" (p. 2). White fragility, (rather than the response of curiosity or the strengthening of personal commitment to life-long learning), when presented with non-dominant perspectives *upholds* systemic structures of power imbalance. "Given our racial insulation, coupled with misinformation, any suggestion that we are *complicit* [emphasis added] in racism is a kind of unwelcome and insulting shock to the system" (p. 4). Reading DiAngelo left me feeling relieved to have found an author that was able to articulate so well what I have observed and been so curious about.

However, I can fully understand educators, who are facing complex issues - *like teaching during a global pandemic, supporting teenagers with a high(er) prevalence of mental health struggles, in a classroom with a wide range of students with exceptional learning needs, while balancing near-constant changes to technology* - when they say "I have no time for this". I get it. It is exhausting. It must also be exhausting being on the receiving end of daily microaggressions.

I recently heard something that renewed my sense of optimism and endurance. [Elaine Alec](#), local Syilx author ([Calling in My Spirit Back](#)) and community planner, was presenting at our district's most recent Indigenous book club. She shared that based on the teachings she was taught, every action we take today will continue to impact others seven generations from now. So our work takes on *greater significance* when considered from this perspective. Educational and societal change can seem daunting from our Eurocentric view of instant gratification...but Elaine shared that she only works towards **1% change**. One percent...and I found that made me feel relieved. I'm not responsible for it all. My ego may want to do it all, tackle it all, and be responsible for it all, but I am just one person and fortunately I am part of a growing group of educators in my district committed to equity and inclusion. So that gives me hope and reminds me to focus on what I can influence. It reminds me to take care of myself, to not burn out...to be kind to myself and others.

A friend of mine, Stacy Friedman (of the [Intergenerational Landed Learning Project](#) at UBC Vancouver) years ago said something to me which still sits with me today...something along the lines of "people won't remember what I said, but how I said it and how I made them feel"...My students probably won't remember the content of my lessons (eek!), but they will likely remember how they felt in my classroom. So that's where I leave off this capstone project: so many more books and academic papers to read, an increased sense of gratitude for being part of a professional community of passionate educators, a re-commitment to life-long professional inquiry, and a renewed reminder to focus on how I make those around me feel. And... a new-found conviction to take up the work of the **settler-ally** with **critical hope** and **courage**.

Thanks for reading! Eva Koch (née Ewa Chrostowska)



ART AS GRASPING A POSSIBILITY

Student art work continues to speak to me, long after the students have gone & left the building for good. **Aesthetic education** champion Maxine Greene gets a seat at my "theoretical table"!

Maxine Greene relentlessly explored ways that literature and the arts could open us to what might seem "to be a totally alien world in the person of another; we are called upon to use our imaginations to enter into that world, to discover how it looks and feels from the vantage point of the person whose world it is. That does not mean that we approve it or even necessarily appreciate it. It does mean that we extend our experience sufficiently to grasp it as a . . . possibility."

(*Releasing the Imagination: Essays on Education, the Arts, and Social Change*, p. 4.)



As Fullan (2007) states, **“acquiring meaning, of course, is an individual act, but its real value for...learning is when shared meaning is achieved across people working in concert”** (p. 37). Indeed, Fullan advocates for collective, *negotiated* understanding of what these educational reforms mean in theory and in practice. As such, it is imperative that those who are experimenting with curricular reforms share their experiences with other educators to further collective understanding and empower others to take action in their classrooms.

LEARNING WITH OTHERS



FINAL THOUGHTS...



It's okay to mistakes.

This work is complex and takes time. It's okay to be honest with your students and tell them that you didn't learn any of this in school and all of us are un-learning right now. Teens in particular value **honesty** and have a low threshold for "faking it". Be honest about your comfort level and bring in knowledge keepers where possible.

Be mindful of others...

Sometimes we don't know how our words are received - so ask if in doubt. It's not fair to go to your one 'Indigenous friend' and ask them to teach you everything.

It is our collective responsibility to decolonize our educational system, and it is certainly not on the backs of Indigenous people to have to explain and teach non-Indigenous folk. Can you imagine how exhausting that would be, day in, day out?



Reach out to others...

You don't have to do this work alone...find a buddy, join our [SD 67 Book Club](#) or reach out to your school's [Indigenous Support Staff](#). Talking it out, including what didn't go well, is so needed when learning something new.

Be gentle on yourself

As one of the First Peoples Principle of Learning states: "**Learning takes patience and time**" - remind yourself of how a child learns to walk, read, bike...be gentle with yourself as you explore new perspectives, new ways of facilitating learning and give yourself permission to enjoy the ride!

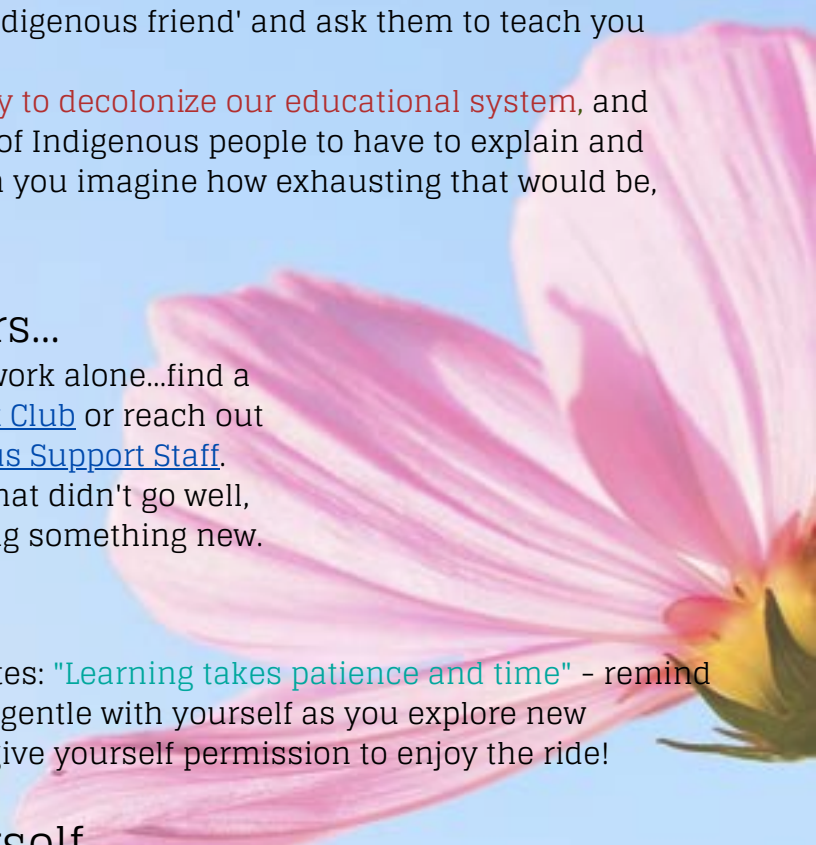
There's always more so pace yourself

Just like with this teacher's magazine, there is so much more that can be included, discussed & shared! This is a long-term journey and there is no such thing as "perfect" or "done". Can you imagine trying to share the history, the different cultures & ways of knowing of the continent of Europe in one class/year?! The diversity of First Nations in British Columbia alone is staggering, and then there is also other regions of Canada. What's more important than "covering the content" is **instilling a love of learning, respectful curiosity, and personal reflection** of our thoughts, words and action (not to mention in-action). Looking, as a staff, what we are modelling for our students.

Build in **critical hope**...

Like weeds growing through dark concrete, students need to know their **efforts can make a difference** and can positively impact their world and the lives around them.

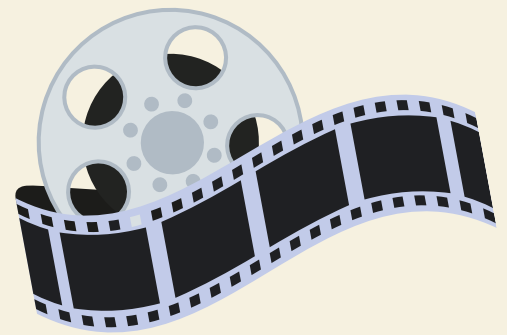
Empower them to see & feel that!



Recommended books & films...



...coming soon in Issue 2!



GUEST CONTRIBUTORS

Have a resource to share?

A lesson plan you tried? Or something you have been thinking about in your professional practice, related to equity, race, Indigenous pedagogy & social justice?



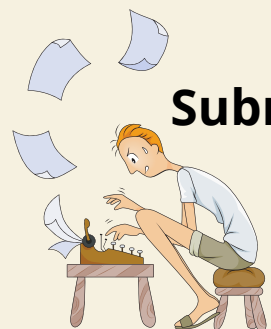
Submit pictures, videos, poems, blogs, or a written reflection to Eva Koch (ekoch@sd67.bc.ca)

SHARE



It doesn't have to be perfect!

As [Elaine Alec](#) recently reminded us at book club, sometimes our fears & thoughts get in the way of us sharing our gifts with others...



Referenced in this issue

- Alfred, G. T. (2009). Restitution is the real pathway to justice for Indigenous peoples. In Dewar, J. DeGagné, M. & Younging, G. (Eds). *Response, responsibility, and renewal: Canada's truth and reconciliation journey* (pp. 179-187). Aboriginal Healing Foundation.
- Anderson, S. (2016, June 9). *Murray Sinclair: Education is Key to Reconciliation*. Rabble blogs. Retrieved from:
http://rabble.ca/blogs/bloggers/kairos-canada/2016/06/murray-sinclair-education-key-to-reconciliation?utm_content=bufferf50be&utm_medium=social&utm_source=twitter.com&utm_campaign=buffer
- Armstrong, J. C. (2009). *Constructing Indigeneity: Syilx Okanagan Oraliture and mixwcentrism*. [Doctoral dissertation, University of Greifswald, Germany]. Retrieved from: <https://d-nb.info/1027188737/34>
- Battiste, M. (2000). *Maintaining Aboriginal identity, language and culture in modern society*. In M. Battiste (Ed.), *Reclaiming Indigenous voice and vision* (pp. 192–208). Vancouver: University of British Columbia Press.
- Battiste, M. (2004). *Animating sites of postcolonial education: Indigenous Knowledge and the Humanities*. CSSE Plenary Address. Retrieved from:
<http://citeseerx.ist.psu.edu/viewdoc/download?doi=10.1.1.488.6642&rep=rep1&type=pdf>
- Battiste, M. (2005). *Indigenous Knowledge: Foundations for First Nations*. World Indigenous Nations Higher Education Consortium-WINHEC Journal, 1-12. Retrieved from:
<https://www2.viu.ca/integratedplanning/documents/IndegenousKnowledgePaperbyMarieBattistecopy.pdf>
- hooks, b. (1994). *Teaching to transgress: Education as the practice of freedom*. London: Routledge.
- Bheekie, A., & van Huyssteen, M. (2015). Be mindful of your discomfort: An approach to contextualized learning. *The International Journal of Research on Service-Learning and Community Engagement*, 3(1).
- Boler, M. (1999). *Feeling power: Emotions and education*. Psychology press.
- Boler, M. (2014). Teaching for hope: The ethics of shattering worldviews. In Bozalek, V., Leibowitz, B., Carolissen, R., & Boler, M. (Eds.). *Discerning critical hope in educational Practices* (pp. 26-39). London: Routledge.
- British Columbia, Ministry of Education. (2018). *BC's new curriculum*. Retrieved from:
<https://curriculum.gov.bc.ca/>
- British Columbia, Ministry of Education. (2018). *Core Competencies*. Retrieved from:
<https://curriculum.gov.bc.ca/competencies>
- British Columbia, Ministry of Education. (2019, Nov). *Aboriginal Report 2014/15 - 2018/19 How Are We Doing?* Retrieved from:
<https://www2.gov.bc.ca/assets/gov/education/administration/kindergarten-to-grade-12/reports/ab-hawd/ab-hawd-school-district-public.pdf>
- British Columbia Teachers' Council (BCTC). (2019). *Professional standards for BC educators*. Retrieved from:
https://www2.gov.bc.ca/assets/gov/education/kindergarten-to-grade-12/teach/teacher-regulation/standards-for-educators/edu_standards_faq.pdf

- British Columbia Teachers' Federation (BCTF) (2019). *Education Facts: Graduation Rates in British Columbia*. Retrieved from:
<https://bctf.ca/uploadedFiles/Public/Publications/FactSheets/GraduationRates.pdf>
- Brookfield, S. D. (2017). *Becoming a critically reflective teacher*. John Wiley & Sons.
- Cohen, W. A. (2010). *School failed coyote so fox made a new school : Indigenous Okanagan knowledge transforms educational pedagogy*. [Doctoral dissertation, University of British Columbia, Vancouver, Canada]. Retrieved from:
<https://www.collectionscanada.gc.ca/obj/thesescanada/vol2/BVAU/TC-BVAU-30469.pdf>
- Costa, A., & Kallick, B. (1993). Through the lens of a critical friend. *Educational Leadership* (51)2, 49-51.
- Coulthard, G. S. (2014). *Red skin, white masks: Rejecting the colonial politics of recognition*. Minneapolis: University of Minnesota Press. doi:10.5749/j.ctt9qh3cv
- Clark, T., de Costa, R., & Maddison, S. (2016). Non-Indigenous people and the limits of settler colonial reconciliation. In *The limits of settler colonial reconciliation* (pp. 1-12). Springer, Singapore.
- den Heyer, K. (2009). Sticky points: teacher educators re-examine their practice in light of a new Alberta social studies program and its inclusion of Aboriginal perspectives. *Teaching Education*, 20(4), 343-355.
- DiAngelo, R. J. (2018). *White Fragility: Why it's so hard for white people to talk about racism*. Boston: Beacon Press.
- Dion, S.D. (2016). Mediating the space between: Voices of Indigenous youth and voices of educators in service of reconciliation. *Canadian Review of Sociology*, 53(4):468–473.
- Duncan-Andrade, J. (2009). Note to educators: Hope required when growing roses in concrete. *Harvard educational review*, 79(2), 181-194.
- Eisner, E.W. (1994) *The educational imagination: On design and evaluation of school programs*. (3rd ed.) New York: Macmillan.
- First Nations Education Steering Committee (FNESC). (2011). *First Peoples principles of learning*. Retrieved from:
<http://www.fnesc.ca/wp/wp-content/uploads/2015/09/PUB-LFP-POSTER-Principles-of-Learning-First-Peoples-poster-11x17.pdf>
- Flank, L. (2007). *Hegemony and counter-hegemony: Marxism, capitalism, and their relation to sexism, racism, nationalism, and authoritarianism*. St. Petersburg, Florida: Red and Black Publishers.
- Freire, P. (1972). *Pedagogy of the oppressed*. New York: Herder and Herder.
- Fullan, M. (2007). *The new meaning of educational change*. (4th ed.) New York, NY: Teachers College Press.
- Fullan, M. (2016). *The new meaning of educational change*. (5th ed.) New York, NY: Teachers College Press.
- Gibson, L. & Case, R. (2019). Reshaping Canadian history education in support of reconciliation. *Canadian Journal of Education*, 42(1), 251-284.
- Gini-Newman, G. & Case, R. (2018). *Creating thinking classrooms: Leading educational change for the 21 century world*. Corwin: London.
- Greene, M. (1995). *Releasing the imagination: Essays on education, the arts, and social change*. Jossey-Bass.
- Henderson, J., & Wakeham, P. (2009). Colonial reckoning, national reconciliation?: Aboriginal peoples and the culture of redress in Canada. *ESC: English Studies in Canada*, 35(1), 1-26.

- Hutchinson, B. (2015, Nov 25). Aboriginal students face 'racism of low expectations' in B.C. schools. *National Post*. Retrieved from: <https://nationalpost.com/news/canada/aboriginal-students-face-racism-of-low-expectations-in-b-c-schools>
- Joseph, R. P. (2018). *21 Things you may not know about the Indian Act: Helping Canadians make reconciliation with Indigenous Peoples a reality*. Port Coquitlam, BC: Indigenous Relations Press.
- Kanu, Y. (2011). *Integrating Aboriginal perspectives into the school curriculum: Purposes, possibilities, and challenges*. University of Toronto Press.
- Katz, J. (2018). *Ensouling our schools: A universally designed framework for mental health, well-being, and reconciliation*. Winnipeg: Portage & Main Press.
- Kumashiro, K. K. (2000). Toward a theory of anti-oppressive education. *Review of Educational Research*, 70(1), 25–53.
- Landsman, J. (2004). Confronting the racism of low expectations. *Educational Leadership*, 62(3), 28-32.
- Macdonald, N. (2019, June 3). Our casual racism causes Indigenous suffering. *CBC News*. Retrieved from: <https://www.cbc.ca/news/opinion/mmiw-report-1.5160549>
- MacDonald J, Markides J. (2018). Called to action: Dialogue around praxis for Reconciliation. *McGill Journal of Education*. 53(2): 213-232.
- Marcuse, H. (1969). Repressive tolerance. In Wolff, R.P., B. Moore Jr., and H. Marcuse, *A Critique of Pure Tolerance* (pp. 95-137). Boston: Beacon Press.
- McGregor, H. E. (2017). One classroom, two teachers? Historical thinking and Indigenous education in Canada. *Critical Education*, 8(14), 1-18.
- Meissner, D. (2018, June 18). B.C. auditor says Indigenous grad rate highest ever but education gaps exist. *The National Post*. Retrieved from: <https://nationalpost.com/pmnn/news-pmn/canada-news-pmn/b-c-auditor-says-indigenous-grad-rate-highest-ever-but-education-gaps-exist>
- Metcalf-Chenail, D. (2016). *In this together: Fifteen stories of truth and reconciliation*. Victoria, BC: Brindle & Glass.
- Miles, J. (2018). Teaching history for Truth and Reconciliation: The challenges and opportunities of narrativity, temporality, and identity. *McGill Journal of Education*, 53(2), 294–311.
- Pratt, Y.P. & Danyluk, P.J. (2017). Learning what schooling left out: Making an Indigenous case for critical-service learning and critical pedagogy in teacher education. *Canadian Journal of Education*, 40(1): 1-29.
- Regan, P. (2010). Peace warriors and settler allies. In *Unsettling the settler within: Indian residential schools, truth telling, and reconciliation in Canada*, p. 213-237. Vancouver/Toronto: UBC Press.
- Ragoonaden, K., Macintyre Latta, M., Hanson, K., Draper, R., & Coble, J. (2019). Storying and re-storying Indigenous content, perspectives and histories in curricular experiences. *The Alberta Journal of Educational Research*. 1-25.
- Schnellert, L. & Davidson, S. F. (2020, August 12). Educators and Indigenous partners developing relationshipal accountability and co-constructing practices. Through a different lens. Retrieved from: <http://differentlensblog.blogspot.com/2020/08/educators-and-indigenous-partners.html>
- Schuck, S. & Russell, T. (2005). Self-study, critical friendship, and the complexities of teacher education. *Studying Teacher Education*, 1:2, 107-121, doi:10.1080/17425960500288291
- Seixas, P., Morton, T., Colyer, J., & Fornazzari, S. (2013). *The Big Six: Historical thinking concepts*. Toronto: Nelson Education.

- Sinclair, Murray. (2019). Foreword. In Wilson-Raybould, Jody. (p. x) From where I stand: Rebuilding Indigenous Nations for a stronger Canada. Vancouver: Purich books, UBC Press.
- Stein, S. (2020). 'Truth before reconciliation': The difficulties of transforming higher education in settler colonial contexts. *Higher Education Research & Development*, 39(1), 156-170.
- TC2, The Critical Thinking Consortium. (2019). What Can I Contribute to Meaningful Reconciliation? Teaching and learning about Residential Schools. Retrieved from: <https://tc2.ca/en/creative-collaborative-critical-thinking/resources/reconciliation/>
- Tinkham, J. (2018). "That's not my history": The Reconceptualization of Canadian history education in Nova Scotia schools. In T. Epstein & C. L. Peck (Eds.), *Teaching and learning difficult histories in international contexts: A critical sociocultural approach*. (pp.123-132) New York, NY: Routledge.
- Truth and Reconciliation Commission of Canada (TRC). (2015). *Calls to Action*. Retrieved from: http://nctr.ca/assets/reports/Calls_to_Action_English2.pdf
- Truth & Reconciliation Commission of Canada (TRC). (2015). *Honoring the Truth, Reconciling the Future: Summary of the Final Report for the Truth and Reconciliation Commission of Canada*. Retrieved from: http://www.trc.ca/assets/pdf/Honouring_the_Truth_Reconciling_for_the_Future_July_23_2015.pdf
- Tuck, E., & Yang, K. W. (2012). Decolonization is not a metaphor. *Decolonization: Indigeneity, education & society*, 1(1).
- Tupper, J. A. (2012). Treaty education for ethically engaged citizenship: Settler identities, historical consciousness and the need for reconciliation. *Citizenship Training and Learning*, 7(2), 343-356.
- Vygotsky, L. S. (1978). *Mind in society: The development of higher psychological processes* (A. R. Luria, M. Lopez-Morillas & M. Cole [with J. V. Wertsch], Trans.) Cambridge: Harvard University Press. (Original work [ca. 1930-1934])
- Wagamese, R. (2019). *One drum: Stories and ceremonies for a planet*. Douglas and McIntyre.
- West, C. (2004). The impossible will take a little while. *The impossible will take a little while: A citizen's guide to hope in a time of fear*, 293-297.
- West, C. (2008). *Hope on a tightrope*. Carlsbad.
- Wilson-Raybould, J. (2019) From where I stand: Rebuilding Indigenous Nations for a stronger Canada. Vancouver: Purich books, UBC Press.
- Zembylas, M. (2012). Critical emotional praxis for reconciliation education: Emerging evidence and pedagogical implications. *Irish Educational Studies*, 31(1), 19-33.
- Zembylas, M. (2014). Affective, political and ethical sensibilities in pedagogies of critical hope. In Bozalek, V., Leibowitz, B., Carolissen, R., & Boler, M. (Eds.). *Discerning critical hope in educational practices* (pp. 11-25). London: Routledge.
- Zembylas, M. (2017). Practicing an ethic of discomfort as an ethic of care in higher education teaching. *Critical Studies in Teaching and Learning*, 5(1), 1-17.
- Zinga, D., & Styres, S. (2019). Decolonizing curriculum: Student resistances to anti-oppressive pedagogy. *Power and Education*, 11(1), 30-50.

Recommended Literature

- Aikenhead, G. (2007). Towards decolonizing the pan-Canadian science framework. *Canadian Journal of Science Mathematics and Technology Education*, 6(4), 287-304.
- Alec, E. (2020). *Calling my spirit back*. Tellwell Publishing.
- Armstrong, J. (1985). *Slash*. Theytus Books.
- Battiste, M. (2013). *Decolonizing education: Nourishing the learning spirit*. Purich Publishing, Saskatoon, Sk.
- Battiste, M., & Henderson, J. (2009). Naturalizing Indigenous knowledge in Eurocentric education. *Canadian Journal of Native Education*, 32(1), 5–18.
- Bartlett, C., Marshall, M., & Marshall, A. (2012). Two-eyed seeing and other lessons learned within a co-learning journey of bringing together Indigenous and mainstream knowledges and ways of knowing. *Journal of Environmental Studies and Sciences*, 2(4), 331-340.
- Boler, M. & Zembylas, M. 2003. Discomforting truths: The emotional terrain of understanding differences. In Trifonas, P. (ed.), *Pedagogies of Difference: Rethinking Education for Social Justice*. New York: Routledge, 110-136.
- British Columbia, Ministry of Education. (2019, Sep 20). *School calendar regulation*. Retrieved From:<https://www2.gov.bc.ca/gov/content/education-training/k12/administration/legislation-policy/school-calendars>
- Brownlie, R. J. (2009). First Nations perspectives and historical thinking in Canada. In A. M. Timpson (Ed.), *First Nations, first thoughts: The impact of Indigenous thought in Canada* (pp. 21-50). Vancouver, BC: UBC Press.
- Caine, V., Steeves, P., Clandinin, D.J., Estefan, A., Huber, J., Murphy, M.S. (2018). Social justice practice: A narrative inquiry perspective. *Education, Citizenship and Social Justice*. 2018;13(2):133-143.
- Carretero, M., & Kriger, M. (2011). Historical representations and conflicts about Indigenous people as national identities. *Culture & Psychology*, 17(2), 177–195.
<https://doi.org/10.1177/1354067X11398311>
- Cole, E. A. (2007). *Teaching the violent past: History education and reconciliation*. Lanham, MA: Rowman & Littlefield Publishers.
- Chung, S. (2016). The morning after Canada’s Truth and Reconciliation Commission report: Decolonisation through hybridity, ambivalence and alliance. *Intercultural Education*, 27(5), 399-408.
- Cutrara, S. (2018). The settler grammar of Canadian history curriculum: Why historical thinking is unable to respond to the TRC's calls to action. *Canadian Journal of Education*, 41(1), 250-275.
- Davis, L., Hiller, C., James, C., Lloyd, K., Nasca, T., & Taylor, S. (2017). Complicated pathways: Settler Canadians learning to re/frame themselves and their relationships with Indigenous peoples. *Settler Colonial Studies*, 7(4), 398-414.
- Davis J, & Martin, D. B. (2018). Racism, assessment, and instructional practices: Implications for Mathematics teachers of African American students. *Journal of Urban Mathematics Education*. 11(1): 45-68.
- Dewey, J. (2013). My pedagogic creed. In *Curriculum Studies Reader (2nd edition)* (pp. 29-35).

- Routledge.
- Dippel, S. (2018, May 21). 'Making wolf': How Calgary and Tsuut'ina can move forward, together. *CBC News*. Retrieved from: <https://www.cbc.ca/news/canada/calgary/tsuutina-chief-crowchild-making-wolf-calgary-1.4657549>
- Donald, D. (2012). Forts, colonial frontier logics, and Aboriginal-Canadian relations: Imagining decolonizing educational philosophies in Canadian contexts. In A. A. Abdi (Ed.), *Decolonizing philosophies of education* (pp. 91-111). Rotterdam, The Netherlands: Sense Publishers.
- Donald, D. (2012). Indigenous Métissage: A decolonizing research sensibility. *International Journal of Qualitative Studies in Education*, 25(5), 533-555.
- Fredericks, B. (2009). Look before you leap: The epistemic violence that sometimes hides behind the word "inclusion". *The Australian Journal of Indigenous Education*. 38. <https://doi.org/10.1375/S1326011100000776>
- Fylkesnes S. (2019). Patterns of Racialised Discourses in Norwegian Teacher Education Policy: Whiteness as a Pedagogy of Amnesia in the National Curriculum. *Journal of Education Policy*. 34(3), 394-422.
- Gebhard, A. (2018) 'Let's make a little drum': limitations and contradictory effects of cultural approaches in Indigenous education. *Race Ethnicity and Education*, 21:6, 757-772.
- Gershenson, S. & Papageorge, N. (2018). The power of teacher expectations: how racial bias hinders student attainment. *Education Next*, 64-70.
- Greene, M., Ayers, W., & Miller, J. L. (Eds.). (1998). *A light in dark times: Maxine Greene and the unfinished conversation*. Teachers College Press.
- Hackett C., Feeny, D. & Tompa, E. (2016). Canada's residential school system: measuring the intergenerational impact of familial attendance on health and mental health outcomes. *Journal of Epidemiology and Community Health*. 70:1096-1105.
- Hiller, C. (2016). "No, do you know what your treaty rights are?" Treaty consciousness in a decolonizing frame. *Review of Education, Pedagogy, and Cultural Studies*. 38(4), 381-408.
- Joseph, R. P. (2018, Aug 16). *What reconciliation is and what it is not*. Working effectively with Indigenous Peoples blog. Indigenous Corporate Training, Inc. Retrieved from: <https://www.ictinc.ca/blog/what-reconciliation-is-and-what-it-is-not>
- Joseph, R. P. (2019, Dec 6). *Respecting the cultural diversity of Indigenous Peoples*. Working effectively with Indigenous Peoples blog. Indigenous Corporate Training, Inc. Retrieved from: <https://www.ictinc.ca/blog/respecting-the-cultural-diversity-of-indigenous-peoples>
- Johnson, R. (2018). (Un)learning oppression in *Embodied Social Justice* (p. 77-85). New York: Routledge.
- Kanu, Y. (2005). Decolonizing Indigenous education: Beyond culturalism toward post-cultural strategies. *Canadian and International Education / Education canadienne et internationale*, 34(2), 1-20. Retrieved from: <http://ir.lib.uwo.ca/cie-eci/vol34/iss2/2>
- Korteweg, L. & Fiddler, T. (2018). Unlearning colonial identities while engaging in relationality: Settler teachers' education-as-reconciliation. *McGill Journal of Education*, 53(2).
- Kitchenham, A., Fraser, T., Pidgeon, M., & Ragoonaden, K. (2016). *Aboriginal Education Enhancement Agreements: Complicated Conversations as Pathways to Success*. BC Ministry of Education. Victoria: BC. Retrieved from: <http://www2.gov.bc.ca/assets/gov/education/administration/kindergarten-to-grade-12/abo>

[iginal-education/research/aeaa_report.pdf](#)

- King, T. (2013). *The Inconvenient Indian: A curious account of Native people in North America*. Anchor Canada, Random House of Canada.
- LaPrairie, C. (2002). Aboriginal over-representation in the criminal justice system: A tale of nine cities. *Canadian J. Criminology*, 44, 181.
- Lewthwaite, B. & McMillan, B. (2007). Combining the views of both worlds: Perceived constraints and contributors to achieving aspirations for Science education in Qikiqtani. *Canadian Journal Science, Mathematics and Technology Education*, (7), 355–376. <https://doi.org/10.1080/14926150709556740>
- Lund, D. E. (2006). Everyday racism in Canada: Learning and teaching respect for Aboriginal people. *Multicultural education*, 14(1), 49.
- MacDonald J, Markides J. (2018). Called to action: Dialogue around praxis for reconciliation. *McGill Journal of Education*. 53(2): 213-232.
- Madden, B. (2019). A de/colonizing theory of truth and reconciliation education. *Curriculum Inquiry*, 49(3), 284–312. <https://doi.org/10.1080/03626784.2019.1624478>
- Martin, D. H. (2012). Two-eyed seeing: a framework for understanding Indigenous and non-Indigenous approaches to Indigenous health research. *Canadian Journal of Nursing Research Archive*, 44(2): 20-42.
- Marker, M. (2011). Teaching history from an Indigenous perspective: Four winding paths up the mountain. In Clark, P. (Ed.), *New Possibilities for the Past: Shaping History Education in Canada*, (pp. 97-114). Vancouver: UBC Press.
- McCarty, E. (2017, Sept 5) Bumpy Start for First Peoples Curriculum in BC Schools, But Hopes Still High. *The Tyee*. Retrieved from: <https://thetyee.ca/News/2017/09/05/Bumpy-Start-for-BC-First-Peoples-Curriculum/>
- Milner, H. R. (2007). Race, narrative inquiry, and self-study in curriculum and teacher education. *Education and Urban Society*, 39(4), 584–609.
- Moore, S. (2016). *One without the other: Stories of unity through diversity and inclusion*. Winnipeg: Portage & Main Press.
- Moore, S. [TEDx Talks]. (2016, Mar 11). *Under the Table - The Importance of Presuming Competence* | Shelley Moore | TEDxLangleyED. Retrieved from: <https://www.youtube.com/watch?v=AGptAXTV7m0>
- National Inquiry into Missing and Murdered Indigenous Women and Girls (Canada). (2019). *Reclaiming power and place: The final report of the National Inquiry Into Missing and Murdered Indigenous Women and Girls*. Privy Council Office.
- Nygren, T. (2016). Thinking and caring about Indigenous peoples' human rights: Swedish students writing history beyond scholarly debate. *Journal of Peace Education*, 13(2), 113-135. DOI: 10.1080/17400201.2015.1119106
- Nussbaum, M. C. (2003). *Beyond the social contract: Toward global justice*. The Tanner Lectures on Human Values.
- Paetkau, J. (2018, Sept 04). Should there be a mandatory Indigenous-focused high school course? B.C. educators say yes. *CBC News*. Retrieved from: <https://www.cbc.ca/news/canada/british-columbia/should-there-be-a-mandatory-indigenous-focused-high-school-course-b-c-educators-say-yes-1.4796523>
- Peterson, S.S., Jang, S.Y., San Miguel, J., Styres, S., & Madsen, A. (2018). Infusing Indigenous Knowledge and epistemologies: Learning from teachers in Northern Aboriginal Head Start Classrooms. *McGill Journal of Education*, 53(1), 26-46.

- Rawls, J. (1958). Justice as Fairness. *The Philosophical Review*, 67(2), 164-194.
- Ragoonaden, K., Cherkowski, S., Baptiste, M. & Despres, B. (2009). Sntrusntmi7 captik^lh: Unravel the story, the Okanagan way. *The Alberta Journal of Educational Research*, 55(3), 382-396
- Ragoonaden, K. (2017). Culturally Responsive Pedagogy in Higher Education: Indigenizing Curriculum. *Canadian Journal of Higher Education*, 47(2), 22-46.
- Scharmer, C.O. (n.d.). *Addressing the blind spot of our time: An executive summary of the new book by Otto Scharmer*.
- School District 67 Okanagan-Skaha. (2018). School District No. 67 (Okanagan Skaha) District Plan for Enhancing Student Learning. Retrieved from: <https://www.sd67.bc.ca/District/Documents/District%20Plan.pdf>
- Seixas, P. (2012). Indigenous historical consciousness: An oxymoron or a dialogue? In M. Carretero, M. Asensio, & M. Rodríguez Moneo (Eds.), *History education and the construction of national identities*, (pp. 125–138). Charlotte, NC: Information Age Publishing.
- Seixas, P. (2017). A model of historical thinking. *Educational Philosophy and Theory*, 49(6), 593-605.
- Simmons, D. (2021). Why SEL Alone Isn't Enough. *Educational Leadership*, 78(6), 30-34.
- Sleeter, C.E. (2012). Working to awaken: Seeing the need for multicultural education. Louis G. Denti and Patricia A. Whang (eds.), In *Rattling chains: Exploring social justice in education* (pp. 13–17). Sense Publishers.
- Smith, L. T. (2013). *Decolonizing methodologies: Research and Indigenous peoples*. Zed Books Ltd.
- Staats, C. (2015-2016). Understanding Implicit Bias: what educators should know. *American Educator*, 29-33.
- Staats, C., Capatosto, K., Wright, R.A., & Contractor, D. (2015). State of the science: Implicit bias review. Kirwan Institute for Race and Ethnicity. Retrieved from: <http://kirwaninstitute.osu.edu/wp-content/uploads/2015/05/2015-kirwan-implicit-bias.pdf>
- Stanton, C. R., & Morrison, D. (2018). Investigating curricular policy as a tool to dismantle the master's house: Indian education for all and social studies teacher education. *Policy Futures in Education*, 16(6), 729–748. <https://doi.org/10.1177/1478210318760440>
- Stanley, T. J. (2000). Why I killed Canadian history: Conditions for an anti-racist history in Canada. *Social History*, 33(65), 79–103.
- Stanley, T. (2006). Whose public? Whose memory? Racisms, grand narratives, and Canadian history. In R. W. Sandwell (Ed.), *To the past: History education, public memory and citizenship in Canada* (pp. 32-49). Toronto, ON: University of Toronto Press.
- Stanton, C.R. (2012). Hearing the story: Critical Indigenous curriculum inquiry and primary source representation in Social Studies education. *Theory & Research in Social Education*, 40(4), 339-370. DOI: 10.1080/00933104.2012.723242
- St. Denis, V. (2007). Aboriginal education and anti-racist education: building alliances across cultural and racial identity politics. *Canadian Journal of Education*, 30(4), 1068-1092.
- Tupper, J. A. (2011). Disrupting ignorance and settler identities: The challenges of preparing beginning teachers for treaty education. *In Education*, 17(3), 38-55.
- Veenstra, G. (2009). Racialized identity and health in Canada: results from a nationally representative survey. *Social Science & Medicine*, 69(4), 538-542.