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Indigenous Worldviews: Teachers' Experience with Native Studies in Ontario

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Abstract

This research is an analysis of Ontario teachers' experiences with Grade 11 NDA3M *Current Aboriginal Context in Canada* curriculum. By deconstructing and critically analyzing the curricular and pedagogical implications, my thesis is a targeted response to number 63 of the Truth and Reconciliation Calls to Action. As outlined by Clandinin and Connelly (2000), this research is centred in narrative research techniques. Additionally, I draw on Miller's (1996) 3L's: *Look, Listen, and Learn* approach, paired with Dion and Dion's (2004) storytelling as a means of telling and (re)telling the story. I used one-on-one interviews with teachers and one sharing circle with teachers and elders to synthesize data from documents to capture the essence of the lived experiences. Participants revealed their experiences of what Aoki claims is curriculum-as-planned and curriculum-as-lived in this course. The results of this research were revealed responses to components of number 63 of the Calls to Action; NDA3M requires a review of curriculum expectations to align with teachers' classroom experiences; participants discussed how their respective schools are using every opportunity to students' capacity and awareness of Indigenous Worldviews; and professional development to support Indigenous education is in high demand.

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Acronyms

ACDE: The Association of Canadian Deans of Education

AFN: Assembly of First Nations

ARC: Aboriginal Resource Center

CSSE: Canadian Society for the Study of Education

FNCFNE: First Nation Control of First Nation Education

FNMI: First Nation Métis Inuit

ICIE: Indian Control of Indian Education

IRS: Indian Residential Schools

IRSSA: Indian Residential Schools Settlement Agreement

LCES: The Law Courts Education Society of British Columbia

MNO: Métis Nation of Ontario

MOU: Memorandums of Understanding

NCTR: National Centre for Truth and Reconciliation

PD: Professional Development

OME: Ontario Ministry of Education

RCAP: Royal Commission on Aboriginal People

TRC: Truth and Reconciliation Commission of Canada

UNDRIP: United Nations Declaration on the Rights of Indigenous Peoples

Definitions and Terms

Indigenous: The broader term Indigenous is used interchangeably to include the socio-political labels of First Nation, Métis, Inuit, Aboriginal, Native, and Indian. Furthermore, these labels are used to respect other scholars' work and to maintain the context of time and space.

Indigenous Worldviews: I use the term to incorporate Indigenous histories, cultures, languages, and perspectives.

Non-Aboriginal: I use the term *non-Aboriginal* to refer to settler Canadians who do not have First Nations, Métis or Inuit ancestry. *Non-Aboriginal* is also being used interchangeably with non-Indigenous.

North of 60: This means 60 degrees north of the earth's equator line.

Seven Generations: From an Indigenous Worldview, this means being cognizant of the next seven generations, which is the next 150 years.

Terra Nullius: From the Latin interpretation, Terra Nullius means 'empty lands'.

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Standpoint

The motivation for this research connects to my personal and cultural experiences as a Lebanese-Maliseet woman who attended most of my schooling in Ontario's mainstream education system. Maliseet First Nation is rooted in the Maritime Region of Canada. I am a band member of Kingsclear First Nation, which is located outside of Fredericton, New Brunswick. As a grade school student, I did not receive a contextualized incorporation of Indigenous Worldviews in my classes. A more thorough teaching of Indigenous Worldviews earlier in my life could have helped me begin to develop my self-identity and created an honest understanding of Canadian history.

I am invested in this research for various reasons, but primarily because it has enabled me to learn more about one of my cultures while stimulating personal and professional growth. I am humble and mindful in my learning journey of Indigenous beliefs and epistemologies. Most importantly, I acknowledge how this research took place on the unceded and unsundered Algonquin Territory. I believe I have a responsibility to Indigenous people throughout Canada and my community to proceed in *a good way*. I feel part of my role in reconciliation is contributing to the field of education.

I am dedicated to raising awareness and sharing knowledge with current and future teachers of the Ontario Native Studies curricula. As I embark on the path to understanding how Indigenous Worldviews are taught in the classroom, I am mindful of how this journey will impact the next seven generations. I have been taught through Indigenous philosophies to consider the next 'seven-generations', which recognizes how implementation will affect the next 150 years; thus, we must carefully consider the development and implementation of our decision-making practices, policies, and programs.

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In the context of truth and reconciliation, I share a thought: what is my story of reconciliation? I am both Indigenous and settler. I am a descendent of Maliseet peoples and settlers from Lebanon; at the same time and at different times I exist in both spaces – original habitant and settler. I have heard from many Elders how the practices of storytelling have existed as teaching tools in Indigenous cultures since time immemorial. Interrelationships are always present; it becomes a matter of whether or not we can recognize it. A fundamental component of this research is to ensure that as a researcher I am present and my participants' stories are (re)presented.

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Poems

I wrote these two poems during my master's program. They are part the reflection process I experienced as a Lebanese-Indigenous female researcher in academia.

Poem 1: HIBER-Nation

Nation to Nation
We stand alike, yet so far apart
We surface (in)between spaces

This space is foggy
So foggy it has
Left me, let me, and bet me

Left me in the dark
Let me try
Bet against me

This (in)between space offers life
Life in the light
Where life is facile

In the dark no longer
Nation to Nation within self
What is your (in)between space?

Poem 2: Through the Cracks

Through the cracks...
Is it a flower or is it a weed?
What is the difference?

A stem grows
A flower blooms
Pretty as ever

A weed grows
Roots are deep
A nuance

The flower or the weed
All gifts from Mother Nature
Yet somehow they are different

Different as each crack
Cracking and breaking
Mending and restoring Mother Earth

Through the cracks
I found my flower
As a weed I grow, as a flower I succeed

Chapter 1: Introduction

In June 2015, the Truth and Reconciliation Commission of Canada (TRC) published its findings on the realities of the Indian Residential Schools (IRS) and the history of colonization. In the final report, the commissioners identified 94 Calls to Action, which call for a response from all levels of government. Overall, the Calls to Action address the necessary actions to decolonize and reconcile Indigenous-Canadian relationships. More specifically, the Calls to Action for education endorse the development of curricula that integrates pedagogy from Indigenous Worldviews, histories, cultures, and languages (TRC, 2015b). Prime Minister-designate Trudeau's Liberal Government built a platform, which included a nation-to-nation relationship between Canada and Indigenous peoples—guided by the principles of reconciliation (Liberal Party of Canada, 2016).

In the current political climate, responding the TRC's Calls to Action is an integral part of building a nation-to-nation relationship. The 94 Calls to Action are categorized into themes; it is clear in this process of reconciliation that the Provincial Ministries of Education have a responsibility. In Ontario, since 2007, the Ministry of Education has developed policy frameworks for First Nation, Métis, and Inuit (FNMI) education they are listed below:

- *Ontario First Nation, Métis, and Inuit Education Policy Framework – 2007a;*
- *Building Bridges to Success for First Nation, Métis and Inuit students – 2007b;*
- *Sound Foundations for the road ahead: Fall 2009 progress report on implementation of the Ontario First Nation, Métis, and Inuit education policy framework – 2009;*
- *A Solid Foundation: Second progress report on the implementation of the Ontario First Nation, Métis, and Inuit education policy framework – 2013a; and*
- *Implementation plan: Ontario First Nation, Métis, and Inuit education policy framework – 2014*

Therefore, it is timely to examine the extent of how the Ontario Ministry of Education (OME) and school boards are responding to number 63 of the Calls to Action, which states:

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

- i. Developing and implementing Kindergarten to Grade Twelve curriculum and learning resources on Aboriginal peoples in Canadian history, and the history and legacy of residential schools.
- ii. Sharing information and best practices on teaching curriculum related to residential schools and Aboriginal history.
- iii. Building student capacity for intercultural understanding, empathy, and mutual respect.
- iv. Identifying teacher-training needs relating to the above. (TRC, 2015b, p. 7)

This qualitative research is centered on how Indigenous Worldviews are being taught in a mainstream educational context. The rationale for this research is to contribute to the field, where gaps in the literature are exposed that relate to teaching Indigenous Worldviews. Furthermore, the tone of this research is situated within the context of reconciliation; number 63 of the Calls to Action, which was selected to contribute to the process of reconciliation. At large, the goal of this research is to share the experiences of teaching Native Studies content. In other words, it is a dialogue on how and when teachers are, or can be, a part of reconciling relations between Indigenous and non-Indigenous peoples in NDA3M. Based on the curricular and pedagogical experiences of teachers, I have chosen to seek out participants who have experience with the Grade 11 NDA3M curriculum: *Current Aboriginal Context in Canada*, to investigate and deconstruct how teachers are implementing Indigenous Worldviews in the mainstream education classrooms.

The following central thesis question guides this study: What are teachers' experiences of teaching the NDA3M curriculum: *Current Aboriginal Issues in Canada*? Supporting this research question are the following sub-questions:

1. What tools, resources, and systems of support are available to teachers when teaching about Indigenous Worldviews in the Native Studies course?
2. What training is provided for teachers teaching the Native Studies course?

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3. What are teachers' perspectives on how the Native Studies curriculum builds student awareness for meaningful intercultural understanding?
4. What barriers have teachers faced in teaching the Native Studies course?

The TRC's Calls to Action number 63 is well positioned as a framework to analyze NDA3M and teachers' experience in the field of education. However, to situate this research within the greater political context, it is imperative to provide a contextual understanding of Indigenous-Canadian relationships since the time of contact.

The following chapters will describe the OME's Indigenous initiatives and teachers' professional experiences of teaching NDA3M. Chapter 2 provides historical context on Indigenous events while also focusing on explaining the cultural shift we are seeing today through reconciliation activities, specifically in Ontario. In addition, it summarizes Ontario Indigenous Education Policies to set the stage for the literature review. In Chapter 3, a thorough review of some of Ontario's educational policy documents is followed by real-world teacher experiences with Indigenous content in the classroom. The theoretical and conceptual approach I took to uncover teacher's experiences is illustrated in Chapter 4, while linking the theoretical and conceptual framework to research methods. In Chapter 5, I cover the methods I used to collect and analyse my research data, including documents used as well as the interviews conducted and the sharing circle experience. Chapter 6 presents the results of my research in three sections. The first section covers the development and implementation of curriculum as it relates to Aboriginal peoples in Canadian history and how the development and implementation of NDA3M represents Aoki's (1984/2004) curriculum-as-planned and curriculum-as-lived. The second section covers the ways the OME, boards, and teachers have indeed contributed to building student capacity for intercultural understanding, empathy, and mutual respect. Lastly, the third section of Chapter 6 covers best practices, information shared during sharing circles and the

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teacher-training needs that still exist; it also briefly discusses the out-of-scope topics that should be explored to further develop and implement Indigenous Worldviews in the classroom. Finally, Chapter 7 culminates in a discussion on the overall content of this thesis paired with a review of limitations and contributions to the field.

Chapter 2: Context

Part of *truth* is bringing awareness to how political and social power has created many hardships for Indigenous peoples. The TRC (2015a) explains that part of reconciliation is “coming to terms with events of the past in a manner that overcomes conflict and establishes a respectful and healthy relationship among people, going forward” (p. 6). The long history of colonization is discussed in this section to recognize some of the truths for reconciliation and acknowledge the political and social implications of colonization affecting Indigenous peoples. This chapter goes on to discuss the shift in public perception and social consciousness based on the work of many advocates and organizations—leading to the truth *for* reconciliation and more specifically reconciliation in Ontario. Lastly, this chapter set the tone for current Indigenous Educational Policies in Ontario. Thus, I have created space in this research to discuss and reflect on the historical time period that has shaped the current Indigenous-Canadian educational context. The land we occupy was used to empower settlers by allowing them to control aspects of Indigenous peoples’ lives, including delivery of education, thus educating students on the history of Canada means starting from the land on which we reside.

2.1 Historical Context

Papal Bulls and the Doctrine of Discovery began the traumatic era of colonization on Turtle Island. Evidence from the Royal Proclamation is used to describe the land we reside on. From there, the creation of settler government systems was implemented to eradicate the lives of Indigenous peoples; however, some legal documentation recognizes the rightful place of Indigenous peoples within this nation. In 1493, Pope Alexander VI issued Papal Bulls, which gave explorers the right to claim discovered lands for their Monarchs (TRC, 2015). Papal Bulls

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were the beginning of colonization in the Americas. The Doctrine of Discovery declared Turtle Island as *Terra Nullius*, which stems from the Latin interpretation meaning empty lands (Chartrand, 2012). This doctrine also gave authority to explorers to colonize the Americas and convert the Indigenous peoples to Christianity (Elliott, 2006). It is evident today that the colonization and ownership of land have led to an unequal distribution of resources. Here, I refer to the words of Franz Fanon (1963), who describes how:

Colonialism hardly ever exploits the whole of a country. It contents itself with bringing to light the natural resources, which it extracts, and exports to meet the needs of the mother country's industries, thereby allowing certain sectors of the colony to become relatively rich. But the rest of the colony follows its path of under-development and poverty. (p. 58)

At the time of contact, Indigenous peoples had different interpretations of the purpose and use of land. For Indigenous peoples' land was not something one can own, exploit, or take ownership of, but rather a gift from the creator (Pinkham, 1996). The difference highlighted here is the opposing worldview of the value of the land between settlers and Indigenous peoples. The relationship between land and Indigenous peoples has existed since time immemorial (Butler, Ng-A-Fook, Vaudrin-Charette, & McFadden, 2016). Wilson (2008) explains how Indigenous people live in relation to the land, and this relationship acknowledges a "key concept within many Indigenous peoples' spirituality" (p. 87).

Likewise, Long, Bear, and Boldt (1982) emphasize how the displacement and removal of First Nation peoples from traditional lands were purposely pursued to exploit land. In 1763, King George III issued *The Royal Proclamation*, which limited land transactions to Indians and the Crown, meaning the Crown had residing power over the future settlement of Canada (TRC, 2015a). This declaration created jurisdictional and boundary lines in North America; it defined lands for European settlement and Indian Territory. However, it also recognized and affirmed how land was indeed *not empty*, an excerpt from the Royal Proclamation states:

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And whereas it is just and reasonable, and essential to Our Interest and the Security of Our Colonies, that the several Nations or Tribes of Indians, with whom We are connected, and who live under Our Protection, should not be molested or disturbed in the Possession of such Parts of Our Dominions and Territories as, not having been ceded to, or purchased by Us, are reserved to them, or any of them, as their Hunting Grounds...
(Canada, Indigenous and Northern Affairs Canada, 2017a)

Just and reasonable is subject to historical and political interpretation. *The Royal Proclamation* established the protocols and guidelines for future treaty making between the Crown and Indian peoples (Borrows, 1994).

In the Atlantic region of Canada, Peace and Friendship treaties were signed as early as 1701 between the explorers, the Mi'kmaq, and the Maliseet peoples (Miller, 2009). Peace and Friendship Treaties encouraged peaceful relationships; whereas, the primary intent of Numbered Treaties was settlement and resource extraction (Tupper & Cappello, 2008). Post-confederation between 1871 and 1921, there was a total of 11 Number Treaties signed between with Canada's monarchs (Queen Victoria, King Edward VII, and King George V) and Indian peoples. Peace and Friendship Treaties and Numbered Treaties are referred to as Historic Treaties, whereas Modern-day Treaties are referred to as comprehensive land claim agreements (Tupper & Cappello, 2008). Parts of Canada are ceded and others remain unceded, meaning no treaties or comprehensive land claims have been signed (See Appendix 1: Historic Treaties and Treaty First Nations in Canada).

In 1867, as a colony of the British Empire, Canada was set up as a Dominion under *The British North America Act* (The BNA Act). At the time, the BNA Act consisted of New Brunswick, Nova Scotia, Quebec, and Ontario (Canada, 1867). Since 1867, section 91(24) of the BNA Act identifies the federal government's authority over Indians and lands reserved for Indians (Long, et al. 1982). *The BNA Act* was renamed the *Constitution Act* of 1867, and in

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1982 amendments were made to include: *The Canadian Charter of Rights and Freedoms* (The Charter) and *the Rights of Aboriginal Peoples* (Canada, 1982).

The Charter formed Part I of the *Constitution Act* of 1982. Section 25 of the Charter states, “rights and freedoms shall not be construed so as to abrogate or derogate from any aboriginal, treaty or other rights or freedoms that pertain to aboriginal peoples of Canada” (Canada, 1982). It acknowledges the legality of Indigenous peoples’ rights, treaties, and governance structures (Borrows, 1994). Rights of Aboriginal Peoples formed Part II of the *Constitution Act* of 1982; section 35 states, “the existing aboriginal and treaty rights of the aboriginal peoples of Canada are hereby recognized and affirmed” (Canada, 1982). The amendments in 1982 hold the legal and judicial responsibilities of the Crown to acknowledge Indian peoples.

In 1876, not long after the *Constitution Act* of 1867, the Canadian federal government passed the *Indian Act*. The *Indian Act* is a federal government statute governing every aspect of Aboriginal life, including reserve land and monies (Canada, 1876). The *Indian Act* defines band council powers and in turn, stipulates how reserves and bands operate. Also, the *Indian Act* describes who is or who is not recognized as an Indian; based on the various amendments to this definition has changed over time –Bill C31 and Bill C3. King (2013) describes North America’s definition of *legal Indians* and how this has created complication for governments since status Indians have recognized treaty rights. Similarly, Monture-Angus (1995) argues the *Indian Act* is the most controversial and racist piece of legislation affecting Indigenous people; it is a double edge sword protecting rights and disabling self-determination.

Following the *Indian Act*, the Indian Residential School (IRS) system was established and there were over 130 IRS located across Canada (Gray, 2011). Roughly 150,000 First Nation,

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Inuit, and Métis children were forcibly removed from their homes to attend these schools (TRC, 2015). The IRS system required Indian children to attend formal schools run by churches and missionaries. These students were not allowed to practice their languages, traditions, and spiritual beliefs; furthermore, children were the subjects of all forms of abuse (Neehan, 2005). The IRS system purposefully excluded parental, familial, and community involvement and childhood development (Gray, 2011).

There are two quotes by government officials that explain the political climate and tone during the early development of the residential school era, they are:

When the school is on the reserve the child lives with its parents, who are savages; he is surrounded by savages. Indian children should be withdrawn as much as possible from the parental influence – *Canada's first prime minister, Sir John A. Macdonald, in 1883.* (Truth and Reconciliation Commission, 2015, p. 2)

Our object is to continue until there is not a single Indian in Canada that has not been absorbed into the body politic – *Canada's deputy minister of Indian Affairs Duncan Campbell Scott in 1920.* (Truth and Reconciliation Commission, 2015, p. 3)

The IRS has left intergenerational effects on Indigenous peoples and dramatically impacted all social determinants of health. Battiste (2000) explains that, “the military, political, and economic subjugation of Aboriginal Peoples has been well documented, [...] but no force has been more effective at suppressing First Nations cultures than the educational system” (p. 193). Battiste (2000) reinforces the importance of the role of education in the truth and reconciliation process— a process of truth telling. The IRS was born out of a series of government policies, led by racism and discrimination.

The TRC reports identify 18 Indian Residential Schools in Ontario. Table 1: *List of Residential Schools in Ontario*, provides information through four key identifiers: 1) Name of the Residential School; 2) Location; 3) Dates Under Operation; and, 4) Types of Religious Missionary. As part of the historical context, this table brings awareness to the legacy of

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residential schools in Ontario. To complete this table, I assembled data from the National Centre for Truth and Reconciliation (NCTR) Interactive Map, Display of residential schools, events, and/or hearings, which was retrieved from <http://nctr.ca/map.php>

Table 1: List of Residential Schools in Ontario

#	Name of the Residential School	Location	Dates Under Operations	Type of Religious Missionary
1	Bishop Horden Hall	Moose Factory Island	1906 – 1976	Anglican
2	Cecilia Jeffrey	Kenora - Shoal Lake	1902 – 1976	Presbyterian
3	Chapleau (St. John's)	Chapleau	1907 – 1948	Anglican
4	Cristal Lake	Northwestern Ontario	1978 – 1986	Mennonite
5	Fort Frances (Coochiching) (also known as St. Margaret's)	Fort Frances	1906 – 1974	Catholic
6	Fort William (St. Joseph's)	Fort William	1885 – 1970	Catholic
7	McIntosh (Kenora)	McIntosh	1925 – 1969	Catholic
8	Mohawk Institute	Brantford	1885 – 1970	Anglican
9	Mount Elgin	Munceytown	1867 – 1946	Methodist United Church
10	Pelican Lake	Sioux Lookout	1927 – 1978	Anglican
11	Poplar Hill	Poplar Hill	1962 – 1989	Mennonite
12	Shingwauk	Sault Ste. Marie	1878 – 1970	Anglican
13	Spanish Boys' School (Charles Garnier, St. Joseph's, formerly Wikwemikong Industrial)	Spanish	1879 – 1958	Catholic
14	Spanish Girls' School (St. Joseph's, St. Peter's, St. Anne's, formerly Wikwemikong Industrial)	Spanish	1868 – 1962	Catholic
15	St. Anne's (Fort Albany)	Fort Albany	1906 – 1976	Catholic
16	St. Mary's (St. Anthony's)	Kenora	1897 – 1972	Catholic

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17	Stirland Lake High School (Wahton Bay Academy)	Stirland Lake	1971 – 1991	Mennonite
18	Wawnosh Home	Sault Ste. Marie	1879 – 1892	Anglican

This power imbalance of the IRS system led to the creation of social structures favoring settlers, which resulted in the cultural subjugation of Indigenous people (Neegan, 2005). Colonial dominance has adversely placed Indigenous culture as subordinate to settler culture and labeled Indigenous peoples and their cultures as inferior. Educational policies are the consequence that contributes to the socioeconomic poverty of Indigenous peoples and the Indigenous knowledge systems (Johnson, 2013).

This brief historical context acknowledges the history of the land we occupy and demonstrates how political and social power has shaped the lives of Indigenous peoples. Due to the scope of this research, other policies and events will not be discussed such as: The Hawthorne Report (Part 1 in 1966 and Part 2 in 1967), The 1969 White Paper and The Red Paper response in 1970, and The Kelowna Accord in 2005; which highlight how the *truth* still lingers behind a timeline of various events, policies, and programs that have shaped the lives of Indigenous peoples.

It is important to recognize these past actions, but it is also important to discuss how far we have come and how much further we have to go. Overall the political climate has shifted the hearts of many to recognize the historical wrongdoings; specifically in Ontario, the cultural shift we are seeing today is marked through the educational reconciliation activities. Slowly institutions, specifically educational institutions are realizing their role in the process of reconciliation. All occupants of Turtle Island reap the benefits of colonization; even though,

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many individuals have not directly been involved (Tsuji, 1996); acceptance before they can enter into the reconciliatory process.

The Shift: Public Awareness and Social Consciousness.

In 1972, The National Indian Brotherhood, currently known as the Assembly of First Nations (AFN), released a document entitled *Indian Control of Indian Education* (ICIE). The ICIE report affirms that all “Canadian children of every racial origin [should] have the opportunity during their school days to learn about the history, customs and culture of this country's original inhabitants and first citizens” (p. 2; emphasis added). In 2010, a review of the ICIE policy was released, entitled *First Nation Control of First Nation Education* (FNCFNE). Section 1.3.1.iii of the FNCFNE indicates the importance of developing “materials and programs to preserve and protect First Nations languages, cultures and histories” (p. 12). These policy papers support how education can be an instrument for reconciliation. Components of these two policies illustrate the need for tools and resources pertaining to Indigenous Worldviews.

In 1996, the same year the IRS system closed, the Royal Commission on Aboriginal Peoples (RCAP) published a comprehensive report on the conditions of Indigenous peoples' living in Canada. This report released 440 recommendations for developing a better relationship between the Canadian government and Indigenous peoples. Volume five: *Renewal: A Twenty-Year Commitment*, section four opens with words from Robert Debassige a Tribal Chairman and Executive Director of the United Chiefs and Councils of Manitoulin, who states, “public education is essential in confronting the problems posed by ignorance and misconceptions regarding our place in Canadian history” (RCAP, 1996, p. 82). In 2000, the public education

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system in Ontario incorporated the Grade 11 Native Studies curriculum as an optional credit to achieve an Ontario high school diploma.

In September 2007, the Indian Residential Schools Settlement Agreement (IRSSA) was signed. The Truth and Reconciliation Commission (TRC) was one of the five components developed from this agreement. Thus, in 2008, the TRC launched a five-year mandate of 60-million-dollars to bring awareness to all Canadians about the legacy of IRS system. As such, the TRC researched and gathered evidence from documents and survivor testimonies to create a comprehensive historical record. The NCTR was established at the University of Manitoba to host the work of the TRC report and findings; this resource center is a public education tool.

Also, in September 2007, The United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) was adopted by the General Assembly by a majority of 144 states in favour and 4 votes against; Australia, Canada, New Zealand and United States. Aboriginal Affairs and Northern Development Canada supported the intent of the declaration but could not view it as compatible with the Constitution (Canada, Indigenous and Northern Affairs Canada, 2017b). Battiste (2002) explains how "the standards for respecting Indigenous knowledge are better developed internationally than they are in Canada" (p. 7). However, in November 2010, Canada officially endorsed the declaration but without changing its position that it was ambitious. It was not until on May 2016, when Canada officially removed its objector status and promised to fully implement the UNDRIP. Minister Carolyn Bennett of Indigenous and Northern Affairs announced, "We are now a full supporter of the declaration" (Fontaine, 2016). UNDRIP is a legal binding instrument under international law; on a global scale, it recognizes the rights of Indigenous people. UNDRIP article 14.3, which states,

States shall, in conjunction with indigenous peoples, take effective measures, in order for indigenous individuals, particularly children, including those living outside their

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communities, to have access, when possible, to an education in their own culture and provided in their own language.

Since the full support was adopted in 2016, UNDRIP carries a powerful weight for current Indigenous social justice movements while shaping national policy development and implementation.

In June 2008, The Government of Canada apologized on behalf of the Canadian Government for Indian Residential Schools System. In this apology, there was a promising statement made to rectify the harmful effects caused by these schools (See Appendix 2: Statement of Apology). The awareness that this Apology brought was a shift to towards reconciliation, it acknowledged the wrongful acts of IRS and unlocked opportunities to foster and (re)build relationships between Indigenous peoples and the Government of Canada. The TRC (2015a) states that it is “necessary to build on these early successes and evaluate progress on an ongoing basis” (p. 237). This is a key element in the formula of truth *for* reconciliation. The role of education in (re)building the nation-to-nation relationship and (re)telling Canadian history is seen both at the national and international stages. Documents such as the TRC and UNDRIP are shifting the collective local conscience towards reconciliation—and education has a role in this process.

The OME's (2007a) vision states, “all students in Ontario will have knowledge and appreciation of contemporary and traditional First Nation, Métis, and Inuit traditions, cultures, and perspectives” (p. 7). One of my roles as a researcher in reconciliation education is to examine the Native Studies curriculum to investigate how teachers, Indigenous or not, are ensuring the application of “deep learning” (Haig-Brown, 2010, p. 927). Haig Brown (2010) describes deep learning by contrast to shallow learning. It is a concept that explains even where intentions are well meant, these intentions may cause violations to cultural protocols; meaning

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NDA3M has the potential to be taught in a culturally insensitive manner. The 2011 Statistics Canada's National Household Survey reports that Ontario has the largest population of Aboriginal peoples 301,425. The OME (2013a) approximates 78,000 Aboriginal students are enrolled in publicly funded schools; 55,185 First Nations; 19,045 Métis, and 1055 Inuit students. In sum, educational institutions are in a unique position to teach the history of Aboriginal peoples in Canada to teachers and students, Aboriginal or not.

2.2 Truth *for* Reconciliation – Contemporary Context for Education

Truth, in this instance, must come before reconciliation can occur. Truth-telling is relative to the experiences of an individual or group (Scott, 2006). Her truth. His truth. Your truth. Our truth. Their truth. Scott (2006) describes how truth is connected to individual and collective beliefs and meanings. Furthermore, Cooke (2001) explains:

[w]ithout a concept of socio-cultural learning, normative social theorists would lack both the motivation and the conceptual resources necessary for a genuine transformatory dialogue with those who rival normative conceptions of freedom, justice and human well-being. Furthermore, without cognitive construed, context-transcendent standards of truth and justice, social critique would be severely restricted in scope. (p. 2)

Undoubtedly, truths will continue to surface, creating space for the truth is a path for reconciliation. The truth about Canadian history has the potential to disrupt individuals' views of Canada and their experiences as a Canadian. Our journey of truth telling must be equipped to respond whole-heartedly.

The TRC's mandate focuses on both truth and reconciliation. The TRC exposed the truth through all of the hours of research, archiving documents, and the public education activities. Even more importantly, truth was gathered in the stories from individuals who came forward about their experiences in residential schools. The overarching goal of the TRC is described

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through reconciliation; it is not a one-time event or report but rather something that happens on an on-going basis. I interpret this as an ongoing truth-telling journey that requires the continued participation of all peoples. Discussions on reconciliation are happening: what does reconciliation mean? How can we reconcile? Murray Sinclair, the chair of the TRC, describes how seven generations of children Aboriginal and (non)Aboriginal, grew up hearing negative things about Aboriginal peoples and cultures. Now, through reconciliation, the education system can create and foster healthier relations among Aboriginal peoples, between Aboriginal peoples, and between Aboriginal and (non)Aboriginal peoples.

Keep in mind discussions of reconciliation have existed long before the TRC, but due to the political climate these discussions are now weighted differently. Truth *for* meaningful reconciliation can be achieved through active listening and story sharing among all peoples. This approach is a process described by Indigenous scholars who support the practice of story sharing, storytelling, and (re)telling (Archibald, 2008; Dion & Dion, 2004; Kovach, 2010; Smith, 2012). This (in)between space is exposed through discussions with teachers and what documents and policies say we should be doing, what we are doing, and what we are not doing but really want to do.

Reconciliation in Ontario.

Leading from the previous section entitled 'shift', the truth for reconciliation contemporary context for education is design to highlight how actions moving forward are multidimensional. A brief synopsis of current initiatives in Table 2: Indigenous Education Initiatives in Ontario, emphasizes how Ontario is attempting to approach reconciliation in a holistic manner. Table 2: Indigenous Education Initiatives in Ontario, provides details for the

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current headway on the Board Action Plan, First Nation, Métis, and Inuit Education Lead, Voluntary and Confidential Indigenous Student Self-Identification, Truth and Reconciliation Commission, Classification of First Nation Schools within the *Education Act*, Curriculum, and Early Years. Initiatives from the OME are listed and described with other initiatives within the province. Hence, I felt it would be more appropriate to leave this table in the sub-chapter title 'reconciliation in Ontario' to lead into the following section. To complete this table data was drawn from the Ontario Minister of Education page on Indigenous Education, retrieved from <http://www.edu.gov.on.ca/eng/aboriginal/supporting.html>. This table was adapted to display information pertinent to this research.

Table 2: Indigenous Education Initiatives in Ontario

Board Action Plan	In 2014-2015: school boards have been developing education programs and initiatives that align with the strategy.
First Nation, Métis, and Inuit Education Leads	Fall 2016: School boards in Ontario developed approach to support the implementation of the <i>Ontario First Nation, Métis, and Inuit Education Policy Framework</i> .
Voluntary and Confidential Indigenous Student Self-Identification	This data is used to enable the ministry, school boards and schools to understand the demographics of First Nation, Métis, and Inuit learners.
Increased Partnerships	In 2009: Ontario and the Métis Nation of Ontario (MNO) entered into a Memorandum of Understanding, for improving educational outcomes for Métis students. In 2013: A Memorandum of Understanding signed between Ontario and the Nishnawbe Aski Nation, to improve educational outcomes for First Nation students.
Truth and Reconciliation Commission	Spring 2016: Ontario released <i>The Journey Together – Ontario's Commitment to Reconciliation with Indigenous Peoples</i> .
Classification of First Nation Schools within the <i>Education Act</i>	Ontario is exploring the possibility of creating a new classification for First Nation/federally operated schools.
Curriculum	Ontario continues to work in collaboration with Indigenous partners to enhance the Ontario curriculum. For example, part of this work included sending First Nations and Treaties maps to every elementary and secondary school in the province (The first week of November is designated Treaties Recognition Week).

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Early Years	Ontario will help to increase the number of off-reserve licensed childcare spaces and culturally relevant programming for children and families.
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Based on the summary provided in Table 2, it appears that Ontario is responding to the needs of Indigenous peoples; through a holistic review of education needs along with system-wide modifications to align with the overall objectives of reconciliation. The OME's steps towards reconciliation are being approached through system-wide modifications, which include targeted funding, professional development, and the integration of First Nation, Métis and Inuit perspectives into the curriculum.

In August 2015, The Chiefs of Ontario and the Government of Ontario signed a Political Accord. This accord is intended to guide the relationship between First Nations and the Ontario Provincial Government. Ontario Regional Chief Isadore Day stated how this accord is a "political path forward for First Nations in Ontario is the most important collective milestone in modern times" (Government of Ontario, 2015, para. 6). This accord sets a path for reconciliation, Grand Chief Gord Peters from the Association of Iroquois and Allied Indians states, "this Accord captures this social shift and is a tremendous step forward in building a new political relationship between First Nations and the Government of Ontario" (Government of Ontario, 2015, para. 8). Ontario has taken strides towards reconciliation by including and working alongside Indigenous leaders.

The Journey Together: Ontario's Commitment to Reconciliation with Indigenous Peoples (Government of Ontario, 2016) is part of a larger movement in Ontario to achieve reconciliation. A message from the Ontario Premier Kathleen Wynne is noted on p. 4-5. I would like to highlight and reflect on three points from this speech as they pertain to my research:

- **Point 1:** The knowledge of the past and how "history is always shaping our present." I believe we are always currently in the past. This is why it is important to be mindful of

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the next seven generations, which is roughly the next 150 years. In 2017, Canada celebrates its 150th birthday, what do we want our next generations to look reflect back on. Acting now in the past how can we ensure our grandchildren's' grandchildren's' children are taking of?

- **Point 2:** Premier Wynne positions herself a receiver of “heartbreaking stories” and acknowledges how “these stories were the lives” of Indigenous people. This highlights the importance of storytelling and the difference of knowing the truth and experiencing the truth.
- **Point 3:** Premier Wynne states, “the voices of Indigenous peoples crying out for justice could not be heard across this yawning gulf. For a long time, Canada did not want to hear them.” So why now has public opinion shifted? The process of truth for reconciliation has included space to hear and act on these long overdue outcries.

Here, points are highlighted to illustrate then need for education policies to be forward thinking in the development and implementation of goals and initiatives. Also, it expresses how truths are only beginning to surface but through storytelling and story work we can begin to share more truths. Lastly, reconciliation must continue to focus on the Indigenous peoples but include settlers so we can (re)build together and move forward in a better way by learning from the colonial past.

Indigenous Education Policy Frameworks in Ontario.

Since 2007 the Ontario Ministry of Education has released five policies relating to Indigenous education. The first being, *The Ontario First Nation, Métis, and Inuit Education Policy Framework* (2007a), which acknowledges how this policy is a “starting point” for the development of Indigenous educational policy (p. 9). The OME (2007a) reports that over 50,000 Indigenous students are enrolled in elementary and secondary publicly funded schools across Ontario and that Indigenous education is one of the OME's top priorities. There are two primary objectives to be achieved by the year 2016: The first objective is to improve the academic achievement of First Nation, Métis, and Inuit students; and the second objective is to close the

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achievement gap (i.e. literacy, numeracy, retention and graduation rates, and advancement to post-secondary) between Indigenous and non-Indigenous students (OME, 2007a). However, the OME (2007a) recognizes that “the overriding issues affecting Aboriginal student achievement are a lack of awareness among teachers” (p. 6). That being said, focussing on improving the results of Performance Measure 7, which measures teachers’ professional development and awareness in teaching Indigenous content, could alleviate the disconnect between the theoretical outcomes desired by the OME. The ten performance measures are the stepping-stones of the policy initiatives.

The performance measures are categorized in the following four sections: Using Data to Support Student Achievement which addresses Performance Measures 1 to 4; Supporting Students which addresses Performance Measures 5 and 6; Supporting Educators which addresses Performance Measure 7; and Engagement and Awareness Building, which addresses Performance Measures 8, 9, and 10 (See Appendix 3: Performance Measures). While, the OME’s policy framework is interested in achieving two-primary objectives, it is only beginning to reform curriculum to include culturally relevant Indigenous course material. In the same year, the OME also published Building Bridges to Success for First Nation, Métis and Inuit Students (2007b), this policy explains the value and importance that the OME has placed on the self-identification. Here, self-identification is designed to inform policy development and implementation for Indigenous students. These two policies describe the background information, recommended process for school boards, case study examples, practical tools, and reference information for developing a confidential self-identification tool.

The Sound Foundations for the Road Ahead: Fall 2009 Progress Report on Implementation of the Ontario First Nation, Métis, and Inuit Education Policy Framework

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(OME, 2009a) provides an overview of the steps school boards, schools, and community partners have taken to implement the strategies outlined in the framework. The document states that there is an overall increase in self-identification of First Nation, Métis, and Inuit students; the method and approach to self-identification is gaining traction. The OME (2009a) indicates that there “is significant degree to which boards have integrated the strategies outlined in the framework” (p.19). This report also indicates that student enrollment in Native Studies is steadily inclining since the launch of The *Ontario First Nation, Métis, and Inuit Education Policy Framework* (2007a). However, results demonstrated a need for more resources, such as materials and funding, in the classroom for teachers’ professional development.

In 2013, a second progress report was released, *A Solid Foundation: Second Progress Report on the Implementation of the Ontario First Nation, Métis, and Inuit Education Policy Framework*, provided an overview of progress made by the OME’s Aboriginal Education Strategy since 2006. The report highlights key accomplishments, successes to date, and next steps for advancing the goals. For example, from 2007 – 2013, the OME focused on preparing and developing products for the implementation phase and from 2009 – 2012, the OME continued to push along the Indigenous policy frameworks and self-identification tools and resources. Furthermore, section 8: *Supporting Educators*, highlights performance measures number 2 and 7, which are listed as offering “a wide range of professional development activities focused specifically on First Nation, Métis, and Inuit students and on increasing the knowledge of Aboriginal histories, cultures and perspectives for Aboriginal students and all students” (p. 37). Section 9: *Engagement and Awareness Building in School Boards* emphasizes how cultural awareness and knowledge building is taking place at the decision-making table through board initiatives and Memorandums of Understanding. These sections are brought forward to highlight

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the available professional development, resources and tools; for example: *The Aboriginal Perspectives: The Teachers* (OME, 2009a).

The Aboriginal Perspectives: The Teachers Toolkit (OME, 2009b) outlines an Expectation Summary Sheets, Elementary/Secondary Strategies, and a Resource Booklet. The toolkit is a “collection of electronic resources from the Ministry of Education to help elementary and secondary teachers bring Aboriginal perspectives into their classrooms” (p. 4). The toolkit is arranged in two parts; first it provides lists of curriculum expectations that contain Aboriginal perspectives; and second, it contains teaching strategies related to those expectations. Themes within the toolkit are designed to help teachers navigate specific areas within the curriculum, for example: Aboriginal Peoples and Organizations, Culture, Tradition, and Language, Cross-Cultural Perspectives, Celebration, Aboriginal Contributions, Current and Historical Issues. This toolkit is an introductory resource to support teachers’ awareness of Indigenous issues. The participants in my research did not specifically mention using this document as a resource; however, participants collectively identified how OME is supportive in establishing teaching resources for curriculum expectations.

After reviewing the above policies, *The Implementation Plan: Ontario First Nation, Métis, and Inuit Education Policy Framework* (2014), indicates that, “there is much more work to do in the next phase of implementation” (OME, 2014, p. 4). Indigenous education remains a key priority for the OME (2014), to continue the work of advancing their goals. My research contributes to this already realized reality that we have started the conversation but the conversation is only beginning—from sharing truth and sharing experiences, my research has the potential to impact policy development and implementation based on the analysis of teachers’ experiences.

Chapter 3: Literature Review

Policy development and implementation is a response to social and political activity—as previously discussed, public awareness and social consciousness have created room for policy engagement. Peck, Sears & Donaldson (2008) describe how the “shift in public policy generally has been a shift in policy and practice in education” (p. 65); thus, the nexus between policy and curriculum is the lived experiences of teachers. In Ontario, Milne (2017) conducted research on *Implementing Indigenous Education Policy Directives in Ontario Public Schools* by interviewing 100 Indigenous and (non)Indigenous parents and educators. Her research concludes with identifying the challenges to implementing Indigenous curricular policy based on the responses of teachers and parents. These results revealed how “positive experiences with Indigenous-focused schooling initiatives, and these initiatives were seen to benefit both Indigenous and non-Indigenous students” (p. 10). Furthermore, Harris & Burn’s (2011) research draws on social realist theory of knowledge to expresses their deep concern for policy-making and curriculum theory to include a harmonist approach to learning in the classroom.

In this chapter I will discuss teachers’ experiences from across Canada with Indigenous course content in various subjects and grades to expose the gap in literature as it pertains to teachers’ experiences with NDA3M. This literature review provided insights for my interview and sharing circle methods. Understanding how Indigenous educational needs change in different spaces and regions within Canada emphasizes the value in distinctive approaches for First Nation, Métis, and Inuit peoples. I begin with a discussion on how scholars have responded to earlier and more recent Ontario Ministry of Education’s Indigenous policy frameworks.

3.1 Ontario Educational Policy and Curriculum

In 1975, the OME released the *People of Native Ancestry* (PONA): *A Resource Guide for the Primary and Junior Divisions*, which provided strategies and guidelines for teaching and incorporating Indigenous content into the classroom (Dion, 2000). PONA surfaced around the same time as Multicultural and Anti-Racist education policies. Joshee (2009) describes how competing ideologies and interconnected discourses contribute to dominant and subordinate groups within social justice movements. In Ontario schools, Eurocentric pedagogy is “securely entrenched in the curriculum,” neither multicultural nor anti-racist provides the knowledge and awareness required to comprehend the impacts colonization has left on Indigenous people (Dion, 2000, p. 347). Hence, Dion (2000) reveals, “to transform the power relations that sustain injustice, then teachers and students need to explore 500 years of oppression, unequal power relations and what sustains those unequal relations” (p. 352). Dion (2000) is supported by the work of Cherubini’s (2010) who explains how policy documents may have good intentions, but the product is still a replication of colonization.

The motive behind curriculum policy development and implementation is interrogated by St. Denis (2011) who explains how the long-awaited “resistance to making Aboriginal content and perspectives in schools ‘real’ is [...] so that the image of Canada as a fair and just country can be preserved” (p. 315). Even though, Indigenous knowledge in mainstream schools appears to be making headway, Tupper & Cappello’s (2008) have expressed that, “the manner of this inclusion must be interrogated” (p. 573). Neegan (2005), St. Denis (2011), and Tupper & Cappello (2008) are in accord with the inclusion of Indigenous Worldviews in the mainstream education system but, like Haig-Brown (2010), they all want to ensure cultural awareness and cultural competencies are acquired through the appropriate professional development training.

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Self-identification has a long history as a colonial practice, which sought to extinguish Indian peoples (Cherubini, 2010). Status and (non)status classification of Indian peoples has left intergenerational effects on families and communities. This critique is not directed at students who choose to self-identify, but rather directed at the approaches and methods used to achieve success, as determined by the OME. As I read through the document, I am reminded of one of my own stories of what it means to self-identify as an Aboriginal student. A Chief came into my school and my teacher said to me *“your people are here and you should go to the library to join them.”* I had no idea what she meant by this. I made my way to the library and the Chief was burning medicines and smudging students. At the time I did not know what this meant but I am sharing this story and experience to shed light on how policy and curriculum need to develop strategies for the “silent majority” (OME, 2007b, 24). Self-identification policies do not take into account how many Aboriginal students may have limited knowledge of their own culture for a variety of reasons; nor does it reflect Aboriginal students of mixed descent—whether a mixed decent of two or more Aboriginal cultures or mixed decent of Aboriginal and (non)Aboriginal decent.

The takeaway message I hear is that the OME is *less* responsible for success rates if Aboriginal students do not self-identify. Brownlie (2006) describes enfranchisement through an Ontario case study where Indian people gave up or traded their Indian status to be Canadian citizens. In turn, Indian people would receive better opportunities for education, housing, and employment (Brownlie, 2006). Now, the OME explains through self-identification tools, that the Ministry, school boards, and schools will be better able to support the achievements and successes of Aboriginal students. Alarms sound when the OME recommends school boards and schools to develop confidential tools for Indigenous students to self-identify. To meet the

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primary objectives for Indigenous student achievement, the OME relies heavily on self-identification and believes those objectives can only be achieved through self-identification (Butler, 2015; Cherubini, 2010; OME, 2007b). Thus, it becomes important to continuously critique and question Eurocentric approaches and the meaning of success.

Butler (2015) reveals how the language within the OME policy frameworks demonstrates examples of assimilation and segregation. In addition, the work of Cherubini (2010) agrees that the genuine intentions of policy and curricula development need continuous (re)considerations. Even though both authors go on to explain in their document analysis how the OME is making headway for Indigenous worldviews in mainstream classrooms, their collective stance suggests how components of these policies perpetuate colonial customs and is setting off some alarms among Indigenous scholars in Canada. Donald (2009) reminds us, “even though times have changed and public policy priorities have shifted, and Indigenous ways are gaining some prominence in Canada, these exclusionary colonial practices are still replicated and perpetuated” (p. 18). From a Eurocentric educational perspective, *tracking* Aboriginal students for the purposes of reliable data for development and implementation of policy and curriculum is valuable and seems reasonable; however, future research may suggest that *tracking* the successes of Aboriginal students rather than just the existing gaps. This shift has the potential to reconcile relationships and promote how Indigenous peoples have positively contributed to Canada.

The *gap* discussed by Cherubini, Hodson, Manley-Casimir, and Muir (2010) examined how the OME policies may be in fact “widening the void” rather than “closing the gap” (p. 329). Cherubini et al. (2010) explain how the gap identified by the OME is not the numeracy and literacy rates but rather a gap in the worldviews. The gap between Aboriginal and (non)Aboriginal student success is real; however, the larger issue is the gap or space between

two different worldviews (Cherubini, et al. 2010). The gap is narrowing based on the social shift—beginning with the official apology from the Right Honourable Stephen Harper and the TRC's release of its summary report coupled with the Right Honourable Justin Trudeau's ongoing public statements to work with Indigenous peoples to achieve sustainable success. Canada and Indigenous peoples have reached a public agreement that colonization and residential schools have negatively affected all relations between the two parties, who are now working towards closing the political, social, economic, and educational gaps.

3.2 Teachers' Experiences with Indigenous Content in the Classroom

I have referred to diverse sources in Canadian regions, as they pertain to Indigenous education. First Nation, Métis, and Inuit peoples have unique traditions and cultures; furthermore, geographic locations and connections to the land may influence Indigenous cultural and educational experiences. Pinar (2012) describes curriculum theory as something “embedded in national cultures” (p. 93); culture is situated in time and place and through policy frameworks situational cultural differences can impact curriculum development and implementation. In the previous chapter, milestones were identified to discuss the shift in social responsibility and public perception on Indigenous culture. An analysis of the OME policy frameworks and teachers' positions in the classroom identify how culture, place, and time can work together to develop and implement Indigenous Worldviews in the classroom.

The OME is pushing Indigenous education initiatives forward on this premise of closing the gap. A balanced and holistic approach to learning can be successful in an educational environment that fosters Indigenous Worldviews (Antone, 2003). In the face of all the developments in the field of Indigenous education over the last two decades, this research

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embodies a necessary and timely conversation about teaching NDA3M in Ontario. This investigation brings together policies and NDA3M to discuss what is, or is not, functioning effectively. Part of having a holistic approach, analysis, and interpretation is to provide insight from the wide impacts reconciliation when applied from all angles.

Ripple effects have created movements and acknowledgement of education and reconciliation outside the curriculum policy documents. Cherubini, Hodson, Manley-Casimir, & Muir (2010) state “to reveal knowledge, teach effectively, and learn optimally” can be achieved if all stakeholders are operating on parallel goals and a mutual understanding (p. 336). For instance, *The Journey Together: Ontario’s Commitment to Reconciliation with Indigenous Peoples* (2016) recognized the vital role education plays in the process of reconciliation. Likewise, *People for Education* (2013) argue how, “Aboriginal education is not just for Aboriginal students” they state that, “all students should have a *deep* understanding of historical and contemporary First Nations, Métis and Inuit culture, perspectives, and experiences” (p. 3; emphasis added). The movement occurring here is in/out/side of curriculum policy—is an example of how societal shifts define the cultural needs for successful educational outcomes. (Re)building Indigenous Worldviews in the classroom, minimizing gaps, and working collaboratively equates to a shift in the minds and attitudes of mainstream culture.

Colonial practices can take shape in policy but also in how curriculum documents are created, administered, and taught by teachers. The OME efforts are pushing forth the success of Indigenous students and rightfully so. Equally important is the push for initiatives that are concerned with how teachers are teaching Indigenous Worldviews. Tupper & Cappello (2008) explain how “the uncritical acceptance of commonsense (embodied in curriculum) shuts down possible alternative visions for what society might look like by consistently reifying a dominant

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vision” (p. 568). Likewise, hidden curriculum is “the ways in which teachers enact curricular documents [...] and overt reproduction of dominant cultural norms” (Tupper & Cappello, 2008, p. 567). Thus, the assessment of societal shifts and education policy can be examined by calling on teachers whose stories can contribute to the successes, identify areas and gaps within the policy and curriculum.

St. Denis (2010) analyzed fifty-nine interviews with Aboriginal teachers in public schools throughout Canada and made recommendations on how the Canadian Teachers' Federation can support and promote Aboriginal Education. Included in her recommendations is a call for teachers and teachers-in-training to complete qualifications purposely designed and focused on Aboriginal education. Additionally, the Canadian Teachers Federation Survey on Teachers' Perspectives on Aboriginal Education in Public Schools in Canada (2015) revealed that only 43% of teachers relied on the oral traditions of Elders as forms of training used to improve their knowledge of Aboriginal peoples. Almost half of the respondents claimed to have used hard copy books/lesson plans and/or attended workshops on the topic. Based on the overall approach of these studies, my research is focused on Ontario resources or tools available to teachers for Native Studies courses; however, there are important approaches and strategies to gain from being aware of how other courses and subjects as they pertain to Indigenous Worldviews.

Archibald (2008) indicates how The Law Courts Education Society of British Columbia (LCES) published a province-wide mandate to address curriculum planning and development processes through storywork. *The First Nations Journey of Justice* curriculum project was targeted at the elementary level; a similar approach of storywork for action can be utilized for the secondary level. The curriculum project sought to find similarities between First Nation and Canadian ways of operating with respect to justice. Archibald (2008) describes the process of

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going to get the story and (re)telling the story, which I employed during interviews with participants.

In Alberta, Aboriginal perspectives are incorporated into curricula in an effort to minimize the “achievement gap between Aboriginal and non-Aboriginal learners” (Ottmann and Pritchard, 2010, p. 32). They argue “the success of the delivery of Aboriginal perspectives in the Alberta Social Studies curriculum depends on the willingness of teachers” (Ottmann and Pritchard, 2010, p. 40). Ottmann and Pritchard’s (2010) research recognizes the important role of teachers in the classroom by describing how “many teachers may look for models or best and/or promising practices” (p. 37). As such, achieving a culturally responsive classroom and developing best practices depends on whether a curriculum is accurately produced and whether teachers are fully equipped to teach it (Ottmann and Pritchard, 2010).

Aikenhead and Huntley (1999) conducted interviews with ten northern Saskatchewan Aboriginal teachers who identified barriers between western science and Aboriginal science. The authors argue that the lack of resources and community involvement hindered the transmission of change. These barriers are broken down into the following categories: conceptual, pedagogical, ideological, psychological, cultural, and practical. The results led to recommendations on how Indigenous Worldviews can be incorporated into science classes by demonstrating that “teachers need to be given the resources to run community-based science committees that will help them develop culturally responsive teaching assessment practices” (p. 173); hence, the barriers identified (re)presented a gap in the worldview. Also, Kim’s (2015) research on the Ontario science curriculum exposed how Western-modern science “has been placed in the center of the curriculum—therefore reproducing the broader social status quo within the curriculum” (p. 136). This signal (re)presents how even though Ontario has included

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Indigenous knowledge in overall and specific expectations in various subjects and grade levels, the foundation of the curriculum is not conducive to Indigenous Worldviews—as it simply becomes an addition to what the curriculum already includes. NDA3M is an Indigenous course, teachers are not looking to include Indigenous Worldviews—rather, it is a part of daily classroom experiences.

On a more positive note, there have been fruitful and progressive efforts between European and Indigenous Worldviews. Goulet and McLeod (2002) describe the training camp at Qu'Appelle Valley, Saskatchewan—a center that allows teachers to learn about the traditional teaching of Indigenous people and how to incorporate Indigenous Worldviews into their classroom. The camp utilized the four quadrants—physical, mental, emotional and spiritual on the Medicine Wheel as a holistic tool to teach harmony and balance. Elders were recognized as the knowledge keepers who know the traditional teaching from their ancestors on how to live your life in a good way (Goulet & McLeod, 2002).

In Manitoba, Kanu (2003) bases her recommendations for deconstructing colonial educational pedagogy through “curriculum as a cultural practice” (p. 67). The value of her approach lies in comprehending the theoretical and practical implications of policy and curricula in the classroom. Kanu’s (2005) study analyzed (non)Aboriginal teachers’ efforts when integrating Aboriginal culture into their classroom and provides recommendations for culturally reflexive policy and pedagogy. Results emphasize that with the support of stakeholders, all challenges could be overcome but “school principals and school divisions must act as leaders and catalysts for integration” (p. 65). She concludes by identifying how teachers welcome the changes in the curriculum but reports that changes have been moderate.

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In Atlantic Canada, Orr, Paul, and Paul (2002) utilized the conceptual framework and methodology of narrative research. The study directly employs Clandinin and Connelly's (2000) relationality, which links to the personal and practical cultural knowledge of three Mi'kmaw teachers. Through collective cultural identity, the teachers explained how their cultural knowledge of Mi'kmaw supports their teaching pedagogy. The teachers report a shift in their teaching while sharing their stories. Understanding the lived experiences of teachers in Ontario is "a window into their lives in relation to social issues" (Orr, Paul, & Paul, 2002, p. 348). McGregor (2015) supports this type of positionality through her research north of 60. Her research advocates the importance of new teachers in the North to become familiar with their space and place to support classroom learning. Furthermore, McGregor (2017) research suggests that educators must first become aware of the tensions in the classroom by understanding her concept of *One Classroom and Two Teachers*. McGregor (2017) research on social studies and history education in Canada is where she advocates the importance of drawing on experts in historical thinking and Indigenous knowledge to include alternative views of history in the classroom—two teachers. Teachers' ability to relate to the material content and Indigenous Worldviews means deep learning can be achieved.

The lack of resources and disconnect between policy, theory, and practice is a common theme in the works of Aitkenhead and Huntley (1999), Kanu's (2003; 2005), McGregor (2015; 2017), and St. Denis' (2010). Supporting this, Dion (2007) argues, "teachers have been inundated with demands to address 'difference' in their teaching yet many teachers do not know what to teach or how to teach to difference" (p. 331). Hence, having adequate resources for teachers to have the space to be reflexive in their pedagogy. In Ontario, People for Education (2013) reported, "only about one-third of elementary and secondary schools offer professional

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development for staff around Aboriginal issues” (p. 5). Other subjects and grade level share teachers experience with Indigenous content but overall, this literature identifies gaps on teachers’ experiences in Ontario as they relate to teaching the NDA3M curriculum: *Current Aboriginal Issues in Canada*. This literature review was used to develop a theoretical and conceptual approach to uncover teacher’s experiences in Ontario.

Chapter 4: Theoretical and Conceptual Frameworks

The theoretical and conceptual framework for this research is informed by the literature review. The theories and concepts used to guide this research are meant to provide a balance between Indigenous ways of knowing and Eurocentric traditional research approaches. The main focus of this research is the TRC, responding to number 63 of the TRC Calls to Action, and the experiences of teachers. A three-phase framework was developed to answer my research questions; document analysis of curriculum, one-on-one interviews, and a sharing circle. The document analysis and the interviews share the same purpose and are interconnected in their scope.

Document analysis helps the reader understand the policy and curriculum classroom expectations laid out by the OME. Bowen (2009) explains that documents are not reactive; however, once meaning is applied to the content, it reveals the role context has in the documents. Bowen (2009) states how content analysis is a “process of organising information into categories related to the central questions of the research” (p. 32). Content analysis is a technique for understanding the text within a text. For example, content analysis can uncover psychological or emotional state, social factors (macro/microstructures), historical insights, and/or use of language (Bowen, 2009; Krippendorff, 2004). The content analysis explains how social contexts are important in situating the document's meaning. Regardless of the document being reviewed understanding connotation is key to deconstructing truth and building towards reconciliation.

Aoki (1986/2004) describes how teachers review and understand the curriculum as laid out by the respective Minister and he goes on to explain that when teachers become more aware of the dynamics in the classroom, they implement the curriculum as they see fit. Aoki's (1986/2004) concepts place teachers in the center of curriculum-as-planned and curriculum-as-

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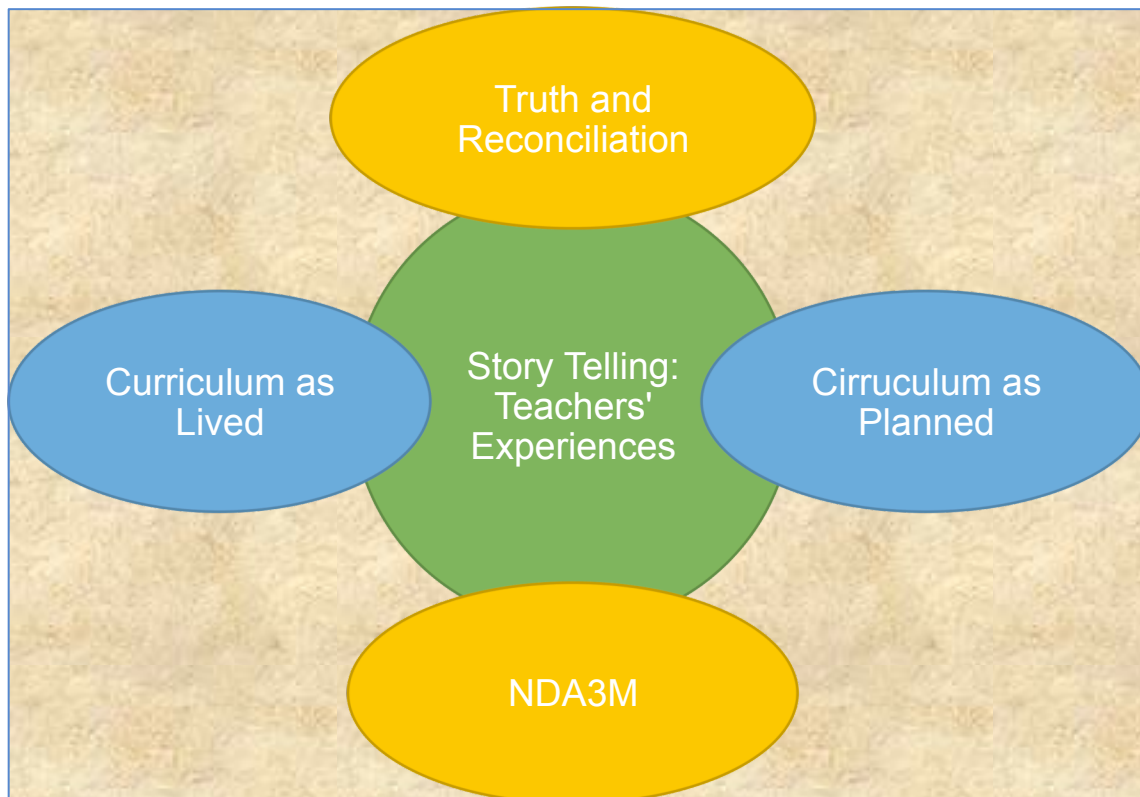
lived because they narrate and interpret the curriculum. Here, NDA3M is curriculum-as-planned and teachers' experiences with the document as curriculum-as-lived. Saunders and Hill (2007) explain "although curriculum is structured in a rigid compartmentalized plan, good teachers integrate and find fluidity in their practice" (p. 1032). This insight suggests how powerful a teacher's position in the classroom is, with respect to implementation. The NDA3M curriculum as a document demonstrates how material data can become a story worth being told (Bowen, 2009).

Dion and Dion (2004) state, "the project of (re)telling contributes to our understanding of the need to continue *listening and learning*" (p. 99; emphasis added). Conducting interviews and sharing circles is my way of listening and learning, and this approach recognizes oral traditions (Miller, 1996; Weenie, 2008). Dion (2007) describes the three-dimensional approach she applied during a class activity where her students identified themselves in relation to their position and knowledge of Indigenous peoples. This activity is designed for disrupting moulded images of Indigenous peoples. Similarly, I invited teachers to talk about their knowledge and express their personal positions with Indigenous Worldviews.

Following Aoki's (1986/2004) curriculum-as-planned and curriculum-as-lived; teachers exist in the center space, where their experiences transpire into the lived experience. Additionally, for the purposes of this research the TRC and the Native Studies curriculum are connected to demonstrate how teachers can be part of reconciliation through NDA3M (See Figure 2: Interconnected Overview). This visual representation is meant to show the circular existence among all components of this research. Kanu (2003) explains "there is no longer a single set of discourse about progress and change; rather, there is a hybrid—a *third space*—where local and global images meet in a *weaving* that has its own configurations and

implications” (p. 77; emphasis added). By weaving through these spaces and stories, this research informs our understanding of how Native Studies has influenced teachers’ pedagogies.

Figure 2: Interconnected Overview



Like Dion and Dion (2004), I ask myself, “why do [I] think this person’s story is important to tell and what is it about this person’s story that is calling us to (re)tell?” (p. 86). Here, I lean toward Weber Pillwax (2001) who describes how

People still tell stories [...]. They are to be listened to, remembered, thought about, meditated on. Stories are not frivolous or meaningless; no one tells a story without intent or purpose. A person's word is closely bound up with the story that she or he tells. A person's word belongs to that person and in some instances can be viewed as being that person, so words-in particular some words in some contexts-are not carelessly spoken. These were the old ways, and they are still practiced and observed today by many people and in many places. (p. 156)

Storytelling holds a significant role in Indigenous culture; it signifies how personal experiences can be used as a method to learn from by carefully listening. With the relatively new policies on Indigenous education, the stories of teachers are important to hear, and their (re)telling is just as important. The process of storytelling to disrupt the current narrative and support Indigenous Worldviews in the classroom is supported by Donald's (2009) work on Métissage "shows how personal and family stories can be braided in with larger narratives of nation and nationality, often with provocative effects" (p. 8). This point of view emphasizes the value of storytelling and supports the collaborative approach of narrative research.

4.1 How Theoretical and Conceptual Frameworks Link to Methods

Connelly and Clandinin (1990) state, "the main claim for the use of narrative in educational research is that humans are storytelling organisms who, individually and socially, lead storied lives" (p. 2). In support, Creswell (2013) identifies how narrative research seeks to understand the lived experience through storytelling by explaining how "narrative research is best for capturing the detailed stories" (p. 73). Clandinin & Connelly (2000) three-dimensional narrative approach was used by to create coherence between the researcher and participants. As a method to analyze documents and interviews and sharing circle data, I drew upon the three-dimensional narrative inquiry process of temporality, sociality, and place. This methodology addresses past, present, and future in relation to the personal and social context of how lived experiences are shaped (Clandinin & Connelly, 2000).

The purpose of analyzing the Native Studies curriculum is to investigate the 'planned' and 'lived' experiences of teachers. The nature of the study supports how a "story emerges through the interaction or dialogue between the researcher and the participant(s)" (Creswell,

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2013, p. 71). Donald (2009) emphasizes how “métissage relies on collaboration and collective authorship as a strategy for exemplifying, as research practice and text, the transcultural, interdisciplinary, and shared nature of experience” (p. 9). Furthermore, Kovach (2010) supports storytelling as a methodology because “through a less-structured method, the story breathes and the narrator regulates” (p. 99). A holistic interpretation of the world funnels through Indigenous cognizance, which brings forth Indigenous systems of knowledge through a decolonized approach (Kovach, 2010). Similarly, Smith (2012) articulates how deconstructing methodologies seek to reclaim Indigenous knowledge through research as a means of viewing Indigenous and (non)Indigenous approaches to academia. With the support of these previous studies, my research draws on theoretical parallels that guide my methodology, as I share stories of teachers' lived experiences.

As a researcher, I am positioned in the Indigenous framework identified as the three L's: Look, Listen and Learn by Miller (1996). In the theoretical and practical sense, I *looked* at the Native Studies curriculum generated by the OME, I *listened* to the voices and lived experiences of teachers, and together we will all *learn* about these experiences. Traditionally, Indigenous education and knowledge sharing are "operated in a non-coercive way, relying on the use of models, illustration stories, and warnings to convey the information that was considered essential" (Miller, 1996, p. 35). As such, looking, listening, and learning allow this research to actively investigate how the Native Studies curriculum is being taught. The intention is not meant to juxtapose the Eurocentric and Indigenous perspectives but rather position them to look, listen, and learn through an alternative lens (Miller, 1996).

As a researcher, I interpreted data from the literature, document analysis, interviews, and a sharing circle. Since analysis is not linear, it can be (re)interpreted once it enters the public

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sphere (Kovach, 2010). Additionally, space is provided for the “contextual interpretation” where the researcher can explain or provide details from an autoethnographic perspective (Kovach, 2010, p. 130). Multiple streams of data collection were employed to address the theoretical, practical, and empirical findings of this narrative research (Clandinin & Connelly, 2000).

Knowledge sharing is a primary component of this research; document analysis and teachers' stories, have the potential to create best practices for teachers teaching Native Studies curricula.

As such, my research has the opportunity to be not only interpreted but (re)interpreted.

Chapter 5: Methods for Data Collection and Analysis

The data collection and data analysis of documents, interviews, and a sharing circle each required a unique plan. The plan for each collection and analysis is identified and described in the following sections. I was guided by the works of prominent scholars in the field of narrative research methods, curriculum studies, and Indigenous education, like Bowen (2009), Krippendorff (2004), Kovach (2010), and Smith (1999). The following steps conducted for this research are as follows:

1. Literature review – policy documents and teachers experience;
2. Content analysis of the Grade 11 Native studies curriculum;
3. Recruit 4 participants who are Certified by the Ontario College of Teachers;
4. Interview individual teacher participants;
5. Conduct one sharing circle with the teachers and elders;
6. Provide a transcript to participants for both their interview and sharing circle;
7. Analyze data by thematic coding to reveal major themes pertaining to number 63 of the Calls to Action;
8. Tell the story.

5.1 Data Collection and Analysis

Document.

Document analysis is the method I used for analyzing content of policy and curricular documents. It is a strategy for looking at what may or may not be present in the text and the reason for its presence or absence. Krippendorff (2004) describes how content analysis contains a prescriptive, analytical, and methodological purpose. The methodological aspect of document analysis will serve to contextualize the study. To meet the criteria for a successful content analysis, a description of the conceptualization and a critical examination of NDA3M has been completed.

Analyzing text is a method to understand the intentions of the sender, the text, and the

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receiver (Bowen, 2009; Krippendorff, 2004). It is not a linear process but rather a method where a content analyst can continually refer back to the content by using what is appropriate in the context. Drawing on Bowen (2009) and Krippendorff (2004), the collection of material data for the Grade 11 Native Studies curriculum will follow these steps:

1. Read the Grade 10 Native Studies curriculum (make notes in the margin);
2. Track thoughts, questions, and envisioned complications from the classroom.
3. Evaluate notes for categorization; and
4. Make descriptions about each category represents;

Content document analysis seeks to shed light on the potential hidden messages that it carries.

Bowen (2009) explains how researchers “should establish the meaning of the document and its contribution to the issues being explored” (p. 33). As a method for analyzing NDA3M, I drew on Krippendorff (2004), who describes the following steps:

1. Identify whether the categories can be linked or not;
2. Bring together major and minor categories to create themes;
3. Examine each theme in detail;
4. Review all the categories and decide if some categories can be merged or subcategorized; and
5. Once meaning is placed onto the data, I will infer and narrate the conclusions.

Krippendorff (2004) encourages analysts to “*look* outside these characteristics to examine how individuals use various texts” (p. 22; emphasis added). Methodologically, conducting content analysis is required as prior knowledge for conducting interviews and sharing circles. This approach enables qualitative researchers to (re)interpret text and approach documents in a holistic manner (Krippendorff, 2004). Thus, this research has the potential to uncover the “disconnect between the intent and outcome” of the OME (Cherubini and Hodson, 2008, p. 11).

Krippendorff (2004) explains how “content analysis provides new insights, increases a researcher’s understanding of a particular phenomenon, or informs practical action” (p. 18).

Utilizing NDA3M and teachers’ experiences to respond to number 63 of the Calls to Action is an

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avenue to mobilize best practices in the field of education. NDA3M was reviewed at multiple phases of the research. To begin, as stated earlier, an initial tracking of my thoughts was noted in a chart arrangement. This happened during October and November of 2016. Supporting the collection of document data, a deeper analysis of NDA3M was completed in January to March. During this time, I tracked new thoughts and recorded how new literature contributed to a new lens of interpretation.

The value of meaning placed on the document was first interpreted by the researcher and was (re)interpreted after the stories were told by the participants. Interviews and the sharing circle took place in April and May; from June until August NDA3M was being revisited to draw on (dis)similar ideas from participants. Content analysis paired with interviews and a sharing circle was suitable for this research, which validates the *looking* and *listening* methods.

Interviews and sharing circle.

Kovach (2010) explains how “the privileging of story in knowledge-seeking systems means honoring ‘the talk’” (p. 99). To develop a deeper understanding of teachers’ experiences, the *talk* occurred on a one-on-one basis and in a group setting. A meet and greet with each participant prior to conducting interviews was initiated by me. The meet and greet was very informal, participants and I asked each other questions to determine if their participation was suitable for this research. Meet and greets were done in person (3) and online (1) through Skype. The primary focus of the meet and greet was to ensure each participant met the criteria; being an active and licenced member of the Ontario College of Teacher and had current or past experience teaching NDA3M. Table 3: Introduction Information provides each participant’s pseudo name,

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date they were interviewed, general teaching experience, and how many times they have taught NDA3M.

Table 3: Introduction Information

Pseudo Name	Interview Date	General Teaching Experience other than NDA3M	Amount of times teaching NDA3M
Annie	April 5, 2017	- Twenty-seven years of teaching experience in Ontario - Subject: Drama and English	4 times
Jeremiah	April 9, 2017	- Twenty-five years of teaching experience in Ontario - Subject: Geography, History, Religion, Law, and English	8 times
Georgette	April 12, 2017	- Thirteen years of teaching experience in Ontario - Subjects: English, Arts, Drama, Music, Geography, Religion, and Guidance and Career Education	5 times
Jaime	April 26, 2017	- Ten years of teaching experience in Ontario - Subject: English, Religion, Drama, History, and Career Education	7 times

Conducting one-on-one interviews with each participant prior to conducting a sharing circle was designed to build rapport and gain awareness of the individual experiences prior to the collective group experience. One-on-one discussions and the sharing circle served the objectives for this research to engage with participants' experiences and mobilize knowledge (Kovach, 2010; Smith, 1999; Wilson, 2008). The purpose of performing both one-on-one interviews and sharing circles is so "familiar characteristics can be invested with qualities of an individual or

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can be used to invoke a set of shared understandings” (Smith, 2012, p. 146). In both settings, open-ended questions were posed to allow space for the stories to flourish.

Once participants and I set up a time to and location for our interviews, I began each interview by going over my research (See Appendix 5: Letter of Information) and handing out a guideline (See Appendix 6: Interview Guidelines), to set a respectful and honest talk. At that time, participants were encouraged to add or change any of the guidelines; for all interviews, no changes or additions to the guidelines were made. Following this introduction, I went over the informed consent forms (See Appendix 7: Informed Consent Form for Teachers – Interview), where both participants and I signed and received a copy. The interview structure remained consistent for all participants. I prepared a list of interview questions and prompts (See Appendix 8: Interview Prompts).

During the interviews, participants were keen to stay on topic and wanted to ensure they were actively contributing. This phase of the data collection was significant, as it provided clear and articulated responses to the questions. At this point, I note how one participant voluntarily self-identified being part Indigenous. Interviews ranged from 1 to 2.5 hours. Three participants were interviewed for just over an hour, the fourth participant was about 2.5 hours. Although this was unplanned, it did provide a time and space for deeper conversations about the research questions and vision for Indigenous education. Locations of interviews varied;

- One interview was at the primary researcher’s home;
- Two interviews took place at the Aboriginal Resource Center (ARC); and
- One interview took place at the participant’s home.

All interviews took place during April and the sharing circle followed in May. At the end of each interview, I had a discussion with the participants about their willingness to participate in a

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sharing circle and all participants agreed. Participants were also keen about the idea having elders present at the sharing circle.

The sharing circle took some strategic preparation to manage the schedules of four participants, three elders, and myself. The successful planning stemmed from one of my participants who suggested setting up the sharing circle on a Professional Development (PD) day in the afternoon. The PD day worked, each participant indicated this sharing circle was part of their professional development plan; by meeting elders, sharing knowledge, and collaborating with colleagues. Next was finding elders who could best support this sharing circle.

As a researcher, I was determined to have an elder representative from each group – First Nation, Métis, and Inuit present. Through networking making contacts with elders was done in a sincere way. I have had the pleasure of knowing and being close to a few elders. I reached to a First Nation elder and Inuit knowledge keeper whom I knew had done work in the area of Indigenous education to determine if they were available. The Métis elder who participated was one whom I have heard speak a few times at various functions but did not know personally. Nonetheless, all three elders were available on the PD day previously discussed with participants.

Once the date was selected, through email correspondence, I reached out to the ARC to book the conference room. Since the room was booked and the date was confirmed, I announced through email correspondence that the date, time, and location was confirmed. In this email, participants were given a short description of what the day would consist of and an agenda was attached giving more details (See Appendix 9: Sharing Circle Agenda). All the preparations proved successful, the sharing circle took place in May and all participants and elders were present.

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As elders and participants began to arrive I introduced them to each other and showed them around. A conference room with a roundtable was prepared with coffee, tea, and snacks. Once participants became settled, I took time individually to go over the confidentiality forms (See Appendix 10: Confidentiality Agreement – Elders; and See Appendix 11: Informed Consent Form – Teachers – Sharing Circle). Once this step was complete and all participants were present, the sharing circle guidelines were introduced and discussed (See Appendix 12: Sharing Circle Guidelines). During this time participants were encouraged to review and make any agreed upon changes or additions; none were made.

For both one-on-one interviews and the sharing circle, a research assistant was hired to transcribe the audio recording. My research assistant and I met through professional networks from the University of Ottawa. We began our conversation over the phone, where I discussed my work and projected timelines. Once agreed, the research assistant and I signed a confidentiality form (See Appendix 13: Confidentiality Agreement – Transcriber). The transcriber was made aware the important role this played in my research. Once the transcripts were complete, the primary researcher obtained the audio recordings and transcripts from the research assistant. Furthermore, the following method used to analyze the audio recordings transcripts:

1. Ensure participants agree with the text of the transcript;
2. Listen to the whole recording;
3. Listen for themes in the use of language, the sentiments expressed, and the various (dis)similarities in the transcripts;
4. Record what is not said by participants as much as what was said;
5. Record emotional expressions through nonverbal communication;
6. Record points relevant to the research questions; and
7. Categorize and code data to identify commonalities and conflicting themes.

Themes were identified and developed by "digging below the surface of words to understand the meaning behind them" (O'Leary, 2013, p. 139). Overall, to synthesize findings data was organized by categories, patterns, and themes; without exploiting or distorting the

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voices (Kovach, 2010; Smith, 2012). Themes and categorization are presented in the analysis as outlined by the components of number 63 of the Calls to Action. In this analysis, the usage of short and large quotes was obligatory to ensure participants words, descriptions, and feeling are felt by readers; as they were felt when I was listening. Teachers shared general, specific, and personal experiences, which I hope they feel are adequately presented in this thesis. As a researcher I shared transcriptions with participants and provided them with a final review of what quotes I used to ensure the context and representation of their stories were met.

Kovach (2010) explains how interpretation and analysis from the process of creating meaning. To grasp the whole picture, holistic approaches can be achieved by triangulating data with various sources. Kovach (2010) states, “interpretative meaning-making involves a subjective accounting of social phenomena as a way of giving insight or to clarify an event”, she also goes on to say “analysis involves reducing a whole sum of its parts in order to explain a phenomenon” (p.130). As a storyteller, the challenge here is to limit the fragmentation of the story to uphold the authenticity and experiences of participants. The authenticity of teachers’ voices was upheld by providing quotes from our interviews and sharing circle paired with my analysis. The purpose is to articulate a vision for the future and the breakthroughs needed for improvements. This plan brings together an innovative and progressive method for the future of education in Ontario.

Interviews and a sharing circle are ways to establish “multiple interpretations” of the text and “support interpretation by weaving quotes” (Krippendorff, 2004, p. 88). As outlined in sharing information and best practices, this research will reveal where we are and where we should be heading. Moreover, Creswell (2013) states how it is “important to understand these common experiences in order to develop practices and policies, or to develop a deeper

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understanding about the features of the phenomenon” (p. 81). Additionally, Haig-Brown (2010) states how “one has the potential to take up and produce new interpretations of the world for oneself and perhaps for others” (p. 937). These new interpretations are in the hands of the reader and future researchers; thus (re)interpretation can contribute to the field long after the publication date.

Chapter 6: Results

You talk big words of Integration in the schools. Does it really exist. Can we talk of integration until there is social integration ... unless there is integration of the hearts and minds you have only a physical presence ... and the walls are as high as the mountain range. (George, Chief Dan, 1970, p. 3)

When Chief Dan George speaks of integration the conversation must include the powerful positions teachers hold in the classroom. By integrating Indigenous course content across all educational institutions, *deep learning* can be sustained. A holistic perspective is imperative to this integration. Identifying the participating teachers' experiences is integrated throughout these results and is based on three main components: 1) Developing and implementing Kindergarten to Grade Twelve curriculum and learning resources on Aboriginal peoples in Canadian history; 2) building student capacity for intercultural understanding, empathy, and mutual respect; and, 3) sharing information, best practices, and identifying teacher-training needs.

6.1 Developing and implementing Kindergarten to Grade Twelve curriculum and learning resources on Aboriginal peoples in Canadian history

This component of number 63 of the Calls to Action includes all grade levels and curriculum; however, to contribute to this Call to Action I chose to focus on the Grade 11 Native Studies curriculum to provide a direct response to two very important words in the above subtitle: developing and implementing. Developing curriculum and implementing curriculum are two different agendas. In 2000, the Grade 11 and 12 Native Studies curriculum replaced the 1981, The People of Native Ancestry Senior Division curriculum. The teachers that participated in this research explained how they have been teaching NDA3M for the last 7 to 10 years. This could mean that a gap of almost 10 years exists where NDA3M was not being implemented across Ontario, in addition to NDDA3M not being offered in all schools across province.

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The development and implementation of NDA3M represents Aoki's (1984/2004) curriculum-as-planned and curriculum-as-lived, respectively. When curriculum developers are in the design phase, they are in a state of planning—as are teachers when they are developing their course and lesson plans. When the curriculum is being implemented, it reaches a stage of animation where lived experiences can be understood. Once courses are developed and implemented, there should be a component requiring a form of assessment. Questions such as: Is the course effective? Is it meeting the needs of teachers when educating students? My research attempts to respond to such questions but it also provides direction for future Native Studies courses.

Overall, the Native Studies curricula aims to provide students in Ontario schools with knowledge related to Indigenous peoples. Ideally, by increasing students' knowledge and awareness of Indigenous peoples, they will not only develop the skills necessary to discuss these issues but they will also hopefully participate in reconciliation. In some respects, NDA3M is meant to tell a story of how settlers interacted with the original peoples of this land, and to prepare students for a more meaningful truth. This truth has the potential to shift some students' narratives of Canada. When these challenges arise in the classroom teachers and students had to work them together. NDA3M recognizes that Canada is the land of origin for Aboriginal peoples and that the history of Canada begins with their creation stories. Since Indigenous peoples histories are rooted in this land, Canada is the only place where this knowledge can be retrieved.

NDA3M is part of an eight-course Native Studies program at the Grade 11 and 12 levels. Figure 1: *Flow Chart of Native Studies* provides a visual stream for all secondary Native Studies courses. This flow chart was drawn from p. 5 of the Native studies curriculum (OME, 2000).

There is a total of 13 courses under the Native Studies curricula at the secondary level. NDA3M

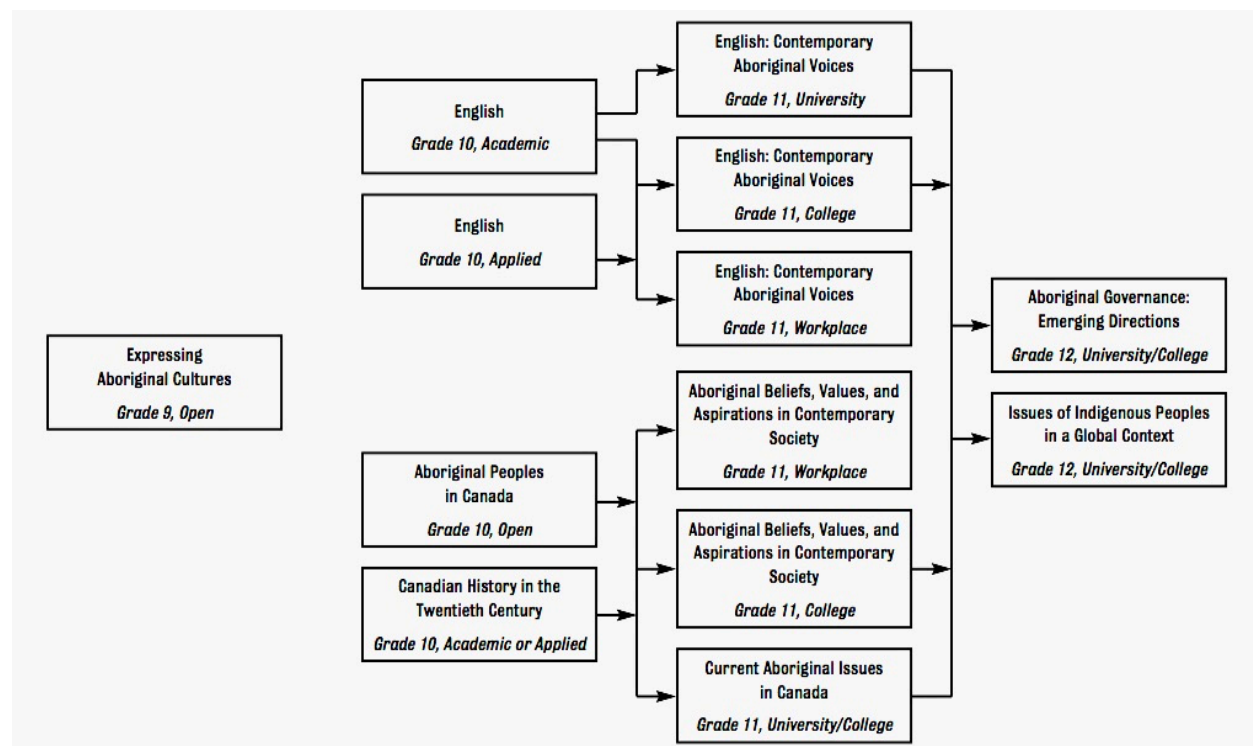
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follows the Grade 9 *Expressing Aboriginal Cultures*, the Grade 10 *Aboriginal Peoples in Canada*, and the *Canadian History in the Twentieth Century*. It also precedes the Grade 12 NDG4M: *Aboriginal Governance: Emerging Directions* and NDW4M: *Issues of Indigenous Peoples in a Global Context*. Other Native Studies courses at the Grade 11 level are:

- NBE3U: English: Contemporary Aboriginal Voices
- NBV3C: Aboriginal Beliefs, Values, and Aspirations in Contemporary Society
- NBE3C: English: Contemporary Aboriginal Voices
- NBV3E: Aboriginal Beliefs, Values, and Aspirations in Contemporary Society
- NBE3E: English: Contemporary Aboriginal Voices

The Grade 11 Native Studies NDA3M: *Current Aboriginal Issues in Canada* course is the focus of this research but with understanding that the larger umbrella of Native Studies program at the secondary level is valuable to the setting.

Figure 1: Flow Chart of Native Studies



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The curriculum as planned for NDA3M is designed to develop an understanding of the emerging issues between Aboriginal peoples and Canada. Students are expected to develop and demonstrate their achievements for each strand: identity, relationships, sovereignty, and challenges. Essentially the curriculum serves as a guide for teachers as they plan their course and learning activities for students. The following are thematic sections in the NDA3M: Aboriginal World View, Aboriginal and Canadian Relations, and Renewal and Reconciliation. These sections address the contemporary situation of Aboriginal peoples in Canada, the history of relations between Aboriginal peoples and the rest of Canada, and current relationship status between Indigenous peoples and non- Indigenous Canadians.

I created a table to list my notes, questions, and comments, as a method of recording my initial thoughts and initial analysis, these initial notes are both specific and general. Table 4: *Initial Notes for NDA3M: Current Aboriginal Issues in Canada* includes strands of Aboriginal issues, their definitions, and my initial notes. The strand definitions are pulled from the Native Studies Curricula, p. 7. I found this approach valuable as it expressed my thought pattern prior to getting into the literature and discussions with participants. These notes were taken after reviewing the previously discussed policy on Indigenous Education.

Table 4: Initial Notes for NDA3M: Current Aboriginal Issues in Canada

Strand Definitions	Initial Analysis
<u>Identity</u> : Is a concept created in response to the question Who am I? The investigation of identity is a personal journey of discovery and realization, which is part of the maturation process of all students during the adolescent years. Historical	<u>Notes</u> : 1. What does identity mean in Canada? 2. Concepts of self/hood, community, nation/hood? 3. Political identities a. When and where Indian people were considered people or Indian? i. Categories: Membership, First Nation, Métis, Inuit, on/off reserve, status/non-status, treaty/non-treaty

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events, such as the Indian Act, have made the issue of identity a particular concern to Aboriginal peoples and all Canadians.	4. How is identity impacted when government or economic development projects relocate communities? 5. Media a. Aboriginal Peoples Television Network (APTN). b. Ontario Native Women's Association (ONWA). 6. Is it the relationship between language, culture, and identity or how language and culture shape identity? 7. Why is Aboriginal identity alone linked to the physical world? 8. Presence of the Indian Act 9. When you compare do you reinforce stereotypes? 10. Your identity meant you were taken to residential schools?
<u>Relationships:</u> This strand serves as a focus for exploring ties that Aboriginal peoples have developed and maintained with the natural environment—the land and its life-sustaining resources. In addition, students will explore the personal connections that Aboriginal peoples have made spiritually and culturally with their world.	<u>Notes:</u> 1. Relationship a. Self b. Land c. Environment d. Four elements (physical, emotional, spiritual, mental) e. Governments (federal, provincial, Indigenous) 2. Relationship in the community 3. Governance structures in the community 4. Very important “philosophy and collective and individual behavior” 5. Why compare perspectives? a. It is not a matter of right or wrong. It is a matter of knowledge/awareness and understanding of differences among cultures. 6. Student empathy: “Cross-culture dialogue among Aboriginal and Canadian students”
<u>Sovereignty:</u> In the traditional governments of Aboriginal peoples, sovereignty is based on a spiritual understanding that the Creator gives human beings responsibility for governing themselves and taking care of the natural environment. In current discussions about sovereignty, Aboriginal peoples assert that this understanding is within	<u>Notes:</u> 1. Are there government initiatives that support sovereignty, autonomy, self-government, and/or self-determination? a. Treaty rights b. Royal Proclamations c. Constitution 2. Are commitments planned or lived? 3. Gender roles a. Matriarchal and patriarchal b. Community-centered 4. Globalization of Indigenous peoples 5. Harper Apology

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themselves and that self-determination is basic to the needs of all human beings.	6. Truth and Reconciliation Commission of Canada (TRC) 7. Royal Commission on Aboriginal Peoples (RCAP) 8. United Nations Declarations on the Rights of Indigenous Peoples (UNDRIP)
<u>Challenges:</u> Among the challenges faced by Aboriginal peoples today in defining their collective place in Canadian life is the need to reclaim, reassert, and further develop the distinct identities, relationships, and sovereignty that Aboriginal peoples have always held.	<u>Notes:</u> - Why is this called challenges? - Challenges because the legal responsibilities are not being upheld? - Challenges because we are trying to fix what they broke? - Economic development: Manitobah Muluks - Health: sacred medicines (cedar, sage, sweetgrass, and tobacco), Jordan's principle - Dispute resolution - Capitalization and Industrialization

There is no single correct way to teach NDA3M, nor is there a single way to learn about Indigenous worldviews. Hence, there is value in teaching practices that include an overview of curriculum expectations but with a flexible course plan in mind - this is aligned with Aoki's (1984/2004) curriculum-as-planned and curriculum-as-lived. During my discussion with participants, they revealed how the truth is surfacing in their classroom. NDA3M is providing the space for teachers and students to investigate the real Canadian history. Truth-telling is happening in schools. Teachers and students are seeking the truth while trying to understand how to reconcile.

Teachers describe how they begin by surveying the classroom and students to gain an understanding of students' prior knowledge, if any, of Indigenous worldviews. Teachers' approaches are to operate in a collaborative manner with students. Guest speakers, field trips, hands-on activities, and interactive conversations are some of the prime teaching methods described by participants. All participants explained how the nature of the NDA3M provided them with the space to design their course as they saw fit. More specifically, one of my

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participants Jeremiah describes how NDA3M was designed to be taught “consistent with traditional Aboriginal teaching and learning styles” (personal communication, April 9, 2017). Meaning, curriculum expectations should be supportive of Indigenous educational values, for example, oral teachings and experiential learning. Participants mentioned many times how their boards and administrations were supportive and described the push for greater awareness of Indigenous knowledge in their schools.

Participants revealed some key factors for curriculum development and implementation. Since NDA3M has no formal assessments, one of the most important things participants quickly learned was how to navigate the development and implementation of their course. Along with all participants, Jeremiah (May 19, 2017) explained how the board of education gave him ample room to run the course as he saw fit. He is aware of the curriculum expectations but he is more concerned with the practical aspects of learning according to Indigenous Worldviews. As opposed to other courses, he was less bound in NDA3M. This meant space for looking, listening, and learning from teacher to student. Conversations in the classroom were inquisitive; students are interested in learning about Indigenous cultures. Since NDA3M is a mixed course where both academic and applied students are enrolled, this means teachers must manage the different demographic of students in NDA3M, for example, the absence of a final exam. While some students may see this as an advantage (bird course), others may see it as a challenge in cases where they rely on exams to achieve high marks.

All participants explained how their boards and schools are supportive of Indigenous worldviews. For example, a significant step to honouring Indigenous-learning styles is by not having the traditional test and exam implemented in other classes. When I listen to elders speak, they generally agree there is some shifting in the education system but not nearly fast enough.

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However, they also recognize how Indigenous Worldviews are operating within a system that is not fully designed to support this method of learning, the shift will not happen overnight. During our sharing circle, our Inuit knowledge keeper explained how “you tell the child he’s five years old... oh... he should be tying his shoes now, he’s three years old, he should be doing that, at ten years old he will be doing this. You are limiting their skills” (Inuit knowledge keeper, personal communication, May 19, 2017). Georgette agrees by expressing her opinions, she states, “unfortunately, in our school system, if you don’t hit those milestones, it’s like they’re delayed” (personal communication, May 19, 2017). Although NDA3M appears to be making steps forward, it is operating under an institution that categorizes knowledge based on grade and subject.

As a form of teaching, Indigenous education holds importance on oral traditions, teachings, and storytelling passed down from generation to generation (Miller, 1996). The institutionalization of education has dramatically shifted and changed teachings from the traditional ways of Indigenous peoples. Monture-Angus (1995) identifies how formal education is a practice of colonialism and was “once part of the government’s plan to assimilate” Indigenous people (p.79). As such, the development and implementation of curriculum in the school system must be mindful of oral traditions and holistic approaches Indigenous people value. Indigenous Worldviews understand the value of a balanced and holistic education, which includes the physical, mental, emotional, and spiritual parts of an individual. Miller (1996) indicates all societies have ways of educating their people, including Indigenous populations. Eurocentric ideologies considered education valuable when received through the structured schooling system rather than the looking, listening, and learning education philosophy that Indigenous communities practice (Miller, 1996). Learning occurs everywhere and with

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everything; whereas, schools are the operating system where children go to become educated in a specific area, rather than learning in a holistic way.

The holistic nature of learning has space in cross-curricular opportunities. NDA3M has cross-curricular opportunities with History, Geography, Art, English, physical education, and other secondary courses. These subjects can collaborate to create an interdisciplinary course or lesson, and in turn, support how students' learning is transferable by linking course content and material. All participants are interested in pursuing this cross-curricular collaborative work and the school board is supportive. However, this can be limited and challenging since it requires support from other colleagues who may not be as willing to collaborate.

When Annie, Jeremiah, Georgette, Jaime, and I discussed cross-curricular opportunities, they collectively described how beneficial cross-curricular lessons are and would be for students. Participants in this study indicated how cross-curricular opportunities are directly and indirectly occurring. Additionally, participants believe that exposing students to Indigenous Worldviews in all grades and from the beginning of their formal education, would funnel into more success in NDA3M.

Jaime described cross-curricular opportunities from a higher level before she explained the detailed examples that she participates in. At the board level, a collaborative inquiry project is the topic of discussion. This project is the development of a mentor and mentee system for those teachers who may be less comfortable teaching about Indigenous content; the project aims to connect less experienced teachers with more experienced teachers. Jaime says, "the mentor teachers have to try to help those mentee teachers implement Indigenous content into their curriculum. So, this is cross-curricular. This is every single class from elementary to high school

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to Grade 12, like it's everywhere." Additionally, Jaime described very specific examples of cross-curricular opportunities she has been participating in, for example:

...the hospitality teacher came to me and said I want to do a lesson on Three Sisters Soup, do you think that we could maybe sit in a circle in the lodge and maybe tell us about how that all works? I was like yup. So, I put together a lesson on Three Sisters soup, ya know, the squash, the beans, the corn, how they all grow, it's very scientific. Native people knew how to garden before there were gardening courses and so I did a lesson on Three Sisters soup and then the next day the hospitality students and the teacher made the soup and how much more rich is that they know the history and why it's important and why people lived off these nutrients and then I got a bowl of it and it was delicious and yay us...

...same thing with phys. ed. A phys. ed. teacher came to me and was like what can you do to help me put Indigenous content into our phys. ed. class? Okay, well I don't know much about Inuit games, but I can do a little bit of research and we're just going to have an Inuit games day in the gym. And we did and the kids friggin' love it right? Cause they're competing against each other and it's hands on and it's awesome...

...every single semester, every teacher who teaches the world religion class, [...] I do a two-day lesson, and their units are like two weeks, but I go in and I start it off and I teach them about the medicine, smudging, spirituality, symbols, the medicine wheel, all that kind of stuff and I teach... every world religions class that's happening in my school, French and English, I teach the first two days of the lesson. And it's just become a thing now over the last four years; I'm the one who does it. (personal communication, April 26, 2017)

Annie described a year where she was teaching a combined course NDA3M and NAC2O, she emphasized that this could not work again. It was difficult to teach because the course content is different. The reason this happened was because the school did not have enough students to run the NDA3M by itself. After that year, Annie sat with her administrators and explained, "NDA3M and the NAC2O cannot be together" (Annie, personal communication, April 5, 2017). Together, Annie and her administration reached a conclusion to "go with the NDA3M and build it by offering a grade 12 section [...] So it will be on the list of courses you can take for next year" (Annie, personal communication, April 5, 2017). She closes this part of

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the conversation with “If we really believe in Reconciliation, we do everything we can to promote these courses” (Annie, personal communication, April 5, 2017).

When Jaime was discussing how she develops and implements her course, she emphasized the value in promoting it. When I asked other participants how many students are enrolled in their classes, there was an average of 8 – 12; whereas, when I posed this question to Jaime, she began to explain how she has about 30 students enrolled. Other participants described forms of promotion, such as: connecting with parents, and colleagues. However, Jaime believes by promoting herself and NDA3M contributes to large enrollment of students in her class. Jamie promotes by walking around the school and letting colleagues and students know she is there. Participants indicated how students are beginning to know what NDA3M is bringing to their schools: designed cultural spaces and lessons that teachers are personally and independently implementing.

Education, school, and teachers have the power to shape the minds of students. How curriculum is developed and implemented greatly influences the minds of future generations. On the one hand, this is progressive and on the other education and schools have differences in the delivery of this knowledge and information. So, we must ask ourselves what is the true goal of the OME and NDA3M? It appears the goals demand inclusion of Indigenous Worldviews into a system that is fundamentally not Indigenous. Take note of how Native Studies is not a compulsory requirement to receive an Ontario High School Diploma. In our sharing circle, Jeremiah said,

Some of them sign up for the course because they heard there's no exam and that might be their jumping in point and that's fine. I don't care what your motivation to be in the course because they choose this course, it's not assigned to them, it's an elective, but then I make sure I bring them along and understand the worldview shift that we're trying to get at and most of them are pretty good about it and like I said because money is there for us we go on field trips, we have guest speakers, and we do cultural things. We make

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medicine wheels, we make dream catchers, we have the money to provide the resources to do these things and the kids I think absorb it. (Personal communication, May 19, 2017)

In the context of Truth *for* Reconciliation and ensuring the truth gets told in the classroom, some specific and overall expectation can be modified, but would the truth change in this case? Georgette describes how “kids that I have had before said that I’ve never learned this before Ms. I’m like, how have you never learnt this, it’s in the curriculum” (personal communication, April 12, 2017). Setting the stage for the next seven generations, how can the truth be told and not missed? Ontario students are required to complete 18 compulsory credits, 12 optional credits, 40 hours of community service, and successfully pass a literacy test to achieve a high school diploma. Table 5: *List of Compulsory credits* provides detail for how many credits in each subject or category an Ontario student needs. Appendix 4: *Credits*, provides more explanation on the labels with asterisks.

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Table 5: List of Compulsory credits

Compulsory Credits	1 Compulsory Credit from each group
• 4 credits in English (1 credit per grade) * • 3 credits in mathematics (1 credit in Grade 11 or 12) • 2 credits in science • 1 credit in Canadian history • 1 credit in Canadian geography • 1 credit in the arts • 1 credit in health and physical education • 1 credit in French as a second language • 0.5 credit in career studies • 0.5 credit in civics	<u>Group 1:</u> • English or French as a second language • A Native language • A classical or international language • Social sciences and the humanities • Canadian and world studies, • Guidance and career education • Cooperative education*** <u>Group 2:</u> • Health and physical education • Arts • Business studies, • French as a second language** • Cooperative education*** <u>Group 3</u> • Science (Grade 11 or 12) • Technological education • French as a second language** • Computer studies • Cooperative education***

Call to Action number 62, which states in the first section, “make age-appropriate curriculum on residential schools, Treaties, and Aboriginal peoples’ historical and contemporary contributions to Canada a *mandatory* education requirement for Kindergarten to Grade Twelve students” (TRC, 2015b, p. 7). Bringing attention to the *mandatory* call out is a conversation worth having, as a Donald (2009) states, “the so-called inclusion of Indigenous perspectives has usually meant that an anachronistic study of Aboriginal peoples is offered as a possibility in classrooms if there is time and only if people are still interested” (p. 5). Would mandatory Native Studies classes alleviate the cases where Indigenous education is not included because of the lack of time, discomfort, or any other reason? Perhaps here we can learn from Chief Dan George’s (1970) wisdom:

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We did not have time to adjust to the startling upheaval around us. We seemed to have lost what we had without a replacement for it. We did not have time to take your 20th century progress and eat it little by little and digest it. It was forced feeding from the start and our stomach turned sick and we vomited. (p. 2)

Jeremiah explained how optional credit courses are limited for his small school, in comparison to a large school. As Jeremiah said, “we’re a relatively small school so for every new course we offer, that’s one we have to drop somewhere else because we just don’t have the bodies to fill the courses” (personal communication, April 9, 2017). The question if making Native studies courses compulsory would solve this issue; however, a more effective solution would be to incorporate Indigenous Worldviews in all grades and subjects.

Since the release of the TRC report in 2015, schools and universities across the country are discussing and implementing mandatory Indigenous Studies content, material, and courses (TRC, 2015; Association of Canadian Deans of Education, 2016). Moving forward in the context of reconciliation, I pose the question, should it be compulsory? Is it possible that mandatory classes could actually hinder the relationship between Indigenous and non-Indigenous people? Would making Native Studies course a compulsory requirement backfire? I am not sure it the best way to bring about awareness. Chief Dan George, remind us of how settler treated Indigenous peoples when they arrived, force is not usually effective; however, I do propose weaving Indigenous content into all subject and areas within the education.

6.2 Building student capacity for intercultural understanding, empathy, and mutual respect

The OME, boards, and teachers have indeed contributed to building student capacity for intercultural understanding, empathy, and mutual respect. NDA3M course is providing teachers with the space to expose students to Indigenous Worldviews. Teachers have been able to

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introduce students to new concepts and bring awareness to alternative perspectives. Participants strongly believe in the power of their course and schools to positively bring this knowledge into the classroom. Participants recognize how no single institution or curriculum can solely build student capacity but, instead, it is the collective movement that has been the driving force in this shift. To fully ensure a deep learning, intercultural understanding, empathy, and mutual respect is being implemented in the classroom, participants teachers suggest efforts must be made in every grade and course content.

All participants described building on other courses as an important next step to sustain students' intercultural understanding, empathy, and mutual respect. Participants also believed that having well-established Native Studies courses from grade 9 to 12 would support the OME's larger Native Studies initiatives. Meaning students' learning plans across Ontario would include a more integrative approach at the secondary level to Native Studies courses. For example, all participants' schools offer the Grade 9 Art and Grade 11 Native Studies. Annie describes a conversation she had with her administration "who are extremely supportive of things Indigenous", who are deciding to build of NDA3M by "offering a Grade 12 section" (personal communication, April 5, 2017). This type of scaffolding supports students' learning in a holistic approach. In our conversation, we discussed building laterally and progressively, Annie explained how she and her administration are hopeful for positive outcomes,

We have the NDA3M, the NBE3U, and I think the kids will buy into it because they did last year, then we'll have our numbers for the grade 12 course as well, and then that's another way for our school to be part of Reconciliation. (personal communication, April 5, 2017).

This statement reflects the concept of building content from courses situated before or after NDA3M. The framework of reconciliation is advancing teachers' and administrators' capacity to build an intercultural understanding, empathy, and mutual respect in their schools and for their

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students. One of the comments our Métis elder made was how NDA3M can be used to 'unpack racism' - to address societal stereotyping, lack of understanding/knowledge, equal and equitable access to services, and fear of the unknown. Similarly, Dion (2000), Donald (2009), and Monture-Angus (1995) all agree Indigenous knowledge in the classroom addresses components of racism. NDA3M is part of the mainstream schooling system; however, the system operates under a larger and more powerful umbrella. Timely and bold changes are required to implement action. As students become more aware of an authentic Canadian truth, they simultaneously build towards empathy and mutual respect. Teachers describe how students are more inquisitive; students are beginning to ask questions, such as how they can be part of reconciliation.

Since the launch of NDA3M, Georgette said, "the kids have come with a little bit better base knowledge" (personal communication, April 15, 2017) and she believes this derives from the available public information and the available resources from the TRC. All participants discussed the lack of knowledge and discomfort they felt when they began teaching NDA3M. Georgette explains how, "teachers are creatures of comfort and habit" (personal communication, April 15, 2017). Nonetheless, all participants were eager to step outside of their regular routines and do their best work. The more dynamic and energetic a teacher is combined with course development flexibility, the more receptive students seem to be learning about Indigenous content. Jamie continues by explaining how,

Having a passionate teacher who actually has the knowledge base and the foundation makes a world of difference because, like, do you want to walk in a classroom where the teacher's like jumping up and down so excited to teach you guys today or do you want to walk in where they're nervous and scared and not really sure what they're doing. (personal communication, April 19, 2017)

Participants revealed how it is becoming easier to teach NDA3M and have conversations with colleagues about Indigenous Worldviews. For example, most schools have a wall-mounted

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plaque acknowledging the territory they are on (Georgette, personal communication, April 15, 2017). The presence and awareness are widely seen in all participants' schools and boards. Jaime furthered this example to explain how her school, "every single morning on the announcements we acknowledge our Algonquin Territory" (Jaime, personal communication, April 26, 2017). The path is being paved for conversations about Indigenous content in schools.

Administrators and teachers are working collaboratively on developing innovative ways in their schools to continue building student capacity for intercultural understanding, empathy, and mutual respect. Jeremiah, Annie, and Jaime described how teaching this course has rippled into other activities for the school and not just NDA3M, such as: student groups, space in the schools that are culturally appropriate, and school events (powwows, blanket exercise). Specifically, Annie recalled an inquisitive conversation she had with her colleagues and administration, "how do we use this room so that everybody understands that First Nations Peoples and Métis Peoples and Inuit Peoples, need to be recognized and respected and [...] that we're all part of the school" (Annie, personal communication, April 5, 2017).

Building student capacity for intercultural understanding, empathy, and mutual respect for all three identified groups (First Nation, Métis, and Inuit peoples) is challenging. Participants agree how there is more of a focus on First Nation peoples than Métis, and Inuit peoples; however, they are aware of this cavity and passionate about moving towards a more well-rounded course. They believe this challenge is occurring from the mere geographic location, as this research was conducted on unceded Algonquin territory that has never been surrendered. However, teachers noted the awareness of the large Inuit population in the region, who travelled here for schools and a variety of other reasons. Our Inuit knowledge keeper says,

I'm not Indigenous. I'm not a Native. I'm not Aboriginal [...] I'm Inuit [...] My little girl is Inuk. She doesn't fit in any of the Ontario curriculum. She's been assimilated into a

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First Nation. [...] We don't do smudging - never done smudging. I don't have anything against that. [...] But my little girl was taken and taught how to do a smudge because that is the Indigenous culture in that school. I was mad. As an Inuk, she's second class, totally. (personal communication, May 19, 2017)

During the sharing circle our First Nations Elder described her experiences when she is invited into schools, she says "everybody treats me very well when I went to the schools, but with our people it's the kids that you should be honouring, not us old people, it has to be those kids, you have to honour those minds" (personal communication, May 19, 2017). She continues by encouraging teachers to,

[t]each the class about respect, about why those kids are in there and it isn't about the Residential Schools because as I said, I know some Elders have said about the Residential Schools and parents have come and complained because even in grade 8 they don't want their kids to hear what happened in those schools and it happened to our children when they were four years old. They were taken away and these parents are saying my kids are too young to hear this so we've got so much work to do and I know it's not all on your responsibility. (First Nations Elder, personal communication, May 19, 2017).

Teaching about residential schools is in the identity and sovereignty strands of NDA3M. Our First Nations Elder and our Inuit knowledge keeper are speaking to intercultural understanding, empathy, and mutual respect by asking teachers to take it one step further. Our Inuit knowledge keeper explained to teachers how they must use this course to, "showcase Aboriginal abilities and Aboriginal identities in your curriculum" (personal communication, May 19, 2017).

Jeremiah shared an amazing adventure he took with his students. The YMCA and the local police service financially supported Jeremiah's class trip to Qikiqtarjuaq, Nunavut. The trip was set up in an exchange style. Jeremiah and his students went North, and students and teachers from Qikiqtarjuaq came South. He described how this was the most valuable experience he could share with his students, for both teachers and students involved. Jeremiah noted how this is "best kind of learning because [...] everybody remembers the fantastic time they had for eight days in

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Nunavut. And I would go back again in a minute” (personal communication, April 9, 2017).

Teachers are willing and wanting to step outside the box of regular school teaching. When opportunities as such are presented, a high level of intercultural perspectives is shared among teachers and students.

Jeremiah also noted how beneficial this trip was for all students but particularly for other Indigenous students who are not Inuit. He described, when

You go to Nunavut and you're a thousand kilometers from the closest tree [...] it's a whole different sort of a world so that culture is very foreign to all of the students, [...] even the First Nations kids sitting here in Ottawa. (personal communication, April 9, 2017)

Building student capacity for intercultural understanding, empathy, and mutual respect becomes particularly interesting when teachers have Indigenous students in NDA3M. In some cases, teachers and Indigenous students were at the same robust level of understanding for Indigenous Worldviews. However, there are many cases where teachers were teaching Indigenous students who were not well versed in their culture. More often than not, in NDA3M non-Indigenous students fill classes, which is impressive. Jeremiah says,

Ninety or ninety-five percent of my students are not Indigenous. I have very few Indigenous kids. It's very brand new to them that sort of style of learning so some of them think... oh my god this is an easy class, we don't have to do an exam, but then they realize no because there's a whole attitudinal shift they have to make to really be successful and to really begin to understand that worldview that is different from what they got. They quickly start to get it in terms of understanding of the tie to the land and [...] eye-opening to a lot of kids. (personal communication, April 9, 2017)

I can relate to this, as I explained earlier and explained to participants, it is not always the case that Indigenous students will be aware of who they are and where they come from.

Having access to culturally welcoming space is a tool for teachers not only to teach NDA3M but also for student success. When participants are faced with minor challenges they cope with them as they see fit. In a particular case, Annie reached out to one Indigenous student

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who was having difficulties in all courses except NDA3M. Annie and colleagues innovatively used the designated culturally space in their school to support this student's success. This student "had to make a Métis dot art and she has an art teacher that was like, 'yes, that can be a summative task' so for the last two weeks, three weeks [...] She's been in school every day" (Annie, personal communication, April 5, 2017).

Traditional education in Indigenous communities was accomplished through several teaching and learning techniques such as the observations of family and community structures. How do we bring this into the classroom? When hands-on activities are being implemented, students tend to listen and learn at a more effectively. This style of education seems to be the direction OME would like to advance towards. Georgette explains, "We're trying to start to head this way in education. Why didn't we just listen in the beginning, we'd be years ahead" (personal communication, April 12, 2017). Along with other participants, when I heard Georgette express this in the sharing circle, I was relieved. Relieved in the sense that now there is mindfulness for the next seven generations. Essentially, Georgette is saying if there were some forward thinking we would be in a better place today. So now, let us ensure this "pendulum swing" maintains its momentum (Jeremiah, personal communication, April 9, 2017).

All participants described how they start teaching NDA3M with the residential school system. This component of number 63 of the Calls to Action states 'Aboriginal peoples in Canadian history, and the history and legacy of residential schools', however our Inuit knowledge keeper explains "residential Schools taking too many long hours—too much. We have to remember it as a moment that it happened... yes" (personal communication, May 19, 2017). Our Inuit knowledge keeper is not alone in this, Georgette wants to "make sure as teachers and as Canadians and as human beings, yes, we acknowledge residential schools, [...]"

but we acknowledge residential schools weren't the beginning" (personal communication, April 12, 2017). As indicated in the literature, there were many important colonial effects that lead up to the Indian Residential School policies and in the case of truth for reconciliation, the truth component is being taught and the reconciliation component involves us moving forward. The discussions of the unacknowledged history must also include next steps.

6.3 Sharing information, best practices, and identifying teacher-training needs

Throughout interviews and the sharing circle teachers discussed how information sharing is happening through best practices and training development. Teachers described approaches they used in NDA3M, which are positioned around the experiential side of learning, such as: discussions, hands-on work, field trips, and outside the classroom activities. Getting involved outside of the classroom means attending community events, connecting with elders and community leaders, visiting shelters, attending powwows, and being involved in Indigenous cultural activities to support teaching.

In the beginning, Annie recalls how everyone was "working in the basement and there were all these different Indigenous studies teachers of varying abilities" available to support new teachers teaching NDA3M (personal communication, April 5, 2017). Even now Annie says there are, "workshops on PD days, workshops that they just pull me out of and I get funding for a supply teacher and go somewhere and learn things" (personal communication, April 5, 2017). I learned how dedicated these participating teachers are to this material; they all described the amount of work, time, energy, and effort that goes into development and implementation of NDA3M. All participants are dedicated to making NDA3M successful and meaning for their students and schools.

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As for specific training, Jeremiah attended a conference in Toronto; however, “the focus was teaching Indigenous students as opposed to teaching Indigenous studies to non-Indigenous kids” (personal communication, April 9, 2017). This is particularly relevant to my research question, since it supports the rationale for focusing on the gap on teaching about Indigenous content, rather than teaching Indigenous students. This is an important avenue to consider for targeted conference approaches and teacher training needs. When I reviewed the OME policies on Indigenous education, I was left wondering about the content rather the student. Not to say that one is more important than the other but simply to say how this is not sufficiently discussed.

Annie described when NDA3M was first introduced, she attended a training session where presenters

Walked us through the curriculum, talking about the different strands, what sort of things we would focus on in each level. The teacher, the Métis teacher who is amazing sent me tons of information via email so it could help me structure my course. (Annie, personal communication, April 5, 2017)

Listening to Annie’s description on how certain events led up to her building and implementing the course was moving. To hear her describe how she started to “get it” because she applied what her students were learning in the classroom and to her regular life, was positively emotional (Annie, personal communication, April 5, 2017). When I use the term regular life, it means when she is not wearing her teacher hat. Annie has gone beyond the classroom by having a conversation with her immediate family about the how much she is learning about teaching NDA3M. NDA3M is not only professionally shifting students, teachers, schools developmental growth, but also shifting the larger public’s personal growth.

Building on Annie’s comments of ‘getting it’, Jaime also ‘got it’ for different reasons. She described,

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Because of my own background which I wasn't taught growing up at all [...] it became very special for me because I always kind of felt something was missing and then through being able to teach this course, I learned a lot about my own family and my own background and my own sort of history and all of that and it allowed me to start to fill more secure in who I was. So, and I mean a lot of that has to do with the fact that I was really dedicated and connected to the material, and the message, and you know, what was supposed to be taught in the course. I think there are a lot of teachers who obviously don't have that background, who don't feel it, who are kind of nervous to teach it and what have you, which is also fine, but for me it wasn't only professional, it became a very personal thing. (Jamie, personal communication, April 26, 2017)

When teachers described how they teach in NDA3M, it was always paired with how they felt about it and how it made students feel. For a meaningful holistic shift to occur, teachers must be fully immersed and involved with Indigenous Worldviews. Participants are doing exactly that and their students can feel it; hence, the success of NDA3M.

In the sharing circle, Georgette and Jaime discussed a shared practice they have in their classrooms,

One of the activities in the beginning is writing down sort of almost everything students feel that they know about Indigenous culture and Indigenous values. What do they know when they're coming in and then put it away. And then at the end of the course, coming back and looking at what they, where they started from, what their knowledge was at the beginning and how far they've come. (Georgette, personal communication, May 19, 2017)

This activity is a checkpoint for both teachers and students to understand where they were and where they are now. This is an excellent example of shared information and best practices are— but also building intercultural understanding and empathy.

All participants explained how their boards have designated personnel who are there to support teachers by sharing information, tools, and resources. Resources and tools are on the rise for Indigenous content and material. Teachers are reaching beyond the usual sources in preparation for instruction. All participants in this study describe how NDA3M places them in a unique financial position to run the course. The budget for their course provides the financial

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flexibility for teachers to dig deeper in their teaching and, to ultimately provide a deeper learning for their students. Jaime explains how this is not the case across the province; while others agree, less funding is problematic, Jaime reveals,

Other boards, when we've gone to meetings and PD and stuff like that, don't spend the money like we do. So, each teacher is given the allocation for their section [...] But there are other colleagues of ours in other boards who have not been given the freedom to spend their budget for that course so we've actually been in meetings where it's like oh ya with our money we were able to buy class sets of books, have speakers, and go on trips, the kids don't have to pay anything, they're like what money? So, some of the other teachers don't even, they're not even aware of the fact at all, which is very unfortunate because that's how we can make the course content so rich and we don't have to worry about, let's go to the museum and walk through the First Nations hall. The kids don't have to pay 10, or 12, or 15 dollars for the field trip, we can just go; it doesn't cost them anything. So, it's things like that, that make it amazing, but it's all unfortunate that that's not across the province, the money's not being spent that way so that's something that needs to be voiced I think. (personal communication, May 19, 2017)

Participants are building their awareness through PD networks, being involved in Indigenous community events, attending cultural centers, and communicating with elders. Networking is teachers' most valuable resource, as teachers' circle of connections grow, their level of supports are elevated. Jaime described an experience before the course was even being taught,

The year before we started to implement the curriculum in our school, there were workshops, PD [...] maybe four or five times in the year before we started teaching the courses. So, just to kind of gather materials and become familiar with what we were going to be teaching. (personal communication, April 26, 2017)

All participants described how they felt supported by their administrations, to uncover how to best teach NDA3M. Annie explained how there has been, "a great deal of support, the board is very actively involved in training teachers, there are two people at [...]. And they are extremely dedicated to getting us to learn as much as we possibly can" (Annie, personal communication, April 5, 2017; omitted names of individuals and board members for confidentiality purposes). The rest of participants in my sharing circle supported this message, as the value of professional networks and available resources make a world of difference in teachers' experiences.

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The results indicated above initiate a conversation for developing and implementing Kindergarten to Grade Twelve curriculum and learning resources on Aboriginal peoples in Canadian history: overall, teachers identify how the OME is putting forth efforts to include Indigenous course content in all grade levels. The results also indicated success in building student capacity for intercultural understanding, empathy, and mutual respect since students' interest and uptake is ongoing for Native Studies courses. Furthermore, the research showed that sharing information, best practices, and identifying teacher-training needs is evident through the schools' culture, which is based on the support of administrator leadership. Although, one-on-one interviews and a sharing circle proved successful, there are additional branches where this research could have benefited from further investigation, as it was not within the scope of my research; nonetheless, these branches would be relevant due to the holistic nature of Indigenous issues.

Chapter 7: Discussion

This research discusses the following question: What are teachers' experiences as they relate to teaching the NDA3M curriculum: *Current Aboriginal Issues in Canada*? Supporting this research question are the following sub-questions:

1. What tools, resources, and systems of support are available for teachers when teaching about Indigenous Worldviews in the Native Studies course?
2. What training is provided for teachers teaching the Native Studies course?
3. What are teachers' perspectives on how the Native Studies curriculum builds student awareness for meaningful intercultural understanding?
4. What barriers have teachers faced in teaching the Native Studies course?

These questions were addressed through a document analysis of NDA3M and educational policy initiatives related to Indigenous education initiatives. Once I understood the text, I moved forward with one-on-one interviews of four participants who have experience teaching NDA3M. Following the one-on-one interviews, I steered a sharing circle where teachers and elders were able to discuss current and future objectives for Indigenous Worldviews in Ontario.

Congruent with the study's theoretical and conceptual framework, the intent of this research was to respond to number 63 of the Calls to Action. Additionally, the intent was to also mobilize research findings for the OME and for all future research of all teachers involved in a similar area of teaching. Narrative research techniques from a three-dimensional narrative inquiry process of temporality, sociality, and place were used (Clandinin & Connelly, 2000). This methodology provided space to include participants' experiences from the past and present, as well as future considerations for the OME in Indigenous education initiatives. Teachers also identified their position in teaching NDA3M, by describing how their personal and social experiences shaped their professional practice.

Aoki's (1986/2004) curriculum-as-planned and curriculum-as-lived exist in/outside the classroom through multidimensional experiences between teachers and students. Teachers

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reported knowing the curriculum but feeling comfortable in the class to allow students to guide their teaching. Based on students' level of prior knowledge and general curiosity on a particular topic relating to Native Studies, teachers' flexible classroom provided time to investigate and delve into *deep* conversations of learning. In addition, to curriculum-as-planned and curriculum-as-lived, is a center space that existed in-between the curriculum as planned and the curriculum as lived. Teachers are in the third space, and through storytelling, their experiences transpire (Kovach 2010; Smith, 2012). The three L's: Look, Listen and Learn by Miller (1996) was employed to link the theoretical and conceptual framework to research methods. Look, Listen, and Learn were present throughout his research and I continually reflected on where the three L's occur.

The OME asks teachers to implement NDA3M; however, since analysing the curriculum and listening to audio recordings, it is apparent to me that teachers are teaching according to students' prior knowledge—if any. Teachers are discussing pre-contact, creation stories, seven grandfather teachings, and cultural spiritual knowledge. Very quickly they turn to European contact and residential schools. The blanket exercise is one of the activities that all teachers and our First Nation elder described as a way to teach the history, loss of the land, and control of the land. This pedagogy leads to discussion on the nature of the relationship between First Nations peoples and Europeans.

Participants acknowledged that NDA3M is a course, which has the potential to build students' knowledge and awareness of the systemic and systematic oppression of Europeans ideologies with regard to Indigenous peoples. Towards the end of the course teachers begin looking into current and specific issues and link them to the impact of colonization and the intergenerational effects of colonization. Teachers agreed that in order to achieve reconciliation,

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there must be elements of the truth; truth *for* reconciliation is exemplified. Teachers are eager for their students to be part of reconciliation and to be taking action when required, such as by correcting stereotypes.

Sharing information and identifying best practices is one of the valuable elements of this research. First and foremost, as a researcher it is important to develop a method and approach to data collection that is compatible with Indigenous Worldviews while maintaining academic standards. Open and transparent communication with participants about the true intentions of the research is crucial. Noteworthy, when teachers and I had a preliminary meet and greet, they were supportive of the style of research I was proposing. I believe this is part of the reason why they were committed and enthusiastic in this research. The following is a summary of information and best practices identified by teachers':

1. Network with colleagues, administrations, and organizations for a successful course;
2. Promote yourself and the course to the best of your abilities;
3. Recognize and understand the historical context and Indigenous legal rights;
4. Recognize the diversity among First Nation, Métis, Inuit peoples;
5. Engage with Indigenous peoples on policy and curriculum development;
6. Building effective relationships and partnership through open, honest, transparent, and respectful relationship-building techniques;
7. Have clear and flexible priorities that target measurable results for the classroom; and,
8. Be innovative in policy, curriculum theory, and practice.

7.1 Limitations and Delimitations

Limitations and delimitations set up the parameters of research by considering matters of transferability, access to the population and the generality of findings (O'Leary, 2013). In this section, my discussion of limitations and delimitations offers a behind-the-scenes look into the research and the scope and boundaries drawn to complete this research. This study focused on Canadian resources, as such delimitations excluded international reference, despite other global Indigenous experiences. This approach was set to demonstrate how Indigenous Worldviews are

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specific to the regions and connected to the land, but nonetheless it has the potential to support other Ministries of Education who are developing or (re)developing Native Studies curricula.

An analysis of documents, interviews, and a sharing circle was utilized in order to ensure a balanced approach is presented (Bowen, 2009). Overall, the curriculum is outdated—current issues need to be revised. Specifically, in the identity strand, languages were not thoroughly discussed. The focus of NDA3M is targeted towards bringing awareness and building knowledge of Indigenous Worldviews. Since teachers have leeway with designing their course, they start with residential schools and branch out from there, while meeting the overall and specific expectations of the curriculum. Teachers have one semester, five months, to cover the course and meet students' learning needs. Phase one is awareness; arguably more and more Canadians are becoming aware. The next phase is action, which is to achieve the desired goal of equity and equality.

My study did not focus on other curricula. However, the conversations I had with participants indicated the need for research in all grades and subjects; as it related to Indigenous Worldviews, particularly in the cross-curricular area. Hence the theoretical framework and method components may be transferable to similar research projects. The criteria selection was based on teachers having experience with the Grade 11 Native Studies curriculum (NDA3M) in Ontario, at any point in their career. Regardless of school board, both Indigenous and non-Indigenous teachers were selected to participate in the study. It was not within the scope of this research to engage with participants who have not taught NDA3M and who are certified under other Ministries of Education.

A total of four participants were selected to discuss their lived curriculum experiences, which in turn supported a meaningful one-on-one engagement with each participant. A selection

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of a small sample size was chosen on the basis of balancing data from multi-dimensional facets. Even though this research covered a relatively small population in Ontario, it has the influence to stimulate a conversation for the future development of Native Studies. A holistic interpretation across other subjects or grades could indicate where and how Indigenous Worldviews enter the classroom. As the primary researcher, I reached out to professional networks to seek out participants for this research. Interviews and the sharing circle were successful based on snowballing techniques, identified by O'Leary (2013).

Utilizing semi-structured interviews provided a natural flow of conversation, which allowed for a comfortable and honest environment for participants. However, this meant that as a researcher I had to maintain a level of direction for the conversation to be able to categorize themes. Teachers are the certified key holders to knowledge in the classroom; therefore, with flexible interview methods, we were able to drive below the surface. The only questions presented were exactly as they appear in the introduction of this study (See appendix 14: Specific Interview Questions). Participants and I discussed and selected the interview locations, dates, and times during the meet and greet. Furthermore, interviews at the ARC provided an opportunity for teachers *look* and engage with an Indigenous presence at the post-secondary level. All findings from the interviews were coherent. All experiences appear to be similar regardless of school locations (rural, remote, urban, inner city) and longevity in the teaching profession. This research represents a high-quality detail description of teachers' experiences.

The sharing circle provided space where the primary researcher, participants, and elders exchanged stories and shared their experiences in education. A First Nation elder, a Métis elder, and an Inuit knowledge keeper were present during the sharing circle at the ARC. All parties collectively decided the sharing circle date, time, and the location. In order to prepare

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participants for the day, a sharing circle agenda was distributed. Although it was not expressed directly, it is possible that some participants might have felt unease in the presence of elders. To manage this, I had a debrief conversation and follow-up email with each participant to discuss their perspectives on the benefits of participating in the sharing circle. When dealing with similar research questions, this research has the potential for knowledge sharing based on the TRC's Calls to Action with regards to curriculum development, building student empathy, best practices, and teacher training for the Native Studies course.

7.2 Contribution to the Field

We are at a historical moment where there is an incredible opportunity to advance Indigenous rights and interests. Moreover, there is a sense of urgency to do so for the benefits of all Canadians. The Government of Canada has solidified their commitment to renewing the nation-to-nation relationship with Indigenous peoples. Achieving reconciliation is an on-going process but through the truth, we have begun this process. Expectations are high and delivery is a must. Through the self-identification tool, the OME has a clear direction on how to address closing the gap, even though cautions against this technique exist. Innovative approaches are essential to fulfilling the Calls to Action. This research demonstrates teachers' willingness to support and be a part of the process.

Ethical issues reside in the long history of abuse regarding research and Indigenous populations (Kovach, 2010; Smith, 1999, 2012). For this reason, the intent of the OME's policy frameworks and curricula was reviewed. Intention to close the achievement gap and to bring Indigenous culture to the mainstream classroom are two different pillars. Undoubtedly, both are a priority; however, this research specifically focuses on the Grade 11 Native Studies course and

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teachers' experiences with this content. While Butler (2015) and Cherubuni (2010) analysed policy documents as part of their research, this research examined how teachers are operating within these policies and how they are implementing NDA3M. This field of research can benefit from a holistic approach, albeit wide in scope, it would provide a complete picture of curriculum expectations in all grades and subjects from the viewpoint of policy studies and curriculum development. Additional consideration for future research can include an examination of how students are experiencing the curriculum. This will bring the topic to a full circle and will add value to the field by including the last piece of the puzzle in terms of viewpoints.

The commitment to building a nation-to-nation relationship with Indigenous peoples includes awareness and recognition of rights, respect, cooperation, and partnership. This research was made possible through acknowledging Indigenous peoples' rights, respecting the land it was completed on, working collaboratively with participants, and developing partnerships throughout this entire process. Since the time of contact, European education systems have failed Indigenous peoples (Battiste, 2013; Chartrand, 2012; Cherubini, Hodson, Manley-Casimir, & Muir, 2010; Donald, 2009; Haig-Brown 2010; and Miller, 1996). I believe, by bringing teachers lived experiences into the conversation is one small part of reconciliation. Moreover, providing a response to number 63 of the Calls to Action continues the conversation for reconciliation efforts by the OME, administrators, and teachers for their curriculum development and implementation. This research contributes to an assessment of what works and what needs improvement. By *looking, listening, and learning* to the revitalization of Indigenous Worldviews in the classroom.

This research tells a story of four participants and their experience with incorporating Indigenous education in mainstream classrooms. The mobilization of the findings may influence policy decisions and the professional development of teachers and has the potential to contribute

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to the field of education. The gaps identified in the literature demonstrate an urgent need to review the how Indigenous content is being developed and implemented in schools by teachers. This research contributes to the field in a targeted approach to respond to number 63 of the Calls to Action and bring in teachers experience with teaching Native Studies.

My academic, professional, and personal experiences make me aware of conflicting worldviews. As a narrative researcher, I am (re)telling of participants' experiences, their thoughts and emotions were channeled through my interpretation. Epistemologically speaking, knowledge was produced through a document analysis and the storytelling and retelling of participants' experiences. From an axiological standpoint, I recognize my values and biases are reflected in the study. This process acknowledges my presence in the research as an interpreter of text and participants' experiences (Wilson, 2008). However, I have provided a transparent lens for all procedures of this research and identified my interpretations of the text and stories. Regarding ontology, I embraced the "multiple realities" and have reported contrary perspectives around emerging themes to uphold authenticity (Wilson, 2008, p. 73). Methodologically, I completed a document analysis and interpreted interviews and discussions from a sharing circle.

My commitment to the continuation of this research is derived from my desire to leave a footprint for the advancement of Indigenous knowledge in the mainstream classroom. Educators have responsibility to/in reconciliation by continuing to build a nation-to-nation relationship through NDA3M. Through NDA3M, this relationship is guided by mutual respect and culturally appropriate protocols. Teachers and students alike are developing and implementing this relationship through various activities in their classroom and schools. My long-term goal in this project is to work with participants and the larger educational community to uncover what culturally sensitive teaching practices and materials are available for all grades and subjects.

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In this research, curriculum, policy, and educational movements were analyzed to select theories to inform my understanding of Indigenous Worldviews in the classroom. There will always be room for improvement. The critical analysis of educational policies and curricula is a movement towards the development and implementation of Indigenous Worldviews into the classroom. Critical as constructive; to move forward we must be constructive in our discussions. Identifying a problem without a proposed solution and possible options to remedy the situation will not support our goals for the next seven generations. Implementing change for the future means providing spaces in the classroom for teachers and students to continue to learn from Indigenous Worldviews.

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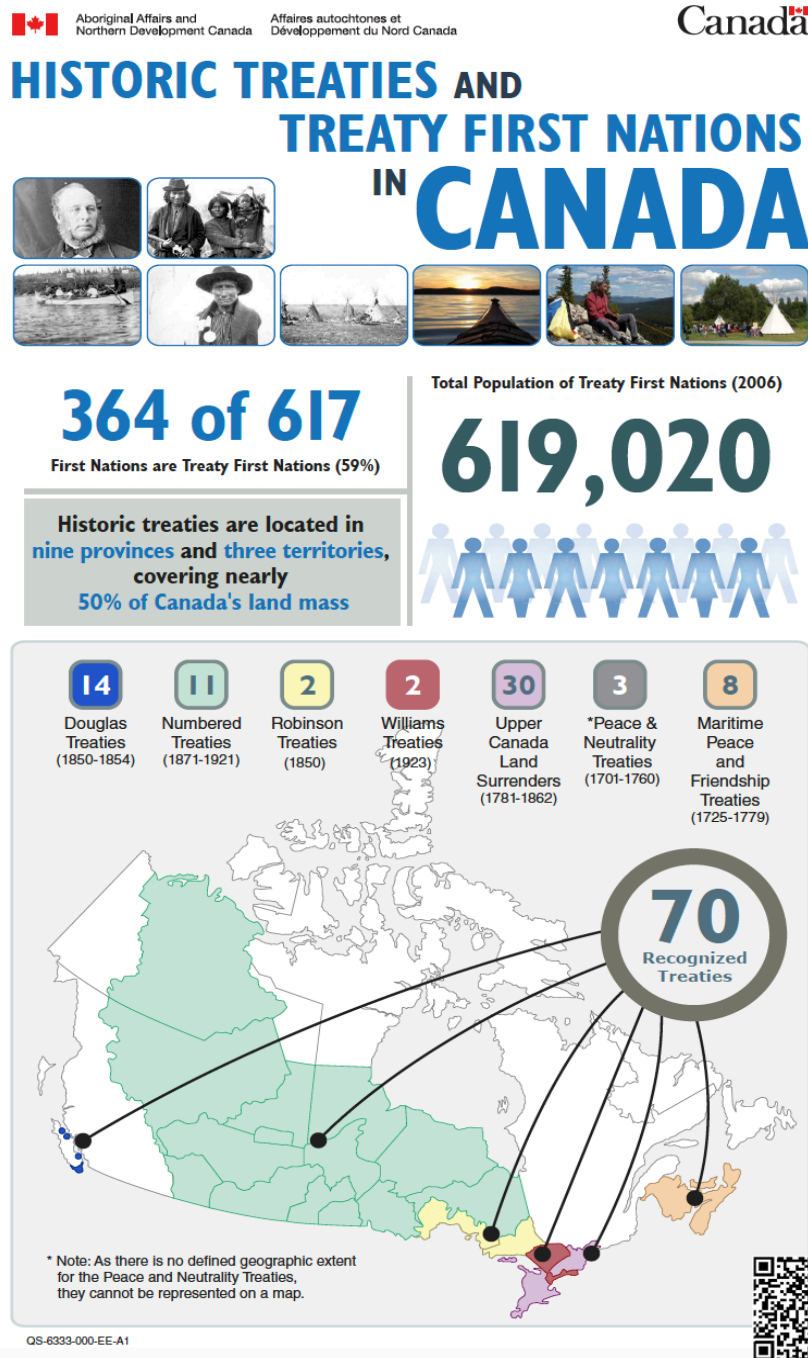
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Appendices

Appendix 1: Historic Treaties and Treaty First Nations in Canada).



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Appendix 2: Statement of Apology

Retrieved from: <https://www.aadnc-aandc.gc.ca/eng/1100100015644/1100100015649>

June 11, 2008

On behalf of the Government of Canada

The Right Honourable Stephen Harper,
Prime Minister of Canada

Statement of Apology – to former students of Indian Residential Schools

The treatment of children in Indian Residential Schools is a sad chapter in our history. For more than a century, Indian Residential Schools separated over 150,000 Aboriginal children from their families and communities. In the 1870's, the federal government, partly in order to meet its obligation to educate Aboriginal children, began to play a role in the development and administration of these schools. Two primary objectives of the Residential Schools system were to remove and isolate children from the influence of their homes, families, traditions and cultures, and to assimilate them into the dominant culture. These objectives were based on the assumption Aboriginal cultures and spiritual beliefs were inferior and unequal. Indeed, some sought, as it was infamously said, "to kill the Indian in the child". Today, we recognize that this policy of assimilation was wrong, has caused great harm, and has no place in our country.

One hundred and thirty-two federally-supported schools were located in every province and territory, except Newfoundland, New Brunswick and Prince Edward Island. Most schools were operated as "joint ventures" with Anglican, Catholic, Presbyterian or United Churches. The Government of Canada built an educational system in which very young children were often forcibly removed from their homes, often taken far from their communities. Many were inadequately fed, clothed and housed. All were deprived of the care and nurturing of their parents, grandparents and communities. First Nations, Inuit and Métis languages and cultural practices were prohibited in these schools. Tragically, some of these children died while attending residential schools and others never returned home.

The government now recognizes that the consequences of the Indian Residential Schools policy were profoundly negative and that this policy has had a lasting and damaging impact on Aboriginal culture, heritage and language. While some former students have spoken positively about their experiences at residential schools, these stories are far overshadowed by tragic accounts of the emotional, physical and sexual abuse and neglect of helpless children, and their separation from powerless families and communities.

The legacy of Indian Residential Schools has contributed to social problems that continue to exist in many communities today. It has taken extraordinary courage for the thousands of survivors that have come forward to speak publicly about the abuse they suffered. It is a testament to their resilience as individuals and to the strength of their cultures. Regrettably, many former

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students are not with us today and died never having received a full apology from the Government of Canada.

The government recognizes that the absence of an apology has been an impediment to healing and reconciliation. Therefore, on behalf of the Government of Canada and all Canadians, I stand before you, in this Chamber so central to our life as a country, to apologize to Aboriginal peoples for Canada's role in the Indian Residential Schools system.

To the approximately 80,000 living former students, and all family members and communities, the Government of Canada now recognizes that it was wrong to forcibly remove children from their homes and we apologize for having done this. We now recognize that it was wrong to separate children from rich and vibrant cultures and traditions that it created a void in many lives and communities, and we apologize for having done this. We now recognize that, in separating children from their families, we undermined the ability of many to adequately parent their own children and sowed the seeds for generations to follow, and we apologize for having done this. We now recognize that, far too often, these institutions gave rise to abuse or neglect and were inadequately controlled, and we apologize for failing to protect you. Not only did you suffer these abuses as children, but as you became parents, you were powerless to protect your own children from suffering the same experience, and for this we are sorry. The burden of this experience has been on your shoulders for far too long. The burden is properly ours as a Government, and as a country. There is no place in Canada for the attitudes that inspired the Indian Residential Schools system to ever prevail again. You have been working on recovering from this experience for a long time and in a very real sense, we are now joining you on this journey.

The Government of Canada sincerely apologizes and asks the forgiveness of the Aboriginal peoples of this country for failing them so profoundly. In moving towards healing, reconciliation and resolution of the sad legacy of Indian Residential Schools, implementation of the Indian Residential Schools Settlement Agreement began on September 19, 2007. Years of work by survivors, communities, and Aboriginal organizations culminated in an agreement that gives us a new beginning and an opportunity to move forward together in partnership. A cornerstone of the Settlement Agreement is the Indian Residential Schools Truth and Reconciliation Commission. This Commission presents a unique opportunity to educate all Canadians on the Indian Residential Schools system. It will be a positive step in forging a new relationship between Aboriginal peoples and other Canadians, a relationship based on the knowledge of our shared history, a respect for each other and a desire to move forward together with a renewed understanding that strong families, strong communities and vibrant cultures and traditions will contribute to a stronger Canada for all of us.

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Appendix 3: Performance Measures

GOALS	STRATEGIES	PERFORMANCE MEASURES
1. High Level of Student Achievement	1.1: Build capacity for effective teaching, assessment, and evaluation practices. 1.2: Promote system effectiveness, transparency, and responsiveness.	1. Significant increase in the percentage of First Nation, Métis, and Inuit students meeting provincial standards on province-wide assessments in reading, writing, and mathematics 2. Significant increase in the number of First Nation, Métis, and Inuit teaching and non-teaching staff in school boards across Ontario
2. Reduce Gaps in Student Achievement	2.1: Enhance support to improve literacy and numeracy skills. 2.2: Provide additional support in a variety of areas to reduce gaps in student outcomes.	3. Significant increase in the graduation rate of First Nation, Métis, and Inuit students 4. Significant improvement in First Nation, Métis, and Inuit student achievement 5. Significant improvement in First Nation, Métis, and Inuit students' self-esteem 6. Increased collaboration between First Nation education authorities and school boards to ensure that First Nation students in First Nation communities receive the preparation they need to succeed when they make the transition to provincially funded schools 7. Increased satisfaction among educators in provincially funded schools with respect to targeted professional development and resources designed to help them serve First Nation, Métis, and Inuit students more effectively
3. High Levels of Public Confidence	3.1: Build educational leadership capacity and coordination. 3.2: Build capacity to support identity building, including the appreciation of Aboriginal perspectives, values, and cultures by all students, school board staff, and elected trustees. 3.3: Foster supportive and engaged families and communities.	8. Increased participation of First Nation, Métis, and Inuit parents in the education of their children 9. Increased opportunities for knowledge sharing, collaboration, and issue resolution among Aboriginal communities, First Nation governments and education authorities, schools, school boards, and the Ministry of Education 10. Integration of educational opportunities to significantly improve the knowledge of all students and educators in Ontario about the rich cultures and histories of First Nation, Métis, and Inuit peoples

Appendix 4: Credits

What do you need to graduate from high school?

18 compulsory credits

Students must earn the following compulsory credits to obtain the Ontario Secondary School Diploma:	Plus one credit from each of the following groups:																				
<table style="width: 100%; border-collapse: collapse;"> <tr><td style="width: 5%; text-align: center;">4</td><td style="border-left: 1px solid #ccc; padding-left: 5px;">credits in English (1 credit per grade)*</td></tr> <tr><td style="text-align: center;">3</td><td style="border-left: 1px solid #ccc; padding-left: 5px;">credits in mathematics (1 credit in Grade 11 or 12)</td></tr> <tr><td style="text-align: center;">2</td><td style="border-left: 1px solid #ccc; padding-left: 5px;">credits in science</td></tr> <tr><td style="text-align: center;">1</td><td style="border-left: 1px solid #ccc; padding-left: 5px;">credit in Canadian history</td></tr> <tr><td style="text-align: center;">1</td><td style="border-left: 1px solid #ccc; padding-left: 5px;">credit in Canadian geography</td></tr> <tr><td style="text-align: center;">1</td><td style="border-left: 1px solid #ccc; padding-left: 5px;">credit in the arts</td></tr> <tr><td style="text-align: center;">1</td><td style="border-left: 1px solid #ccc; padding-left: 5px;">credit in health and physical education</td></tr> <tr><td style="text-align: center;">1</td><td style="border-left: 1px solid #ccc; padding-left: 5px;">credit in French as a second language</td></tr> <tr><td style="text-align: center;">0.5</td><td style="border-left: 1px solid #ccc; padding-left: 5px;">credit in career studies</td></tr> <tr><td style="text-align: center;">0.5</td><td style="border-left: 1px solid #ccc; padding-left: 5px;">credit in civics</td></tr> </table>	4	credits in English (1 credit per grade)*	3	credits in mathematics (1 credit in Grade 11 or 12)	2	credits in science	1	credit in Canadian history	1	credit in Canadian geography	1	credit in the arts	1	credit in health and physical education	1	credit in French as a second language	0.5	credit in career studies	0.5	credit in civics	Group 1: - English or French as a second language** - a Native language - a classical or international language - social sciences and the humanities - Canadian and world studies - guidance and career education - cooperative education*** Group 2: - health and physical education - the arts - business studies - French as a second language** - cooperative education*** Group 3: - science (Grade 11 or 12) - technological education - French as a second language** - computer studies - cooperative education***
4	credits in English (1 credit per grade)*																				
3	credits in mathematics (1 credit in Grade 11 or 12)																				
2	credits in science																				
1	credit in Canadian history																				
1	credit in Canadian geography																				
1	credit in the arts																				
1	credit in health and physical education																				
1	credit in French as a second language																				
0.5	credit in career studies																				
0.5	credit in civics																				

In addition, students must complete:

✓	12 optional credits†
✓	40 hours of community involvement activities
✓	the provincial literacy requirement

* A maximum of 3 credits in English as a second language (ESL) or English literacy development (ELD) may be counted towards the 4 compulsory credits in English, but the fourth must be a credit earned for a Grade 12 compulsory English course.

** In groups 1, 2 and 3, a maximum of 2 credits in French as a second language can count as compulsory credits, one from group 1 and one from either group 2 or group 3.

*** A maximum of 2 credits in cooperative education can count as compulsory credits.

† The 12 optional credits may include up to 4 credits earned through approved dual credit courses.

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reach every student

Ontario

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Appendix 5: Letter of Information

Title: Indigenous Worldviews: Teachers' Experience with Native Studies in Ontario

Principal Investigator: Natasha Lagarde

In Ontario, the Ministry of Education is developing new policies and curricula related to Native Studies and Indigenous Worldviews. As such, how might we deconstruct and critically analyze the curricular and pedagogical implications for teachers. I am interested in how teachers are (or are not) addressing the content of the Grade 11 Native Studies curriculum in relation to the Calls to Action. The purpose of this study is to critically analyze the Grade 11 Native Studies curriculum and recruit teacher participants. As such, a requirement for participation is having experience with teaching the Grade 11 Native Studies course.

On a first come-first served basis, four to six participants will be recruited to take part in a one-on-one interview session, as well as a sharing circle. Participation in this research is strictly voluntary. Conducting one-on-one interviews with each participant prior to conducting a sharing circle aims to build rapport and gain awareness on individual experiences. A sharing circle develops awareness of the collective experience, builds networks, and shares resources. One-on-one and group settings serve unique objectives for this research and they provide the space to engage with participants' experiences and mobilize knowledge.

The following central question informs my thesis: ***How does the Ontario Ministry of Education's Native Studies curriculum ask teachers to teach Indigenous Worldviews?*** Supporting this research question are the following sub-questions 1) What are teachers' experiences as they relate to teaching Indigenous Worldviews in the Native Studies curriculum? 2) What tools, resources, and systems of support are available to teachers when teaching about Indigenous Worldviews in the Native Studies course? 3) What training is provided for teachers teaching the Native Studies course? 4) What are teachers' perspectives on how the Native Studies curriculum builds student awareness for meaningful intercultural understanding? and 5) What barriers have teachers faced in teaching the Native Studies course?

This research study is conducted by Natasha Lagarde (the Principal Investigator) who is an M.A. Candidate at the University of Ottawa. The motivation for this research connects to my personal and cultural experiences as a Lebanese-Maliseet woman who attended most of her schooling in Ontario's mainstream education system. Maliseet First Nation is rooted in the Maritime Region of Canada, my community is Kingsclear First Nation, which is located outside of Fredericton, New Brunswick.

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Appendix 6: Interview Guidelines

Following the Introduction Letter and Consent Form (Interview), the research will set the tone for each interview by listing some guidelines that participants will agree to (by signing the consent form) and have the opportunity to express any other guidelines that should be added.

Roles and Responsibilities:

- Actively participate and contribute to the conversation
- This is a safe space where participants are encouraged to honestly express themselves.
- No such thing as a bad idea, any idea is welcomed.
- Be productive and constructive. Challenges are welcomed in professional manner to support knowledge production. Constructive feedback is supported in a meaning way to contribute to the conversation
- Respect each other's opinions, thoughts, and diverse experiences.
- Other guidelines: _____
- Other guidelines: _____
- Other guidelines: _____
- Other guidelines: _____

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Appendix 7: Informed Consent Form – Teachers – Interview

Informed Consent Form for Teacher - Interview

Title: Indigenous Worldviews: Teachers' Experience with Native Studies in Ontario

Researcher:

Ms. Natasha Lagarde, Faculty of Education, University of Ottawa

Thesis Supervisors (University of Ottawa):

Dr. Nicholas Ng-A-Fook, Faculty of Education, University of Ottawa.

Dr. Giuliano Reis, Faculty of Education, University of Ottawa

Invitation to Participate: Due to my role as an Ontario Colleges of Teachers certificate, I _____ am invited to participate in this research study that seeks to investigate mainstream teachers experience with bringing Indigenous worldviews into the classroom. This study is conducted by Ms. Natasha Lagarde (Researcher), with supervision by Dr. Nicholas Ng-A-Fook & Dr. Giuliano Reis (Thesis Supervisors) both from the University of Ottawa. This research is being conducted in the context of a Master's thesis.

Purpose of the Study: The main goal of this research is to understand the lived experience of teachers when bringing Indigenous worldviews into schools and classrooms in Ontario. As new policies and curricula related to Indigenous worldviews are produced in Ontario, it is important to deconstruct and critically analyze their potential and practical implications for schools in the province. *The Ontario First Nation, Métis, and Inuit Education Policy Framework* (2007a) recognizes it is a “starting point” document for the development of Indigenous worldviews in the classroom; as such my research will identify current resources and offer additional research to this initiative (p. 9). Based on the ten performance measures indicated in *The Ontario First Nation, Métis, and Inuit Education Policy Framework* (2007a), I intend for this research to contribute to the “progress report” as a next step in the conversation of bringing Indigenous worldviews into the mainstream classrooms (p.10). Equally imperative is the evaluation of the existing tools and resources for teachers when bringing Indigenous worldviews into the classroom.

Participation: My participation will consist of participating in one one-on-one interview with the researcher, which last approximately 60 minutes and the possibility of a sharing circle with all participants. I am aware that this interview will be recorded. During the interview, I will be asked a number of questions about my teaching experiences, and specifically about my experiences teaching and incorporating Indigenous worldviews in my classroom. These questions will include discussing my curriculum and pedagogical practices, and how it respects Indigenous worldviews and perspectives. The interview will be scheduled prior to the sharing circle. These interviews will be scheduled in consultation with me and will take place at a convenient time for me. After the interview, has been transcribed, the researcher will send me the transcribed interview in a password-protected email. I will then review the transcribed interview (which can take about 30-60 minutes) and I may revise my responses in the transcripts. If I make

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changes, I will have two weeks to send the revised document back to the researcher via a password-protected email. Transcripts that are not reviewed and returned within two weeks will be deemed as acceptable and will be used in the study.

Benefits and compensation: My participation in this study provides me with an opportunity to share my voice, experiences, and recommendations on Teacher's experiences with Indigenous worldviews in a mainstream, which may help my students, colleagues, and other educators gain a deeper understanding as to how they can better engage with Indigenous worldviews in the classroom. I may also gain a deeper understanding of how my classroom, administration, and school board can attempt to address policies from the Ministry of Education.

Compensation: A gift of gratitude, for my support in this research study, I acknowledge that I will be given \$20.00 gift card for Cadillac Fairview retailers. I am aware that I will only receive one gift of gratitude, a total of a \$20.00 gift card for Cadillac Fairview retailers for my participation in the interview and the sharing circle. I will receive this gift, regardless if I withdraw during the data collection or the data analysis phase.

Risks: My participation in this study will entail that I will provide information on my teaching experiences and bringing Indigenous worldviews into the classroom, which may cause me to feel emotional discomfort. I have received assurance from the researcher that every effort will be made to minimize these risks. I can refuse to answer any question that makes me uncomfortable. I may choose to cease participation in the study at any time for any reason and in such case any information that I have provided in the interview will be destroyed. My relationship with the researcher will not be affected by my decision to withdraw from the study.

During one-on-one interview, the process of looking, listening, and learning requires a reflection process. Based on the sensitive nature of discussing personal experience with Indigenous Worldviews in mainstream schools and the qualitative nature of this study. I am aware that I may experience an uncomfortable position: psychological or emotional discomfort.

The Principle Investigator will provide an introduction to the interview to mediate any possible discomforts. Interviews may expose participants to social discomforts, if opposing statements arise. Furthermore, informed consent forms will be signed; thus, all participants are required to keep all contents and contexts conversations confidential.

Interviews can be time consuming, as participants uncover controversial ideas and topics for discussion, timing may cause an inconvenience.

Confidentiality and anonymity: I have received assurance from the researcher that the information I will share will remain strictly confidential. I understand that the contents will be used only for the completion of the researcher's M.A. Thesis Project and future publications, and that my confidentiality will be protected through the use of pseudonyms and my interview will be stored in locked and secured cabinet and computer.

Anonymity will be protected through the use of pseudonyms and only the researcher and her Thesis Supervisor will know my name. My identity will not be revealed in subsequent

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publications. There is a slight risk that my identity may become known due to the small number of teacher educators in the sample size. I have received assurance from the researcher that she will do her utmost to protect my identity through the use of pseudonyms and the removal of identifying information.

Conservation of data: The data collected (e.g., audio recording from interview and hard copy transcripts) will be kept in a secure manner. The researcher will personally store all research data in a secure location in the Thesis Supervisor's locked office. All hard copies of documents will be stored in a locked filing cabinet and all digital information will be stored in a password protected folder on the hard drive of a password protected computer. All back up files will be stored on an external password protected hard drive which will be stored in a locked filing cabinet. Only the researcher and her Thesis Supervisors will have access to the data. The data will be stored for five years after which paper records will be shredded and digital files will be deleted and electronically shredded using security software.

Voluntary Participation: I am under no obligation to participate and if I choose to participate, I can withdraw from the study at any time and/or refuse to answer any questions, without suffering any negative consequences. If I choose to withdraw, all data gathered until the time of withdrawal will be destroyed through shredding (hard copies) or digitally deleted and shredded (digital data).

Acceptance: I, _____ agree to participate in the above research study conducted by Ms. Natasha Lagarde of the Faculty of Education in the University of Ottawa, whom is under the supervision of Dr. Nicholas Ng-A-Fook & Dr. Giuliano Reis.

If I have any questions about the study, I may contact the researcher, Ms. Natasha Lagarde, Faculty of Education, University of Ottawa or her supervisor, Dr. Nicholas Ng-A-Fook or Dr. Giuliano Reis, Faculty of Education, University of Ottawa.

If I have any questions regarding the ethical conduct of this study, I may contact the Protocol Officer for Ethics in Research, University of Ottawa.

There are two copies of the consent form, one of which is mine to keep.

Participant's signature: _____ Date: _____

Researcher's signature: _____ Date: _____

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Appendix 8: Interview Prompts

Tentative Interview Guide (Discussion/Prompt questions)

Developing my interview questions is a process requiring a draft of questions or prompt around themes to get my participants conversing, I will be mindful of reviewing these questions, rewriting questions, ordering questions, preparing additional information, and recording responses (O'Leary, 2013, p. 222-223).

1. Opening Questions

Introduction questions:

How did you become involved in the field of education? What is your philosophy of education?
Where have you worked in the past? Location? Grade? Subject?
How do you see your role in the school community?
Can you tell me about your experiences teaching?
Do you feel you have a meaningful place in your school?
Do you think bringing Indigenous perspectives in the mainstream education system is a serious issue? What is your opinion regarding Eurocentric and Indigenous educational perspectives?
How does that make you feel?

2. Transition Questions

Policy questions:

Are you aware of any policies and plans the Ministry of Education and your school board are a part of? If so, explain...
Have you heard of the Truth and Reconciliation Commission of Canada? If so, please explain...
How might the OME respond to the Truth and Reconciliation Commission of Canada?

3. Key Questions

Classroom experience questions:

In general, what type of changes do you happening in the classroom for the incorporation of worldviews?
How often would you say that the words First Nations, Aboriginal, Indigenous, or Native come up in discussions with students and colleagues?
Do you feel Indigenous students are represented fairly and respectfully in the school community and curriculum? Please explain.
Do you see an effort to include Indigenous perspectives in the everyday curriculum? If so when? Please provide an example
In the classroom, during regular daily lessons, has there been opportunities to discuss different worldviews on the topic/issues? Particularly Indigenous worldviews
In our teaching experience, have you ever had any Indigenous students in your class?
How long or how many times have you taught this course? NDA3M
How do you go about designing the course material and/or lesson?
Are lessons designed to cover First Nation, Métis, and Inuit?

INDIGENOUS WORLDVIEWS: TEACHERS' EXPERIENCES WITH NATIVE STUDIES IN ONTARIO

How you feel about the amount of resources or support systems available for teachers to teach about Indigenous worldviews?

Do you notice any difference between teaching this course and your other courses?

Tools, resources, and support system questions:

Are there network opportunities for you to connect with local Indigenous organizations?

What do you think your school does well to encouraging teachers to become familiar with Indigenous worldviews?

What kind of resources is available?

What type of support systems is available?

When are strategies and tools being used to help to bring this knowledge into the classroom?

What kind of barriers have you faced in teaching about Indigenous Worldviews?

What training is provided? And what training have you participated in or would like to participate in?

From your perspectives how is the Native Studies curriculum building student awareness for meaningful intercultural understanding of Indigenous Worldviews?

4. Ending Questions

In the future questions:

What could you do to make your participation for including Indigenous more meaningful?

What do you feel your role is in the process of next steps for Indigenous worldviews in the classroom?

Where do you see the next step for the OME and Indigenous education?

Wrap up

Is there anything else you would like to add before we wrap up?

Is there anything else we haven't discussed yet that you think is important for this research?

Brief summary statement ... is this an adequate summary?

Time to share anything the participants may have learned from their colleagues?

Appendix 9: Sharing Circle Agenda

Sharing Circle	
Location: The University of Ottawa Aboriginal Resource Center 1 Stewart Street, Ottawa, Ontario, K1N 6N5 1st Floor - Room 130 Date: May 19th, 2017 Time: 12pm - 3pm Contact: Natasha Lagarde 613-298-3696 Parking: Most convenient is Rideau Center	
Agenda	
12:00pm	• Arrival Time • Informal Introductions • Snacks, Coffee, and Tea will be provided
1:00pm – 1:30pm	• Signing of Informed Consent Forms (Participants) • Signing of Confidentiality Agreement (First Nation Elder, Metis Elder, and Inuit Knowledge Keeper) • Opening Remarks from: ◦ Primary Researcher (Natasha Lagarde) ◦ First Nation Elder (Barbara Dumont Hill) ◦ Metis Elder (Jo MacQuarrie) ◦ Inuit Knowledge Keeper (Manitok Thompson)
1:30pm – 2:30pm	• Activity: Bricolage!! (Using images to create a storyline of educational and teaching practice experiences. Materials will be provided)
2:30pm – 2:45pm	• Debrief with Research Assistants
2:45pm – 3:00pm	• Debrief with Participants

Purpose and Rationale

The value and purpose of participating in a sharing circle is to mobilize knowledge and building on best practices. During this sharing circle, I will ask questions to facilitate a conversation to gain a better understanding of your teaching experiences as educators. Please keep in mind there are no right or wrong answers and this is a safe space. The intent is to ensure you feel comfortable speaking honestly and sharing your ideas with the primary researcher and other participants.

The goal is to stimulate a proactive conversation and hear the opinions of the collective group. This sharing circle is considered a key component to this research, ultimate goal is to encourage a dialogue for gathering the shared collection of experiences. Moreover, the design of the activity is meant to build networks, share stories, and create space for interpretations.

Roles and Responsibilities:

- Actively participate and contribute to the conversation
- Encouraged to honestly express ourselves.
- No such things as a bad idea, bringing forth any idea is welcomed.
- Be productive and constructive.
- Challenges are welcomed in professional manner to support knowledge sharing
- Respect each other opinions, thoughts, and diverse experiences.
- Other guidelines: _____
- Other guidelines: _____
- Other guidelines: _____
- Other guidelines: _____

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Appendix 10: Confidentiality Agreement – Elders

Confidentiality Agreement to be Signed by all Research Assistants – Elder

Title: Indigenous Worldviews: Teacher's Experience with Native Studies in Ontario

Principal Investigator: Natasha Lagarde

I, _____, am participating in the above-referenced project *Indigenous Worldviews: Teacher's Experience with Native Studies in Ontario* in the capacity of an Elder and will have access to data collected during the course of the Project. I hereby agree:

1. To keep all information shared with me (Confidential Information) strictly confidential. I further agree not to reveal any such Confidential Information to any other person, firm, corporation, company or other entity unless specifically authorized to do so in writing by the Principal Investigator(s) of the Project.
2. To use the Confidential Information only for the purposes of the Project and not for any other purpose unless authorized to do so in writing by the Principal Investigator (s).
3. To return all Confidential Information provided to me in any form to the Principal Investigators when I have completed my tasks. If the Confidential Information is not returnable, I will erase or destroy any such Confidential Information, including, without limitation, information stored on a computer hard drive or on a USB data storage device, and will confirm in writing its erasure or destruction to the Principal Investigator(s).
4. These obligations of confidentiality will continue after my participation in the Project has ended.

Research Assistant

Date

Principal Investigator

Date

INDIGENOUS WORLDVIEWS: TEACHERS' EXPERIENCES WITH NATIVE STUDIES IN ONTARIO

Appendix 11: Informed Consent Form – Teachers – Sharing Circle

Informed Consent Form for Teacher - Sharing Circle

Title: Indigenous Worldviews: Teachers' Experience with Native Studies in Ontario

Researcher:

Ms. Natasha Lagarde, Faculty of Education, University of Ottawa

Thesis Supervisors (University of Ottawa):

Dr. Nicholas Ng-A-Fook, Faculty of Education, University of Ottawa.

Dr. Giuliano Reis, Faculty of Education, University of Ottawa

Invitation to Participate: Due to my role as an Ontario Colleges of Teachers certificate, I _____ am invited to participate in this research study that seeks to investigate mainstream teachers experience with bringing Indigenous worldviews into the classroom. This study is conducted by Ms. Natasha Lagarde (Researcher), with supervision by Dr. Nicholas Ng-A-Fook & Dr. Giuliano Reis (Thesis Supervisors) both from the University of Ottawa. This research is being conducted in the context of a Master's thesis.

Purpose of the Study: The main goal of this research is to understand the lived experience of teachers when bringing Indigenous worldviews into schools and classrooms in Ontario. As new policies and curricula related to Indigenous worldviews are produced in Ontario, it is important to deconstruct and critically analyze their potential and practical implications for schools in the province. *The Ontario First Nation, Métis, and Inuit Education Policy Framework* (2007a) recognizes it is a “starting point” document for the development of Indigenous worldviews in the classroom; as such my research will identify current resources and offer additional research to this initiative (p. 9). Based on the ten performance measures indicated in *The Ontario First Nation, Métis, and Inuit Education Policy Framework* (2007a), I intend for this research to contribute to the “progress report” as a next step in the conversation of bringing Indigenous worldviews into the mainstream classrooms (p.10). Equally imperative is the evaluation of the existing tools and resources for teachers when bringing Indigenous worldviews into the classroom.

Participation: My participation in this sharing circle will last approximately 60 minutes and the possibility of a sharing circle with all participants. I am aware that this sharing circle will be recorded. During the sharing circle, I will be asked a number of questions about my teaching experiences, and specifically about my experiences teaching and incorporating Indigenous worldviews in my classroom. These questions will include discussing my curriculum and pedagogical practices, and how it respects Indigenous worldviews and perspectives. The sharing circle will be scheduled in consultation with me and will take place at a convenient time for me and other participants. After the sharing circle, has been transcribed, the researcher will send me the transcribed sharing circle in a password-protected email. The transcript will only contain my individual contributions to the sharing circle. Also, I am aware that I will be able to review their speaking points during sharing circle transcript; however, modifications will be restricted based

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on the design of the sharing circle as it involves a group discussion and it is impossible to provide for modifications. I am informed that data shared during the group discussions cannot be withdrawn because of their interdependent nature.

Benefits and compensation: My participation in this study provides me with an opportunity to share my voice, experiences, and recommendations on Teacher's experiences with Indigenous worldviews in a mainstream, which may help my students, colleagues, and other educators gain a deeper understanding as to how they can better engage with Indigenous worldviews in the classroom. I may also gain a deeper understanding of how my classroom, administration, and school board can attempt to address policies from the Ministry of Education.

Compensation: A gift of gratitude, for my support in this research study, I acknowledge that I will be given \$20.00 gift card for Cadillac Fairview retailers. I am aware that I will only receive one gift of gratitude, a total of a \$20.00 gift card for Cadillac Fairview retailers for my participation in the interview and the sharing circle. I will receive this gift, regardless if I withdrawal during the data collection or the data analysis phase.

Risks: My participation in this study will entail that I will provide information on my teaching experiences and bringing Indigenous worldviews into the classroom, which may cause me to feel emotional discomfort. I have received assurance from the researcher that every effort will be made to minimize these risks. I can refuse to answer any question that makes me uncomfortable. I may choose to cease participation in the study at any time for any reason and in such case any information that I have provided in the sharing circle will be destroyed. My relationship with the researcher will not be affected by my decision to withdraw from the study. As a sharing circle involves a group discussion it is impossible to provide complete confidentiality or anonymity, but guidelines will be presented to the individual and group to ensure that the space is a safe space for open discussion.

During the sharing circle, the process of looking, listening, and learning requires a reflection process. Based on the sensitive nature of discussing personal experience with Indigenous Worldviews in mainstream schools and the qualitative nature of this study. I am aware that I may experience an uncomfortable position: psychological or emotional discomfort.

The Principle Investigator will provide an introduction to the sharing circle to mediate any possible discomforts. Sharing circles may expose participants to social discomforts, if opposing statements arise. Furthermore, informed consent forms will be signed; thus, all participants are required to keep all contents and contexts conversations confidential.

Sharing circles can be time consuming, as participants uncover controversial ideas and topics for discussion, timing may cause an inconvenience.

Confidentiality and anonymity: I have received assurance from the researcher that the information I will share will remain strictly confidential. I understand that the contents will be used only for the completion of the researcher's M.A. Thesis Project and future publications, and that my confidentiality will be protected through the use of pseudonyms and will be stored in locked and secured cabinet and computer.

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Anonymity will be protected through the use of pseudonyms and only the researcher and her Thesis Supervisor will know my name. My identity will not be revealed in subsequent publications. There is a slight risk that my identity may become known due to the small number of teacher educators in the sample size with respects to a sharing circle environment. I have received assurance from the researcher that she will do her utmost to protect my identity through the use of pseudonyms and the removal of identifying information. I ask you to sign below to indicate that you will keep all comments and discussion made during this sharing circle focus confidential and not discuss what happened during the sharing circle outside the meeting.

Conservation of data: The data collected (e.g., audio recording from sharing circle and hard copy transcripts) will be kept in a secure manner. The researcher will personally store all research data in a secure location in the Thesis Supervisor's locked office. All hard copies of documents will be stored in a locked filing cabinet and all digital information will be stored in a password protected folder on the hard drive of a password protected computer. All back up files will be stored on an external password protected hard drive, which will be stored in a locked filing cabinet. Only the researcher and her Thesis Supervisors will have access to the data. The data will be stored for five years after which paper records will be shredded and digital files will be deleted and electronically shredded using security software.

Voluntary Participation: I am under no obligation to participate and if I choose to participate, I can withdraw from the study at any time and/or refuse to answer any questions, without suffering any negative consequences. I am aware that data shared during the group discussions cannot be withdrawn because of their interdependent nature.

Acceptance: I, _____ agree to participate in the above research study conducted by Ms. Natasha Lagarde of the Faculty of Education in the University of Ottawa, whom is under the supervision of Dr. Nicholas Ng-A-Fook & Dr. Giuliano Reis.

If I have any questions about the study, I may contact the researcher, Ms. Natasha Lagarde, Faculty of Education, University of Ottawa or her supervisor, Dr. Nicholas Ng-A-Fook or Dr. Giuliano Reis, Faculty of Education, University of Ottawa.

If I have any questions regarding the ethical conduct of this study, I may contact the Protocol Officer for Ethics in Research, University of Ottawa.

There are two copies of the consent form, one of which is mine to keep.

Participant's signature: _____ Date: _____

Researcher's signature: _____ Date: _____

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Appendix 12: Sharing Circle Guidelines

Following the Introduction Letter and Consent Form (Sharing Circle), the research will set the tone for the Sharing Circle by listing some guidelines that participants will agree to (by signing the consent form) and have the opportunity to express any other guidelines that should be added.

**** Note:** one-on-one interviews must be completed prior to participating in the sharing circle.

Roles and Responsibilities:

- Actively participate and contribute to the conversation
- This is a safe space where participants are encouraged to honestly express themselves.
- No such thing as a bad idea, any idea is welcomed.
- Be productive and constructive. Challenges are welcomed in professional manner to support knowledge production. Constructive feedback is supported in a meaning way to contribute to the conversation
- Respect each other opinions, thoughts, and diverse experiences.
- Other guidelines: _____
- Other guidelines: _____
- Other guidelines: _____
- Other guidelines: _____

INDIGENOUS WORLDVIEWS: TEACHERS' EXPERIENCES WITH NATIVE STUDIES IN ONTARIO

Appendix 13: Confidentiality Agreement – Transcriber

Confidentiality Agreement to be Signed by all Research Assistants – Transcriber

Title: Indigenous Worldviews: Teacher's Experience with Native Studies in Ontario

Principal Investigator: Natasha Lagarde

I, _____, am participating in the above-referenced project *Indigenous Worldviews: Teacher's Experience with Native Studies in Ontario* in the capacity of transcriber and will have access to data collected during the course of the Project. I hereby agree:

5. To keep all information shared with me (Confidential Information) strictly confidential. I further agree not to reveal any such Confidential Information to any other person, firm, corporation, company or other entity unless specifically authorized to do so in writing by the Principal Investigator(s) of the Project.
6. To use the Confidential Information only for the purposes of the Project and not for any other purpose unless authorized to do so in writing by the Principal Investigator (s).
7. To return all Confidential Information provided to me in any form to the Principal Investigators when I have completed my tasks. If the Confidential Information is not returnable, I will erase or destroy any such Confidential Information, including, without limitation, information stored on a computer hard drive or on a USB data storage device, and will confirm in writing its erasure or destruction to the Principal Investigator(s).
8. These obligations of confidentiality will continue after my participation in the Project has ended.

Research Assistant

Date

Principal Investigator

Date

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Appendix 14: Specific Interview Questions

The following central question informs my thesis: **How does the Ontario Ministry of Education's Native Studies curriculum ask teachers to teach Indigenous Worldviews?**

Supporting this research question are the following sub-questions:

- 1) What are teachers' experiences as they relate to teaching Indigenous Worldviews in the Native Studies curriculum?
- 2) What tools, resources, and systems of support are available to teachers when teaching about Indigenous Worldviews in the Native Studies course?
- 3) What training is provided for teachers teaching the Native Studies course?
- 4) What are teachers' perspectives on how the Native Studies curriculum builds student awareness for meaningful intercultural understanding? and
- 5) What barriers have teachers faced in teaching the Native Studies course?