

**‘But How Does This Help Me?’:
(Re)Thinking (Re)Conciliation in Teacher Education**

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I wish to dedicate this thesis to all Survivors and their families of Indian residential schools and Māori boarding schools. Without the strength, courage, and resilience of our Indigenous communities, I would not be here today, proud to call myself Haudenosaunee.

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Abstract

Prompted by Canada's Truth and Reconciliation Commission's *Calls to Action* (2015), there has been widespread response throughout Canadian educational institutions to facilitate *reconciliation* through education. In the context of Ontario, some Faculties of Education have responded to the calls with requiring Aboriginal education for teacher candidates, to ensure all graduating teachers have knowledge of Aboriginal histories, cultures, and worldviews. Nevertheless, there is a difference between teaching about reconciliation and teaching through reconciliation. This embodiment of reconciliation as a curricular and pedagogical praxis – *a praxis of reconciliation* – lies at the heart of this research in initial teacher education. This study draws upon case study methodology in an Aboriginal teacher education course in Ontario and a Treaty of Waitangi teacher education workshop in New Zealand, through an investigation of the question: *In what ways do Settler teacher education programs facilitate and engage a praxis of reconciliation?* The findings of this thesis propose a reconceptualization of reconciliation in teacher education by identifying the ways in which reconciliation is manifested in teacher education (*a possibility of reconciliation*), and the ways in which reconciliation is hindered (*a challenge to reconciliation*). In addition to identifying the possibilities and challenges, this research study also deconstructs the safe space metaphor in favour of ethical space and ethical relationality in initial teacher education.

Glossary

Term	Definition
Aboriginal	Under section 35 of the <i>Constitution Act, 1982</i> , the term <i>Aboriginal</i> refers to the First Nations (Status and non-Status), Métis, and Inuit peoples of Canada. Although the term <i>Aboriginal</i> has become increasingly replaced by the term <i>Indigenous</i> , I deliberately use <i>Aboriginal</i> throughout the thesis to avoid confusion between the Indigenous peoples of Canada (Aboriginal) and the Indigenous peoples of New Zealand (Māori). Aboriginal is also used for the Indigenous peoples of Australia, but unless specified otherwise I am only referring to the Indigenous peoples of Canada.
Aotearoa	Often used in conjunction with “Aotearoa New Zealand,” Aotearoa is commonly accepted as the Māori term for New Zealand.
First Nations	The term <i>First Nations</i> refers to all peoples who identify as part of the original peoples Indigenous to Canada and throughout Turtle Island – including both Status and non-Status First Nations peoples. First Nations people are also referred to as Aboriginal in this thesis, so long as it also applies to Métis and Inuit peoples as well.
Haudenosaunee	Commonly referred to as the Iroquois or Six Nations, the Haudenosaunee Confederacy is made up of the Seneca, Cayuga, Onondaga, Oneida, Mohawk and Tuscarora nations. Their traditional territory spreads throughout upper state New York, and today Haudenosaunee communities are spread throughout Ontario, Quebec, and New York State.
hapū	Māori sub-tribe or clan
Indigenous	For this thesis, I use the term <i>Indigenous</i> to broadly refer to both the Indigenous peoples of Canada (Aboriginal: First Nations, Métis and Inuit) as well as the Indigenous peoples of New Zealand (Māori), when parallels are present and warranted.
Inuit	The term <i>Inuit</i> refers to all peoples who identify as part of the original Indigenous peoples of the northern Arctic region in Canada.
Iwi	Māori nation or tribe
Māori	The term <i>Māori</i> refers to all peoples who identify as part of the Indigenous peoples of Aotearoa New Zealand.

Marae	Traditional Māori meeting house, which commonly serves as the focal point and sacred communal meeting grounds for members of Māori community and whānau.
Métis	The term <i>Métis</i> refers to all peoples who identify as Métis through Métis ancestors and kinship, including but not limited to the original Métis communities of the Red River Settlement. The term is not to be confused with people of “mixed” First Nations ancestry, but rather refers to those who have distinct Métis nationhood ties.
Noho marae	Staying overnight on a marae, a common requirement for graduates of teacher education programs in New Zealand (see “marae”).
Non-Aboriginal	For this thesis, I use the term <i>non-Aboriginal</i> to refer to Canadians who do not have First Nations, Métis or Inuit ancestry and do not identify with these communities. Although the term <i>Settler</i> is commonly replacing general terms like <i>non-Aboriginal</i> , in attempts to avoid confusion I will use <i>non-Aboriginal</i> when specifically speaking to Canadians who are not Aboriginal.
Non-Indigenous	For this thesis, I use the term <i>non-Indigenous</i> to refer to peoples who are not of Indigenous decent and whose ancestors have settled on Indigenous lands. This term is used when there are parallels between non-Aboriginal Canadians and Pākehā New Zealanders.
Pākehā	Non-Māori people of New Zealand, more commonly applied to citizens of New Zealand who are of white, European ancestry
rangatira	Māori chiefs
Tātaiako	New Zealand’s Ministry of Education document on <i>Tātaiako: Cultural competencies for teachers of Māori learners</i> (2011). Although it is not a mandated document for teachers to adhere to, it serves as a guideline for the cultural competencies graduating and in-service teachers should demonstrate when working with Māori students.
te reo Māori	The Māori language
tikanga	Refers to the complexity of Māori culture and values – including but not limited to Māori customs, ethics, and protocol.
whakapapa	Māori genealogy

Preface

In June of 2015 I sat in my office at the University of Ottawa watching the live-streamed closing events for the Truth and Reconciliation Commission of Canada (TRC). I was the Aboriginal Initiatives coordinator at the university at the time. My office was located downtown Ottawa, less than two kilometers away from where the proceedings were taking place. On Tuesday, June 2nd I joined thousands of others who could not get into the overcrowded room at Delta Ottawa to watch the unveiling of the anticipated 94 *Calls to Action*. The 94 recommendations were developed in response to the Commissioners' five years of community-based research and consultation with Aboriginal families who were impacted by the Indian residential schooling system in Canada. The *Calls to Action* report provides a roadmap for reconciliation, that calls on all Canadians to “redress the legacy of residential schools and advance the process of Canadian reconciliation” (TRC, 2015a, p. 1). Between watching the live-streamed unveiling of the *Calls to Action* events, and simultaneously scanning the 94 recommendations the minute they were released, I began to feel the weight of what was transpiring and what was yet to come.

At that time, I had just graduated from the University of Ottawa with a Bachelor of Education degree. Prior to moving to Ottawa, I was born and raised on Tyendinaga Mohawk Territory – a Haudenosaunee reserve in southern Ontario. I was raised in a family of multi-generational educators, many of who taught on the Mohawk reserve. I grew up firmly believing that my purpose in life was to become a certified teacher and return to the Mohawk community to teach. Living and working with and for Mohawk people was what I knew and felt comfortable with. My experiences in my undergraduate

and teaching degrees revealed to be incredibly isolating as one of the few First Nations students in any class. Discernable ignorance from colleagues and professors reinforced my own assumptions about Canadians: in my mind, they do not know and they do not want to know. I was more than content to return to Tyendinaga, and continue to live, teach, and learn with my people, as my family and ancestors had done before.

Before graduating and returning to Tyendinaga, however, I was introduced to the Director of Teacher Education – who took a keen interest in working together to Indigenize teacher education. With the release of the TRC’s recommendations just two months before I began my M.A., the conversation of Indigeneity in Canada changed again. The conversation now was one of *reconciliation*. Not only was there an emphasis on reconciliation in the Canadian public, but I soon discovered it preoccupied academe as well. As a young Indigenous graduate student, and emerging scholar, I was both enthusiastic and skeptical of the emphasis on reconciliation in the academy. In attempting to engage with this changing discourse, this research project was directly shaped by the conversations occurring then in Ottawa – and throughout all Aboriginal communities.

Chapter 1: Background and Introduction

An Age of Apology: Contextualizing the Conversation

As with many modern Settler states, Canadians live in an “age of apology” (Edmonds, 2016, p. 2). The British Commonwealth and its extricated counterparts have spent the better half of the twentieth century making amends with the Indigenous peoples they attempt(ed) to colonize. In line with reconciliatory initiatives of other Commonwealth countries, such as South Africa and Australia, Canada’s reconciliation discourse has been greatly influenced by international efforts aimed at redressing injustice – or at the very least, putting the issues to rest (Henderson & Wakeham, 2012).

The Truth and Reconciliation Commission in Canada (TRC) is but one of many reconciliatory initiatives I have seen in my lifetime. I witnessed the closure of the last Indian residential school in 1996 and later attended post-secondary schooling with a Survivor of the school. She was not much older than myself. I also grew up in a different Mohawk-era from my family. In contrast to my parents and grandparents, I was a post-Oka child – referring to the 78-day standoff between the Canadian military and Mohawk and defenders – which had ramifications on how many Canadians perceived Mohawk identity. Despite such historical conflicts, I also witnessed the positive awareness created by the *Royal Commission on Aboriginal Peoples* (1996). The report represented an unprecedented documentation on the status and realities of Aboriginal peoples in Canada; however, I was far too young to comprehend the significance of such events. One memory I will never forget, is my high school geography teacher rolling a TV into our classroom so we could tune into CBC’s 2008 newscast of then-Prime Minister Stephen Harper’s apology to Indian residential school Survivors. Although specific details are

blurred in my memory, I recall that moment was the first time I felt that being *Mohawk* was something bigger than myself. That perhaps there was some larger unifying identity and collective purpose between my own family and the thousands of others who identified as First Nations, Métis or Inuit.

Harper's Apology has not gone without serious criticisms in relation to its shortcomings (Regan, 2010). Nevertheless, it has come to represent the new discourse used to frame the conversation between Aboriginal and non-Aboriginal Canadians: one of *reconciliation*. His Apology was as part of the Canadian Government's 2007 Indian Residential Schools Settlement Agreement (IRSSA), a court-ordered settlement that outlined the Federal Government's financial reparations that were necessary to compensate Survivors of the federal and church-run Indian residential schools. Part of the compensation was also to be used towards the creation of memorials, to support individual assessment processes for the adjudication of serious abuse cases, as well as to establish a Canadian TRC. The TRC was intended to investigate, document, and ultimately reconcile the intergenerational legacy of the Indian residential school system experience and impact (Brant-Castellano, Archibald & DeGagné, 2008; TRC, 2015a). The mandate of the five-year long Commission concluded with the June 2015 release of the 94 *Calls to Action*, and the December 2015 unveiling of the *Final Report*.

According to recommendations # 62, 63, and 64 in the *Calls to Action* truth-telling, redressing history and public education for all Canadians are integral to reconciliation (TRC, 2015b, see Appendix A). In an interview with the *Toronto Star*, Chair of the Commission, Murray Sinclair, stressed the need for a balanced history in Canadian schools: "Our point is, the curriculum is unbalanced. Children should be taught

proper Canadian history; that's how respect will be maintained" (Brown, 2015, para. 6). In response, there have been various reactions from Ministries of Education and Faculties of Education who have expressed their commitments to reconciliation. For instance, as outlined in the TRC, initial teacher education programs are expected to prepare teachers who are not only aware of Aboriginal histories, but who are also confident in teaching about them. In March and April 2016, the University of Manitoba (UM) organized a two-part symposium titled "Re-Visioning Teacher Education: Responding to the TRC Calls-to-Action" (UM News, 2016). According to UM's Director of Indigenous Initiatives, Frank Deer, any TRC initiatives that concern curriculum and education must "be developed through consultation with Indigenous peoples in order to understand and reflect their unique knowledge" (UM News, 2016, para. 3). In this sense, it is not enough to simply load the public curriculum with Aboriginal content, but rather non-Aboriginal teachers in Canada must learn how this should be taught ethically, alongside Aboriginal educators and communities.

Other initiatives at Faculties of Education across the country include: reconciliation task forces; development of special issue journals on reconciliation; and, partnerships with local Indigenous educators, communities, and organizations to create ethical Indigenous curricula (see Association of Canadian College and University Teachers of English, 2017; Project of Heart, 2017; Queens University, 2017; Timmons & Stoicheff, 2016). Moreover, many Faculties of Education have made First Nations, Métis and Inuit education a requirement for their teacher candidates, to ensure all graduating teachers have at least baseline knowledges of Aboriginal peoples (Ng-A-Fook, Ingham & Burrows, 2018; Petrarca & Kitchen, 2017).

Purpose of the Study

Faculties of Education are positioned to play a particularly significant role in the reconciliation process through the training of future teachers in Canada. Before discussing Indigeneity in/through education, there must first be an acknowledgment of origins of the Canadian education system in White, Eurocentric discourse and culture (Battiste, 2013; Czyzewski, 2011). Paraphrasing Mi'kmaq scholar, Marie Battiste (1998), the Canadian education system hides in plain sight its Whiteness, power, and privilege through mainstream curricula and pedagogies. In this sense, Canadian Faculties of Education have the means to instil complicity among teacher candidates, or can encourage them to become critical advocates for reconciliation in their future classrooms. Although many Canadian Faculties of Education are vocal and active in their response to the TRC's *Calls to Action*, there is a demand for investigating what happens when we expect reconciliation to transpire within teacher education programs. What do Canadian educators mean when they say *reconciliation*? Can educators ever truly achieve a *suis generis* praxis of reconciliation in their classrooms, or is it simply an unattainable educational trend? In its essence, what are the educational possibilities and limitations of reconciliation?

This research study arose out of the prominent discourse of reconciliation in the Canadian education system, and the pressures on educators to teach about and through reconciliation (Dion, 2007; TRC, 2015a; Tupper 2012). Consequently, this research study sought to investigate the educational possibilities of employing a praxis of reconciliation within initial teacher education programs. I drew upon comparative case study methodology to compare two Indigenous teacher education courses, one in Canada and

one in New Zealand, due to their parallels in prioritizing Indigenous teacher education requirements. The research took place over four months (January to April 2017). Through observations and interviews with teacher educators and teacher candidates who participated in an Indigenous education course, the following main research question guided the study:

In what ways do Settler teacher education programs facilitate and engage a praxis of reconciliation?

In turn, the following sub-questions also guided the research project:

- a) *According to teacher educators and teacher candidates, what are the curricular and pedagogical possibilities and challenges associated with facilitating a praxis of reconciliation within a mandatory Indigenous education course?*
- b) *How do teacher educators and teacher candidates negotiate such curricular/pedagogical possibilities and challenges?*
- c) *How does an ethical space foster educational opportunities associated with a praxis of reconciliation?*
- d) *How can a praxis of reconciliation be defined? What are the identifiers of this praxis? What other terms/signifiers speak to reconciliation in the classroom?*

In pursuit of investigating these questions, this thesis will first outline the perspectives from the literature in Chapter 2, including historical overviews of Indigenous-Crown relations and initial teacher education in Canada and New Zealand. This chapter also includes the conceptual framework, which outlines the use of *ethical space* and reconciliation as a *praxis*. Chapter 3 provides a synopsis of the qualitative methodology used in the study, as well as sketches the demographic profiles for the case study sites in Ontario and New Zealand. The next chapter forms the findings and discussions section in Chapter 4, including an outline of the *challenges to* and *possibilities of* reconciliation.

This chapter also proposes a reconceptualization of the metaphor of *safe space* in the classroom, and instead considers drawing upon *ethical space* as a means of achieving a praxis of reconciliation in teacher education. Chapter 5 offers a conclusion for the thesis, followed by APA references and appendices embedded throughout.

Chapter 2: Perspectives from the Literature

Brief History of Indigenous-Crown Relations

The histories outlined here are not to undermine the complexity and significance of pre-contact Indigenous histories, nor are they attempting to homogenize the various Indigenous experiences during colonization. For the purposes of brevity, this section is to serve as an overview of the impact of colonization on contemporary Indigenous communities. It is not without serious shortcomings.

Canada

In attempts to expedite the settlement of the Dominion of Canada, a number of Crown-initiated policies were unilaterally imposed on First Nations and Métis communities in the early- to mid-nineteenth century. Policies attempted to erase Aboriginal sovereignty and identity, such as the unlawful land transfers to the Hudson's Bay Company, and the implementation of the *Gradual Civilization Act, 1857* (Miller, 2009). Yet, First Nations and Métis communities remained vehemently resistant to surrendering their land, language, culture, and way of life. Despite the attempted erasure of Aboriginal communities, a 1840s investigation into Aboriginal reserves reported that the communities had nevertheless maintained their culture and operated in merely a "half civilized state" (*Bagot Commission Report, 1845*, as cited in Milloy, 2011, p. 12).

Such autonomy of Aboriginal communities contradicted the vision of Canada's first Prime Minister, John A. Macdonald, who strove to open as much land as possible for White, European Settlers with Christian values (Stanley, 2016). To rid the Dominion of Canada of the Indian Problem once and for all, targeted tactics to eliminate Indigeneity

intensively ensued in the latter half of the nineteenth century. For instance, the *Indian Act, 1876* introduced forced enfranchisement and eradicated traditional governance systems. This legislation, coupled with intentional starvation tactics of Plains First Nations communities (Daschuk, 2013), led First Nations and Métis communities into particularly vulnerable states. In the twentieth century, following another amendment to the *Indian Act*, attendance at Indian residential schools was made mandatory for First Nations and Métis (including some Inuit) children. The TRC's *Final Report* (2015) projected an estimated 150,000 First Nations, Métis and Inuit students attended Indian residential schools.

Today the legacy of the IRS system continues to serve as a reminder of the broken relationship between Aboriginal peoples and the Canadian State (Brant-Castellano, Archibald & DeGagné, 2008). Michi Saagiig Nishnaabeg scholar Leanne Simpson (2011) warns that Indian residential schools transpired and operated within a particular framework that created policies, legislation, and relationships aimed at assimilating anyone who was identified as being Indian. In other words, residential schools were not the *cause* for the damaged relationship between Aboriginal peoples and the Canadian State, but rather they were a *consequence* of a pre-existing inequitable relationship. As a result, reconciliatory initiatives must be critical of and reactive to the broader system that intended to assimilate Indigenous peoples. Thus, a praxis of reconciliation cannot simply redress the historical harms committed against First Nations, Métis, and Inuit communities, but must also address contemporary realities and prioritize the revitalization of Aboriginal languages, oral teachings and cultures, and traditional governance systems (Simpson, 2011; Youngblood Henderson, 2013). Moreover, any

reconciliatory efforts must empower Aboriginal communities through the affirmation of their inherent rights of self-determination, which constitutes the repatriation of their traditional territories and respective resources (Turner, 2013).

Acts of reconciliation must also consider our present education systems in Canada. Canadian grand narratives, as Stanley (2006) has argued, are dominated by Eurowestern histories and identities, whereby other narratives continue to be marginalized in the context of Canadian national identity. If left as is, our public educational system will continue to serve as a colonial extension of a Settler State and its respective historical consciousness (Tupper, 2011). Dion (2007) argues that while all Canadian teachers are encouraged to incorporate First Nations, Métis and Inuit content in their classrooms, most have limited understandings of Aboriginal peoples, histories, and cultures. Smith, Ng-A-Fook, Berry and Spence (2011) suggest that the re-centering of Aboriginal knowledges, histories, and epistemologies in teacher education curricula offers the possibility to “reread and transform a curriculum of dominance into a relational curriculum of intellectual and cultural reciprocity” (p. 66). This re-centering of Indigeneity into teacher education has the potential to provide teacher candidates with a new understanding of not only Aboriginal perspectives, histories, and contemporary issues, but also promotes the reconceptualization of renewed Aboriginal/non-Aboriginal relationships.

Ontario’s initial teacher education offers the possibility to (re)build Aboriginal/non-Aboriginal relationships through education systems by offering teachers a new perspective even before they step into the classroom. As Britzman and Diplo (2010) suggest the education of teacher candidates cannot be taken lightly or superficially.

Instead, they ask, how might it challenge us to break “out of the numbing routine” (p.34)? Teacher education remains, as my study suggests, a productive transformational site for Indigenous and non-Indigenous peoples to engage a praxis of reconciliation (Battiste, 2013; Ma Rhea & Atkinson, 2012). In turn, this thesis seeks to investigate how Settler teacher education negotiates the possibilities and challenges of a praxis of reconciliation through curricula and pedagogies.

New Zealand

In terms of socio-political parallels, there are many similarities between Aboriginal peoples in Canada and Māori peoples in New Zealand (Fleras & Elliot, 1992; Haveman, 1999). During my time in New Zealand, I witnessed numerous similarities between Indigenous identity in Canada and New Zealand, for example: the language revitalization efforts of Aboriginal and Māori communities, as well as the intergenerational legacy of Indian residential schools and Māori boarding schools. As evidenced throughout the thesis, Indigenous education in particular also suggests strong parallels between both countries. Nevertheless, New Zealand has a unique and complex history. One of the most momentous historical consequences in the history of New Zealand’s colonization is Te Teriti o Waitangi / The Treaty of Waitangi.

Signed in 1840, the Treaty of Waitangi is a three-article agreement initially negotiated between representatives of the British Crown and approximately 540 Māori rangatira. The Treaty has two language texts: the English text (Treaty of Waitangi) and a translation of the English text into te reo Māori (Te Teriti o Waitangi). The majority of Māori rangatira as signatories of the Treaty signed the Māori text-version. The te reo Māori version did not convey the same meaning as the English version, particularly in

their delineations of Māori sovereignty, citizenship, and land authority (Mikaere, 2011). Once the Treaty was signed, however, only the English language version was officially adopted by the Crown (Ritchie, 2002). The failure of the Crown to uphold Te Teriti o Waitangi has resulted in widespread dislocation of Māori communities, poverty, and other socio-political ramifications as a result of an expedited colonization of New Zealand's Indigenous peoples (Mikaere, 2011). The impact (failure) of the Treaty of Waitangi was rapid and severe, as expressed by prominent Pākehā historians, Robert and Joanna Consedine (2001):

From the time of the signing of the Treaty until the mid-1970s Maori went from being an industrious, vibrant, economically viable and entrepreneurial society successfully adapting to a rapidly changing world to a dispossessed, marginalised, threatened and involuntarily minority population in their own country. (pp. 96-97)

Māori response to the failure of the Treaty was outspoken, and at times violent, such as the Māori land wars throughout the nineteenth century (Ministry for Culture & Heritage, 2017). Today in New Zealand, the Treaty is commemorated with a public holiday on the 6th of February (date of the first signing of the Treaty). Yet, from as early as the 1970s, Māori activists have focused on Waitangi Day as “a day of mourning” insofar that the Treaty their ancestors signed has never been upheld (Consedine & Consedine, 2001, p. 103).

In response to the Treaty of Waitangi, then Minister of Māori Affairs, Matiu Rata, helped to pass the *Treaty of Waitangi Act* (1975). The purpose of the act was to form a commission of inquiry where “the Maori story can officially be told, heard and recorded, often for the first time, although many of the assertions Maori are making are not new”

(Consedine & Consedine, 2001, p. 101). This commission, which came to be known as the Waitangi Tribunal, is recognized as one of the most extensive investigations into the history and legacy of colonization in the world (Belgrave, 2005). Today the Tribunal has 2500 registered claims and has issued over 120 reports – one of which is a seminal report on Māori education: the *Te Reo Māori Report* (1986). Prior to the *Te Reo Māori Report*, the *Hunn* and *Currie* reports (1960 and 1962, respectively) misinformed educators that the difficulties that Māori students faced were the same as Pākehā students.

Consequently, struggling Māori and Pākehā students can be taught and dealt with in the same way. The *Te Reo Māori Report* (1986), however, debunked the myth of sameness and deficit theorizing of Māori students: whereby, according to the Tribunal, the New Zealand education system's treatment of Māori learners has been “a dismal failure and no amount of delicate phrasing can ask that fact” (Waitangi Tribunal, 1986, p. 36). Also in the *Te Reo Māori Report*, te reo Māori was deemed to be a national taonga [treasure] that is essential to Māori culture. With this, the Māori language was to be protected under the Treaty of Waitangi and was enacted as an official language in New Zealand (Consedine & Consedine, 2001).

To date, there has been evident commitment from the Ministry of Education to meet the needs of Māori learners (some of these initiatives are outlined below), yet Māori students continue to be overrepresented in negative educational statistics (Bishop & Berryman, 2013). Similar to the educational discrepancies between Aboriginal and non-Aboriginal students in Canada, Māori students are often viewed within deficit-theory, behind other Pākehā students (Bishop & Glynn, 1999). In order to better understand how teacher education programs are responding to the needs of Aboriginal and Māori student

success today, I will outline the histories of initial teacher education programs in Ontario and New Zealand.

Initial Teacher Education

Ontario

With the *School Act of 1871*, Ontario public schooling became mandatory for (White) school-aged children, and increased the demand for trained teachers (Kitchen & Petrarca, 2013). By the 1950s, the Elementary School Teacher's Certificate divided Ontario's teacher qualifications into four categories, ranging from a Standard 1 teacher who had completed a basic one-year program, to a Standard 4 teacher who had completed a university degree in addition to a teacher preparation program (Kitchen & Petrarca, 2013). With changing standards of qualifications, and the rise/fall of teacher demand throughout the twentieth century, the *Hall-Denis Report* (1968) report signalled another change for Ontario education and teacher qualifications. The report emphasized more teacher preparation, which was to be co-regulated between the universities and a proposed professional organization: the College of Teachers of Ontario (Kitchen & Petrarca, 2013).

In the 1970s, Ontario universities regulated teacher education by offering a one-year teacher education degree (Kitchen & Petrarca, 2015). Nearly thirty years after the *Hall-Denis* recommendations, the Ontario College of Teachers (OCT) was created to license and regulate certified teachers; maintain professional standards and ethics for teachers; accredit initial teacher education in the province; and, implement a disciplinary and revocation process if necessary (Ontario College of Teachers, 2015). Today initial teacher education programs offer varying combinations of consecutive programs (a two-

year program that is completed following the completion of an undergraduate degree) and concurrent programs (a 5- to 6-year program that is completed simultaneously with an undergraduate degree).

In response to the cultural learning needs of First Nations, Métis and Inuit learners, the Ontario Ministry of Education (OME) announced in 2007 their commitment to enhance the teaching and learning supports for self-identified Aboriginal students in publicly funded provincial schools. The Ministry released two reports in response to better support Aboriginal learners: the *First Nation, Métis and Inuit Education Policy Framework* (2007) and *Building Bridges to Success for First Nation, Métis and Inuit Students* (2007). Moreover, under the College's *Accreditation Resource Guide* (2014), OCT regulated all teacher education programs to include some Aboriginal content in the newly enhanced 4-semester program. Under these provisions, as well as the added pressures of the TRC's *Calls to Action*, the prevalence of Aboriginal education has greatly increased throughout Ontario's teacher education programs (Petrarca & Kitchen, 2017).

Notwithstanding efforts to diversify teacher education, there remains an over-representation of White, female, middle-class teacher candidates (Solomon, Portelli, Daniel & Campbell, 2005). According to R. Patrick Solomon and colleagues (2005), such homogenous demographics call for initial teacher education programs to create strategic curricular and pedagogical spaces for teacher candidates to deconstruct their racial and social privileges; and in turn, understand how these inform their teaching practices. In addition, scholar of treaty education Jennifer Tupper (2011) argues that educators must also reconsider their privileges in relation to Aboriginal peoples, treaties, and treaty

relationships. Through an examination of one's relationship with colonization, teacher candidates can begin to reconsider their personal responsibilities in reconciliation processes (Dion, 2009; Tupper & Cappello, 2008).

In a discourse of educational reconciliation, it is also imperative to acknowledge the appropriation of Aboriginal lands and cultures, on which the Ontario schooling system was established (Ng-A-Fook, Ingham & Burrows, 2018). In the case of Ontario teacher education, Ng-A-Fook et al (2018) argue that Ontario schooling is predicated upon longstanding systems that are grounded in Eurowestern values. Consequently, Ontario's teacher education programs continue to operate under the hangover of the "settler colonizing systems we have inherited" (n.p.¹). In light of this Eurocentric legacy in Ontario curricula, there is a fundamental disconnect between First Nations, Métis, and Inuit epistemologies, and Eurowestern definitions of education and success. As a consequence of this epistemological disconnect between the two, Aboriginal students are susceptible to higher absenteeism and drop-out rates, higher rates of unemployment, and consequently systemic overdependence on social assistance (Cherubini, 2010; Cherubini & Hobson, 2008). Without adequately addressing the "old stock" Settler legacy of ITE, the Ontario education system will continue to fail Aboriginal learners insofar that educators will continue to (re)teach from the same Eurocentric agenda that was inherited (Ng-A-Fook et al, 2018, n.p.).

New Zealand

In the early 1970s, New Zealand's ITE took place in eight stand-alone colleges – that is, not affiliated with a university – and remained under the control of the Department of

¹ Forthcoming publication.

Education (Alcorn, 2014). In contrast to Canadian education systems, New Zealand education is a federal responsibility. A new Labour government in the mid-1980s brought significant changes to teacher education, including the formation of new regulatory agencies such as the Education Review Office (ERO), the New Zealand Qualifications Authority (NZQA), and the Teacher Registration Board (TRB) (Alcorn, 2014). Moreover, Colleges of Education (as they renamed themselves at this time) also became autonomous, and therein were responsible for their finances, staffing needs, curriculum development, and recruitment of students (Alcorn, 2014). More recently, in 2002, the New Zealand Teachers Council (NZTC) replaced the TRB as the new Crown governing body – modelled after such professional bodies as Ontario’s OCT (Alcorn, 2014). Today, the majority of New Zealand’s 156 initial teacher education programs are housed in universities, following a 10-year long process of merging Colleges of Education with their neighbouring universities (Ell, 2011).

Before discussing Treaty education, it is imperative to provide commentary on the absence of a mandated history curriculum in New Zealand. As an elective subject, history is only studied by approximately 15 percent of secondary students (Sheehan, 2011). History as an optional subject has had detrimental effects upon New Zealand students’ understandings of national identity and history, in addition to Māori history (Consedine & Consedine, 2001; Manning, 2011). History teachers, at risk of losing enrolment and funding, are vulnerable to the prejudicial whims of students who are disinterested in learning Māori history (Manning, 2011). Speaking specifically to the Treaty of Waitangi education, schools have failed in teaching both sides of the Treaty of Waitangi (Consedine & Consedine, 2001). In turn, the historical knowledge and awareness of

colonization in New Zealand is dismal and fragmented among incoming teacher candidates (Consedine & Consedine, 2001; Manning, 2000; Stark, 2014). Such a gap in Treaty and Māori knowledge stresses the necessity for Treaty education in teacher preparation (Greenwood & Brown, 2007; Stark, 2014).

In a report from the NZTC and the Ministry of Education, Ruth Kane (2005) states that while there is evidence of Treaty-specific curricula in New Zealand's ITE programming, it has significant shortcomings. The one-year graduate teaching diploma, with obvious time constraints, typically resorts to integrating Treaty history and tikanga throughout papers and coursework for teacher candidates (Kane, 2005). The nature and quality of integration is, according to the author, often presented as a supplemental "add-on" to the mainstream ITE curriculum (p. 134). Treating Indigenous content as an add-and-stir addendum to mainstream curricula is ineffective in its attempts to transform students' thinking away from Eurocentric misconceptions of Indigeneity (Battiste, 2011; Battiste, Bell & Findlay, 2002). New Zealand educator and scholar, Russell Bishop, has conducted significant research on Pākehā educators' unconscious "deficit theorizing" about their Māori students (Bishop & Berryman, 2013; Bishop, Berryman, Tiakiwai & Richardson, 2003; Bishop & Glynn, 1999). Kane (2005) warns, "if the rest of the curricula doesn't advocate the same message [as the add-on Treaty courses], this may reinforce negative stereotyping or thinking about the Treaty, Māori underachievement or deficit discourses" (p. 130). Consequently, without adequate Treaty and tikanga Māori education, deficit theorizing towards Māori students and whānau will continue to hinder Māori educational success.

The Treaty of Waitangi is more than a moral or ethical responsibility for New Zealand educators to consider – it is a legal obligation. All divisions of New Zealand teachers (early childhood, primary and secondary) are required to deliver a bicultural curriculum. Biculturalism, in the context of bicultural education, refers to a curriculum where both Māori and Pākehā knowledges and cultures are valued (Jenkin, 2016). In her M.A. thesis, *Treaty over the Teacups*, Robyn Stark (2014) outlined the numerous legally binding documents in which New Zealand teacher candidates, graduating teachers, and in-service teachers must uphold in relation to the Treaty. For example, in the NZTC's (2009) *Registered Teacher Criteria*, teachers are expected to uphold the Treaty in their curriculum designs: “The Treaty of Waitangi extends equal status and rights to Māori and Pākehā. This places a particular responsibility on all teachers in New Zealand to promote equitable learning opportunities” (p. 1). Further, according to the *Criteria* (2009), New Zealand teachers also need to be aware of the languages and cultures of all ākonga in their classrooms.

In addition to the report on *Registered Teacher Criteria* (2009), the NZTC holds teachers accountable to the Treaty principles through the *Code of Ethics for Registered Teachers* (2004). The *Code of Ethic* agrees that teachers must “honour the Treaty of Waitangi, by paying particular attention to the rights and aspirations of Māori as tangata whenua [‘people of the land’]” (n.p). More recently, the Ministry of Education developed *Tātaiako: Cultural Competencies for Teachers of Māori Learners* (2011), which outlines five cultural competencies for all teachers of Māori learners. The five cultural competencies are grounded in tikanga and highlight the necessity of implementing curricula and pedagogical practices that nurture Māori student success (New Zealand

Ministry of Education, 2011). Unlike the NZTC's *Criteria* and *Code of Ethics* documents, which are mandatory to implement, *Tātaiako* is more of a guideline of the cultural competencies that teachers, school boards, and teacher educators should uphold (Stark, 2014). *Tātaiako* proved to be a seminal reference document for myself and for my New Zealand-based participants, in helping us to understand Treaty education and teaching Māori learners.

The competencies outlined in the *Tātaiako* are the following:

1. **Wānanga:** participating with learners and communities in robust dialogue for the benefit of Māori learners' achievement.
2. **Whanaungatanga:** actively engaging in respectful working relationships with Māori learners, parents and whānau, hapū, iwi and the Māori community.
3. **Manaakitanga:** showing integrity, sincerity and respect towards Māori beliefs, language and culture.
4. **Tangata Whenuatanga:** affirming Māori learners as Māori. Providing contexts for learning where the language, identity and culture of Māori learners and their whānau is affirmed.
5. **Ako:** taking responsibility for their own learning and that of Māori learners. (p. 4)

For a visual representation of the interrelatedness of the competencies and pedagogical considerations for the implementation of *Tātaiako* in the classroom see Appendix B.

With *Tātaiako* as one example, New Zealand and Ontario ITE programs are increasingly prioritizing Indigenous education – specifically in terms of Indigenous curricula and cultural competency. It is increasingly an expectation for ITE programs in Ontario and New Zealand to include Indigenous education as part of the requirements for

graduating teacher candidates. To investigate the implications of reconciliation within these required Indigenous education courses, I've outlined the conceptual framework below to frame how a reconciliation discourse may be better understood.

Conceptual Framework

Defining reconciliation (Canada) & biculturalism (New Zealand)

In Canada, *reconciliation* is a contemporary term that surrounds nearly every conversation about First Nations, Métis and Inuit peoples. Although it is a recently popular term in Canada, it has a longstanding history and application throughout the world. Australian-based scholars of reconciliation literature, Robert Hattam, Stephen Atkinson and Peter Bishop (2012), define *reconciliation* as a multifaceted, reciprocal, reflexive, and continuous process that has the reparation of Indigenous-State relationships within postcolonial societies at its core. As such, reconciliation is much more than relationship (re)building. Rather, it is a highly contentious process that has political, legal, civil, and personal consequences, which means facing different tangible implications for Indigenous and Settler peoples (Hattam et al., 2012; Turner, 2013; Youngblood Henderson, 2013). Contrary to the popular use of reconciliation within Canadian discourse, reconciliation is not an event or action in isolation, such as a governmental apology (Blackstock, 2008; Joseph, 2008; Youngblood Henderson, 2013); or a commission (Simon, 2013; Turner, 2013); or a history lesson (TRCa, 2015; Tupper & Cappello, 2008). Such actions can indeed contribute to the cumulative and ongoing process of reconciliation; yet, the ideology of reconciliation in its entirety cannot be reduced to the singularity of these practices alone (Joseph, 2008).

Reconciliation should not become reduced to symbolic and informal actions

between Indigenous and non-Indigenous peoples, such as an unfulfilled apology (Blackstock, 2008). Chickasaw-Cheyenne scholar James Sakej Youngblood Henderson (2013) reminds Canadians that reconciliation is not a “national hug” where Settlers can feel good about reconciling the past through state apologies or conflict resolution (p. 115). Rather, authentic reconciliatory action requires messy and contentious reformation through constitutional reconciliation, such as the reconciliation of Treaty rights and Canadian law (Youngblood Henderson, 2013). Reconciliatory action should also extend beyond human-to-human relations. How might we strive for reconciliation with all living things in the natural world? The *Final Report* of the TRC (2015) resolved that even if humans are able to reconcile their historical, contemporary, and future grievances against each other, reconciliation itself will remain incomplete without reconciling our relations with the natural world.

Whereas *reconciliation* is a popular buzzword to describe Canadian Crown-Aboriginal relations, a popular counterpart in New Zealand is *biculturalism*. Biculturalism is not the synonymous equivalent of reconciliation by definition, but it is a counterpart in the sense that it is the favoured term used to frame the New Zealand Crown-Māori discourse. Biculturalism refers to “the conceptualisation of two ethnically and culturally different peoples (Māori and Pākehā/European) in a relationship of social and political partnership” (Lourie, 2016, p. 638). Here, it is important to stress the concepts of *partnership* in biculturalism. By the 1970s and 80s, biculturalism as a discourse was increasingly favoured by Māori activists, as a means of recognizing the unique status of Māori people as equal partners with the Crown in upholding the Treaty of Waitangi (Consedine & Consedine, 2005). According to the Waitangi Tribunal (1986),

biculturalism underpins the dual partnership outlined in the Treaty beyond nationalistic neoliberal conceptions of multiculturalism.

We do not accept that the Māori is just another one of a number of ethnic groups in our community. It must be remembered that of all minority groups the Māori alone is party to a solemn treaty made with the Crown. None of the other migrant groups who have come to live in this country in recent years can claim the rights that were given to the Māori people by the Treaty of Waitangi. (p. 37)

In the 1970s, despite the rising popularity of multicultural education, Māori culture and identity was still largely invisible in New Zealand classrooms in favour of a more pluralistic national identity (Bishop & Glynn, 1999; Walker, 1990). Moreover, deficit theorizing directed at the perceived shortcomings of Māori culture was not alleviated by broad multicultural education initiatives (Bishop & Glynn, 1999; Macfarlane, 2015). Bicultural education policy came into place throughout the 1980s, and was favoured over multicultural education by Māori insofar that biculturalism prioritizes Māori curriculum above general multicultural interests. In this sense, the Indigenous people of New Zealand were simply “seeking a visible language and cultural identity in their own country, and inclusion in the mainstream education system on their own terms” (Macfarlane, 2015, p. 180). Biculturalism, and upholding the Treaty partnership principles, is the responsibility of all New Zealand teachers. All New Zealand ITE programs, therefore, have a part to play in preparing educators who will uphold the Treaty principles and address the longstanding inequities (Kane, 2005).

As mentioned earlier, reconciliation and biculturalism are not synonymous, but their discourse is similar in many ways. In terms of Indigenous discourse, both terms are

not without their criticisms from Indigenous communities. In regards to Canada's reconciliation discourse, Inuk scholar John Amagoalik (2008) argues that we must first be talking about *conciliation* before we can talk about *reconciliation*. Canada has never had a period when the relationship with First Nations, Métis and Inuit peoples was equitable, harmonious, or just. Therefore, rather than repairing a broken relationship, Canadians should first forge a new relationship that is first and foremost constructed upon reciprocity (Amagoalik, 2008; Ross, 2008). Moreover, in terms of liberal interpretations of the limitations of reconciliations, Canadians ought to remain cognizant and critical of *who* is to sacrifice *what* in the name of reconciliation. What are, if any, the consequences of decolonization and reconciliation for Canadians? In other words, "who gets to feel bad and who is doing the transforming" (Czyzewski, 2011, p.1)?

In New Zealand, liberal interpretations of biculturalism suggest that Māori are perceived as the junior partner in the Treaty partnership with the Crown (Kelsey, 1991). In this sense, bicultural-rhetoric can be manipulated to re-marginalize Māori peoples. Biculturalism therefore can render discussions of Māori sovereignty and self-determination to seem redundant, because some can claim that New Zealand is already bicultural, at least in the political sphere (Kelsey, 1991; O'Sullivan, 2007; Stark, 2014). Nevertheless, understanding both *reconciliation* and *biculturalism* is necessary, insofar that they are commonly used within Canadian and New Zealand educational discourse. We must first understand these terms if we are to engage in them, as well as to be critical of their implications.

Ethical space

In order to identify, analyze and understand reconciliation within my research, I drew upon the theoretical work of Willie Ermine (2007) to conceptualize *ethical space* as part of a praxis of reconciliation. Ermine (2007) suggests that to create and engage in a space that is *ethical* is to engage in the *space in-between* Indigenous and non-Indigenous thought. In this space between Indigenous and non-Indigenous thought, we are creating and engaging within a “theatre for cross-cultural conversation” (Ermine, 2007, p. 202). An essential component of ethical space, as argued by Ermine (2007), is that Indigenous and non-Indigenous thought must be recognized as two distinct and autonomous entities. Therefore, we must think of Indigenous and non-Indigenous thought as approaching ethical space from their respective worldviews, protocols, knowledge systems, and histories (Donald, 2012; Ermine, 2007). Once engaging in this “cross-cultural conversation,” ethical space does not overlook, undermine, or ignore divergent historical, cultural, or social contexts, but rather places these particulars at the forefront of their engagement (Donald, 2012). Battiste (2013) suggests that spaces which are *ethical* “makes one consider the limits of the boundaries one chooses, and reconsider how what one chooses may infringe on another’s space or standards, codes of conduct, or the community ethos in each community” (p. 105). In this sense, space becomes ethical space when Indigenous and non-Indigenous thought engage with one another – from their respective contexts – without fear of the other undermining or assimilating their worldviews to meet their individual needs (Battiste, 2013; Donald, 2012; Ermine, 2007).

I draw upon Blackfoot scholar Dwayne Donald’s work (2009a, 2009b, 2012) as an example of using ethical space as means to engage a praxis of reconciliation in education. As Donald wrote (2009a, 2009b, 2012), history education perpetuates

perceived differences and natural divides between Canadians and Aboriginal peoples. This divisiveness is evident in the ways we disseminate fabricated myths as true historical narratives. Such fabrication of Canadian history often normalizes the Eurocentric experience in Canada, and renders Aboriginal history to be mutually exclusive to authentic Canadian histories (Donald, 2009b). Canadian history education has constructed metaphorical forts through curricular and pedagogical choices, where the fort emerges as “a colonial artifact, represent[ing] a particular four-cornered version of imperial geography that has been transplanted on lands perceived as empty and unused (p. 3). This *colonial frontier logic* allows Canadians to Other Aboriginal experiences and histories. Today, this Othering of the Aboriginal experience informs the ways in which non-Aboriginal Canadians perceive their (lack of) relationships with Aboriginal peoples (Donald, 2012). When Aboriginal experiences are perceived to be irrelevant to the real Canadian history, any history education discourse cannot be considered ethical.

Ethical space nevertheless, as Donald suggests (2012), can be used to deconstruct the divisions caused by *colonial frontier logics* insofar that,

ethical space entertains the possibility of a meeting place . . . to step out of our allegiances, to detach from the circumscriptive limits of colonial frontier logics, and enact a theory of human relationality that does not require assimilation or deny indigenous [*sic*] subjectivity. (p. 45)

Educators, as learners, must consciously construct spaces that are ethical of Indigenous and non-Indigenous thought by drawing upon human relationality with one another (Donald, 2009a; Tupper, 2012). Such ethical relationality suggests a framework for educators and learners to (re)consider their historical consciousness and their assumptions

about national identity, Aboriginal peoples, land, and treaties (Tupper, 2012). For example, if a teacher educator creates a lesson plan on Indian residential schools, this alone is not *ipso facto* reconciliation. Only when the curricular and pedagogical choices are reflective of both Indigenous and non-Indigenous thought, and only if they critically engage in the contentious space in between, is it ethical and reconciliatory. Again, using a lesson on Indian residential schooling as an example, if the teacher educator victimizes and infantilizes Indigenous communities, then it is not ethical (Battiste, 2013; Tuck, 2009). Yet, if the lesson plan employs authentic Indigenous voice such as having Survivors speak to their oral histories of residential schools – and in turn, demands students to disrupt their assumptions about Canadian narratives of progress, modernity, and diplomacy – this then is ethical discourse in the classroom. Ethical space provides the theoretical underpinning for the possibility of reciprocal dialogue, and the relationships that emerge from this discourse, between Indigenous and non-Indigenous people. Under such conditions, a praxis of reconciliation is possible.

Understanding a praxis of reconciliation

The intent of this research study was to reconceptualise reconciliation as something more than abstract, passive, and symbolic. But rather to consider reconciliation as a transformative praxis that has tangible application and consequences. Drawing upon the work of educator and theorist Paolo Freire (1971), and his theorizing on *praxis*, I applied this work of transformative praxis to the growing theory on reconciliation. In this sense, I argue that reconciliation can be embodied as a transformative praxis insofar that it is critical, transformative and requires co-intentional education. In applying this praxis to reconciliation – *a praxis of reconciliation* – I attempt to evoke Freire’s (1971)

characterization of the oppressed (Indigeneity) and the oppressors (colonization). A co-intentional dialogue between the oppressed and the oppressors is necessary in order to transform the oppressive binary that exists. At the risk of oversimplifying Freire's (1971) definition of praxis, the following is offered as a rudimentary definition of praxis:

Functionally, oppression is domesticating. To no longer be prey to its force, one must emerge from it and turn upon it. This can be done only by means of the praxis: *reflection* and *action* upon the world *to transform* it. [emphasis added] (p. 36)

It is this critically reflexive process of *reflection*, *action*, and *transformation* that are necessary components to praxis, and therefore a praxis of reconciliation. Reflection and action alone are insufficient insofar that our contemplation and action must lead toward a transformation of the Settler systems, as we know it. In an educational context, simply asking students to be critical and self-reflexive is not enough if the goal is to engage in a higher level of praxis – whereby one strives for tangible and radical transformation.

In this thesis, I offer a *praxis of reconciliation* as a potential theoretical underpinning for reconciliation to transpire within ITE programming. Using these theoretical frameworks of *ethical space* and *praxis*, I suggest that ethical space is a prerequisite for dialogue, reflection and transformation to transpire within – and thereby ethical space is a requisite for a praxis of reconciliation. *Reflection* and *transformative action* are, at least for Freire, the foundations of praxis. In order for a praxis of reconciliation to transpire in educational sites, educators must engage in curricular and pedagogical spaces which are critical of our systems that have been built upon the appropriation and exploitation of Indigenous lands, cultures and communities. Any

reflection, dialogue and action must be ethical of Indigenous thought insofar that this praxis cannot inadvertently remarginalize or misappropriate Indigenous communities. In other words, an ethically relational praxis cannot put non-Indigenous interests at the centre of reconciliation. For example, if non-Indigenous guilt and shame becomes the focus of reconciliatory efforts, then Indigenous pain and healing becomes appropriated (Czyzewski, 2011; Monture-Angus, 1999). When non-Indigenous peoples can reflexively turn the responsibility of reconciliation back onto themselves, without appropriating Indigenous interests, a praxis of reconciliation transpires through acknowledging ones direct responsibility in repatriating ethical Indigenous/non-Indigenous relationships.

Such critical Indigenous pedagogies, as outlined by the work of Norman Denzin, Yvonna Lincoln and Linda Tuhiwai Smith (2008), must be ethical, decolonizing, participatory, healing, and should re-centre Indigenous knowledges in the conversation so that it “seeks forms of praxis and inquiry that are emancipatory and empowering” (p. 2). Through ethical dialogue, reflection, and transformational pedagogies that encourage teacher candidates to deconstruct *unethical* assumptions – such as utilizing Indigenous guest speakers, or land-based pedagogies – then engaging a praxis of reconciliation is possible. This theoretical praxis of reconciliation, and the pursuit of ethical relationality in teacher education, will be examined throughout this thesis.

Chapter 3: Research Methodology

Part One: Comparative Case Study

This research study was conducted as cross comparative case studies, at one Faculty of Education in Ontario, Canada and the other at a College of Education in New Zealand. The purpose for using case study methodology was to draw upon multiple sources of qualitative data (interviews, observations, syllabus analysis) to gain an in-depth understanding of the cases, identify overarching themes, and to then present assertions about the cases (Creswell, 2012; Stake, 1995). Using the research questions as the framework for all interactions (Stake, 1995), I engaged with teacher educators and teacher candidates to identify how reconciliation is understood, embodied, engaged with, and negotiated as a praxis for transformative reconciliation in two international contexts.

Recently, Canadian Faculties of Education have expressed their commitment to Indigenize teacher education curricula, and prioritize stronger relationships with local Aboriginal communities (Association of Canadian Deans of Education, 2010; Universities Canada, 2015). Ontario has a considerably high concentration of First Nations, Métis and Inuit peoples living in urban centres (Statistics Canada, 2016), coupled with as an average of 9,000 teacher graduates each year; consequently, Ontario's teacher education programs are valuable sites of study in understanding Indigenous teacher education. In New Zealand, Māori and Treaty education has been rapidly changing over the past 50 years. This educational reform was largely spearheaded by Māori educators, alongside the broader Māori community, in advocating for equitable educational opportunities (Macfarlane, 2015). Notwithstanding the unique, divergent and personal contexts of these two sites (Stake, 1995), they share commonalities insofar that

they both demonstrate a focus on Indigenous teacher education. Such parallels allow for appropriate case study sites (Campbell, 2010).

The study took place from January to April 2017. I drew upon formal and informal methodologies in attempts to understand the holistic nature of the cases I was engaging in. For the Interview Guide used in this study refer to Appendix C, and the Observation Guide is included in Appendix D. The specifics of the data collection processes are outlined below.

Part Two: Profiles and Recruitment

Riverview University: Ontario, Faculty of Education²

Riverview University is one of thirteen universities in Ontario with a Faculty of Education. Located in an urban-centre of Ontario, Riverview University offers a two-year Bachelor of Education degree. The First Nations, Métis and Inuit foundations course (herein referred to as the “FNMI” course) is the university’s first and only Aboriginal education course. Prior to 2016, FNMI was offered as an elective credit for teacher candidates in the program. It has since become a required course for all graduating teacher candidates of the Bachelor of Education program. At the time of data collection, there were six FNMI cohort sessions offered during the winter semester (January-April).

Rachel,³ a sessional instructor for one of the course sections, is a self-identified First Nations educator and doctoral candidate. In Rachel’s cohort, the teacher candidates were studying to become secondary school teachers. The majority of students were born and educated in Canada, and intended to teach within the Canadian education system.

² At the request of the teacher educators, pseudonyms were used for the universities to further protect anonymity.

³ Pseudonyms were used for all participants.

For myself, as a First Nations graduate student within a niche field of Indigenous teacher education, my connections afforded me an opportunity to directly reach out to FNMI instructors at Riverview University. Rachel was the first teacher educator to agree to participate in the study. Consequently, her section of FNMI was selected as the site of study for observations and future interviews with teacher candidates. Out of twenty-eight registered students in the FNMI course, twenty-seven students – including one guest speaker – provided their consent to participate in the observation study. Four teacher candidates enrolled in Rachel’s FNMI course volunteered to participate in the personal interview process, outside of class time.

University of Enzed: New Zealand, College of Education

University of Enzed is one of eleven universities in New Zealand – three of which are wananga institutions. The University’s College of Education offers teacher education programs and graduate diplomas in teaching. As part of the requirements for graduating teachers at the University of Enzed, all teacher candidates must complete noho marae, in addition to a two-day Treaty of Waitangi Workshop (“Treaty Workshop”), and a reflection paper on these experiences. According to the outline for the reflection paper, the overall objectives for noho marae and the Treaty Workshop was for teacher candidates to consider their own cultural competence in relation to Māori learners, and “reflect upon the implications of upholding the principles of the Treaty of Waitangi in educational settings.”⁴ These requirements are not part of a for-credit course, but nevertheless was a requirements for teacher candidates to complete prior to starting

⁴ Direct quote from the course objectives. To protect anonymity of the course and the university, the source is withheld.

course work. The themes addressed in the Treaty Workshop and noho marae are interwoven into other course requirements in the program.

As a recipient of Michael Smith Foreign Study Supplement (MSFSS), I was afforded the opportunity to conduct a portion of my proposed M.A. research in New Zealand. Based upon the connections between my committee members and their colleagues in New Zealand, I submitted an MSFSS application and received approval for the study in August 2016. Over the duration of my three months in New Zealand (February to April 2017), I attempted to immerse myself within a variety of informal learning opportunities outside of my formal data collection, such as joining lunches in the staffroom, attending various teacher education lectures/workshops, partaking in Waitangi Day events, and participating in noho marae. Although not all of these experiences are mentioned in this study, I wish to acknowledge the significance of these learning opportunities and the influence they had in shaping my contextual understanding of Māori and Treaty education.

During this immersion process in New Zealand culture and history, I accumulated close to a dozen hours of time working with the University of Enzed and its respective College of Education. University of Enzed then became a feasible option as the second site for the case study. Professor Sullivan was my first participant to agree to participate in the study. In Professor Sullivan's cohort of teacher candidates enrolled in their Treaty workshop, fifteen teacher candidates provided their written ethical consent to participate in the observation portion of the study. At first, six teacher candidates volunteered for the personal interviews, but only three participants ultimately followed-up with the interviews.

Professor Sullivan is a Pākehā [non-Māori] professor in the College of Education, and seasoned Treaty educator with over twenty years of experience. Speaking to the student demographics of the teacher candidates in the Treaty Workshop, there was a minority of New Zealand-born and New Zealand-educated students. Many were international students, and over a third were from Canada.

Part Three: Data Collection

Participant observations

At Riverview University in Ontario I conducted three sessions of participant observations in the FNMI course. The first formal observation session was to establish my presence in the classroom, where I took minimal observation notes but rather took note of any queries I should look for in future sessions. The second and third sessions I was able to build rapport with the teacher candidates, and take note of classroom activities, interactions, and perceived relationships (Bogdewic, 1992). The three observation sessions occurred over the course of three weeks (one session per week) in the month of January 2017. I conducted a total of 7.5 hours of observation in FNMI.

At the University of Enzed, the Treaty Workshops were scheduled for the first week of classes in February 2017. Because the Workshops were only two consecutive days, conducting three separate sessions was not possible. Nevertheless, I attended noho marae⁵ in addition to the two-day workshop, which assisted in also introducing my study and building rapport with the teacher candidates. I conducted a total of 10 hours of observation in the Treaty Workshop.

⁵ Due to the sacred and ceremonial context of noho marae – in addition to Indigenous protocol and ethics – I did not conduct any formal observations during this session. It is included here in the study, however, when participants refer to the experience.

Upon the start of each class I would take note of the classroom set-up and the proposed agenda. The time during these classroom observations primarily involved being a fly-on-the-wall observer, being witness to the conversations and interactions. There were a handful of instances during the observation sessions when I was called upon by the teacher educators or approached directly by a teacher candidate, and at which time I shared my personal thoughts and knowledge.

The FNMI classroom was set-up in a traditional lecture-style classroom, where the students were placed in five horizontal rows of desks. Despite that the desks and chairs were bolted into the floor, Rachel encouraged the students to work around the physical constraints of the classroom, such as having students sit/stand in a circle when it warranted more inclusive discussions. Over the course of the three observations, the students were respectful, animated and seemingly prepared for class discussions. Prior to my observations, I had anticipated a lack of education and awareness, as well as a high level of resistance among the teacher candidates. As such, I was pleasantly surprised to observe what appeared to be an engaged and informed cohort of teacher candidates, who were receptive to the course material and assigned readings. As one example, Rachel asked her students how many were aware of the North Dakota Access Pipeline protests occurring at the time. More than half of the class were aware of the protests, and some shared their understandings of the issue (observation notes, January 17, 2017). It was not until later, when I facilitated one-on-one interviews with four teacher candidates from the FNMI course, that participants' underlying biases and misconceptions about Indigenous peoples, cultures, and histories were revealed.

As an experienced Treaty educator, Professor Sullivan has a routine he has found most effective when working with incoming teacher candidates. He often spends the first day dissecting such terms as race, ethnicity, culture and nationality, and attempts to help teacher candidates to reconsider their own positionality in light of these terms. He also structures conversations around how these socially constructed terms inform the relationships we make with students and their families. Day two is normally reserved for “Treaty talk” with a breakdown of the three articles of the Treaty, important dates and key players in the construction of the Treaty, as well as Ministry documents that are designed to help New Zealand teachers teach about and through the Treaty principles.

Interviews

I conducted one interview with each participant. In total, I interviewed two teacher educators (Rachel and Professor Sullivan), and seven teacher candidates (four in Canada, three in New Zealand). In Ontario, my first interview with Rachel was conducted in January 2017, prior to the first class of FNMI. A follow-up interview was scheduled twice with Rachel, but due to scheduling conflicts this never occurred. As this was Rachel’s first time teaching the newly mandated FNMI course at Riverview University, I saw it as a valuable insight into the objectives and assumptions of Rachel as she prepared for the course, and therefore scheduled an interview with her prior to the beginning of the course. I offered her tobacco as a gesture of honouring the knowledge she would share with me. The interview was held in an informal social setting, and lasted an hour and a half.

In New Zealand, one interview with Professor Sullivan was conducted following the Treaty Workshop. Considering that Professor Sullivan has had a long career in Treaty

education, and had taught dozens of Workshops this year alone, it was not prudent to interview him prior to the start of the Treaty Workshop. His interview was held on-campus in April 2017 in an informal and conversational nature, which lasted over two hours.

For the teacher candidates, in both Ontario and New Zealand, all interviews took place on their respective campuses. Many were held in various cafes, one restaurant, and one library. The seven interviews ranged from forty-five minutes to nearly two hours. All interviews were semi-structured and conversational in nature, allowing for participants to speak freely about their experiences in FNMI or the Treaty workshop, yet utilized the research questions as the roadmap for the conversations.

Syllabus review

I was provided with the syllabus outline for the FNMI course, which included objectives and overview of the twelve classes, as well as the assigned readings and assignment rubrics. For the Treaty workshops, I received a brief overview of the Workshop's objectives, and the rubric for the reflection paper that students were expected to submit following the Workshop. Due to the nature of this research study, in particular, the syllabi were not used for comprehensive document analysis purposes, but rather to assist in contextualizing the overall objectives and layout of the course/Workshop. The descriptions of overall objectives, selection of assigned readings, and breakdown of the grading rubric all speak to nuanced levels of discourse analysis that would be a valuable study; however, this analysis was outside of the scope of this research study. A separate discourse analysis would prove to be an interesting and valuable publication in its own right in the near future.

Ethical considerations

I received full ethical clearance from Riverview University and University of Enzed's respective ethical review boards. In addition to the University of Enzed's ethics process, I also received clearance from the Māori research consultation and advisory board. All participants from the observation study signed their respective observation consent forms (Appendix E). All participants who participated in the voluntary interview process signed an interview consent form (Appendix F).

Lessons and limitations

A limitation to this study is the nature of comparing a semester-long course to a two-day workshop. The FNMI course occurs over twelve-classes, and results in a final mark, whereas the Treaty Workshop is a pass/fail workshop which is completed prior to starting course work. Moreover, the teacher candidates at Riverview University were interviewed halfway through their course-work in FNMI (around four weeks into the course), whereas teacher candidates at the University of Enzed were interviewed 1-2 weeks following the end of the Treaty Workshops. With this methodology, I especially want to highlight the structural differences between the two sites, as well as the overall objectives between the course and the workshop (i.e. drastically different assignment and reading expectations from students; varying processing/reflection periods). Nevertheless, both sites were reflective of the typical educational experience teacher candidates receive in regards to Indigenous education in their respective programs.

Another limitation to this study, and important learning curve for myself as a new researcher, was the observation portion of this study. Despite concerted efforts to take thorough and observant field notes in the classroom, I later felt disappointed in the

amateur quality of field notes I took. I then had difficulties with effectively using the observation data in my analysis. Nevertheless, the participant observation experience was undeniably valuable. The experience allowed me to authentically build relationships with participants and meaningfully gain insight into what my participants were speaking to; how could I interview my participants about a class that I had never attended? The field notes and the process of observation ultimately informed the context of my data analysis. As I move forward with qualitative research, I will conduct more preliminary research into observation methodologies; include more prompts for me to follow during observation sessions; and, I will also spend more time debriefing and writing follow-up notes immediately after observation sessions.

Part Four: Data Analysis

Following my participant observations and interviews in at Riverview University in Ontario (January 2017) and the University of Enzed in New Zealand (February-April 2017), I transcribed all interviews and typed-up all field notes from the classroom observations. All participants were emailed a copy of their transcript, to review and edit if necessary. The transcript review process was conducted so that interviewees could review and edit their transcripts; ultimately only one participant had significant changes, and two participants had minor corrections. The primary reason to include transcript reviewing was to allow participants control over their own data, and thereby altering the power relations between the interviewer and interviewee (Mero-Jaffe, 2011). The two course outlines were also collected, and were referred to as needed to provide context to the data collected through observations and interviews.

I conducted my data analysis in three consecutive phases: 1) Data coding 2) Data reorganization, and 3) Data representation (Roulston, 2014). I used the qualitative research software NVivo as a means of organizing my data through coding of central ideas expressed by the participants. Each transcript was read over twice before coding. I then created appropriate *nodes* (a coding tool for categorizing themes in NVivo) to categorize excerpts from participants' transcripts.

I collapsed the data by merging particular themes if there were evident parallels between participants' responses. For the final phase of analysis, I considered the participants' responses and assigned nodes in light of their literal, contextual, and ideological meanings (Gee, 1988). From this stage, I developed arguments, in light of my theoretical framework and literature from interdisciplinary fields (Roulston, 2014), such as history, education, antiracist and feminist studies, politics, and other humanities. I analyzed the data from both Riverview University and the University of Enzed simultaneously to emphasize similarities, contrasts, and/or patterns from both sites of study, while recognizing the contextual nature of each site (Campbell, 2010).

Chapter 4: Findings and Discussion

Through an investigation of the overarching research question: *In what ways do Settler teacher education programs facilitate and engage a praxis of reconciliation?* it became apparent to me that there were various ways in which a praxis of reconciliation could be embodied within teacher education. In addition to the overarching research questions, the following sub-questions inform the findings and discussions:

- a) *According to teacher educators and teacher candidates, what are the curricular and pedagogical possibilities and challenges associated with facilitating a praxis of reconciliation within a mandatory Indigenous education course?*
- b) *How do teacher educators and teacher candidates negotiate such curricular/pedagogical possibilities and challenges?*
- c) *How does an ethical space foster educational opportunities associated with a praxis of reconciliation?*
- d) *How can a praxis of reconciliation be defined? What are the identifiers of this praxis? What other terms/signifiers speak to reconciliation in the classroom?*

Generally speaking in the Indigenous education courses, reconciliation as a curricular and pedagogical praxis was manifested in various ways, places, and spaces. Despite identifying ways in which reconciliation was embodied as a praxis, as Roestone Collective (2014) similarly warn when working with educational praxis, I am skeptical of constructing a rigid or universal definition. Nevertheless, there were evident moments when reconciliation was manifested and self-actualized (a *possibility* of reconciliation), and when reconciliation was limited (a *challenge* to reconciliation). I am not attempting to create a binary of *possibilities* versus *challenges* of reconciliation; nor am I attempting to assign students to these binaries (i.e. students who “get it” and those students who

“don’t get it”). Rather, the purpose was to highlight the varying, and at times dichotomous opinions and perspectives of teacher educators and teacher candidates as they unravel, negotiate, and reconcile hundreds of years of colonization.

Part One: Possibilities Of and Limitations to Reconciliation

This thesis will first address the challenges to reconciliation, and the next sub-chapter will outline the possibilities. Speaking specifically to *the challenges of reconciliation*, I will outline the specific instances when such interactions/beliefs undermine ethical space in teacher education. Not only do these challenges impede reconciliatory efforts in teacher education, they risk impeding further reconciliation in all future educational spaces (professional, personal, academic, etc.). For this research study, these challenges were: teacher candidates’ *lack of prior knowledge* and experiences with Indigenous peoples; a perceived *irrelevance* of Indigenous-focused content and knowledge to their future as educators; a *pedagogy of Whiteness* which manifests itself as a challenge to mandatory Indigenous education; and, an *active distancing* in attempts to absolve oneself of responsibility in relation to Indigenous peoples.

Challenges to reconciliation: (Lacking) prior knowledge

There was a range of Indigenous-related educational experiences among the seven teacher candidates, yet all participants commonly expressed a deficiency in their Indigenous education. In this sense, their Indigenous-related educational experiences were especially dismal specifically in Indigenous histories, cultures, and political realities. Two participants – one Canadian student at Riverview University and the other an international student at the University of Enzed – had no prior Indigenous education at all. The Canadian teacher candidate expressed that he was “a blank state” prior to being

enrolled in FNMI, whereas the international teacher candidate had received training in working in a “multicultural environment” this being her first experience with Indigenous education specifically. Three other Canadian student teachers acknowledged some level of Indigenous content in their primary schooling experience – for example, learning about the *Indian Act* and Canadian-Aboriginal treaties. In such instances, however, most of the content involved studying pre-contact Aboriginal culture and lifestyle, such as longhouses and “coming to school dressed as Indians . . . [with] the braided hair.” Romantic and mythical images of the Indian are widespread throughout the Canadian curriculum (Dion, 2004). The only two Canadian participants who had significant Aboriginal-specific educational experiences had studied English as their undergraduate degree. Nevertheless, prior to their post-secondary education in English literature, they too had minimal Aboriginal education in their elementary and secondary schooling.

Five out of the seven teacher candidates expressed that the basis of their understandings of Indigenous peoples, and Indigeneity, was primarily informed by non-academic sources such as the media and family. For Laura, a self-identified Māori teacher candidate, she expressed the limited presence of Māori history and te reo Māori throughout her schooling in New Zealand. Nevertheless, Laura sought out Māori content and history in her undergraduate and graduate degrees, as well as in her personal time.

I’d say largely my interaction with Māori culture in education has been self-directed and informal. So that started with learning from my family. At school it wasn’t very present so I learned te reo Māori – it wasn’t offered at [my] school – so I learned it in an after school program.

Whereas Laura could utilize familial and extracurricular opportunities to compensate for the absence of Māori-related content in her schooling, other teacher candidates were not so fortunate. Instead, the informal education that teacher candidates received outside of school was often learning about Indigenous peoples through the media. Public and mass mediums such as media often promote negative and dangerous stereotypes of Indigeneity, which regularly become reinforced in the classroom (Dion, 2009; Francis, 1992; Higgins, Madden & Korteweg, 2015).

For teacher candidates at Riverview University, two students were candid in their former misconceptions of Aboriginal peoples. One student teacher expressed, “My view of Indigenous people up until university was really just they are more of a nuisance, and they smuggle, and just really negative things. That was my whole upbringing, my whole understanding.” Likewise, another Canadian student expressed similar sentiments: “Growing up I thought that Indigenous peoples – this is very offensive – I thought Indigenous peoples were all alcoholics and drug addicts and my only exposure to Indigenous people were at the shelters.” Media-driven tropes of Indigenous peoples, which are reiterated by the grand narratives in our history education, help to sustain the perceived vulnerability and primitivism of Indigenous cultures (Dion, 2009). In New Zealand, one international teacher candidate, acknowledged his assumptions about Māori peoples prior to coming to New Zealand:

Before I came here I assumed I’d be able to tell who the Maoris (*sic*) were, but by meeting [name of a Māori educator] – she’s Māori right? – I never would have thought that coming here that you could be a white Māori [*laughs*]. [I learned] something even as basic as that and I felt so silly.

Deep-seated misconceptions and cultural biases are a major impediment to (un)learning Indigenous realities in Canada and New Zealand. Understanding Indigenous histories – and equally understanding how/why Indigenous perspectives are absent from mainstream historical narratives – is an essential component for reconciliation (Joseph, 2008). Dangerous Indigenous tropes are inextricably dominant within contemporary education systems. The prevalence of these misconceptions were expressed by the teacher candidates, as a consequence of their previous educational experiences. Commonly, these misconceptions are constructed and perpetuated through school curricula, such as a one-sided version of Canadian history (Tupper & Cappello, 2008), or the appropriation of Indigeneity in some New Zealand and Canadian classrooms (Bishop & Glynn, 1999; Vowel, 2016). Complacency with the marginalization of Indigenous perspectives demonstrates the prevalence of systemic discrimination towards Indigenous peoples, and how it remains deeply embedded in our education systems (Lowman & Barker, 2015).

If the dominant Western discourse remains uninterrupted in the classroom, then non-Indigenous students can never be expected to reconsider their positionality and privilege in relation to Indigenous peoples (Tupper, 2012). Interrogating the limited knowledge and stereotypes often held by teacher candidates was an important curricular consideration for both Rachel and Professor Sullivan. Aware of the widespread misconceptions about Indigenous peoples, both teacher educators prioritized time and space for addressing such fallacies. As a First Nations lecturer, Rachel had personal connections to the course content:

I think that being able to share in a non-confrontational space about Indigeneity is critical for me to interact with my accomplices [referring to concepts of settler people as *allies* or *accomplices* who work and advocate alongside Indigenous peoples]. But, also I need to deconstruct ideas about what Indigenous peoples are . . . you know there are so many stereotypes out there that we are going to have to go through [in the course]. I am not living in a tepee, and you know only a portion of Indigenous people use that frame as a space to live in or celebrate in . . . because my suspicion is that they are going to come in with these Hollywood visions or media driven ideas, like alcoholics . . . and [that] their money is going directly to [Indigenous people], and we're ripping people off . . . [that] is something I'm hoping to totally myth bust.

For Rachel, she hopes to “myth bust” the Hollywood and media-driven tropes that often surround Indigeneity. Rachel believed that it was essential to create space in the class to deconstruct such stereotypes if they wished to identify as allies/accomplices to Indigenous peoples. While reflecting on the objectives for the Treaty Workshops, Professor Sullivan expressed similar concerns for debunking stereotypes and historical myths of Māori peoples:

For me, Treaty education means we need to create spaces for cross cultural conversations and questions; call them an ethical space or whatever you want. In my thinking, I envisage spaces where pre-service and in-service teachers are actually free to ask the sort of questions they need to ask. How else can you unlearn racist worldviews if you can't actually put them on the table and seek clarification on your worldview? So in New Zealand, for example, we're often fed

this myth that a so-called ‘primitive race’ called the Moriori people were here before Māori. This myth suggests the Māori came and cannibalised them all and now they’re extinct – therefore [people say] *Māori should be grateful that we white people didn’t do to them that they did to the Moriori*. Well it’s a fallacy, but it was enshrined in textbooks as a truth and generations of New Zealanders still believe this simply because that’s what they learned at school. This so-called fact was also subjected to inter-generational transmission over many white family Sunday dinner meals. That’s what we Pākehā New Zealanders learned at school and home. That’s what has been bombarding them and me in the media for generations. So we need to unpack that.

Māori-specific fallacies, according to Sullivan, are learned at school and over “Sunday dinner meals” at home. As a consequence of entrenched assumptions about Eurocentrism and Whiteness, challenging such deeply learned assumptions is no easy feat. As teacher educators of Indigenous education, the curricula and pedagogical choices used to challenge such deeply learned assumptions about Indigenous peoples will appear provocative in contrast to teacher candidates’ prior education (which is described in greater detail below, in the *Pedagogy of Whiteness*). Despite the teacher educators’ intent to challenge teacher candidates’ racisms and/or assumptions about Indigenous peoples, various teacher candidates in the study were still (in)advertently resistant to an Indigenous agenda.

During observations with Rachel’s cohort, a conversation arose about the Thunder Bay crisis (in regards to the rampant violence in the city of Thunder Bay, targeting Indigenous peoples, often Indigenous women). A simple Google search with *Thunder* +

Bay + Racism presents dozens of current news with headings that include “hate crimes are common” (CBC, March 31, 2017); “teen deaths, police probes, racism accusations” (CBC, May 31, 2017); and, “The Canada most people don’t see” (Gilmore, *Macleans*, June 5, 2017).⁶ For Rachel, who grew up as an Indigenous woman in Thunder Bay and whose family remains living there, the racist epidemic is personal. In class Rachel shared some personal experiences in Thunder Bay, recalling White residents throwing spoons and full bottles of pop from McDonalds out of their car windows at Aboriginal pedestrians. At this time, one teacher candidate (White, male) turned to his friend (White, male) and mocked in a nearly inaudible whisper, “Wow, that could get expensive . . .” (observation notes, January 26, 2017).

His immediate neighbours assumingly overheard the comment, as I could hear his statement from my seat that was easily 10 feet away from the two students. Rachel, in the midst of lecturing at the opposite end of the classroom, had not overheard the comment. Aside from a snicker between the two teacher candidates, I observed no other discernible reaction from approximately ten other students who were seated in the general vicinity. It is feasible that other teacher candidates did not hear the comment at all. On the other hand, perhaps neighbouring teacher candidates did in fact hear the comment, and yet no response was warranted due to its regularity, or they were unsure how to address racist discourse. Nevertheless, not one teacher candidate spoke out against the racism that reinforces violence against Aboriginal peoples. In such instance(s), complacency of racisms in the classroom stifles ethical space, insofar that it reinforces White normalcy and superiority.

⁶ The day following the writing of this section, Barbara Kentner, an Indigenous woman from Thunder Bay, was pronounced dead at the hospital after a trailer hitch was thrown at her from a passing car. This work is dedicated to her family and all Indigenous women at risk of violence.

Canadian historian Tim Stanley (2000) wrote about the Canadian grand narrative that assumes racism is non-existent past the American border. So long as Canadians cling tightly to the myth of Canadian racism, Canadians are not expected to turn the lens on themselves to unpack racist discourse and its implications (Stanley, 2000). This becomes particularly worrisome when our future educators also deny the prevalence of their own internalized racism – such as those students who maintain that they cannot possibly be racist because, as the title of Berry’s (1995) article suggests, they do not see race they “just see people.” The naivety of our Canadian teacher candidates had also gained a reputation in New Zealand. According to Māori and Pākehā teacher candidates in New Zealand, it was often the Canadian students who were particularly uninformed, and resistant to Māori-focused curricula – as discussed below.

When asked about the experience of noho marae and the Treaty Workshops as one of the few Māori teacher candidates, Laura justified her frustration with ill-informed and unprepared teacher candidates entering a Māori space for the first time:

A Canadian student said to me, *So have you been on one of these ‘mow-ree’* [mispronunciation of Māori] *nights before?* And I just, ugh, I thought, *If the Canadians don’t even know what we’re doing here and think this is a night that you can [have a sleepover. . . . I thought if that’s the level of knowledge and understanding then noho marae is too soon [in the semester]. And I felt a bit upset, well not upset, but just like ugh.*

As part of a praxis of reconciliation, the acknowledgement of injustice and truth-telling is the foundation for any attempts at rectification and justice (Joseph, 2008). To (de/re)construct a space that is ethical, students should engage in a discourse that

dismantles universal Eurowestern consciousness (Ermine, 2007). If our teacher candidates do not have baseline knowledge of Indigenous histories, moreover if they do not recognize the shortcomings of their knowledge, any attempt at reconciliation will only further marginalize. If ITE discourse marginalizes Indigenous voices and identities, this fails to create ethical “cross-cultural” spaces for reconciliation to transpire.

Challenges to reconciliation: The challenge of irrelevance

A prominent concern within the Treaty Workshop for the three teacher candidates was other teacher candidates who were vehemently opposed to the Workshop’s “Māori-centric curriculum.” According to the teacher candidates who were interviewed, several students in the Workshop opposed the objectives of the *bicultural* curriculum, in favour for a more *multicultural* curriculum. As mentioned earlier, the term *biculturalism* is widely debated in Treaty education (Stark, 2014). Despite his personal criticisms of the term, Professor Sullivan still uses the term *biculturalism* in the context of the Treaty Workshops. He believes that as teachers they are agents of the Crown and should use the language that is favoured by the Crown – in addition to using the terms used by the Waitangi Tribunal and its findings.

For one group presentation in particular, the teacher candidates expressed the resistance from their peers, who quietly espoused their protest of the Māori-focused objectives of their group assignment. For this group presentation, teacher candidates were broken into small groups (approximately six to nine students per group), which were each assigned tasks that involved translating aspects of Māori tikanga and/or Treaty principles into educational practices. Below is the experience of John, one of several international teacher candidates, reflecting upon his group preparing for their group presentation:

In our group there were two people who basically in the first presentation separated themselves and wanted to do their presentation based on Māori, Pacifica [Indigenous peoples of the Pacific Islands], and all nationalities that you might have in your classroom. They didn't want to concentrate on just what's best for Māori learners, whereas the rest of the group was [saying] *This is the task, we're here to learn about Māori culture*. So that was really heated actually, surprisingly really heated. So I think there was a little bit of bitching about how Māori-centred it was.

Considering the focus of the task was translating Māori tikanga into curricular and pedagogical practices in their future classrooms, two people in John's group were skeptical of favouring Māori students over potential Pacifica and "all nationalities" of future students. Such rhetoric risks undermining the constitutionally recognized status of Māori peoples in New Zealand, whereby Māori identity becomes reduced to just another cog in the multicultural wheel. Very similar sentiments were expressed by a Māori teacher candidate also in the group:

Two people in the group thought that we shouldn't be only talking about Māori concepts, [they said] *That that's too narrow and in our classrooms we all have kids that don't want to always be talking about Māori culture and will disagree with that. We should be talking 'multiculturally' and 'globally.'* They didn't understand that that class [the Treaty Workshop] was about Māori culture. It's not that when we're in our maths lecture the teacher is arguing that we should only teach maths. That's just our math class. This was just a class about Māori culture but they didn't understand that.

For Professor Sullivan, it is integral to the objectives of the Treaty Workshops that the teacher candidates are aware of their legal obligations as Crown agents to uphold the bicultural principles of the Treaty: “I will keep reminding teachers: *You are the Crown. You are an agent of the Crown. You are legally required.* That’s the legal leverage. . . . *If you are not upholding these principles, you are outside of the law.*” Despite the obligation to teach through Māori tikanga, whaukapapa; engage iwi and whānau in the classroom; and uphold the spirit of the Treaty of Waitangi (New Zealand Ministry of Education, 2011), some teacher candidates in the Treaty workshops remained adamant that Māori and Treaty content was not significant to their future as educators. Cree and Métis scholars Carol Schick and Verna St. Denis have documented the widespread “resistance” articulated by some teacher candidates in response to required Aboriginal education courses (Schick & St. Denis, 2005; St. Denis & Schick, 2003). In part, student resistance stems from viewing anti-racist Indigenous education as an “infringement on their liberty even before they enter the class” (p. 310); or Aboriginal education is viewed as being undemocratic in the sense that Aboriginal perspectives are being privileged over other worldviews; or, at times some teacher candidates “resist because they do not imagine themselves as teachers of Aboriginal students” (Schick & St. Denis, 2005, p. 310). As Susan Dion (2007), Potawatomi scholar of Indigenous education, has expressed, some teacher candidates’ resistance stems from the fear of confronting what they know, what they do not know, and what they refuse to know about Indigenous peoples (Dion, 2007; Higgins et al. 2015).

In New Zealand’s education system the underwhelming prevalence of Treaty history in the classroom, coupled with widespread resistance to learning this history later,

In this discourse, this teacher candidate assumes that subjects such as mathematics, physics, biology, and chemistry are neutral, commonsensical knowledges, which are free from the grip of biases, racisms and hidden agendas. Consequently, as a pre-service math teacher, he feels justified in saying that anti-racisms, Indigeneity, and the responsibility of reconciliation does not “help” prepare him to be a valuable math educator. The work of St. Denis and Schick (2003) spoke to the assumptions of teacher candidates graduating from the University of Saskatchewan, where students were at times affronted for having to take an Aboriginal education course. Some teacher candidates felt as though they were being persecuted by virtue of being White, whereby the perceived persecution involved learning about Aboriginal histories and cultures (St. Denis and Schick, 2003). In the case with Riverview University’s FNMI course, this particular teacher candidate failed to see the correlation between being a Canadian math educator and the work of reconciliation. In this sense, this teacher candidate’s time could be better spent learning about how to be a better math teacher, instead of studying Aboriginal education – as if the two are mutually exclusive.

This ideology reflects the notion that Indigeneity is an arts-and-crafts culture that Canadians can celebrate, while simultaneously dismiss the broader discourse that maintains systemic inequities and racial privilege (Dion, 2009; Schick & St. Denis, 2005). If Indigeneity is precariously reduced to an anthropological study of the past, this is done at the expense of undermining the complexity of Indigenous knowledges, such as Indigenous sciences (Cajete, 2000); ethnobotany (Boyer, 2010); metaphysics (Little Bear & Head, 2004); governance and legal systems (Turner, 2013); and, not to mention, Indigenous mathematics (Boyer, 2010; Nolan, 2009; Sterenberg, 2013). In addition to the

complexity of Indigenous knowledges, all educators regardless of discipline should be expected to have some level of cultural competence in relation to Indigenous students. Specifically within the Ontario context, Ontario secondary teachers have a ninety-six percent chance of teaching in a school with First Nations, Métis and Inuit students (Gallagher-MacKay, Kidder & Methot, 2013). Without a genuine understanding of and engagement with the history of colonization and Indigenous peoples, Canadian and New Zealand teachers will continue to teach in a system that undermines ethical relationality with Indigenous students and their families.

In order to reach a level of understanding and commitment where teacher candidates see the value of Indigenous knowledges and experiences, teacher candidates must first problematize what they consider to be true *knowledge*. Most notably studied by Apple (1990, 1993), *official knowledge* is the consequence of power politics and economic/cultural capital that underpins the decision as to whose knowledge we consider to be natural and of most significance. Curriculum is far from a neutral educational tool, but rather holds the power to privilege certain ways of knowing and learning and render Other knowledges to be absent (Gay, 2002). These curricular absences, especially within history education, work in subtle ways to “protect privilege and marginalize oppression” (Werner, 2000, p. 205). It is through the pedagogical decisions that educators make which inform the classroom’s “values, codes and language of dominant culture,” and thereby normalizes oppression of minorities (Zyngier, 2016, p. 177). As David Zyngier (2016) understands it, we form and perpetuate a political culture through our curricula and pedagogical decisions, which fosters further validation the longer they are left unchallenged in our education systems.

Challenges to reconciliation: Challenging pedagogies of Whiteness

Critical pedagogy scholars, Joe Kincheloe and Shirley Steinberg (2000), aptly forewarn teacher educators working in antiracist pedagogies, in that “nothing will come easy in a pedagogy of whiteness” (p. 189). For educators of Indigenous teacher education, teacher candidates’ resistance is nothing new in New Zealand (Bertanees & Thornley, 2004), or in Canada (Dion, 2007; St. Denis & Schick, 2003). Yet, for teacher candidates entering an Indigenous space for the first time in their academic education, it can be a startling contrast to their former educational experiences. In her interview, University of Enzed teacher candidate Melissa spoke to having to work with “some people [who believe that] we should have a choice about whether to engage in other cultures or not.” Upon reflection following the Treaty Workshop, Melissa attempted to understand what might unconsciously underpin her peers’ fear of Māori education:

I can’t quite get my head around [the resistance] because it dismisses the idea that we live in a culturally dominant world. We are always expecting other people to do that for us. But going back the other way seems like such a task to do for some people [to do] or even understand why you should.

As this teacher candidate witnessed, it can be a difficult process for White teacher candidates to engage for the first time in a non-White culture, especially when historically this non-White culture has been deemed inferior (Kincheloe & Steinberg, 2000). Although this ideology is problematic, it is nevertheless prevalent for so many non-Indigenous educators – particularly White, male teacher candidates – for whom equality for marginalized people can feel like reverse discrimination and prejudice towards White people (Solomon et al., 2005). A White, male Canadian teacher candidate

at Riverview University affirms this “discourse of White victimization” (Kincheloe & Steinberg, 2000, p. 181), when he expressed his frustration with privileging marginalized students over others.

. . . in terms of deconstructing the Western, patriarchal, White, cis hegemony to empower – but actually I think in some cases it is to privilege rather than to empower disadvantaged groups. Like I understand that there’s inequity that needs to be rendered, but privileging one person over another simply because their community has been disadvantaged . . . like not all of these communities are homogenous, not all are disadvantaged – but on average they are.

For this teacher candidate, creating space for marginalized peoples appears to him to be “privileging” marginalized people over others. Teacher candidates, as articulated by Kincheloe & Steinberg (2000), are particularly susceptible to “widespread angst about the meaning of whiteness” (p. 185). Most educators have at least some level of understanding and experience with racism, but can be ignorant of the sources of racism and their personal roles as beneficiaries and benefactors of racism (Berry, 1995; Solomon et al., 2005). This is further complicated when racism is actively present in our schools, yet simultaneously is silenced (Castagno, 2008; Thompson, 2005), or is legitimized through notions of meritocracy and normalizing Whiteness (Solomon et al., 2005).

Ideological assumptions like colour-blindness, meritocracy, and having good intentions allow our teacher candidates to rationalize systemic discrimination and to trivialize the power systems at play in our education systems (St. Denis & Schick, 2003). This is not to say that there is a “right” or “wrong” way to understand racisms, equity, and social justice in education, but rather it is imperative that teacher candidates are at the

very least expected to understand their privilege and the roles their privilege play in the classroom. Sandretto et al. (2007) compared concepts like social justice in education to be like “nailing jello to the wall” in that we can never (nor should we) attempt to hammer down one right way to understand social justice. Yet, the authors (2007) argue that this does not excuse our obligation to interrogate assumptions and strive to (re)develop new discourses for social justice through education.

As a Māori teacher candidate expressed in her interview, Indigenous peoples of New Zealand (and likewise of Canada) have inherent rights that are outlined in treaty. By honouring these inherent treaty rights, it is not an unprovoked privileging of peoples, but rather it is upholding the lawful obligations of the nation-state. In speaking to the moments of tension she experienced as the only known Māori student in her workshop, Laura expressed frustration with the excuses Pākehā use to not recognize the unique status of Māori people in New Zealand:

The tense conversations come when people say *Well why are we going to privilege one culture, we've got lots of different culture in our classrooms* – our classrooms aren't going to be the United Nations! I mean [the excuses] get a little over the top . . . for not going bicultural. Workplaces use it all the time, [they say] *We're not going to privilege Māori culture, because we've got people from all over the country; we're multicultural*. It's not privileging one over the other – it's acknowledging the special place Māori have in our history.

Denying the relevance of treaty(ies) in contemporary politics and parliamentary procedures is not unique to New Zealand, but is a well-established tenant in Canada's legal and political relationship with Aboriginal peoples as well (Turner, 2013). Such an

active denial and resistance to honouring Indigenous-Crown treaties and rights allows non-Indigenous peoples to continue to benefit from a system that is founded upon the exploitation of Indigenous peoples. In attempts to reconcile and repair these relationships, such are the goals of reconciliation, it is imperative that our teacher candidates demand more from the historical assumptions that aimed to divide and conquer Indigeneity in Canada (i.e. do treaties “privilege” Indigenous peoples, or is it simply a lawful obligation?). By inquiring and demanding more from such historicizing, teacher candidates can become comfortable with historical ambiguities, complexities, and dichotomies, rather remaining dependent upon grand narratives (Hendry, 2011). I wonder how many teacher candidates in Canada would debate the special privileges (i.e. constitutional rights) of French-Canadians the same way? Through this research study I noticed close links between non-Indigenous teacher candidates who were resistant to Indigenous-content, and who also practiced *active distancing* of their responsibilities to Indigenous peoples. Due to the interrelatedness of these two topics, I will discuss active distancing in relation to resistance among teacher candidates here.

Challenges to reconciliation: The challenge of active distancing

Of particular popularity in recent Indigenous education literature is Dion’s theory of “perfect stranger” relationships. In a perfect stranger discourse, Dion (2004, 2007, 2009, 2016) argues that Canadian educators are comfortable in acknowledging Indigenous injustice so long as they actively position themselves as neither as *part of the system* that marginalizes Indigenous peoples, nor in having any *personal responsibility* to fix it. In essence, “to be a perfect stranger to Indigenous people and Indigenous issues is to absolve oneself of responsibility” (Dion, 2016, p. 470). This active distancing from

Indigenous peoples, especially distancing oneself from Indigenous historical injustices, is especially common among White teachers in Indigenous educational spaces (Higgins et al., 2015).

Each participant, at various stages in their interviews, were asked if they see “value in Indigenous education,” all of whom instinctively expressed yes, they “see the value in it,” or that they “have a responsibility to respect people who subscribe to ideologies that I don’t necessarily agree with.” Despite seeing “value” in Indigenous education, however, few non-Indigenous participants were able to articulate specific responsibilities with/in Indigenous education, or with Indigenous peoples more broadly (the participants who were explicit about their responsibilities within Indigenous reconciliation are discussed in the next section, *Possibilities for Reconciliation*). As part of this process, many teacher candidates were careful to distance to themselves from Indigenous peoples and issues, primarily through their own constructions of ancestral identity and ancestral histories. As Dion (2004) wrote elsewhere, specifically about non-Aboriginal Canadians, most are comfortable in positioning themselves as the “respectful admirer or patronizing helper” (p. 59), so long as personal accountability to fixing injustice not on the line. The following conversation with a Canadian teacher candidate in the FNMI course speaks to one example of using history and ancestral ties to “absolve oneself of responsibility” (Dion, 2016, p. 470):

Kiera: You expressed [earlier in the interview] that as a citizen you feel a responsibility in the reconciliation process –

Teacher Candidate 2: Well not personally, because my family is foreign. I’m a second ‘gen’ [generation] immigrant. So I personally –

Kiera: Where are you from?

Teacher Candidate 2: Italy. So I feel personally I had nothing to do with this. But this is like *[pause]* for the Canadians.

Kiera: Okay, so you would more closely identify with being Italian than Canadian?

Teacher Candidate 2: Well I was born here. I live here. This is my home. But like I don't share their history. The history I have was World War II and Rome. I share their current culture, but I don't share their history.

It is clear that for this teacher candidate, Canada is his “home,” and yet expresses that the responsibility to reconcile with Aboriginal peoples is only “for the Canadians.” He is also clear in that he partakes in and shares Canadian culture, yet there is a line to be drawn that *their* history is not *his* (his)story. And yet, even as a young twenty-something male, recent events such as the closure of the last residential school in 1996, the Caledonia land disputes in 2006, as well as the launch and final report of the Truth and Reconciliation Commission (2007-2015), would have all fallen within his immediate lived history as a Canadian-born citizen. A study by Julie Caouette and Donald Taylor (2015) suggests it is an easy feat for non-Aboriginal Canadians to claim that they “cannot be blamed for what their ancestors did,” and yet fail to acknowledge the fact that Canadians are “accomplices in a society that perpetuates past doings in the present day” (p. 89). As a consequence of the collective guilt a non-Aboriginal Canadian may feel, it is not uncommon for non-Aboriginal peoples to either distance themselves as a member of that collective group (i.e. “I am not even Canadian”), or to outright deny that their

collective group is responsible for any wrongdoing (Caouette & Taylor, 2015). What is of particular significance for White teacher candidates to practice, if a praxis of reconciliation is to be evoked, is to accept one's complicity within a system that marginalizes Indigenous peoples, and to understand their privileges cultivated by this system (Applebaum, 2010; Caouette & Taylor, 2015).

Similar “distancing” was expressed by Pākehā teacher candidates in the Treaty Workshops, particularly when it concerns the uncomfortable history of colonization and one's familial involvement (or not) in the process. Such distancing is not inherently “bad” as a means of coping with the atrocities and injustices of our collective histories, because no one wants to be made to feel guilty or shameful of their ancestors' actions or for the privileges they assume today. But as Roger Simon (2013) warns us, we must be cognizant of the “de-coupling of guilt and responsibility” (p. 138), where far too often the rejection of guilt in turn produces the rejection of responsibility. From the perspective of one participant, an international teacher candidate whose identity and family ties are grounded within the British Commonwealth, when asked if he felt any sense of guilt during the Treaty Workshops he responded: “You've got to distance yourself to what the British Empire were up to in the 1800s – it's got nothing to do with you [*laughs*]. I don't think you can take on that burden.” As this teacher candidate suggests, he does not believe non-Indigenous peoples should “take on that burden” that the British Crown caused during colonization.

First, this statement assumes that colonization and injustice only occurred during “the 1800s,” and therefore there is no resonance of this and nothing to feel guilty for today. Yet, with the nature of ongoing Settler colonialism and continued attempts at the

assimilation of Indigenous peoples in Canada and New Zealand – such as an overrepresentation of Indigenous children in Canadian/New Zealand foster care systems – we know this to be untrue. Secondly, implying that “it’s got nothing to do with you” is true in the sense that the descendants of unjust perpetrators of colonization cannot be unfairly punished for the actions of their ancestors; however, completely abolishing any sense of responsibility on the grounds that it has *nothing* to do with you implies a clean separation between what happened in the past (i.e. colonization as an act of the past) and the socio-political realities that we live in today (i.e. an inherited nation-state built and maintained upon appropriation, exploitation and colonization). In another sense, the implication of not “taking on that burden” also assumes that one has a choice in the matter, which is an unchecked privilege in of itself. Whereas the descendants and beneficiaries of colonization may choose to walk away from the “burden,” Indigenous peoples are left alone to pick up the remnants of a broken system that was designed to erase their very existence.

Possibilities of reconciliation: Moments of (un)learning

In the Treaty Workshops, it was important for Professor Sullivan as a Pākehā educator in Treaty education to first “build trust, to build relationships before entering into the more heavy-duty stuff regarding theories of race, institutional racism and the history of Treaty grievances and deficit theorising.” Professor Sullivan attempts to establish his Pākehā identity and ancestry, as well as making connections with potential Māori students in the course, through first beginning with his pepeha [an introduction in te reo Māori]:

Generally speaking, I will begin with a pepeha where I speak in te reo Māori and translate it back into the English language. So for example I will mention the

coastline that I affiliate to. I don't claim it as mine, I don't say 'toku' [*my/mine*], I say 'te' [*the*] . . . it's not *my* mountain, but it is *the* mountain where I live. So for me it's [about] acknowledging, when I introduce myself I do so in a very Māori way by connecting myself to a river, a mountain, the coastline, the people who are the local tribe – I outline my relationship to various Māori people, and then I translate it.

Acknowledgement of one's Indigenous/non-Indigenous identity, and in turn the practice of self-reflexivity, is an essential cornerstone to operating within an Indigenous space (Dei, 2008; Smith, 2012). As Professor Sullivan understands it, it is necessary for him to position himself as a Pākehā settler on Māori lands. Through his pepeha, as a means to establish his Pākehā positionality, he attempts to “walk the middle ground,” between Māori and Pākehā students, where he can both “connect with Māori and also those who come from the same place as me” as well as reach out to ease Pākehā skepticism in the class to “create a culture of care and a culture of learning whereby we are all on the learning journey, and where we all need to have some humility on that journey.” By approaching Indigenous education from the lens of critical self-reflexive positionality, this in turn opens up possibilities for teacher candidates to reflect upon not only who they are in relation to Indigenous peoples, but also how their identity has a direct impact upon their students of any background.

For teacher candidates of FNMI, these moments of (un)learning occurred throughout the course, specifically in relation to understanding privilege. When asked if the teacher candidates could point to one particular instance/discussion that deeply challenged their thinking, none could recall one specific moment but rather many alluded

to that it was an ongoing journey of “just little ‘aha-moments’ where [I thought] *Wow, I’m super privileged, or Wow, there are huge barriers in place for Indigenous people.*” For the Ontario teacher candidates, all four participants expressed that up until recently (meaning, for some it was their undergraduate degrees, and others it was not until FNMI) they were relatively oblivious to Aboriginal realities and histories. Therefore FNMI as a course had been a continuous journey of (un)learnings and rethinking their own positionality in relation to Indigenous peoples.

For one New Zealand teacher candidate, Melissa who was born to Dutch parents but raised in Ireland, this unpacking of identity and positionality proved to be immensely challenging and enlightening. When asked what aspect of the Treaty Education workshop was most challenging to her, she responded:

When we did the workshop with Professor Sullivan, he talked a lot about understanding where we come from, and who we are, and the history that shapes the culture and the landscape of wherever you are. And I felt a real strong sense of guilt because I didn’t really – even though I identify myself as Irish, I didn’t really understand the history of what happened in Ireland, because we have quite a troubled history. . . . And so I felt a bit of a sense of guilt, that I hadn’t really engaged with it or tried to understand it, and then that further impacted how I do identify myself as Irish and that I have to be sensitive about that as well because I don’t have the historical connections and the kind of value systems of my family would be influenced based on my Dutch family, having been brought up and lived in Ireland. Actually that identifying and like saying that ‘*I’m Irish*’ in of itself isn’t a term that you can’t lightly stick on yourself – which I have been doing

because I was trying to search for the thing that identified me or where I felt comfortable. So it kind of brought an extra layer of understanding of *Okay, what does it mean to consider yourself to be from a place?*

Unpacking her diverse European ancestry and complex Settler identity proved to be an unprecedented and difficult task for Melissa. Despite identifying as Irish based upon her cultural and national identity of being raised in Ireland, the Treaty Workshop asked Melissa to confront the construction of her identity, which she formerly took for granted. This unpacking challenged her to reflect upon the construction of identity, as well as how this influences the future relationship with her students and their families.

[In the Treaty workshop] you talk a lot about respecting individuality, and supporting each individual learner, and that each individual comes with their own background and sense of history. And I think that's the biggest thing that I take away [from the workshop] is how much that history shapes that person, their family, and their community identify within the bigger society that they live in. So you almost can't ignore it, because what you're doing [when you ignore their identity] is not validating a way of life for a group of people. . . . I guess it's just further about that sense of acknowledging your identity and how that impacts others. I think that is something I've never engaged with really, I've never really taken the time to know myself and my cultural values and I'm quite excited by that.

Despite the emotional consequences of practicing self-reflexive pedagogies, such a praxis of reconciliation is engaged when non-Indigenous students are expected to employ such dialogue, reflection and transformation in their teacher education courses.

Possibilities of reconciliation: Acknowledgement

As suggested in Melissa's journey, complementary to this process of (un)learning for teacher candidates is an unpacking of one's Settler identity. Despite the prevalence of teacher candidates' "good intentions," many still expressed underlying racisms and biases towards Aboriginal peoples, and furthermore only two teacher candidates were forthcoming in acknowledging their Whiteness and privileges. Whereas all teacher candidates were generally forthcoming in their misguided assumptions about Aboriginal/Māori peoples, many consciously framed these biases in the past; whereby they used to hold these assumptions, but they certainly are not racist or biased anymore. Nevertheless, there is evidence of teacher candidates who do embrace their respective journeys in "unsettling" Settler identity. This remains to be a possibility of reconciliation as a praxis in teacher education, so long as there are teacher candidates who embrace such a self-reflexive journey of turning their gaze inwards and challenging their Settler identities. As mentioned, Melissa's journey with her Dutch-Irish identity in New Zealand proved to be an extremely emotional but worthwhile process – of which she is just beginning. Recognizing that the Treaty Workshop was merely two-days long, and when I interviewed Melissa it had been less than two weeks since the Workshop, I was in awe as to how much critical reflecting she had done in a short period of time. I asked her about this process:

Kiera: That's quite a powerful experience to have to go through in a matter of days.

Melissa: It was a bit intense, yeah *[laughs]*. I felt quite emotional actually.

Kiera: So how did you try to reconcile that with yourself?

Melissa: I think the way that I processed it was that it's all a learning journey in a way, isn't it? If there's an awareness of it, then you can do something about it. So I feel like I'm at least in a position where I'm aware of what I should be considering. I don't really think it's realistic for me to go off and learn everything about Irish history and Dutch history at this time, but at least I'm aware of the impact of what I say has on other people. . . . And that was the biggest learning thing for me was causing me to look inside myself. Whereas my previous education was more about learning about what's external from you.

Here Melissa acknowledges that while she still has much work to do, it is the inward gaze and sense of awareness that gives her a new discourse to frame her role as a New Zealand educator.

Possibilities of reconciliation: Recognizing responsibilities as public future educators

All seven teacher candidates acknowledged a sense of responsibility they feel in remedying injustice towards Indigenous peoples; albeit they expressed this in various ways, and to varying degrees. During observations in Ontario and New Zealand, I witnessed some teacher candidates who “rolled [their] eyes at peer’s comment” during discussions (observation notes, January 26, 2017), and others whose body language during group presentations suggested that they were “checked-out, and there to put in the time [in the workshop]” (observation notes, February 23, 2017). Those teacher candidates, however, who took the time to sit down with me over a cup of tea were clearly invested in some capacity in Indigenous students, or at the very least were

educational experience. Do I feel totally comfortable doing that? Not fully, I have to do some work on that.

Another teacher candidate in the Ontario teacher education program at Riverview University, Sarah, had spent a considerable amount of time reflecting upon her personal responsibilities in the reconciliation process. In my lunch interview with Sarah, she outlined for me that she believes in undergoing her own demanding and emotional decolonization of herself first, before expects her students to:

So to me presenting reconciliation in the classroom requires personal responsibility, as a person first. As teachers we like to think of ourselves as coming to the classroom objectively, but we never do – we can't. Like we can try and be more objective, but we cannot remove ourselves as people from the classroom. So I have a lot of learning left to do. And to be honest, I don't want to learn. It's exhaustive, it's hard, it's emotional. But if I want to be a responsible educator, I need to be a responsible person.

Near the end of our interview, Sarah pulled out a tissue from the napkin dispenser and began to illustrate the decolonial acts she will take as an educator. As you can see below, (Figure 1) Sarah envisions the reconciliation process starting with her personal self-growth, awareness and understanding – beginning with acknowledging and unpacking her personal biases and racisms.

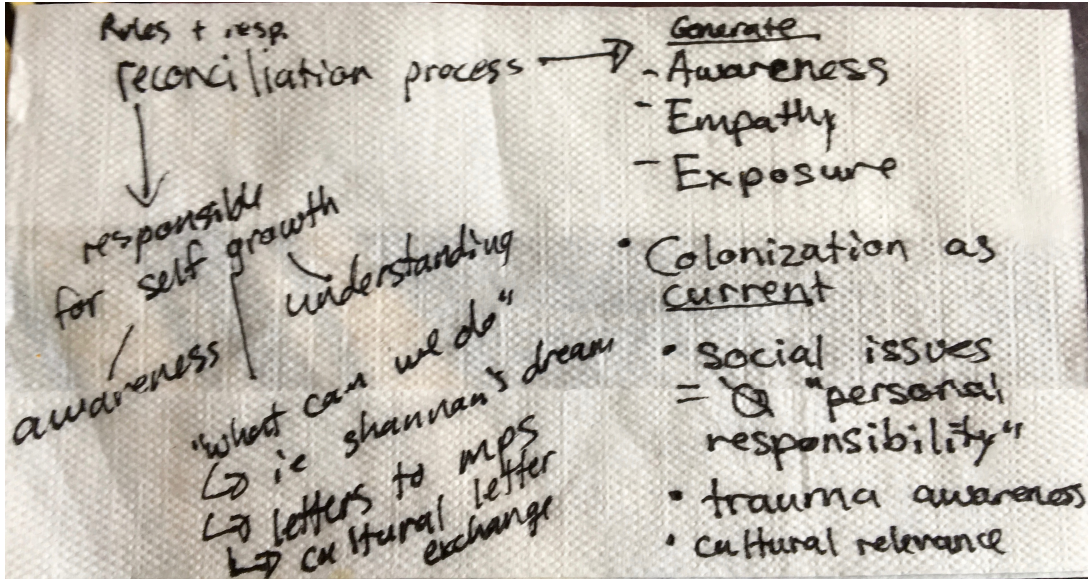


Figure 1 - Napkin drawing by Sarah

By engaging with her privileges and biases first, she can then begin to work with her students in ways that will not *blame them* for their own privileges and biases, but will rather *work with them* to move towards ethical relationality with and for Indigenous peoples:

I know that these people [students in the FNMI course] don't have negative intentions, they don't even think they're being racist, they don't think there is anything wrong with their understanding of it. And because I've been there – I've been there as a person – I see it as more problematic, because I didn't think I was being oppressive before. . . .

[I have the responsibility to] explore my personal biases – decolonize myself as I work towards assisting in my students understand what is happening. And I think that happens through awareness and understanding, so being aware of what’s going on, and being aware of what’s happening, and being aware of what Indigenous people are saying needs to happen. And trying to understand it in ways that are relevant, and trying to dissect what we’re being told in the media. So the responsibilities as an educator are going to require asking students *What can we do? How are we citizens, and what we can do as a class?* So things like Shannen’s Dream, letters to MPs, cultural letter exchanges between Indigenous communities. But also generating awareness, empathy and exposure, [and] by awareness I mean critical awareness.

By engaging in this act of self-reflexivity and acknowledging her complicity in White privilege, Sarah engages in her own process that works against traditional White complicity – or what anti-racist scholar, Barbara Applebaum (2010) refers to as the *White complicity pedagogy*. In such a pedagogy, despite White people with the “best intentions” to not be racist, they continue to be complicit in and benefit from a system of discrimination and marginalization; and, often times deny such privileges (Applebaum, 2010, p. 3)

For Sarah, she recognizes that it is not enough to simply acknowledge her biases and privilege – similar to such practices as “confessing” privilege as a way of absolving oneself of their privilege (Lensmire et al, 2013; McIntosh, 1990). This process of engaging in such decolonizing and anti-racist pedagogies will be an lifelong journey for Sarah, who so long as she attempts to decolonize herself must be open to practicing

“constant vigilance and openness to the ways that whiteness transforms its invisibility so as to protect the status quo” (Applebaum, 2010, p. 181). Coupled with such pedagogies as anti-racism and decolonization is the act of acknowledging and unsettling Settler identity and unlearning for non-Indigenous teacher candidates.

Part Two: Reconsidering “Safe Space”

Yet, why the emphasis on safety? Being interrogated by Socrates would evoke many feelings, but would a feeling of safety be among them?

(Boostrom, 1998, p. 399)

Prior to my arrival in New Zealand, in my interview with Rachel she articulated her vision to create a “safe classroom” and a “non-confrontational space.” For Rachel, it was important that she constructed an FNMI course that is safe enough for her teacher candidates to feel comfortable in expressing their honest views, in order to assist in redressing any misconceptions and biases towards Aboriginal peoples:

I have zero tolerance for lateral violence, or enacting any kind of violence on anybody in the class. In saying that, though, I’m wanting students to be able to be safe enough to express themselves – especially if they’re feeling like they have some ignorance in them, that they’re trying to kind of dispel. I need to be able to have them share that with me, and having it in enough of a safe space that they can do it, but also not letting that ignorance hurt anybody else.

Despite Rachel’s commitment to safe space, however, one teacher candidate was clear with me in that he did not feel safe, as a White teacher candidate, in the FNMI course. For this teacher candidate, he espoused that, “despite all the good will that [Rachel] has effused in attempt to create an atmosphere of acceptance and of comfortability and a safe

space, I don't think that that has been achieved." For this particular teacher candidate, he did not express that at any point he felt physically unsafe, but in that his ideologies were not particularly favoured in FNMI. It became clear in our interview that he did not always feel comfortable in sharing his views primarily because he believed that "as a human being I think I am obligated to protect hate speech, because of the principle of free speech." In this sense, as a "protector" of hate speech in the classroom, he strongly disagreed with Rachel's "zero tolerance for lateral violence" (quoted above). In fact, this White, male teacher candidate shared that he "went and looked up lateral violence" and thought that Rachel was erroneously mistaken:

It seems to me there is a mistake being made in terms of what violence really means. Because violence at least to me means the use of physical force to inflict bodily harm or to infringe on somebody's rights . . . because with a definition like 'lateral violence' you could very easily apply the term 'hate speech' to just disagreement – political disagreement. This is worrisome to me because I happen to know that political correctness and speech codes, this is a strategy for achieving political orthodoxy which was developed in the 1930s by the Marxist theorists in Germany that created political correctness. I don't think I have to explain the error of political correctness in the context of Marxism [sic].

Within an Aboriginal context, lateral violence is a consequence of intergenerational trauma inflicted upon Indigenous communities generation after generation. As a result of inherited and normalized oppression, lateral violence occurs "within oppressed societies and include bullying, gossiping, feuding, shaming and blaming other members of one's own social group" (Bombay & Hymie, 2014, p. 2). Contrary to John's definition, lateral

violence is not limited to physical violence on peoples, but rather extends to include the social and emotional manipulation of others. Consequently, who is Rachel to constrict his belief in free speech under the grounds of “no lateral violence” when he constructed a different definition. In fact, as John expressed, he resents the fact that he is expected to engage in dialogue that “we don’t understand, and we don’t understand the ramifications and implications of.” John furthermore disagrees with the routine practice of Aboriginal land acknowledgement – a customary acknowledgement of the traditional territory of Indigenous peoples, to demonstrate “respect for the traditional custodians of the land” (Hare & Davidson, 2015, p. 245), in addition to Rachel’s perceived restrictions of free speech in the classroom. From John’s perspective, he was being asked to step into an unsafe space.

According to critical scholar of safe space, Boostrom (1998) defines *safe space* when, “individuals and groups know that they will not face criticisms that would challenge their expressions of identity . . . [and] people are encouraged to speak their minds freely and to share their experiences openly, and they are guaranteed that their expressions of self will be as well regarded as anyone else’s” (p. 407). Based upon this common interpretation of safe space – where all students’ opinions and perspectives are valued equally – John is indeed not in a safe space insofar that his ideologies are not guaranteed in this classroom. Liberal ideology that underpins absolutist expression of free speech – for example, ideologies that protect racist, sexist, homophobic and other forms of hate speech – tends to argue that limiting speech content can become a “slippery slope” of censorship (Cornwell, 1998). Nevertheless, such liberal ideological views of free speech, as Nancy Cornwell (1998) argues, fail to recognize that speech is not merely

an individual, autonomous experience. Rather, she states, that speech is “meaning-making,” and which defines, labels and “differentiates power” in the classroom, as well as the public sphere more broadly (p. 110). Insofar that John feels as though he cannot speak his mind freely in FNMI, such as his personal advocacy for the freedom to express hate speech or to reject land/territory acknowledgements, it is in contradiction to validating the ideology of all students and protecting their right to safe space in the classroom. Considering this, I began to ask myself: *why as educators are we so fixated on creating safe space?* Who benefits?

Several scholars have stressed that the safe space metaphor is commonly overused but still under-theorized by educators and educational scholars (Barrett, 2010; Boostrom, 1998; Hunter, 2008; Stengel & Weems, 2010). Despite the overwhelming use of the safe space metaphor, Barrett (2010) notes that “formal examinations of its meaning and consequences are rare” (p. 1). Initially, the concept of safe space emerged in feminist movements of the late twentieth century (Kenney, 2001; Roestone Collective, 2014). Today the most well-known marker of safe space in education is the green circle with a purple triangle. This common marker serves as a symbol for members of the LGBTQQT+ community to know they can feel safe to express their identity inside the classroom (Roestone Collective, 2014).

For some educational theorists, safe space for all students is impossible to guarantee and actually further inhibits student safety (Barrett, 2010; hooks, 1994). For others, it is possible to achieve so long as we continue to demand more from the metaphor and navigate its ambiguous nature (Boostrom, 1998; Stengel & Weems, 2010). In my quest to understand ethics and ethical relationality, I began to see parallels between

ethical space and safe space. On one hand, educators must expect more than just the physical safety of our students, and to be cognizant of their emotional, psychosocial, cultural, intellectual and spiritual safety (Stengel & Weems, 2010); and yet in doing so, one must be equally cognizant of the racial and systemic inequities that already threaten such theoretical safety of our students in the classroom (hooks, 1994). I queried, *where is the ethical relationality in safe space?*

For Treaty education in New Zealand, Pākehā teacher candidates also expressed similar cries of unjust persecution and unsafe space. In a published online magazine, one teacher candidate (who was not part of this study, but elsewhere wrote an essay) compared Treaty education in teacher education to “systemic cultural indoctrination,” “treaty absurdity,” and “the cult of biculturalism” (*Investigate Magazine*, 2014). For this student of teacher education in New Zealand, she was asked to write an essay on biculturalism and te reo Māori in New Zealand schools. As consequence to having to attend noho marae and read works by Russell Bishop, this teacher candidate wrote that she was “frustrated by the indoctrination for which [she] had been subjected” (*Investigate Magazine*, 2014). Ultimately, the essay she submitted in her Treaty education course attacked cultural accountability such as *Tātaiako*. She also expressed her resentment for having to learn about Māori tikanga as it suggested a “retreat into primitivism, tribalism and superstition” (p. 12). For her paper, she ended up receiving a low mark and felt as though she was “penalised for holding contrarian views” to her Māori professor (p. 13).

As my participants alluded to earlier, it was commonplace in the Treaty workshop for teacher candidates to express their resentment towards the two-day Māori-focused content. One teacher candidate shared that some of his peers in his cohort saw Treaty and

Māori education as an imposition on their teacher education. At times, classmates ostracized the students who were genuinely interested and invested in Māori education. The teacher candidate compared the invested students to being treated like vegans, where “some people reacted to [students who are interested in Māori education] as if they’re speaking to a vegan – they’re just annoying.” The experiences of John in FNMI who felt unsafe in espousing his free speech, and New Zealand teacher candidates who resent the “indoctrination” of Māori and Treaty education, had me struggling with conceptualizing how ethical space can still manifest itself within Indigenous education, despite hostility from teacher candidates. If the purpose of reconciliation is to re-build relationships between Indigenous and non-Indigenous peoples, why is it that our non-Indigenous peoples are made to feel *unsafe* in the *safe* classrooms that educators attempt to nurture? Safe space assumes the validation of all voices and opinions, and yet many teacher candidates claim that Indigenous perspectives thwart their opinions and agency.

How is this “safe”?

It isn’t.

It shouldn’t be.

It can’t be.

At the heart of the western tradition of education lies transformative and critical thought. From “Plato through Rousseau to Dewey,” the traditional origins of education emphasize that “learning necessarily involves not merely risk, but the pain of giving up a former condition in favour of a new way of seeing things” (Boostrom, 1998, p. 399). Alongside the work of other educational theorists, I propose a reconceptualization of the *safe space* metaphor. Instead, I suggest that educators instead seek and facilitate *ethical*

space within Indigenous teacher education. I offer that educators cannot guarantee safe space for neither Indigenous nor non-Indigenous teacher candidates – nor should we. But rather educators should seek spaces where Indigenous and non-Indigenous thought are engaged for dialogue, reflection and transformative action – which are all conditions of a praxis of reconciliation. I will first outline the paradigm of non-Indigenous students feeling unsafe, and Indigenous students feeling unsafe, and suggest how teachers cannot guarantee students’ safety by virtue of transformative and decolonizing discourses.

Problematizing the notion of non-Indigenous “safety”

To paraphrase the title of Kincheloe & Steinberg’s (2000) article: many of our teacher candidates are *young, white, victimized, and angry*. Frequently, our teacher candidates are reminded that they are responsible for rectifying past injustices and structural inequities. Considering this, teacher educators cannot be surprised when they “encounter white students who vehemently resent multicultural requirements as antiwhite restrictions that subject them to charges of racism merely because they are white” (Kincheloe & Steinberg, 2000, p. 186). Specifically within Indigenous teacher education, the resistance of pre-service and in-service teachers is well studied and documented (Dion, 2004, 2007; Higgins et al., 2015; St. Denis & Schick, 2003, 2005). As consequence of being tasked to rectify past injustices, pre-service and in-service teachers in response have developed coping mechanisms to deflect their responsibilities in such rectification and reconciliation with Indigenous peoples. For teacher candidates specifically, such coping mechanisms include futile guilt and shame tactics, such as those who assume that the lone act of confessing privilege thereby absolves one of privilege (Lensmire et al., 2013), or where feeling bad is good enough (Simon, 2013).

Guilt can constructively be used as a process for understanding and accepting responsibility within an unjust system, which then drives a desire to *take action* towards promoting social justice and reconciliation (Caouette & Taylor, 2015). If educators consider the ethical and transformative processes involved in a praxis of reconciliation, Indigenous teacher education must not only ask teacher candidates to understand historical events, but expect them to actively engage with this history. Students must also use this new level of historical consciousness to advocate for new relationships in solidarity with Indigenous peoples (Regan, 2010; Simon, 2013). All of this is to say, reconciliatory education is not easy, comfortable, linear – and definitely not safe.

In Boostrom's (1998) early publication on challenging the safe space metaphor, he recognizes the innate inkling educators have to protect students. In benevolent attempts to protect and nurture our students' development, it only feels natural for educators to seek safe spaces for our students. Yet, Boostrom (1998) warns us that we cannot allow our intrinsic "avoidance of stress" (p. 406) to be the factor that renders critical reflection devoid from our classrooms:

It's one thing to say that students should not be laughed at for posing a question or for offering a wrong answer. It's another to say that students must never be conscious of their ignorance. It's one thing to say that students should not be belittled for a personal preference or harassed because of an unpopular opinion. It's another to say that students must never be asked why their preferences and opinions are different from those of others. It's one thing to say that students should be capable of self-revelation. It's another to say that they must always like what they see revealed. (Boostrom, 1998, p. 406)

If educators create plastic-bubble classrooms that are free from critique and the unknown, we risk keeping the schooling but losing the education.

In reality, however, our classrooms are far from becoming bubbles of safety. Particularly the classrooms concerned with antiracisms and justice education, such as Indigenous teacher education. Megan Boler (2004), professor of post-structural, critical, and feminist theories in education, identified three overarching types of students who attend her class: 1) those who are *willing to embrace* the arduous and ambiguous journey of critical reflection; 2) those who are *outright vocal and resistant* to the journey; and, 3) those who appear *seemingly indifferent* and attend class with “only vacant and dull stares” (p. 114). Without categorizing any teacher candidate participant, my participants’ dispositions in their Indigenous education all fell somewhere along the spectrum Boler (2004) describes. Nevertheless, all teacher candidates, regardless of their willingness or resistance, felt confronted on some level by critical self-reflection and (lack of) awareness. In essence, the bubble of safety has long been “popped.”

Sarah, despite her undergraduate work in post-structural feminist theories and intersectionality, was very forthcoming in the emotional journey that FNMI has been for her. In her interview, Sarah admits that for her, “growing up, my own views on Indigenous people were very clouded and coloured by really racist, horrible comments made by people around me – that’s all I knew.” Classes such as FNMI, and course work during her undergrad degree, provided outlets for Sarah to unsettle these narratives and her Settler identity. Coming to terms with inherent privileges associated with Settler identity in Canada proved to be overwhelmingly difficult at times:

[In class I was] looking at all these things I thought I understood, [and] it was a massive overhaul on my understandings of the world. I was just so depressed looking at everything for so long because you realize that nothing is what you understood it to be. And that that's a continual process. . . . I still feel inner conflict, because I feel conflicted with what I was conditioned to understand, and what I feel from everyone in my spaces, and then what my heart knows to be real, and trying to mediate that, it can be – without indulging in white guilt, which is pointless and in many ways an aspect of oppression in and of itself, it's like *feel so bad for me because I feel bad because we did this thing* but it is this massive intersection of your identity.

In New Zealand, the noho marae experience coupled with the Treaty Workshops was an entirely unprecedented, uncomfortable and unsafe experience for teacher candidates. This uncertainty was primarily due to its unfamiliarity for most teacher candidates. For some, the thought of being on the marae made some teacher candidates feel “really anxious,” and where one teacher candidate shared that she “felt uncomfortable because of the lack of knowledge of what I was participating in – I didn't have a frame of reference, and I couldn't put it in context. And so you're kind of paralyzed out of fear of doing the wrong thing in a way.” Such experiences are intended to introduce teacher candidates to place-based education, as well as deepen their understanding of *Tātaiako*. Without engaging in such an unsafe and “paralyzing” experience, however, New Zealand teacher candidates could graduate from their initial teacher education program without any authentic engagement with Māori identity, tikanga, or even any meaningful engagement with Māori peoples.

Indigenous peoples feeling “unsafe”

The assumption that Indigenous students, or any marginalized students, are ever safe in the classroom undermines the reality of intersectional and systemic discrimination. As Barrett (2010) reminds us, our classrooms are never constructed on a “community of equals” (p. 6-7). In this sense, educators need to recognize our classrooms are comprised of “students who belong to racially, socially, or economically marginalized groups live in a world which is inherently unsafe – a world where racialization, sexism, ableism, classism, and hetenormativity pose genuine threats” (Barrett, 2010, p. 7). In conversation with colleague Michael Cappello at the 2017 Congress Conference in Toronto, Ontario, I mentioned to Michael this notion of problematizing “safe space” in light of the inherent threats posed daily to our Indigenous students. In response, Michael poignantly proposed that when we say “safe space” we must really ask “safe for *whom?*” (personal communication, May 27, 2017). Who benefits from maintaining safe spaces?

Each day, Indigenous peoples operate within Western, Eurocentric discourse and culture. Canada was built upon the exploitation of Indigenous peoples and land – and its existence relies upon the continued exploitation of Indigenous peoples (Lowman & Barker, 2015). How then can one expect Indigenous teacher education to be safe if Indigenous students are expected to be witness to their peers interrogate their Indigeneity? For Laura, the noho marae experience for her as a minority in her own cultural space, when she was expected to participate on the marae with ill-informed Pākehā teacher candidates:

I disagree with the fact that the noho marae is offered so early in the course. I don't think it's culturally safe. . . . And I think it's creating a misconception in all

those people minds, especially the Canadian people, who even if a Māori person came and tripped over them they wouldn't be able to identify one. And then they're suddenly on a marae. With no prior knowledge of what Māori people even are, where they came from, what they look like. The fact is, Māori people don't even sleep all in the same room *[laughs]*.

In a study by Alison Jones and Kuni Jenkins (2014), they as a Pākehā/Māori duo team intentionally segregated their Māori and Pākehā students between two classes. In this study, the teachers found that the Māori classroom overwhelmingly preferred to study their histories and knowledges separately from their Pākehā peers. Here, Jones and Jenkins (2014) wrote about how exhausted and disheartened their Māori students become in the mixed classrooms with their Pākehā peers. In the mixed classrooms, Māori students were “constantly to explain themselves, to listen to cultural ignorance, even hostility, and to encounter again and again what they experienced as a disappointing lack of knowledge in many of their Pākehā classmates” (p. 476). Out of necessity, as a Haudenosaunee student in various educational spaces, I often resorted to simply “checking out” of my own education at times when I was faced with blatant ignorance, racism, and confrontations from peers. What did I miss out on in my education when I was forced to “check out” or intentionally skip parts of lectures when I knew the topic would be particularly contentious and unsafe? Arguably, Jones and Jenkins were creating a pseudo-safe space for Māori students through segregation. The objectives of reconciliation are grounded in rebuilding such damaged relationships, and segregation is not the means to accomplish this. Nevertheless, it presents an interesting case wherein safe space and the contentious nature of Indigeneity renders the two dichotomous of one

another. In essence, safe space and Indigeneity are irreconcilable in the confines of western education.

Although he is a Pākehā Treaty educator, Professor Sullivan similarly spoke to the emotional demands of Indigenous education. Sullivan mentioned that previously he had approached Māori colleagues in hopes that they could teach a section of the Treaty Workshop, and they had to turn the offer down “because of the rawness of it.” Moreover, Professor Sullivan, spoke to the emotional risks involved in teaching Māori and Treaty education:

I think there are real risks for Treaty educators in an institution like this university, in terms of keeping us safe. For Indigenous [educators], and even non-Indigenous, some of the content we deal with is horrific. But I think particularly if we’re emotionally connected to it, and [if] we are Indigenous, man that’s hard. So I think there are some real cultural safety issues there. . . . It is a workplace safety issue: how do we keep these people safe? Where’s our counselling? Where’s our support?

Considering the precarious nature of safe space, wherein neither Indigenous nor non-Indigenous students are guaranteed safety, what is it then that should be expected from Indigenous education courses? I propose that by returning to the nature of reconciliation, which is grounded in ethical space for Indigenous and non-Indigenous thought to occupy, educators can attempt to provide not safe space but *ethical space* for teachers and learners alike.

Chapter 5: Conclusion

Since the release of Canada's Truth and Reconciliation Commission's *Calls to Action* (2015), a new discourse in education has emerged. Whereas Aboriginal perspectives were previously limited to history and social studies curricula, the *Calls to Action* have called upon educators and educational institutions to engage in reconciliation in all aspects of education. But in what ways is reconciliation embodied through education; what are the possibilities of this praxis? To guide this research study, I investigated the ways in which initial teacher education programs facilitate and engage a praxis of reconciliation, to answer the question: *In what ways do Settler teacher education programs facilitate and engage a praxis of reconciliation?* Moreover, this research study also investigated: *According to teacher educators and teacher candidates, what are the curricular and pedagogical possibilities and challenges associated with facilitating a praxis of reconciliation within a mandatory Indigenous education course?*

Additionally, this thesis also investigated the ways in which a praxis of reconciliation can be defined, as well as exploring the relationship between ethics, ethical relationality, and ethical space in ITE programs.

There exists varying terminology and socio-political similarities between Aboriginal and Māori education. As I came to understand through this research study, despite the contextual popularity of *reconciliation* in Canada and *biculturalism* in New Zealand, both terms advocate for similar objectives: Indigenous visibility, partnership, influence, and reciprocity. Although this research study initially sought to seek a praxis of reconciliation – drawing exclusively upon Canadian-specific terminology of

reconciliation – it became discernable that such a praxis is still relevant in New Zealand educational systems.

To answer the sub-question: *How can a praxis of reconciliation be defined? What are the identifiers of this praxis? What other terms/signifiers speak to reconciliation in the classroom?* A praxis of reconciliation, as I came to understand through this research, occurs when Eurocentricity and Settler colonialism is challenged through critical discourse that centres Indigenous thought as an equally valuable counterpart to Western thought. In response to sub-question concerning ethical space (*How does an ethical space foster educational opportunities associated with a praxis of reconciliation?*), I believe that in such a space where Indigenous and non-Indigenous thought are to critically engage with one another, there must be parameters where ethics and ethical relationality are concerned. Without employing such an ethical space, Indigenous and non-Indigenous thought run the risk of assimilating, appropriating or misconstruing one another's discourse. In teacher education, where conversations of reconciliation, partnership, and treaties are curricular priorities, ethics need to be at the forefront of these conversations.

With this, I conclude that ITE programs in Ontario and New Zealand are employing curricular and pedagogical means for reconciliation in the context of Indigenous teacher education – though, not without discernable impediments. In regards to sub-question b), which sought to answer *How do teacher educators and teacher candidates negotiate such curricular/ pedagogical possibilities and challenges?* There was considerable response from participants in regards to the possibilities and challenges of reconciliation. Through such curricula as myth busting, and treaty education and histories, teacher candidates are expected to (re)consider the ways in which their Settler

identities as non-Indigenous teachers can disrupt dominant historical narratives in Canadian and New Zealand schooling systems. Such practices that ask teacher candidates to trouble their assumptions about Indigenous histories, and their own histories, is “a crucial first step in establishing fertile ground upon which to cultivate an equitable relationship” (Dion, 2009, p. 4).

Another key facet of reconciliation in teacher education is the deconstruction of race, racializations, and privileges is evident in both teacher education curricula; however, there are clear shortcomings in the extent to which these concepts are taken up in the program. Interrogating one’s assumptions and knowledge systems is an overwhelming task. This is not to allude to teacher candidates entirely upheaving their worldviews or cultural identity for the sake of Indigeneity, but rather this process involves unpacking one’s complicity in the systemic discrimination of Indigenous peoples in education systems. Needless to say, this takes time. In attempts to further employ a praxis of reconciliation, teacher education programs need to think beyond the limits of a sole Indigenous-focused course.

By continuing to silo Indigenous education as a stand-alone course, this risks reinforcing the perceived irrelevance of Indigeneity for teacher candidates – whereby few teachers go on to work within Indigenous education specifically, and consequently feel justified in dismissing the relevance of Indigenous knowledges and worldviews to their teacher education training. Meaningful integration of Indigenous histories and perspectives within a cross-curricular context in teacher education courses allows for a more holistic understanding and rich engagement with Indigeneity, across curricular subjects and respect teacher speciality. Cross-curricular integration may assist in helping

to overcome the perceived irrelevance of reconciliation, insofar that some teacher candidates query how does Indigenous education “help” them, rather than the other way around. With this, another consideration for the future of Indigenous teacher education should be greater collaboration between Indigenous and non-Indigenous peoples in ITE programs – such as co-teaching or co-planning – as a means of modeling ethical relationality and co-intentional education. It is easy for teacher candidates to sensationalize how ethical relationality can be embodied in the classroom, yet if it is modeled for them as to how Indigenous and non-Indigenous peoples can negotiate educational challenges together, then it may become more feasible for teacher candidates to uptake in their future educational endeavors.

As it stands, a praxis of reconciliation occurs in sporadic moments within initial teacher education. I believe that such sporadic bursts can be cultivated to occur recurrently, and with deeper implications for reconciliation, so long as the challenges of reconciliation continue to be negotiated. Yet, the most pressing challenge to the continued cultivation of a praxis of reconciliation is what occurs *after* the Indigenous ITE course work. I am skeptical of how a praxis of reconciliation is self-actualized in the graduated teacher candidates’ classrooms – is it even a praxis if it is not continuously re-engaged? Is it even a praxis if it merely reinforces the status quo once in the classroom? With this, further research is necessary to investigate the ways in which teacher candidates can be supported to carry the work of reconciliation beyond their teacher education, and into the transformative work necessary in the classroom.

Furthermore, a praxis of reconciliation must reject the notion of the safe space metaphor, as educators we cannot (nor should we attempt to) guarantee safe space.

Rather, attempting to strive for ethical space allows for critical discussion, reflection and action to transpire in regards to Indigenous and non-Indigenous histories, experiences, and knowledges, yet not at the expense of Indigenous peoples. Moving towards a new era of reconciliation, we must remain critical of reconciliation for whom? In the work of reconciliation in education, educators need to see their role in reconciliation and Indigenous education for all. In a praxis of reconciliation, it is not the role of the educator to ask ...*but how does this help me?* Rather educators must be prepared to continuously reassess their role within sustaining a praxis of reconciliation – and reconsider where they *fit* rather than *benefit* within reconcilia(c)tion.

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Appendix A: *Calls to Action* #62, 63 & 64

Excerpt from: *Calls to Action* (TRC, 2015b, p. 7-8):

62. We call upon the federal, provincial, and territorial governments, in consultation and collaboration with Survivors, Aboriginal peoples, and educators, to:

- 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.
- Provide the necessary funding to post-secondary institutions to educate teachers on how to integrate Indigenous knowledge and teaching methods into classrooms.
- Provide the necessary funding to Aboriginal schools to utilize Indigenous knowledge and teaching methods in classrooms.
- Establish senior-level positions in government at the assistant deputy minister level or higher dedicated to Aboriginal content in education.

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

- 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.
- Sharing information and best practices on teaching curriculum related to residential schools and Aboriginal history.
- Building student capacity for intercultural understanding, empathy, and mutual respect.
- Identifying teacher-training needs relating to the above.

64. We call upon all levels of government that provide public funds to denominational schools to require such schools to provide an education on comparative religious studies, which must include a segment on Aboriginal spiritual beliefs and practices developed in collaboration with Aboriginal Elders.

Appendix B - Tātaiako

Excerpt from *Tātaiako: Cultural Competencies for Teachers of Māori Learners* (Ministry of Education New Zealand, 2011, p. 16):



Appendix C – Interview Guides

Teacher Educator Interview Prompts

How do you identify (Indigenous, Settler, Pākehā, Irish, etc.)

How long have you been in education? What brought you to teacher education?

What is the name and brief course objectives for the Indigenous teacher education course you are teaching? (i.e PED3138)

What knowledge and experiences have you had to prepare you for teaching [course]?

What supports and resources have you had in preparation for teaching [course]?

What does *reconciliation* mean to you? What are the objectives/implications of *reconciliation*? Are there any other words/phrases that you would use instead of the term *reconciliation*?

In preparation for [course], how do you see *reconciliation* fitting into your course?

Is there any content in particular you feel is particularly significant to include when teaching about *reconciliation*? (i.e. specific readings, movies, discussions)

Are there any specific pedagogical practices you feel is particularly significant to use when teaching about *reconciliation*? (i.e. bringing in Elders, using a certain teaching style, setting up the classroom)

In general, what do you see as potential challenges to teaching *reconciliation*?
How will you attempt to mitigate these challenges?

What does the term “ethics” mean to you?

What role does *ethical relationships* play in the classroom?

How does this differ or stay the same when concerning Indigenous peoples in the classroom? considerations)

How do you envision your role and responsibilities as a [course] teacher educator in the *reconciliation* process?

What do you see as the roles and responsibilities of your student teachers in the reconciliation process?

What do you hope your student teachers will take away from your [course]?

Teacher Candidate Interview Prompts

How do you identify? (Indigenous, Settler, Pākehā, Irish, etc)

What led you to education? Why did you choose teaching?

What knowledge and experiences have you had with Indigenous peoples prior to [course]?

What does *reconciliation* mean to you? What are the objectives/implications?

In what ways has [course] changed or reinforced your thinking about *reconciliation*?

In what ways do you see *reconciliation* in the classroom in [course] (i.e. lesson plans, conversations, activities)?

Since the beginning of the semester, can you recall a specific lesson where you learned about or discussed *reconciliation*?

What was the lesson about (i.e. content)?

What conversations transpired?

How did this lesson make you feel?

What did this lesson make you think about? Did it challenge your thinking? Did it reinforce your thinking?

Were there any challenges or tensions you noticed in the classroom at this time?

How did the professor or students attempt to alleviate these challenges?

Did you think about this lesson after? What did you think about?

In general, what do you see as potential challenges to teaching about *reconciliation*?

What will you do as a future teacher to alleviate these challenges?

How do you envision your role and responsibilities as a future teacher in the *reconciliation* process?

In what ways has this course changed/challenged/reinforced your thinking?

Can you recall a specific moment you had in this course when your thinking shifted?

Specifically, in what ways has this course your thinking about Indigenous peoples?

Do you see value in this course for teacher candidates?

If you were to teach the course, what would you change? What would you keep the same?

Appendix D – Observation Guide

Observation Fieldwork Notes		
Date:		
Location:		
Primary Activities/Events During Class:		
	Prompts for Reflection	Notes
<i>Who?</i>	<i>Who is present? How would you characterize them? What role are they playing in the group? Who did the organizing/directing of the group? How do they self-identify in relation to Indigenous/ally/settler, etc., and how is this identity expressed?</i>	
<i>What?</i>	<i>What is happening? What are people doing and saying, and how are they behaving? What things appear to be routine? To what extent are participants involved? What is the tone of their communication? What body language is being used? What key terminology is being used in relation to Indigenous peoples and/or reconciliation?</i>	
<i>When?</i>	<i>When does this activity occur? What is its relationship to other activities or events? How long does it last? What makes it the right/wrong time for this to occur?</i>	
<i>Where?</i>	<i>Where is this happening? What part do the physical surroundings contribute to what is happening? Can and does this happen elsewhere? Do participants use or relate to the space differently?</i>	
<i>Why?</i>	<i>Why is this happening? What precipitated this event/interaction? Are different perspectives on what is occurring evident? What contributes to things happening in this manner?</i>	
<i>How?</i>	<i>How is this activity organized? How are the elements of what is happening related? What rules or norms are evident? How does this activity or group relate to other aspects of the setting?</i>	

Appendix E – Observation Consent Forms

Observation Consent Forms: Teacher Candidates

Title of the study: *(Re)Thinking (Re)Conciliation in Teacher Education*

Researcher:

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Host Supervisor (University of Canterbury):

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Invitation to Participate: Due to my enrolment in the course [name] at the University of [name], I _____ am invited to participate in this research study that seeks to investigate how a praxis of reconciliation is integrated into curriculum and pedagogy in an Indigenous teacher education course. This research study is conducted by Ms. Kiera Brant (Researcher), with supervision by Dr. Nicholas Ng-A-Fook & Dr. Giuliano Reis (Thesis Supervisors) from the University of Ottawa, and Dr. Angus Macfarlane (Host Supervisor) from the University of Canterbury, and is funded by the Social Sciences and Humanities Research Council of Canada.

Purpose of the Study: The purpose of the study is to investigate how two teacher education programs, one at the University of [name], Canada and the other at the University of [name], New Zealand, understand, engage with, and facilitate Indigenous-Settler reconciliation through its curricula and pedagogy for teacher candidates. This research aims to understand reconciliation as a curricular and pedagogical “praxis” (the educational application/practice of reconciliation). The overarching objective is to document the processes – including the benefits and the challenges – of Indigenous-Settler reconciliation in teacher education programs, to better support Faculties of Education as they attempt to better address reconciliation.

Participation: My participation will consist of being present during 3 observation sessions with the researcher, which will occur over 3 in-class sessions, with each session lasting approximately for 3 hours in length (a total of 9 hours). The participant observation will take place during regularly scheduled class times for the course [name] with Professor [name]. During the observation study, I am aware that the researcher will observe and audio-record interactions and conversations as they transpire naturally in the classroom. As

a result, I do not have to say or do anything additional during these observation times. If I wish to interact with the researcher during this time, I may do so, but this is not a requirement to participate in the study. The time and location of this study will take place on January __, __, __, 2017 during regularly scheduled class times, as outlined in my course timetable.

Risks: My participation in this study will entail that I will be observed and audio-recorded during class time and this may cause me to feel physical or emotional discomfort. I have received assurance from the researcher that every effort will be made to minimize these risks. I can refuse to participate in the observation at any time if the situation becomes uncomfortable. I may choose to cease participation in the study at any time for any reason. I acknowledge that although I can cease my participation at anytime, the observation data collected prior to my withdrawal may still be used in the study; however, in this case the researcher will not quote me and will remove any specific information pertaining to my involvement in the observations if I withdraw. My relationship with the researcher and/or the University of [name] will not be affected by my decision to withdraw from the study.

Benefits: My participation in this study provides me with an opportunity to share my voice, experiences, and recommendations on Indigenous-Settler reconciliation, which may help my peers, professors, and other educators gain a deeper understanding as to how they can better engage with reconciliation in the classroom. I may also gain a deeper understanding of how my university and other universities attempt to address reconciliation.

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 Supervisors will know my name, the name of my university, and Indigenous community if applicable. My identity will not be revealed in subsequent publications.

Conservation of data: The data collected (e.g., audio recording from observation 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 participate, without suffering any negative consequences. If I choose to withdraw, the observation data collected prior to my withdrawal may still be used in the study; however, in this case the researcher will not quote me and will remove any specific information pertaining to my involvement in the observations.

Observation Consent Forms: Teacher Educators

Title of the study: *(Re)Thinking (Re)Conciliation in Teacher Education*

Researcher:

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Invitation to Participate: Due to my role as the teacher educator for the course [name] at the University of [name] I _____ am invited to participate in this research study that seeks to investigate how a praxis of reconciliation is integrated into curriculum and pedagogy in an Indigenous teacher education course. This study is conducted by Ms. Kiera Brant (Researcher), with supervision by Dr. Nicholas Ng-A-Fook & Dr. Giuliano Reis (Thesis Supervisors) from the University of Ottawa, and Dr. Angus Macfarlane (Host Supervisor) from the University of Canterbury, and is funded by the Social Sciences and Humanities Research Council of Canada.

Purpose of the Study: The purpose of the study is to investigate how two teacher education programs, one at the University of [name], Canada and the other at the University of [name], New Zealand, understand, engage with, and facilitate Indigenous-Settler reconciliation through its curricula and pedagogy for teacher candidates. This research aims to understand reconciliation as a curricular and pedagogical "praxis" (the educational application/practice of reconciliation). The overarching objective is to document the processes – including the benefits and the challenges – of Indigenous-Settler reconciliation in teacher education programs, to better support Faculties of Education as they attempt to address reconciliation.

Participation: My participation will consist of participating in two one-on-one interviews with the researcher, which last approximately 60 minutes each. During the interviews, I will be asked a number of questions about my teaching experiences, and specifically about my experiences teaching the course [name]. These questions will include discussing my curriculum and pedagogical practices for the course [name], and how these relate to reconciliation. The first introduction interview will be scheduled prior to the start of the course, and the second interview will be scheduled following the 3 observation sessions in the course. These interviews will be scheduled in consultation with me and will take place at a convenient time outside of class and other commitments. These interviews will be audio-recorded and then transcribed by the Principal Investigator. 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 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.

Risks: My participation in this study will entail that I will provide information on my teaching experiences and Indigenous-Settler reconciliation in the course [course name], 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 and/or the University of [name] will not be affected by my decision to withdraw from the study.

Benefits: My participation in this study provides me with an opportunity to share my voice, experiences, and recommendations on Indigenous-Settler reconciliation, which may help my students, colleagues, and other educators gain a deeper understanding as to how they can better engage with reconciliation in the classroom. I may also gain a deeper understanding of how my university and other universities attempt to address reconciliation.

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 and my university. 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. I have received assurance from the researcher that she will do his 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

Observation Consent Forms: Guest Speakers

Title of the study: *(Re)Thinking (Re)Conciliation in Teacher Education*

Researcher:

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Host Supervisor (University of Canterbury):

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Invitation to Participate: Due to my presence in the course [name] at the University of [name], I _____ am invited to participate in this research study that seeks to investigate how a praxis of reconciliation is integrated into curriculum and pedagogy in an Indigenous teacher education course. This research study is conducted by Ms. Kiera Brant (Researcher), with supervision by Dr. Nicholas Ng-A-Fook & Dr. Giuliano Reis (Thesis Supervisors) from the University of Ottawa, and Dr. Richard Manning (Host Supervisor) from the University of Canterbury, and is funded by the Social Sciences and Humanities Research Council of Canada.

Purpose of the Study: The purpose of the study is to investigate how two teacher education programs, one at the University of [name], Canada and the other at the University of [name] New Zealand, understand, engage with, and facilitate Indigenous-Settler reconciliation through its curricula and pedagogy for teacher candidates. This research aims to understand reconciliation as a curricular and pedagogical “praxis” (the educational application/practice of reconciliation). The overarching objective is to document the processes – including the benefits and the challenges – of Indigenous-Settler reconciliation in teacher education programs, to better support Faculties of Education as they attempt to better address reconciliation.

Participation: My participation will consist of being observed and audio-recorded for the duration of my presence in the course [name] with Professor [name]. During the observation study, I am aware that the researcher will observe and audio-record interactions and conversations as they transpire naturally in the classroom. As a result, I do not have to say or do anything additional during these observation times. If I wish to interact with the researcher during this time, I may do so, but this is not a requirement to participate in the study. As a guest to this course, I do not have to be present for any other observation sessions, unless I wish to do so.

Risks: My participation in this study will entail that I will be observed and audio-recorded during class time and this may cause me to feel physical or emotional discomfort. I have received assurance from the researcher that every effort will be made to minimize these

risks. I can refuse to participate in the observation at any time if the situation becomes uncomfortable. I may choose to cease participation in the study at any time for any reason. I acknowledge that although I can cease my participation at anytime, the observation data collected prior to my withdrawal may still be used in the study; however, in this case the researcher will not quote me and will remove any specific information pertaining to my involvement in the observations if I withdraw. My relationship with the researcher and/or the University of [name] will not be affected by my decision to withdraw from the study.

Benefits: My participation in this study provides me with an opportunity to share my voice, experiences, and recommendations on Indigenous-Settler reconciliation, which may help my peers, professors, and other educators gain a deeper understanding as to how they can better engage with reconciliation in the classroom. I may also gain a deeper understanding of how this university and other universities attempt to address reconciliation.

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 Supervisors will know my name, the name of my university, and Indigenous community if applicable. My identity will not be revealed in subsequent publications.

Conservation of data: The data collected (e.g., audio recording from observation 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 participate, without suffering any negative consequences. If I choose to withdraw, the observation data collected prior to my withdrawal may still be used in the study; however, in this case the researcher will not quote me and will remove any specific information pertaining to my involvement in the observations.

Acceptance: I, _____ agree to participate in the above research study conducted by Ms. Kiera Brant 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. Kiera Brant, Faculty of Education, University of Ottawa, Lamoreux Hall, 145 Jean-Jacques-Lussier Private, Ottawa, ON, Canada, K1N 6R5, or her supervisor, Dr. Nicholas Ng-A-Fook (nngafook@uOttawa.ca) or Dr. Giuliano Reis (greis@uOttawa.ca), Faculty of Education,

Appendix F – Interview Consent Forms

Informed Consent Form: Teacher Candidates

Title of the study: *(Re)Thinking (Re)Conciliation in Teacher Education*

Researcher:

Ms. Kiera Kaia'tano:ron Brant, Faculty of Education, University of Ottawa

Thesis Supervisors (University of Ottawa):

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

Tel: 613-562-5800 Email: nngafook@uOttawa.ca

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

Tel: 613-562-5800 Email: greis@uOttawa.ca

Host Supervisor (University of Canterbury):

Dr. Richard Manning, College of Education, Health and Human Development, University of Canterbury

Tel: + 64 3 369 3697 Email: richard.manning@canterbury.ac.nz

Invitation to Participate: Due to my enrolment in the course [name] at the University of [name], I _____ am invited to participate in this research study that seeks to investigate how a praxis of reconciliation is integrated into curriculum and pedagogy in an Indigenous teacher education course. This research study is conducted by Ms. Kiera Brant (Researcher), with supervision by Dr. Nicholas Ng-A-Fook & Dr. Giuliano Reis (Thesis Supervisors) from the University of Ottawa, and Dr. Angus Macfarlane (Host Supervisor) from the University of Canterbury, and is funded by the Social Sciences and Humanities Research Council of Canada.

Purpose of the Study: The purpose of the study is to investigate how two teacher education programs, one at the University of [name], Canada and the other at the University of [name] New Zealand, understand, engage with, and facilitate Indigenous-Settler reconciliation through its curricula and pedagogy for teacher candidates. This research aims to understand reconciliation as a curricular and pedagogical “praxis” (the application/practice of reconciliation in education). The overarching objective is to document the processes – including the benefits and the challenges – of Indigenous-Settler reconciliation in teacher education programs, to better support Faculties of Education as they attempt to address reconciliation.

Participation: My participation will consist of participating in one individual interview with the researcher, which last approximately 60-90 minutes. During the interview, I will be asked a number of questions about my experiences in the course [name] relating to Indigenous-Settler reconciliation. The interview will be scheduled in consultation with me and will take place at a convenient time outside of class and other commitments. These interviews will be audio-recorded and then transcribed by the Principal Investigator. 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 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.

Risks: My participation in this study will entail that I will provide information on my experiences on Indigenous-Settler reconciliation in the course [name] 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 participate in the interview at any time if the situation becomes 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 and/or the University of [name] will not be affected by my decision to withdraw from the study.

Benefits: My participation in this study provides me with an opportunity to share my voice, experiences, and recommendations on Indigenous-Settler reconciliation, which may help my peers, professors, and other educators gain a deeper understanding as to how they can better engage with reconciliation in the classroom. I may also gain a deeper understanding of how my university and other universities attempt to address reconciliation.

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 Supervisors will know my name, the name of my university, and Indigenous community if applicable. My identity will not be revealed in subsequent publications.

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 or 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. Kiera Brant of the Faculty of Education in the University of Ottawa, whom is under the supervision of Dr. Nicholas Ng-A-Fook & Dr. Giuliano Reis.

Interview Consent Forms: Teacher Educators

Title of the study: *(Re)Thinking (Re)Conciliation in Teacher Education*

Researcher:

Ms. Kiera Kaia'tano:ron Brant, Faculty of Education, University of Ottawa

Thesis Supervisors (University of Ottawa):

Dr. Nicholas Ng-A-Fook, Faculty of Education, University of Ottawa.
Tel: 613-562-5800 Email: nngafook@uOttawa.ca

Dr. Giuliano Reis, Faculty of Education, University of Ottawa
Tel: 613-562-5800 Email: greis@uOttawa.ca

Host Supervisor (University of Canterbury):

Dr. Richard Manning, College of Education, Health and Human Development, University of Canterbury
Tel: + 64 3 369 3697 Email: richard.manning@canterbury.ac.nz

Invitation to Participate: Due to my role as the teacher educator for the course [name] at the University of [name], I _____ am invited to participate in this research study that seeks to investigate how a praxis of reconciliation is integrated into curriculum and pedagogy in an Indigenous teacher education course. This study is conducted by Ms. Kiera Brant (Researcher), with supervision by Dr. Nicholas Ng-A-Fook & Dr. Giuliano Reis (Thesis Supervisors) from the University of Ottawa, and Dr. Richard Manning (Host Supervisor) from the University of Canterbury, and is funded by the Social Sciences and Humanities Research Council of Canada.

Purpose of the Study: The purpose of the study is to investigate how two teacher education programs, one at the University of [name], Canada and the other at the University of [name] New Zealand, understand, engage with, and facilitate Indigenous-Settler reconciliation through its curricula and pedagogy for teacher candidates. This research aims to understand reconciliation as a curricular and pedagogical “praxis” (the educational application/practice of reconciliation). The overarching objective is to document the processes – including the benefits and the challenges – of Indigenous-Settler reconciliation in teacher education programs, to better support Faculties of Education as they attempt to address reconciliation.

Participation: My participation will consist of participating in two one-on-one interviews with the researcher, which last approximately 60 minutes each. During the interviews, I will be asked a number of questions about my teaching experiences, and specifically about my experiences teaching the course [name]. These questions will include discussing my curriculum and pedagogical practices for the course [name], and how these relate to reconciliation. The first introduction interview will be scheduled prior to the start of the course, and the second interview will be scheduled following the 3 observation sessions in the course. These interviews will be scheduled in consultation with me and will take place at a convenient time outside of class and other commitments. These interviews will be audio-recorded and then transcribed by the Principal Investigator. 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 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.

Risks: My participation in this study will entail that I will provide information on my teaching experiences and Indigenous-Settler reconciliation in the course [name], 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 and/or the University of [name] will not be affected by my decision to withdraw from the study.

Benefits: My participation in this study provides me with an opportunity to share my voice, experiences, and recommendations on Indigenous-Settler reconciliation, which may help my students, colleagues, and other educators gain a deeper understanding as to how they can better engage with reconciliation in the classroom. I may also gain a deeper understanding of how my university and other universities attempt to address reconciliation.

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 and my university. 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. I have received assurance from the researcher that she will do his 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. Kiera Brant 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. Kiera Brant, Faculty of Education, University of Ottawa, Lamoreux Hall, 145 Jean-Jacques-Lussier Private, Ottawa, ON, Canada, K1N 6R5, or her supervisor, Dr. Nicholas Ng-A-Fook (nngafook@uOttawa.ca) or Dr. Giuliano Reis (greis@uOttawa.ca), Faculty of Education, University of Ottawa, Lamoreux Hall, 145 Jean-Jacques-Lussier Private, Ottawa, ON, Canada, K1N 6R5, 613-562-5800.

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, Tabaret Hall, 550 Cumberland Street, Room 154, Ottawa, ON K1N 6N5
Tel.: (613) 562-5387
Email: ethics@uottawa.ca

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

Participant's signature: *(Signature)* Date: *(Date)*

Researcher's signature: *(Signature)* Date: *(Date)*