

Editorial: Indigenous Teacher Education and Teacher Education for Indigenous Education

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National studies and policy statements continue to recommend an increase to the numbers of Indigenous teachers, establishment of Indigenous teacher education programs, and preparation of non-Indigenous teachers to address Indigenous education in more effective ways, through instruction and parental/community engagement, according to the 1972 *Indian Control of Indian Education: Policy Paper* (National Indian Brotherhood), the 1996 *Royal Commission on Aboriginal Peoples* (Minister of Supply and Services); and the 2010 *Accord on Indigenous Education* (Association of Canadian Deans of Education).

Over the past 40 years and more, Indigenous teacher education programs have been established in universities across Canada but very little exists in the literature about these important programs and their innovations, challenges, and impact. Teacher education programs have begun to include required Indigenous education courses for all teacher candidates and new courses or approaches about Indigenous education based on Indigenous knowledge systems. We need to know more about how these courses are being received and what impact they have on teacher candidates.

In response to the need for more scholarship in this area, the 2015 CJNE theme issue, *Indigenous Teacher Education and Teacher Education for Indigenous Education*, includes reflective stories and research articles that address some aspect of this theme. In the call for papers, the following questions were posed for consideration regarding submissions:

- What is Indigenous teacher education? What makes it Indigenous? What is its impact?
- How can teacher education programs prepare teacher candidates to address Indigenous education?

- How can teacher education programs prepare teacher candidates to work effectively with Indigenous parents and community members?
- How can issues of racism, disinterest, and anxiety be addressed when teaching Indigenous education in teacher education programs?

As the editors of this volume—Jo-ann Archibald from the University of British Columbia and Evelyn Steinhauer from the University of Alberta—we are pleased to present the seven articles selected for publication. We both have worked in Indigenous teacher education for many years at our respective universities. We believe that the time has come to do more to ensure that all teachers are better prepared to address Indigenous education and Indigenous learners in the K-12 school systems, while at the same time, ensuring that Indigenous teacher candidates receive good quality teacher preparation. This CJNE volume answers this call for action.

Collectively, these articles address the important questions noted above, and discuss key issues, considerations, challenges, and possibilities for meaningful engagement of both Indigenous and non-Indigenous teacher candidates and instructors in Indigenous teacher education and Indigenous education for teacher education. We raise our hands in thanks and respect to the authors and reviewers for the important scholarly contributions contained in this CJNE volume.

This theme issue begins with a parental perspective about education and schooling, followed by a historical perspective about establishing an Indigenous teacher education program in British Columbia during the 1970s. A set of articles then share personal stories and highlight research about instructor experiences in teaching mandatory Aboriginal education courses to teacher candidates in various Canadian universities. A research article about the impact of an Aboriginal teacher education program in Alberta concludes this volume. A short introduction to the suite of articles follows.

Georgina Martin tells her personal life experience stories of her educational schooling and places them alongside those of her children in *Re-imagining Indigenous Parent Involvement in Teacher Education: One Parent's Experience in the Public School System*. Martin suggests that teachers and teacher candidates will gain a better understanding of the impact of colonization through personal stories about various educational systems that Indigenous learners and their families have experienced.

Building NITEP: The Native Indian Teacher Education Program at the University of British Columbia, 1969 to 1974 by Arthur J. More tells the historical story of the four-year development process to establish this Indigenous

teacher education program, at a time when such programs were non-existent in British Columbia. A committed group of Indigenous educators/community-based leaders and non-Indigenous allies and faculty leaders worked cooperatively to ensure that NITEP became a degree option for people of Indigenous ancestry. This program celebrated its 40th anniversary in 2014.

In *Ucwalmicw and Indigenous Pedagogies in Teacher Education Programs: Beginning, Proceeding, and Closing in Good Ways*, Joyce Schneider, Kicya⁷, tells her personal experience about the pedagogies she uses for teaching a required Aboriginal education course to teacher candidates in the Faculty of Education at the University of British Columbia. Schneider's pedagogy shows the processes for establishing respectful learning relationships when beginning such a course, some examples of Indigenous pedagogy, and then closing the class, or learning relationship, "in good ways."

In *Being Taught by Raven: A Story of Knowledges in Teacher Education*, Jeannie Kerr and Amy Parent share their teaching experiences regarding a mandated course on Aboriginal education in a faculty of education at a research-intensive Canadian university. They share a teacher candidate's story of challenge and resistance when asked to centre Indigenous knowledge in an assignment. They identify some principles of resistance and being out of balance, as well as principles that will help move towards balance.

Alexa Scully, in *Unsettling Place-based Education: Whiteness and Land in Indigenous Education in Canadian Teacher Education*, highlights her research about her teaching experiences in a required Aboriginal education course taken by teacher candidates in the Faculty of Education at Lakehead University. Scully's vast experience of teaching 17 sections of this course emphasizes the value of centring Land and critically examining the concept of whiteness in relation to colonization and decolonization, to shift teacher education in meaningful and beneficial ways.

In "*All of our Responsibility*": *Instructor Experiences in the Teaching of Required Indigenous Education Coursework*, Jan Hare's research focuses on the personal and professional experiences of seven Indigenous and non-Indigenous instructors of a mandated Aboriginal education course at a university in western Canada. Her findings emphasize the important connection of place-based learning and establishing respectful relationships with Aboriginal community members. The concepts of authenticity and teaching strategies that include Elders and cultural knowledge holders are important contributions for teacher education.

Alberta's Aboriginal Teacher Education Program: A Little Garden Where Students Blossom, co-authored by Christine Martineau, Evelyn Steinhauer,

Randolph Wimmer, Elizabeth Vergis, and Angela Wolfe, concludes this themed CJNE volume. This article focuses on a four-year research project that examined the impact of an Indigenous teacher education program on its Aboriginal and non-Aboriginal graduates. The authors' research article is an important contribution to the sparse scholarship about why Aboriginal people enrol in Aboriginal-oriented teacher education programs, how teacher candidates in such a program perceive its quality, and the initial teaching experiences that its graduates encounter. Understanding the value of a cohort program, the centrality of Indigenous knowledge, and the challenges that new Aboriginal teachers experience are significant contributions of this article.

We look forward to a growing corpus of scholarship about Indigenous teacher education and Indigenous education for teacher education in the future.

References

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