

Ucwalmicw and Indigenous Pedagogies in Teacher Education Programs: Beginning, Proceeding, and Closing in Good Ways

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This reflective story presents and speaks to my lived experiences of implementing Ucwalmicw good ways and holistic, practical, relevant, and experiential practices of Indigenous pedagogy in my teaching practice in the University of British Columbia's Teacher Education program's mandatory EDUC 440: Aboriginal Education in Canada course. As a sessional instructor, I am guided by specific principles that serve to sustain my Indigeneity within mainstream classrooms, namely mobilizing Indigenous knowledges, living and working from an Indigenist/Ucwalmicw centre, and trusting again in our Ucwalmicw ways. From these standpoints, I make explicit the significance of beginning and proceeding in a good way towards not only the education of First Peoples but also towards building respectful relationships between First Peoples and settlers in Canada. I present herein the importance of and purposes behind engaging with protocols and preparatory processes when coming together to seek and share knowledge. I provide examples of Indigenous pedagogies that facilitate the creation of safe environments in which to discuss the often difficult topic of First Peoples' and settlers' shared histories. I have observed how, for teacher candidates and most other students, coming to know First Peoples is best facilitated through engaging with Indigenous ways of coming to know, because they centre on building and sustaining respectful and harmonious relationships.

Aboriginal Education in Canada

In 2010, the Association of Canadian Deans of Education's *Accord on Indigenous Education* stated that all faculties of education must make a commitment to advance Indigenous identities, cultures, languages, values, and knowledge systems in all Canadian learning settings (Association of Canadian Deans of Education, 2011). The British Columbia Teachers' Council (BCTC) soon followed suit by implementing Policy P5.C.03.1., which states that teacher certification programs must, "Beginning September 2012, [include] three credits or the equivalent in studies in First Nations pedagogies and issues related to the historical and current context of First Nations, Inuit and Métis learners" (British Columbia Ministry of Education, n.d., p. 31). The University of British Columbia's Teacher Education Office has, since 2012, required all teacher candidates to successfully complete the *EDUC 440 Aboriginal Education in Canada* course, to complete their Bachelor of Education degree and then acquire their professional teaching

certification. This course is offered during the summer semester in a six-week condensed format (meeting six and a half hours per week) to secondary teacher candidates. It is also delivered to elementary teacher candidates in the fall semester, with class meetings being three hours per week over a typical 13-week-long semester. While the format of course delivery has changed as of the fall 2015 semester, the expected outcomes of the course continue to centre on teacher candidates' abilities to:

- Explore personal and professional histories and assumptions in relationship to Indigenous peoples, histories, and worldviews.
- Develop awareness and knowledge of the colonial histories and current realities of Indigenous peoples.
- Engage with Indigenous worldviews, perspectives, and pedagogies that contextualize and support curriculum development, teaching, and Indigenous family/community engagement.
- Demonstrate an understanding of a) the reciprocal relationship between Indigenous and Western/Dominant educational perspectives accommodated for within Indigenous worldviews and scholarship; and b) theoretical perspectives within Indigenous scholarship and the application of these perspectives to teaching and learning.
- Design, modify, and assess Indigenous education resources, strategies, and curriculum for use in classrooms, schools, and community learning contexts. (Hare, 2015)

This article presents reflections on how I, an Ucwalmicw woman and UBC PhD candidate in educational studies, have delivered the *EDUC 440: Aboriginal Education in Canada* course in all seven of the sections (five secondary cohorts and two elementary cohorts) that I have taught between the summers of 2014 and 2015. I share how I begin, proceed, and close these course sections in a *good way*—which, from my Ucwalmicw understandings of and experiences with living this concept, means in a spiritual manner. I say spiritual because this way of being in relation with everything and everyone is a way of being that I carry with me no matter where I go or what I am doing. I strive to maintain harmony and respect in everything that I do, with everyone that I meet and work with, and for me this is a spiritual process. I am by no means perfect at doing so, but I am experiencing the power that announcing this *good way* approach at the start of every course has and how it keeps me constantly aware of my need to live up to and practice these Ucwalmicw ways.

I take up my community's ancestral ways and Indigenous pedagogies of knowledge through sharing personal and experiential stories of engaging with Indigenous ways of being, teaching, and learning in this course. The course aim centres on preparing future teachers to confidently and respectfully incorporate Indigenous knowledges, histories, and pedagogies into their curricula and learning environments. For a large percentage of

teacher candidates in the above-noted sections, this is their first and only encounter with coming to know and understand First Peoples, our histories, our knowledge systems, and pedagogies prior to graduating from the teacher education program. I would say that teacher candidates come to this course with a diverse range of feelings towards the topic and, for this reason, I turn to Ucwalmicw/Indigenous pedagogies that centre on respect and harmony in relationship building and sustaining processes. My approach to connecting with teacher candidates is guided by a number of Ucwalmicw/Indigenous ways of coming to know (for example, holistic, practical, relevant, and experiential learning). On our first day of class, I speak in depth of four principles that guide not only my teaching and learning practices but all areas of my life: (1) knowledge becomes wisdom when it is mobilized; (2) teaching and learning from an Indigenist centre; (3) becoming and remaining Ucwalmicw for generations to come; and (4) trusting again in our ways and each other. I cannot speak to these principles using only intellect. I speak from the heart when I expand on why these philosophies are important to me—why I strive to live them in my everyday life and teaching practices. Speaking from the heart makes clear the significance of my being here, guided by *these* principles, and begins to point us towards how I came to be here, and why these principles of becoming and remaining Ucwalmicw came into being in the first place. These principles each came to me in my learning and teaching journeys, and all speak to the sense of urgency that I feel around losing Indigenous cultures, languages, and ways—all of which have so much to contribute to sustaining humanity and the Earth. Carrying each of these principles reminds me of my responsibilities to not only knowing but also living Ucwalmicw ways in everything that I do, including my teaching practices.

I share in this paper how my students and I begin a new semester together in a good way. I then move on to share examples of class activities through the semester that promote continued respectful ways, and then discuss the importance of closing our time together in uplifting and honourable ways. I conclude the article with closing thoughts on my lived experiences with teaching teacher candidates and how to confidently and respectfully incorporate Indigenous pedagogies and content into their future practices.

First Day of Classes: Beginning in a Good Way—Engaging with Protocols and Preparatory Practices

Regardless of which course or cohort I am working with, all of my first classes follow the same format and facilitate the activities shared below. Because I facilitate these courses on the ancestral, unceded, and traditional

territories of the Musqueam peoples as a visitor and as a University of British Columbia (UBC) PhD candidate and sessional instructor, I begin by acknowledging this fact and by making explicit that the Musqueam territories include:

... the lands, lakes and streams defined and included by a line commencing at Harvey Creek in Howe Sound and proceeding Eastward to the height of the land and continuing on the height of land around the entire watershed draining into English Bay, Burrard Inlet and Indian Arm; South along the height of land between Coquitlam River and Brunette River to the Fraser River, across to the South or left bank of the Fraser River and proceeding downstream taking in the left Bank of the main stream and the South Arm to the sea, including all those intervening lands, islands and waters back along the sea shore to Harvey Creek; AND, [emphasis in the original] the sea, its reefs, flats, tidal lands and islands adjacent to the above described land and out to the centre of Georgia Strait. (Musqueam Indian Band, 1976)

To further honour the peoples on whose territories I live, work, and learn, I include an excerpt from the *Musqueam Declaration* created on June 10, 1976 on their traditional homelands. The hən̓q̓əm̓iḥəm̓ speaking peoples have “. . . from time immemorial occupied, used and gained their livelihood from those lands, waters and seas as described above” (Musqueam Indian Band, 1976). This declaration goes on to note that the Musqueam and their ancestors have never, in any way, ceded their ancestral territories to “any foreign government or power” (Musqueam Indian Band, 1976) by treaty or any other agreement, and that they have never considered the small tracts of land, known as *reserve land*, as payment for “their lost rights over the territory now known as Vancouver, North Vancouver, South Vancouver, Burrard Inlet, New Westminster, Burnaby, and Richmond” (Musqueam Indian Band, 2011). The Musqueam people speak of their ongoing intent to maintain control over their own ways of being, doing, and knowing as part of not only their Aboriginal rights, but also as part of their human rights.

After acknowledging the territories on which we meet, I move on to another important attribute of beginning this relationship in a good way, by introducing myself in my Ucwalmicwts language and then showing on a map where my community is located. I say, “*Ama sqit. Kicya7 nskwatsitsa, s7entsa Ucwalmicw. Good day. My name is Kicya7, I am Ucwalmicw*”. The Ucwalmicw (otherwise known as Stl’atl’imx or Lillooet) traditional and uncaded ancestral territories are located in the southern interior of British Columbia.

The St’át’imc are the original inhabitants of the territory which extends north to Churn Creek and to South French Bar; northwest to the headwaters of Bridge River; north and east toward Hat Creek Valley; east to the Big Slide; south to the island on Harrison Lake and west of the Fraser River to the headwaters of Lillooet River, Ryan River and Black Tusk. (First Peoples’ Cultural Council, 2013)

I share that I belong to the Samahquam community of the Ucwalmicw. There are ten other Ucwalmicw communities and they include: Xa'xtsa, Skatin, N'Quatqua, Lil'wat, T'it'q'et, Ts'kw'aylacw, Xaxli'p, Bridge River, Cayoose Creek, and Seton Lake. I share personal life connections by indicating that my grandparents are Kicya7 / Annie (Samahquam) and Smitty Jim (Skatin). The name Kicya7 was given to me at a community ceremony in Mt. Currie (Lil'wat) on December 15, 2008. I note that eight other women in our community received the name that day as well, demonstrating the importance of my grandmother Annie's ancestral name, which means *mother to all*. I further locate myself by sharing that I am also the mother of four grown children and a grandmother to two young granddaughters and two young grandsons, and that I have been a sessional instructor with numerous lower mainland post-secondary institutions since the fall of 2007. An important aspect of locating myself on this first day is to demonstrate what my teaching background is, and, perhaps more importantly, my reason for wanting to teach in the first place. I let each group of students know that I have been teaching in Simon Fraser University's (SFU) Aboriginal Bridge programs (ABP) since September 2007, that I have been a sessional instructor with SFU's First Nations Studies department since January 2014 (teaching *FNST 101: Introduction to First Nations Studies* and, most recently, *FNST 403: Indigenous Knowledge Systems in the Modern World*), that I have been a sessional instructor with UBC's Teacher Education Office (TEO) since May 2014 (teaching *EDUC 440: Aboriginal Education in Canada*), and that I am currently a sessional instructor of *FNST 101* at Fraser International College (FIC) and have been there since September 2014. I mention all of these positions because they show a great diversity of environments in my experience of teaching Aboriginal education, histories, and pedagogies over the past eight years. Each provided me with important insights and an understanding of how one might begin to describe and/or mobilize Aboriginal education in Canada.

I then move on to provide my students with insights into who I am as an instructor (further positioning myself) by sharing relevant information and context to demonstrate *why* I am there. I demonstrate this by speaking to the four guiding principles (in addition to my ancestral name, Kicya7) that I carry with me, because all keep me connected to my reasons for teaching and all serve as guides for my teaching, learning, and living pathways.

1. *Knowledge Becomes Wisdom When it is Mobilized*¹ (Southam, 2013)

The idea that we need to move beyond thinking, talking, and writing *about* Indigenous knowledge systems to instead be engaging with, practicing,

and facilitating these systems, or *creating the path while walking it* (Erickson, Laboucane-Benson, & Hossack, 2011), is an activating message that keeps me on a wise path. I chose to pursue a post-secondary education so that I could contribute to sustaining Indigenous knowledges and practices that are so important to humanity and to all our relations, and to the continuity of the Earth's ability to sustain/survive us. It is through engaging with Indigenous pedagogies that these knowledge systems can best contribute to the transformation of education and of all other environments and systems.

2. Teaching and Learning from an Indigenist Centre

This principle holds great meaning for me because it decentres the decolonizing focus on which much of the transforming Aboriginal education in Canada discourse is centred. To take an Indigenist approach is to work from a self-determining place of resistance that has political integrity (Rigney, 2006) because we honour and practice our own First Peoples' communities' ways of knowing, being, doing, and valuing in the world. I teach because I hope to enhance the quality of life for First Nations peoples through affirming and practicing our own ways and, as Hare (2011, p. 107) writes, "Put simply, each and every learning experience that affirms Indigenous knowledge systems enhances the quality of life for Aboriginal people". The potentiality of contributing to the thriving as opposed to merely surviving possibilities for Indigenous peoples inspires me to share Indigenous pedagogies in mainstream classrooms, both as a student and an instructor. I speak to the importance of mainstream Canada finally coming to know First Peoples and the valuable contributions we have to make to education, health, environmental sustainability, and governance systems so that the "single story" (Adichie, 2009) of Indigenous peoples, which continues to be carried by far too many for relationship building to even begin, can be expanded upon by being based on real, live connections with and experiences of Indigenous knowledge systems and peoples.

3. Becoming and Remaining Ucwalmicw for Generations to Come

The sense of urgency that is evident in this principle reminds me that time is of the essence. If I hope to see the sacred and wise teachings of my Ucwalmicw ancestors practiced by the next seven generations, I need to consistently work now to ensure that this happens. The significance of this concept is the looming possibility that the hard work, dedication, and practices of my ancestors may come to be remembered as how we once lived our lives, as opposed to the generations to come actually living Ucwalmicw values and practices and passing them forward:

Our tribes are at a very critical point in our history again. We can stand by and wait for our children and grandchildren to be assimilated into mainstream . . . society as proud ethnic descendants of EXTINCT [emphasis added] tribal peoples . . . Or, we can protect our tribes, as our ancestors did, and ensure a future for our children and grandchildren AS [emphasis added] tribal people. (Charleston, as cited in Grande, 2000, p. 488)

I express to my students that I carry this principle with me, to ensure that I never forget that my grandchildren and their grandchildren need me to live as an Ucwalmicw woman, and not someone who merely transmits the teachings *about* what it once meant to be an Ucwalmicw woman. I speak to how mobilizing Indigenous pedagogies in my teaching and learning practices activates this principle in my daily life, such as learning my Ucwalmicwts language with my daughter and granddaughter via the FirstVoices (www.firstvoices.ca) language application.

4. Trusting Again in Our Ways and Each Other

This is new to the list of guiding principles that I aim to enact in all areas of my life. It comes from the knowledge sharing gatherings that I have participated in within my Samahquam community, as a UBC PhD student, Lower Stl'atl'imx tribal council hub coordinator, and community member. These community knowledge-seeking gatherings are informal get-togethers where we begin with smudging and an opening prayer, sharing a meal together, and closing our knowledge-seeking and sharing circles with drumming and singing, gifting, and a closing prayer. That knowledge, and the processes of seeking and sharing it, are sacred is honoured by our engagement with the protocols outlined in this paragraph. The collective approach to knowledge making is evident in the group's agreement to recognize the contributors of this teaching as *Q'aLaTKu7eMicw* instead of as a long list of individuals. It is through spending time, sharing food, and drumming together that we trust again in our own ways and in each other towards Ucwalmicw ways of collectively seeking, making, and passing forward important knowledge. Trusting in our Ucwalmicw ways is necessary—particularly when facilitating them in the mainstream classroom. I share with my students how scary it can be to take these steps; through the practice of consistently doing so, coupled with students' openness to engage with these pedagogies, I have found it increasingly easier to trust not only in our Ucwalmicw ways, but also in the willingness of diverse groups of students to explore and engage in more holistic ways of being and learning. I am grateful to my students for their openness and interest in engaging in new ways of coming to understand.

The final piece of locating myself is to inform my students that I am not an expert and that I bring with me a passion for what we are about to

come to understand together. The many bits and pieces of information, experiences, and practices that I do carry and share have been shared with me by Elders, family, community members, Indigenous scholars, professors, and students.

Taking time on our first day together to explain why I choose to be here lets students know, right from the start, that teaching is much more than just a job for me. Practicing what I am teaching *while* I teach it honours Indigenous attributes of political integrity that come with practicing what one knows, has learned, or is teaching about, and it forms a solid foundation on which relationship building, based on trust, can begin.

It is important to note here that I make explicit the fact that these practices are facilitated with specific intentions and understandings that require action. I explain to the students that it is not merely lip service to acknowledge the territories—when we do so we are calling attention to the gaps in settler knowledge or understanding about the territories on which they live and benefit from, and that the First Peoples of those territories have specific protocols and ways of being (both on and of) in relation to the land. When we acknowledge the unceded, ancestral, traditional or treaty territories we are acknowledging the fact that we need to educate ourselves on how to behave in someone else's home (lands). With knowledge comes the responsibility of action which, as Dr. Shawn Wilson (Southam, 2013) notes, facilitates wisdom. The acknowledgement of Musqueam territories and the sharing of Musqueam statements around never having ceded their traditional lands and resources is an example of beginning in a good way. In making the space and time in this first meeting to honour the Musqueam peoples in this manner, we set the tone for what is to come. Providing students with my contextual information is also important because it is my contention that the teaching, learning, and relationship building of Aboriginal education in Canada cannot take place without building trust in the classroom and “. . . one way to gain trust is to locate yourself” (Absolon & Willett, 2005, p. 97). When I provide contextual information about myself in this first class, I make explicit why I do so, as noted in the preceding paragraphs on the principles that guide me in all aspects of my life. I express to the students that the course materials they are about to engage with are more than mere subject matter to be mastered towards their successful completion of the course (and program). I demonstrate the significance of what we are about to learn by noting that we will be engaging with the lived and ongoing life experiences of First Peoples, and I ask them to consider the readings, and all class activities and discussions, not only with their minds but also with their hearts, spirits, and bodies. I share that I do not believe it is possible to come to understand First Peoples' per-

spectives, experiences, and teachings using only intellect. I let the classes know that the semester will be filled with a diversity of activities to help them engage all of their human capacities to teach and learn. In starting our learning journey by expressing my sincere intentions to have each and every student leave my classroom with so much more than a letter grade, students are made aware right from the start that where we are about to go carries great meaning, both inside and beyond the classroom. The best way for me to transmit the value of Indigenous knowledge systems and their pedagogies is to live them in my everyday life as well as with my students in the classroom. Expressing my hopes and aspirations for my students is central to beginning in a good way.

Students then engage in an introduction and connecting activity, where they now have the opportunity to move around the room and introduce themselves to one or two of their classmates. Teacher candidates are asked to be creative and draw a representation of themselves on the board, with a line connecting them to other students in the group. Above the line, students write something that those connected students have in common. This activity is important to beginning in a good way because it immediately begins the process of community building and effectively removes

Making Connections Activity

Pair up with someone you do NOT know.

You will be given 10 minutes to:

1. Share your name, your ancestral origins, and your teachable subject area.
2. Share three interests that you have outside of school/work.
3. What does Aboriginal education in Canada mean to you? Find one perception that you have in common.
4. Share with your partner what you hope to gain from participating in this course.

When you have responded to all 4 questions:

- A. Draw a small representation of who you are (i.e., ONE of your interests) and write your name below it.
- B. Draw a line connecting your picture to your partner's picture.
- C. Write the perception of Aboriginal education that you both share above the centre of your connecting line.

Figure 1. Making connections activity instructions.

the typical feeling of a university classroom. We begin by breaking down that sense of professional disconnection and the individualized purposes and approaches to learning that are too common or too privileged in the mainstream classroom. Students are given 10 to 15 minutes to respond to the following questions and tasks (see instructions in *Figure 1*).

Once everyone has connected with fellow students, we take some time to notice the things we all have in common and students share what they hope to gain through participation in the course (see *Figure 2* for an example of the outcomes of this activity).

To further facilitate the coming together of many to share knowledge, experiences, and skills in a good way, and towards learning about ways of being, doing, knowing, and valuing that are not common knowledge within the Canadian landscape, we move on to establishing a code of conduct that will guide how we interact through the semester together, in respect and harmony.

I begin the process of establishing a group code of conduct by explaining my beliefs around knowledge seeking and making: that to occur in meaningful and beneficial ways, this needs to take place in a safe and nurturing environment. I stress my hope that we will build such a learning community over the semester before I explain this Indigenous approach to creating and sustaining such environments or communities.

Students then review an example of a Native American code of ethics (University of Alaska Anchorage, 2012); the example cited herein is one of many that are available and all examples share the same underlying values. A traditional code of ethics example is posted on the overhead projector. Teacher candidates have commented that it was more engaging for them to take turns reading each item out loud to the class. Students are tasked with writing down any characteristics or values presented that they feel would transfer well into the code of conduct that they will consider as



Figure 2. Making connections activity outcome.

a guiding framework for our interactions over the semester. Once we finish reviewing the sample code of ethics, students break into small groups to brainstorm other types of behaviour that are important for them to be able to work well and efficiently in this class. Each small group chooses two of

EDUC 440 Developed and agreed to on

Code of Conduct

1. Listen to all opinions before disagreeing. *Utilization of the devil's advocate position is encouraged so long as the intent and purpose for doing so is to deepen our understandings of important concepts/events, etc. We are in agreement that the taking on of this position from a place of resistance and/or closed-mindedness will not be tolerated in our collaborative knowledge seeking, making and sharing processes.*
2. Quiet, non-strong smelling snacks in class only.
3. Listen with courtesy and engage in constructive dialogue.
4. Respect—no person should feel put down and all lived experiences should be valued—do not speak of anyone in a negative manner.
5. Cell phones on mute during class time.
6. Respect the beliefs and religions of all.
7. Have an open mind—do not judge or attack the opinions of others.
8. Respect people's personal time and interests and allow them to pursue their passions.
9. Respect everyone at all times, respect diverse ways of knowing and experiences, opinions/ideas, privacy, property, and our classroom environment.
10. The hurt of one is the hurt of all. The honour of one is the honour of all.
11. Contribute to the creation of a safe environment in which to share and ask questions.
12. Do not speak over others to have your own voice heard.
13. Be aware of your moods—do what is best for you to engage in a good way with our group.
14. Greet one another when coming together.
15. Do not accept the norm; push for the unconventional.
16. Share—especially lunch ☺
17. It is okay to disagree.

Figure 3. Example A of class-created code of conduct

its most important points and shares them with the class. I transcribe each of these points on the board and then we go through all items, one at a time, to discuss, adapt, or remove it from our group code. Only those items that everyone agrees to are included on the final list. If there is anything that cannot be adapted to the satisfaction of everyone, it does not get added to our code of conduct. Once we have no further expressions of dissent, students are then given the opportunity to put forward for consideration any items not yet discussed that they feel are important to include; only those agreed to by everyone are added to the class code of conduct. It is then that I share with the students that they have just engaged in another Indigenous pedagogy—that of consensus making. I provide the details around what that means and also describe how this process can take days in First Peoples' communities. We wrap up this important activity with some discussion on how this form of decision making might feel different from other models, such as a majority rule approach to this process. It is made clear that our newly-established code is a living agreement; should anyone have anything to add or change as the semester proceeds, it can be brought back to the class for discussion and approval. I transcribe and email the agreed code of conduct to all students and, where possible, post it on the classroom wall on flip-chart paper (see *Figure 3* and *Figure 4* for two examples of *EDUC 440* cohorts' codes of conduct).

The most common attribute that arises in the co-development of these codes is that of respect: respect for each other, the classroom, each other's ideas and beliefs, and for each student's responsibilities and contributions to the learning process—including making space for everyone to share. With every group that I have facilitated this code of conduct process, I have witnessed some degree of relief when students come to the realization that, while we may be engaging with some difficult concepts and discussions, we first agree together on how we can respectfully do so. This is critical, particularly when broaching uncomfortable or controversial topics that come up all too often in Aboriginal education in Canada courses. Laying the foundation for a safe space in which to begin respectful relationship building, towards attaining transformation in education and harmony between settlers and First Peoples, best occurs through engaging with Indigenous protocols and pedagogies as outlined thus far.

With our group-defined code of conduct now in place, teacher candidates are next informed of the small groups that they have been assigned to for the duration of the semester. Groups are named after those helper beings that sustain each other and human life (for example, water, sun, earth, and balance). I choose not to number groups for a diversity of rea-

EDUC 440 Code of Conduct

1. No person should be made to feel put down.
2. Listen with courtesy and with your heart.
3. Do not insist that your ideas prevail.
4. Strive first to understand rather than to be understood.
5. The hurt of one is the hurt of all. The honour of one is the honour of all.
6. Come in with an open mind and ready to share ideas.
7. Reflect on your day and seek a plan to improve for the future towards bettering self and community.
8. Treat others and ideas with respect.
9. When someone is talking, listen quietly.
10. Thou shalt take breaks when needed.
11. No interrupting others that are speaking—and use an appropriate tone and volume of voice at all times.
12. Be welcoming and friendly to visitors.

Figure 4. Example B of class-created code of conduct

sons, which include not perpetuating colonial practices that replaced the ancestral and meaning-packed names of First Peoples' children in the residential school system with numbers, and also to deny any form of hierarchy within our classroom. This practice further emulates other Indigenous practices of surrounding ourselves with images, phrases (i.e., all my relations), and metaphors as a way to keep us mindful of what our responsibilities are and what is important. Had I named the groups A through I, or one (1) through nine (9), I likely would not have experienced the wonderful creativity expressed by some groups in acting out their group names and the sharing of how students relate to the group name, as individuals and as collectives. Students are often surprised to learn that they will stay with the same group throughout the semester. I explain that this is for the purposes of building community and creating a comfortable space for everyone to be in each class. Teacher candidates are reminded that our code of conduct provides important guiding rules for how we will interact in our small and large group discussions, and that small group activities and discussions make up a part of every one of our EDUC 440 classes.

After reviewing the course syllabus, the last item on the agenda for our first encounter is the viewing of Chimamanda Ngozi Adichie's (2009) "The

Danger of a Single Story” video. Students are asked to consider the following questions as they view this short and important talk that prepares us in moving forward with our discussions and considerations of how we all might contribute to Aboriginal education in Canada:

1. How does the presentation relate to you and your roles as teachers?
2. How does it relate to the students, families, and co-workers you will work with in your future teaching roles?

In this TED Talks video, Adichie (2009) calls attention to how having an incomplete and uninformed story about any group of peoples leads to a single story that is typically filled with stereotypes. Adichie (2009) admits to having been guilty of this and discusses how these single stories flatten the lives and experiences of entire groups of peoples because they tend to become the definitive story of that group of people. I find this presentation wraps up our first encounter in a manner that challenges teacher candidates to begin to consider how they perceive First Peoples, where those perceptions or assumptions originate from, and to consider what they actually know about First Peoples. Adichie’s (2009) presentation leads very well into the Dion (2007) article titled “Disrupting Molded Images: Identities, Responsibilities and Relationships—Teachers and Indigenous Subject Matter”, which is assigned for our second encounter. Dion’s (2007) article builds on the concept of the single story by evoking thought and discussion on why so many non-Indigenous peoples claim or prefer to know nothing about the First Peoples on whose lands they live, work, and play.

Proceeding in a Good Way: Indigenous Pedagogies in the EDUC 440 Classroom

Regardless of which course I am teaching or learning in, Indigenous pedagogies play an important role in the knowledge seeking, making, and sharing processes we engage in. As I am blessed with more opportunities to teach, I find myself consistently seeking out ways to incorporate more Indigenous knowledge content and processes into course curricula. Teaching in the teacher education program has been very helpful for me in this regard. As I listen to teacher candidate classroom discussions regarding various aspects of Indigenous education, I have come to the realization that, like most other aspects of being Indigenous, there is no clear understanding or definition of this concept for teacher candidates to require to be included in their teaching practices and classrooms. As I naturally gravitate towards processes as opposed to content in everything that I do, I deliver the *EDUC 440: Aboriginal Education in Canada* course with a focus on Indigenous pedagogies and protocols. As we move through each semester, I see teacher candidate comfort and confidence levels rise as they come to fully consider the possibilities of weaving Indigenous pedagogies

into their practice, as opposed to focusing solely on how to respectfully incorporate Indigenous *content* into their lesson plans. Teacher candidates express much concern (as well they should) around the requirement for them to bring Indigenous content into their classrooms. It is well known how poorly that task has been executed in the past, and I can only imagine the stress that I would feel at being required to stand at the front of a classroom and teach something I know very little about or with which I have had little or no experience. For this reason, I focus on the value and practicality of adding Indigenous pedagogies to the teacher candidates' teaching tool kits. Unlike the incorporation of Indigenous content (which is often best left to community knowledge carriers or practitioner guest presentations), Indigenous pedagogies can be respectfully used (with *explicit* acknowledgement of the Indigenous knowledge systems from which they originate) within the teachers' repertoire. While it is very important to begin all courses in a good way, it is equally significant that we carry this respectful start with us throughout our time together. Establishing a code of conduct is key to our ability to do so, because it represents the touchstone we can all turn to as we move forward in our coming-to-know processes. Exploring our assumptions, positions, knowledge, or lack thereof, of the shared histories between First Peoples and settlers can be very uncomfortable—but recalling the pursuit of building respectful and harmonious relationships, as guided by our co-created code of conduct, somehow tempers those feelings. It is as if this activity, combined with the viewing of Adichie's (2009) single story video and experiencing course activities from the holistic approach of engaging body, heart, spirit, and mind, exposes the fact that none of us is perfect—we are all human—and are willing to come to understand together. To sustain the sense of respect and harmony established in our first class, I next present examples of strategies that I have found work well or were appreciated by teacher candidates in the previous sections I have taught at UBC, that also speak to maintaining respectful ways of moving forward together in the *EDUC 440* course.

Practical Learning Activity: Stó:lō Longhouse Speakers' Pedagogy

An example of incorporating Indigenous pedagogy in the classroom that I model for the secondary teacher candidates demonstrates the respectful incorporation of Stó:lō content in a practical and meaningful way, in a high school classroom using Stó:lō pedagogy. The lesson focuses on learning how to speak in front of a group of people in a respectful way and in a manner that ensures your audience can hear you from start to finish. This activity was inspired by Stó:lō scholar (Q'um Q'um Xi'em) Jo-Ann

Archibald's (2008) publication *Indigenous Storywork: Educating the Heart, Mind, Body, and Spirit*. One section of Archibald's book illustrates how longhouse speakers were trained to speak loudly enough for everyone to hear, without screaming at the audience. Archibald notes that Stó:lō oratory demonstrates "speaking in a loud but not forceful voice, standing up when speaking, and stopping if needless repetition occurs" (Archibald, 2008, p. 69).

One of the things about voice training I was told, the old people used to take the young men [who were to be the Spokesmen] down to small creeks, you know. The teacher would go on one side and the one in training on the other side and sit and talk to them. And you'd have to talk loud enough for him to hear then they'd go to a bigger river. 'You talk to me, don't you scream at me, talk to me.' That's how they did the training; you had to speak loud enough so that the old man could hear him. It was sort of a gradual thing. That was one of the ways that they used to train people. (Frank Malloway, Stó:lō, December 3, 1992 transcript, as cited in Archibald, 2008, p. 69)

As I walk the teacher candidates through this presentation skills lesson plan on "'Talking' to your Audience: Voice Training of Longhouse Speakers", I model the steps that I would take in a high school classroom. I begin with an introduction to Dr. Jo-Ann Archibald's work, followed by a visit to the Stó:lō Nations website (<http://www.stolonation.bc.ca/>, "People of the River") to provide the context of the upcoming activity, which includes some background information on Archibald's nation. I then share a link to a website that provides information regarding Stó:lō programs (including education activities) that may be of use to these teacher candidates in their future classrooms (<http://www.stolonation.bc.ca/services-and-programs/longhouse-program/longhouse-program.htm>). Next, I speak about the longhouse tradition of oratory training as shared above. As part of the lesson plan for this activity, I explain that students will break into two equally-sized groups, with each group sitting at opposite and farthest ends of the classroom. Following the protocols outlined in Archibald's work, students who are speaking would stand and then would sit down when they are finished or when they notice that they have started to repeat themselves. Students *in training* could be tasked with debating a current course topic or given a handout of an important Indigenous leader's speech, which they would take turns reading aloud to the person across from them, on the other side of the room. To further reflect the traditional training pedagogy shared by Archibald, I would play a YouTube video of a river, slowly increasing the sound levels during each student's successive turn at commenting or reading to the group on the other side of the classroom 'river'. Students are thereby 'given permission' to raise their voice levels in relation to the rushing water sounds of this activity. After describ-

ing the activity, I inform the teacher candidates that, because I am not a member of the Stó:lō Nation and only learned of this oratory practice through Archibald's generous sharing of it, it is important that I acknowledge the origins of this pedagogy and inform my students that I have asked for and received permission from Archibald to design the activity and facilitate it in my classrooms, and to speak of it in my writing activities. I then ask the teacher candidates if this is an example of incorporating Indigenous knowledges, Indigenous pedagogies, or both. We then discuss whether the activity, if facilitated as presented, is an example of respectfully incorporating Indigenous content and pedagogies into a lesson plan. Student understanding is tested as they are challenged to express how it is a respectful approach to bringing Indigenous content and pedagogies into a high school classroom.

This Stó:lō longhouse speakers' "adapted for the classroom" pedagogy represents one organic way in which to bring Indigenous knowledge and practices into the classroom. Addressing a skill set (presentation skills) that secondary students need to exercise in diverse subject areas, by using activities in this way, allows for effective incorporation of Indigenous knowledge systems into mainstream classrooms, in respectful and practical ways.

Holistic Learning in the University Classroom

As noted above, every class in each of the *EDUC 440* sections that I have taught has time dedicated to small group work/discussions. I feel this time is necessary for building and maintaining that sense of community initiated on our first day, and for keeping learners engaged. Reporting back to the large group of what's taken place in the small group work/discussions activates the emotional and spiritual capacities to learn. It has been adapted in a way that requires students to think with their hearts and bodies and not just their heads: it requires them to capture and represent their group's responses to a set of discussion questions by drawing them out on large sheets of paper. Multiple-coloured markers are provided to the students, with the only instruction being that absolutely no text is permitted in these drawings. Students' conversations are invariably deepened as they move from intellectualized responses—from the mind to the heart and body—in considering how they can represent themselves using only pictures or symbols. This activity is an important means to facilitate and hone the abilities of teacher candidates to communicate through the use of metaphors, which are central aspects of Indigenous knowledge systems (BanffEvents, 2015). This activity often starts out with great uncertainty and a lack of confidence in one's artistic abilities—but it is never long

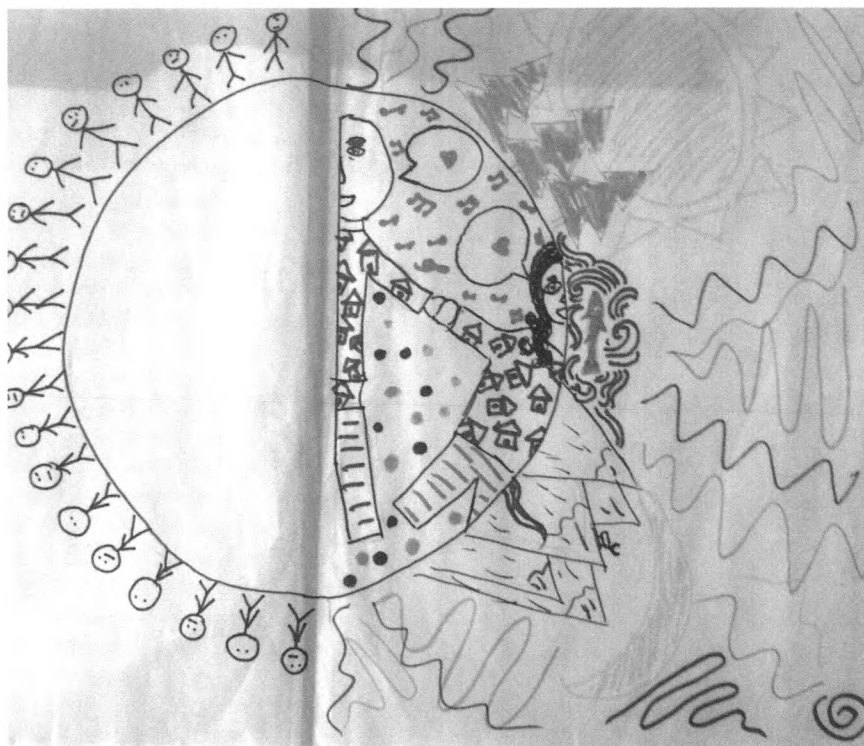


Figure 5. Visual/graphic response to discussion questions.

before the laughter, ideas, and drawings start to flow. I am always impressed by what the students create. It is common for their feedback to show their responses as being deeper and more meaningful as they describe to their group members how they will present their thoughts and ideas through the use of images. This activity engages the whole learner—forcing a shift in how we see what we are thinking about—and moves us towards using both sides of the brain, to present what we want to say in a manner other than text. Spirit and emotions are engaged and required in this exercise to express our thoughts in more creative ways. This is an activity greatly enjoyed by all and many masterpieces have been created in a short span of time. An example of one masterpiece is provided in *Figure 5*, as a response to discussion questions regarding the transformation of monocultural education systems.

I greatly appreciate this approach to coming to know because it requires us to step outside the Western/mainstream privileged 'box' of intellectual knowledge production, to also engage with holistic and creative processes of coming to know and understand with our classmates,

while engaging in the processes of collective metaphor-making, to communicate group understandings and responses from a more holistic or creative approach.

While I have shared only two strategies, it is my hope that you can see in the sharing of these experiential stories how these activities relate back to proceeding in a good way. Taking up Indigenous pedagogies as a means of teaching about First Peoples' experiences and ways of being, doing, knowing, and valuing IS experiencing Indigenous ways of being, doing, knowing, and valuing. Modelling respectful ways of incorporating Stó:lō knowledge and practices into a lesson on how to do presentations in a high school classroom honours Indigenous pedagogies of practical and relevant learning—we learn what will have purpose and meaning in our lives. The sharing of the Stó:lō longhouse speakers' pedagogy with teacher candidates models teaching that honours the significance of creating curriculum relevant to the learners' needs and aspirations because it demonstrates, for these teacher candidate cohorts, how to respectfully incorporate Indigenous knowledges and pedagogies into their own lesson plans and classrooms.

Experiencing Indigenous practices of knowledge seeking, making, and sharing through the creation of metaphors that respond to a discussion question in a university classroom demonstrates the value that Indigenous peoples and pedagogies contribute to our coming together in respectful and meaningful ways. Students who have engaged in this activity take great time and care in creating a visual representation of what their group members had to say. I have been told that it can be disconcerting and uncomfortable for some to move out of their comfort zone—to consider their responses with not only their intellectual capacity, but also with their spiritual, emotional, and physical capacities to learn. These admissions are typically followed with comments about being challenged in a positive way. I enjoy witnessing the sense of pride these students feel in having successfully met these challenges in very beautiful and creative ways.

Now that we have considered a few strategies for beginning and proceeding in these six- to thirteen-week relationships in respectful ways, we will move on to consider the importance of acknowledging the time we have spent together. An important aspect of this pedagogy, of being and doing in a good way, is to always honour the work that any group of people has done together. From my Ucwalmicw perspective, it is not the amount of time together that is important, but the ways of being and working together that we must acknowledge. For this reason, whether it is a day-long workshop, or a community knowledge-sharing session, or a six-week-long semester at UBC, I close all in the same manner.

Closing in a Good Way

Just as we always include the sharing of food to celebrate and acknowledge our time together after community events and programs come to an end, I ask the teacher candidate cohorts if they would like to do the same during the last class of our semester. We share either a potluck meal or I demonstrate the making of a traditional food from my community called xusum², which I then share with my students. Again, I am explicit as to the meaning behind this activity (which, from an Ucwalmicw perspective, is a closing ceremony), noting that we need to honour the knowledge seeking, making, and sharing and the time we have spent together, and to mark its coming to an end in a good way. An alternative celebratory ending to the *EDUC 440* semester, participated in on many occasions, is to visit the Indigenous gardens at the UBC farm where traditional practitioner, Dr. Alannah Young, guides us in coming to know some of the traditional medicines grown there. Young welcomes the students with singing and drumming, and facilitates a smudging/cedar brushing ceremony that teacher candidates are welcome to participate in, at their choice. I find that being on the land, hearing the songs, learning the teachings/gifts of the medicines and the land, and experiencing the ceremony are very fitting and respectful ways to send these newest leaders in Aboriginal education in Canada off in a good and honourable way. Modelling the need to close the course in a respectful and intentional way demonstrates the value we place in the time we have shared together—in the knowledge seeking, making, and sharing that we have done together—and it allows us to take what we have learned away with us in a positive way. Taking time during our last class together to honour our relationship building allows our future teachers to leave the *Aboriginal Education in Canada* course with positive feelings and experiences so that they, too, can bring Indigenous pedagogies and content into their classrooms in good ways.

Closing Thoughts

I have heard on a number of occasions while teaching in the UBC teacher education program that “Indigenous pedagogies are just good pedagogy!” Other teacher candidates talk about past engagements with Circle processes and other community-building activities, such as small group work, in their learning and teaching practices. These comments have challenged me to consider deeply and to make explicit just what it is about my approaches to teaching that make them Indigenous.

I would state first that Indigenous pedagogies are much more than just good pedagogy: they hold the potential to not only transform mainstream education systems, as sought in the *Accord on Indigenous Education: Progress*

Report (Association of Canadian Deans of Education, 2011), when they are infused with specific purpose throughout a course, program, or school. Indigenous pedagogies focus on and facilitate the building of respectful and harmonious relationships between teachers and learners, between settlers and First Peoples, and between humans and land. Each step along the way I express succinctly what we are engaging in, what meaning it holds, and why we are doing it. This practice honours the principle guiding me to always facilitate teaching practices that maintain the political integrity of Indigenous pedagogies. This is done through taking the time to not just share the *what*—but also the *who*, *why*, and *how* of Indigenous knowledges, content, and pedagogies. I stress the importance of acknowledging the origins of these practices as a fundamental responsibility that comes with incorporating Indigenous content and pedagogies into teacher candidate practices. I make clear, in every explanation or modelling of Indigenous practices, that these ways are shared with positive hopes and intentions for students, in their abilities to find meaningful connections to these ways of coming to know and towards better knowing and understanding First Peoples. Every time that I do so, I hone my growing trust in Ucwalmicw/Indigenous ways, and I am always happy to see this trust met with interest and engagement by the teacher candidates.

In devoting the entire first class to beginning in a good way, I model for the students the value I place for them to feel safe, respected, and comfortable in our classroom. This practice allows me to honour my journey of becoming and remaining Ucwalmicw, even within the university classroom; beginning in a good way is a spiritual process that requires me to speak *from* the heart and *to* the hearts of those with whom I seek, create, and share knowledge. This is a spiritual endeavour, facilitated to set the stage for the good work and relationship building to come.

Teacher candidates frequently voice their desire to take up Indigenous knowledges in respectful and non-tokenistic ways in their practice. Engaging with Indigenous pedagogies in the manner outlined in this article, with explicit and respectful permission, explanations, and acknowledgement of the Indigenous knowledge origins, present good ways for doing so. Experiencing and engaging in the activities and protocols discussed inevitably opens learners' awareness to a greater diversity of learning opportunities, founded on respect and relationship building. Beginning each semester or school year in these good ways goes a long way towards safely broaching issues of racism, disinterest, and privilege in any classroom. Establishing, as opposed to only reading about, collectively agreed-upon expectations for everyone in the course at our first meeting makes clear how all agree to be together on this learning journey, and demonstrates that all prefer-

ences and respectful perspectives will be honoured. Once agreed to, students seem to carry their class code with them throughout the entire semester. I have heard from past students that they have learned more than just ‘course material’ and how to be a respectful student in my classroom: they have also learned how to be a better human being by fully engaging in Indigenous ways of coming to know. This clearly demonstrates the power of mobilizing knowledge in university classrooms—how learning about codes of conduct can transform into wisdom through their co-creation, to guide each group of students during their semester together.

I submit that it is the relationship between beginning, proceeding, and closing in good ways that are guided by and reflect Ucwalmicw/Indigenous pedagogies, along with the consistent expressions of good thoughts and wishes for our students, and that these approaches become more than just good pedagogy. Political integrity requires that these Indigenous pedagogies be acknowledged for what they are and for what they have to offer: a pedagogy embodying good ways of teaching and learning, and towards building and sustaining harmonious relationships.

Ama kw swa7su (be well).

Notes

1 I learned this important teaching from Dr. Shawn Wilson in his presentation: <https://www.youtube.com/watch?v=PkPHqPz4kM>

2 Soapberry ‘ice cream’—a mixture of soapberry juice, water and sweetener—is whipped up into a somewhat bitter-tasting pink foam. This is a medicine to the Ucwalmicw and I ensure that students try only a teaspoon first so that none is thrown into the garbage. If we disrespect our medicines or foods, they may not come to us when we need them.

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