"All of our Responsibility": Instructor Experiences in the Teaching of Required Indigenous Education Coursework

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This study explores the personal and professional experiences of a small group of instructors teaching a newly required concentrated course on Indigenous education in a teacher education program at a university in Western Canada. Interviews with three non-Indigenous and four Indigenous teacher educators focused on the experiences, challenges, and successes of planning and teaching this required course. The findings reveal the ways in which these teacher educators contemplate the legitimacy of their own lived experience and identities in their teaching of Indigenous content, perspectives, and pedagogies. Furthermore, they reveal effective teaching strategies with pre-service teachers that include connecting with the Aboriginal community and learning from place. As teacher education reform is guided by a commitment to Indigenous education, there is much to learn from the ways teacher educators are taking up, challenging, and transforming institutional practices that advance Indigenous education in mainstream institutions.

Introduction

As part of Indigenous education reform in Canada, a growing number of teacher education programs now require pre-service teacher candidates to receive instruction that authorizes Indigenous perspectives, content, and pedagogies as part of their teacher education training. Teacher education programs are responding to national and provincial policy that calls for compulsory instruction in Aboriginal education for their pre-service teachers. The recently released report from Canada's Truth and Reconciliation Commission (Truth and Reconciliation Commission of Canada, 2015) has a series of recommendations, among its 94 calls to action, that call on post-secondary institutions to require all students in the fields of nursing, medicine, legal studies, social work, and education to take courses dealing with Aboriginal history; the legacy of residential schools; Aboriginal rights; and Indigenous teachings, practices, and worldview. The Association of Canadian Deans of Education (ACDE) has expressed its commitment to this goal in its National Accord on Indigenous Education (Association of Canadian Deans of Education, 2010), advising that future teachers have knowledge about and understanding of Indigenous education. Within the province of British Columbia (BC), the BC Teachers' Federation (2015) has a set of policies in its members' guide that encourages all faculties of edu-

cation in the province to ensure that, during teacher preparation, all teachers receive mandatory education in Aboriginal history as it relates to Aboriginal students. This policy set is similar to other teachers' associations in that it recommends all pre-service teachers take at least one course on First Nations, Métis, and Inuit histories, cultures, and education during their teacher education.

Conditions that support course instruction of Indigenous education for teacher candidates are varied across Canada. For example, a small number of teacher education programs across Canada are committed to the compulsory study of Aboriginal education in their teacher education curriculum through mandatory course work or required integration of Aboriginal education study across the curriculum. Teacher educators have started to write about their experiences teaching pre-service teachers in course work that attends to Indigenous education. This growing body of literature highlights, in general, two very specific topics: (1) teacher candidate responses to Indigenous education coursework from the perspectives of teacher educators (Anuik & Gillies, 2012; Deer, 2013; den Heyer, 2009; Dion, 2007; Kanu, 2005; Kitchen & Raynor, 2013; Tanaka, Williams, Benoit, Duggan, Moir, & Scarrow, 2007; Tompkins, 2002; Tupper, 2011); and (2) pedagogical approaches that teacher educators use in their teaching of Indigenous education course work (Belczewski, 2009; Cannon, 2012; Chambers, 2006; Iseke-Barnes, 2008; Kerr, 2014; Nicol & Korteweg, 2010; Oberg, Blades, & Thom, 2007; Scully, 2012; Wolf, 2012). This study contributes to the empirical and analytical basis of these two bodies of literature by delving into the experiences of a group of instructors at one institution who teach pre-service teachers taking a required course on Indigenous education in a teacher education program at a university in western Canada. More specifically, this study seeks to understand the personal and professional complexities of teaching a required course on Indigenous education from the perspectives and experiences of three non-Indigenous and four Indigenous instructors who took part in this study. Furthermore, it reports on the practices used by these teacher educators—practices that embrace Aboriginal ways of knowing in their teaching with pre-service teachers.

Theoretical Framework

This study is situated within an Indigenous framework that is shaped by learning theories and practices that emerge from Indigenous peoples' accumulated wisdom, values, histories, and ways of knowing and being in the world (Barnhardt & Kawagley, 2005; Battiste, 2013). These theories describe learning as holistic and highly social, where learning occurs through rela-

tionships to land and place, to each other, and to ancestral and material worlds (Cajete, 1994). Sources of knowledge include land and place, Elders, knowledge keepers, family, and community (Canadian Council on Learning, 2009). Learning processes are intergenerational, experiential, land-based, and tied to narrative traditions (Archibald, 2008; Castellano, 2000, Hare, 2011). Teaching and learning through Indigenous education frameworks provide alternative perspectives and new ways of thinking about how pre-service teachers can be better prepared for the teaching profession (Sanford, Williams, Hopper, & McGregor, 2012). We need different methodological approaches for exploring instructors' practices and pedagogies that embrace Indigenous ways of knowing to develop theoretical and practical models for teaching Indigenous education that can be realized across the curriculum of teacher education programs.

Relevant Literature

Teacher education has drawn on a range of approaches to incorporate Indigenous ways of knowing, including multicultural and anti-racism education, along with advancing Indigenous perspectives, content, and pedagogies through the different but related theoretical strands and practices of critical race theory, culturally responsive pedagogies, and course work dedicated specifically to Indigenous education (Sleeter, 2011; St. Denis, 2007). There is a growing body of literature advocating pre-service teachers' learning through engaging with Indigenous theories and practices and from Indigenous educators, knowledge keepers, and communities (Archibald, 2008; Cherubini, 2008; Kitchen & Raynor, 2013; Phillips, 2011; Sanford et al., 2012). For example, Williams and Tanaka (2007) describe their development of a course for pre-service teachers which is grounded in Indigenous principles of mentorship and community engagement, and which uses pedagogies of experiential learning, storytelling, and community service. Student reflections from this course revealed deep transformations in social understandings whereby emerging teachers released their personal and long-held beliefs of teaching and learning to consider pedagogies much different from what teacher education tends to promote.

In another study, Kitchen and Raynor (2013) engaged nine teacher candidates in a course concerned with Indigenizing teaching and learning whereby students took part in activities that reflected experiential orientations within Indigenous pedagogies. This included taking part in ceremonial practices, sharing circles, modelling, storytelling, and learning from Indigenous Elders and community members. Responses from teacher candidates in their journals and interviews suggest that these students

made a significant movement towards understanding, articulating, and implementing Indigenous pedagogy. Studies such as these form the core of research that focuses on teacher educators' perceptions of the experiences of pre-service teachers.

Research that reveals Indigenous perspectives and practices recommended for pre-service teacher training raises the question: *What knowledge and experiences with Indigenous knowledge systems, ways of knowing, and pedagogies do instructors bring to the classroom?* Literature suggests that Indigenous and non-Indigenous faculty experience the teaching of Indigenous content, perspectives, and pedagogies in higher education differently. Non-Indigenous faculty may feel unprepared or lack confidence to engage in conversations on Indigenous issues in the classroom (Merculieff & Roderick, 2013). Kovach, Carriere, Montgomery, Barrett, and Gilles (2015) examine the experiences of Indigenous and non-Indigenous instructors teaching in the disciplines of social work and education, describing an "outside-in dynamic" experienced by non-Indigenous instructors who feel vulnerable adopting Indigenous knowledge systems in their teaching or feel that they never really quite know enough. Non-Indigenous instructors can thus feel like teacher candidates, believing it is not appropriate for them to use local knowledge and practices and fearing they are being disrespectful (Belczewski, 2009). Still, some instructors may not see the possibilities for connections to Indigenous perspectives in their courses (Merculieff & Roderick, 2013). Non-Indigenous instructors taking on the role of allies face the same kind of resentment or resistance from students and colleagues that their Indigenous academic counterparts experience when they emphasize Indigenous content and perspectives in their course curriculum (Christie & Asmar, 2012). As a result, these instructors may continually need to reflect on what it means to be an effective ally in supporting Indigenous knowledges in the classroom (Kovach et al., 2015). For some non-Indigenous faculty who teach Indigenous studies courses and components within existing courses, the challenge is to deconstruct their own privilege by examining their epistemological assumptions and intellectual traditions, and the way these maintain dominant discourses and structures of the academy (Biermann, 2011; Kelly, 2013).

Indigenous instructors face a different set of experiences than their non-Indigenous counterparts. Asmar and Page (2009) interviewed 23 Indigenous academics from 11 universities in Australia to examine the ways these academics experience their roles across departments, disciplines, and centres. The responses of Indigenous instructors were compared to research literature pertaining to non-Indigenous experiences of teaching, to make some generalizations between Indigenous and non-

Indigenous academics. Nearly half of the group spoke about stress in relationship to teaching derived from the inherent difficulties of interacting with non-Indigenous students who are resistant to Indigenous perspectives within their courses. These Indigenous instructors also found it challenging to maintain a strong sense of identity while working in Western society institutions that did not give significant respect to their knowledge and experiences as Indigenous peoples. Similarly, Indigenous academics describe race outsourcing and race voyeurism as particular challenges of teaching in Western universities (Walter & Butler, 2013). This occurs, for instance, when Indigenous academics are asked to give lectures or share their personal stories with students on being Indigenous. For Indigenous faculty who draw on accumulated personal knowledge and experience to teach from an Indigenous perspective, they may find that they do not have access to, or know how to best incorporate, knowledges that are specific to a territory or place (Cannon, 2012). Yet the role of Indigenous academics is pivotal, say Asmar and Page (2009), given the accelerating trend in higher education to include Indigenous perspectives and content.

In Canada, as faculties of education have increased their course and content offerings in Indigenous education, Indigenous and non-Indigenous teacher educators have shared their experiences, describing the pedagogical frameworks they use to engage teacher candidates. Their strategies include learning from Indigenous Elders and knowledge keepers, land- and place-based pedagogies, experiential learning, and decolonizing activities. The majority of our knowledge in this area comes from self-studies. Non-Indigenous teacher educators tend to consider their position as settler-scholar-educator (Kerr, 2014) and how this social location plays a role in how and what they teach (Belczewski, 2009; Chambers, 2006; Kerr, 2014; Nicol & Korteweg, 2010; Oberg, Blades, & Thom, 2007; Scully, 2012). For example, Kerr (2014) emphasizes the modelling of being taught by Indigenous perspectives in readings and activities, and extending that engagement to the pre-service teachers. Nicol and Korteweg (2010) convey how they must constantly reflect on their efforts to decolonize their own teaching practices. In contrast, Indigenous autobiographical accounts tend to emphasize pedagogical strategies with teacher candidates, with less attention given to how their identities impact on their teaching (Cannon, 2012; Iseke-Barnes, 2008; Wolf, 2012). For example, Cannon (2012) argues that we need pedagogical frameworks in teacher education that underscore identity-making processes that are specific to colonization and non-Indigenous Canadians. He explains two approaches that he uses to help pre-service teachers question their privilege and take responsibility

for histories of settler colonialism. Drawing on her work in teacher education, Judy Iseke-Barnes (2008) lays out two activities that help emerging and practicing teachers understand how oppression and the dynamics of power impact on Indigenous experiences. These self-narratives and descriptive pedagogies demonstrate how teacher candidates learn about their prospective work as teachers in classrooms, with a focus on how their instructors are approaching the teaching of Indigenous content, perspectives, and pedagogies.

In summary, there is a body of literature that describes the different experiences of Indigenous and non-Indigenous instructors teaching Indigenous content, perspectives, and pedagogies in higher education settings. In addition, various pedagogical strategies have been detailed in the research on Indigenous education that align with theoretical framings and specific pedagogies. As Indigenous education is set to become part of the common practice in teacher education across Canada, through instruction that is integrated into coursework or that forms mandatory courses, what stands out is the growing number of self-studies and personal narratives that account for how instructors engage in the practices of Indigenous education. While an understanding of the pedagogical practices may be extracted from this scholarship, less is known about the pedagogical complexities or personal vulnerabilities that emerge as a result of the identities that the instructors bring to teaching Indigenous education coursework.

Methodology

Context of the Study

This study draws on interviews with seven teacher educators who were asked to reflect on their experiences, challenges, and successes while teaching an Indigenous education course that all teacher candidates are required to take as part of their teacher education training. Each instructor has taught the Indigenous education course, which is offered to nearly 600 teacher candidates and involves 39 hours of instruction during one term of the teacher candidates' year-long program. Teacher candidates take the course in cohort groups consisting of 30 to 38 students in each class and with each cohort representing a teaching specialization. While the instructors use a common course outline with objectives, themes, guiding questions, and a choice of selected assessment activities that ensure relatively common experiences across these cohort groups, they also draw on their own expertise and experiences to accommodate the specialization and teaching of the course.

The goals of this required course are 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 and perspectives that contextualize and support curriculum development and teaching; examine strategies to support Indigenous family/community engagement in schooling; develop knowledge of Indigenous theories and pedagogies and their role in Indigenous education; and apply understandings of Indigenous knowledge systems and pedagogies to teaching and learning.

Participants

When asked to introduce themselves in their individual interviews, the seven teacher educators acknowledged multiple ethnicities, geographies, ancestries, and languages as intersecting dimensions of their identities. Their identities have been categorized and include: three non-Indigenous instructors who identify as Canadian but trace their ethnic origins elsewhere; three Indigenous instructors who identify as First Nations or mixed ancestry that includes First Nations; and one instructor who identifies as Indigenous from Kenya. While instructor or teacher educator is used to denote their role, teaching ranks among these instructors include three part-time sessional lecturers, two graduate students, one full-time lecturer, and one faculty member. Six of the seven instructors have been or currently are teachers in either elementary or secondary schools.

Data Collection

A semi-structured interview was conducted with each instructor, lasting between one and one-and-a-half hours. Interviews took place between March and July 2014. The interviews focused on pre-determined topics that included instructor experiences with Indigenous peoples and their knowledge of Indigenous learning theories and practices; challenges and successes in the teaching of Indigenous content and perspectives; drawing on Indigenous pedagogies; effective teaching and learning strategies that support pre-service teachers' learning; and the role of Indigenous ways of knowing in teacher education programs. There was a set of questions that probed each of these topics. Though participants move between *Indigenous* and *Aboriginal* as terms in their conversations, *Indigenous ways of knowing* is the term used to describe the histories, memories, experiences, values, and pedagogies that are shaped by Indigenous people and worldviews.

Analysis

The interviews were analyzed in two phases. The first phase took a deductive approach, where the pre-determined topics served as categories for analyzing the interviews. Themes were established within these topics and then compared across all interviews. The second phase used a constant comparative approach, where transcripts were reread and data considered in the context of the individual interview and then compared across interviews. This allowed for themes to emerge beyond pre-determined categories, and paid particular attention to repeating ideas and patterns or unique discrepancies in the conversations with participants.

Instructor Experiences and Perspectives

Conversations with these seven instructors reveal the complexities of teaching Indigenous content, perspectives, and pedagogies from the identity positions these instructors use to describe themselves. Participants also address topics and strategies that they found effective in supporting pre-service teachers so that they can learn from, and engage with, Indigenous theories and practices that inform this required course on Indigenous education. While there are differences in the experiences of Indigenous and non-Indigenous instructors teaching Indigenous content, perspectives, and pedagogies to teacher candidates, they also share commonalities. Two themes drawn from the conversations are described: (1) authenticity; and (2) effective strategies.

Theme 1: Authenticity

Learning experiences that draw on the lived experiences of Indigenous people and represent Indigenous perspectives were talked about in terms of "authenticity" by most of the teacher educators taking part in this study. Five of the instructors discussed how the concept of authenticity played a role in their teaching. For example, there were non-Indigenous instructors who raised concerns about how they thought pre-service teachers perceived the perspectives they brought to the classroom. One of these non-Indigenous instructors commented about needing to prove himself, particularly if there was no prior relationship with the teacher candidates. Since he teaches other courses in teacher education he has established relationships with some pre-service teachers who are in the required Aboriginal education course that he also teaches. With students who he has not taught in previous courses and who he first meets in the Aboriginal education course, however, he says, "I have to sort of prove myself. I have to show them [my philosophical stance]. And it takes time. It takes a long time to develop that." When probed about what he had to prove, he

responded, "That as a non-Indigenous person, why I am teaching this course . . . There is the question, 'what experiences do I have?' I mean, I don't have any experiences. I can only translate through [my own experiences of] discrimination."

Another non-Indigenous instructor described a similar concern. This instructor would sometimes bring her class together with another cohort group, led by an Indigenous teacher educator. She describes:

> We teamed up with some classes and when [the Indigenous instructor] sometimes spoke, I thought, okay, I am not an authentic person to be teaching this course because the students would be interested in her stories . . . [B]ecause she would tell stories about her grandmother, and going in to the woods and stripping cedar off trees, and what she did yesterday, and the real lived experiences of what they would consider an Aboriginal person. But then I felt I had nothing to contribute and I would sit and listen to her stories. And there was this sense I didn't really have anything to contribute.

One Indigenous teacher educator, who drew on her experiences of being a person of colour, perceived that her authority to teach the course was placed in question by pre-service teachers. She says:

> Our bodies are texts to be read. So, you'll see me and you'll say, hmm, why is she teaching the course? She is not Aboriginal [laughs] . . . when I open my mouth and I am speaking with an accent and you look at my colour, and okay they think, is she qualified to do it?

An Indigenous instructor provides a counterpoint to the concern over authenticity when she states:

> I understand when people want to be taught from an Aboriginal person in a course like this. But I also see it being very powerful taught by a non-Aboriginal person, who has embraced the Aboriginal perspective because that allows people to . . . ask questions in a safe place. [If] I'm asking as a non-Aboriginal student to a non-Aboriginal teacher, I get to ask questions I might not get to ask an Aboriginal person for fear of looking dumb or being ignorant. But you know we are all ignorant and that is not our fault.

For three of the Indigenous instructors, authenticity was viewed differently than the non-Indigenous instructors and with another set of consequences. Discussing her teaching approach, one Indigenous teacher educator notes, "I think they saw it as being quite authentic . . . you know an Aboriginal person is coming in to teach from an Aboriginal perspective. So I think that holds some credibility there." Sharing her cultural traditions with students and engaging them in experiential learning, another Indigenous instructor mentioned, "You can get content in any book. What I'm offering [pre-service teachers] here is a different kind of experience." The third Indigenous instructor comments, "I think some of our pre-service teachers are really appreciative of the experiences you bring as an Aboriginal person. They know they will learn things they might not learn from, say, a non-Indigenous person teaching the course"; but she also suggested, "there are those,

usually those who are resistant, who think [Aboriginal instructors] are somehow privileging this perspective, who think I have some sort of agenda."

Three of the Indigenous instructors suggested that teacher candidates make assumptions about what these instructors know and can teach about Indigenous education. "I think they thought that I would have more answers for them [laughs]. That's kind of an interesting thing, because I don't have all the answers. But at least I have some experiences that I can talk about," said one instructor. Similarly, another teacher educator described this student expectation and how she understood her responsibility to respond:

> They think you know everything. And I don't. They ask some very complex kinds of questions or their comments might need so much deconstruction . . . Sometimes I need time to think about [the pre-service teacher's] question but also my response. But I think that is part of that kind of humility, certainly for me as an Indigenous person, to say we don't know . . . or tell them I want to explore . . . more to help you understand or invite others to share their responses is a good modelling response in Indigenous education.

Responsive to many questions pre-service teacher candidates may have about Indigenous peoples, another Indigenous instructor said she asks students to think carefully about what they ask and the opinions they share. She comments:

> I positioned myself as an Aboriginal person early in the course. I basically said, 'I want to answer all your questions . . . put them in the envelope if you are uncomfortable asking in front of the class or it is something you think you should know . . . but I need you to remember, that when you are asking, you are asking about my niece, you're asking about my aunt, you're asking about my community, you're asking about my brother, my sister, so I want you to keep that in mind when you are framing your questions.

All the teacher educators interviewed are working from across different lived experiences to embrace Indigenous ways of knowing in their teaching. The benefits for pre-service teachers are described by one of the Indigenous instructors: "Our teacher candidates need to see Aboriginal and non-Aboriginal people teaching this course. A non-Indigenous person teaching role models for mostly non-Aboriginal students that they can do this too." The teaching of Indigenous ways of knowing is not exclusive to a particular group of people, as another non-Indigenous instructor asserted "It shouldn't just be the responsibility of Aboriginal people. It is all of our responsibility as people who are occupying this land."

Theme 2: Effective Strategies

Instructors describe a number of strategies they use that reflect Indigenous ways of knowing in their teaching with pre-service teachers. A few described using sharing circles, a familiar Indigenous pedagogy with the

goal of building relationships, with and among students. "It was a place to have difficult conversations and build trust" offered one of the Indigenous instructors, who indicated she was familiar with the cultural practice. Instructors described co-constructing topics and activities with pre-service teachers within the prescribed course outline. While they shared various other instructional pedagogies, the two most reported strategies discussed across interviews were connecting with the Aboriginal community and learning from place. These strategies, while common within Indigenous education frameworks, were particularly effective in the context of teaching a sensitive course topic and engaging Indigenous pedagogies.

Connecting with the Aboriginal/Indigenous Community

The Aboriginal community was conceived quite broadly by teacher educators to include Elders, knowledge keepers (i.e., historians, weavers, and medicine people), members of Aboriginal organizations, Indigenous teachers, colleagues and graduate students, and family members. All instructors reached out to the Aboriginal community, inviting them to share their knowledge and expertise with pre-service teachers. One instructor felt it was necessary to invite Aboriginal community members given her own identity, saying, "As a White person, I feel I really need to ensure there are Aboriginal people who can come to my class . . . they can give a perspective I just can't give to the students." An Indigenous instructor comments on another opportunity that their participation provides:

> It's just good modelling for [teacher candidates]. Some of them have probably never even met an Aboriginal person, let alone an Elder. I think it shows them the contributions of the Aboriginal community to the classroom, how to host an Aboriginal guest, and the protocols for acknowledging their participation. I appreciate when [an Elder] comes to the class. He always stays around after so that students can visit and talk with him 'one on one' . . . It is really quite meaningful to the students.

Reflecting on pre-service teachers' responses to guest speakers in her class, one instructor observes:

> You don't think they are engaged, but I think they are absorbing and making sense for themselves what is going on. I know when [guest] came to the longhouse to tell stories, they were quiet and didn't put up their hand. I think they were quiet and in the moment and feeling all what she was telling them.

While the presence of Aboriginal community members in the course enhances teaching and learning, their participation was not without its challenges for pre-service teachers. One of the non-Indigenous instructors reported that a teacher candidate took him aside following a visit from a guest speaker. He explains:

> It ended up to be a counselling session of sorts of which [the teacher candidate] didn't like the direction of what the guest speaker was talking about and also the direction of this course in terms of Aboriginal peoples 'can do no wrong' . . . He wanted a balanced version of history.

When asked how the instructor managed this difficult conversation, he addressed the settler guilt that the pre-service teacher might have been experiencing. Discussing the teacher candidate's complicity in colonialism, the instructor shares:

> I said 'You are part of the history because you benefited from this history'. And I think that's the most important point to a lot of these students is that they have the understanding that they may not be of the making of the history but they have definitely benefited from the legacy or history.

The history and legacy of Indian residential schools represents a significant and sensitive topic in the course for both instructors and teacher candidates. Six of the instructors had invited an Aboriginal community member to help facilitate teacher candidates' understanding of this colonial history and the intergenerational legacy impact of this form of schooling on individuals, families, and communities. Listening to the stories of guest speakers had a powerful impact on students. One of the Indigenous instructors says:

> I asked [guest] to come in and speak to the students. He was so gentle in his conversations with them and yet, still revealing such a difficult experience . . . In our closing circle in the course, so many of the students commented that his visit was the most profound experience for them or really changed their thinking in the course. I mean you can teach them about residential schools. But to listen to a residential school survivor is being part of history.

Other instructors attested to the value of having Aboriginal community members visit the classroom to address this topic. "I think they gained a deeper knowledge . . . just listening to real people in a confined time and space. Not just a news bite or a video," observed one instructor. Another shared, "I brought in an Elder to talk about residential schools . . . They [the students] were really deeply touched and moved and that's kind of the starting point I find." One must take care, however, in preparing and debriefing with pre-service teachers about a visit from an Aboriginal community member who is speaking about residential schools: "It can be really emotional for the students, especially if you have any Aboriginal students in your class. The experience is so close for them," cautioned one instructor. When asked what preparing and debriefing might be necessary to support students to learn about this significant history, the instructor spoke of a number of requirements:

> You need to know about residential schools yourself. You need to understand the impact on Aboriginal people who attended these schools before teaching your own students . . . And

then you need to let them talk about it after. Even let them know there is counselling available. You can't talk about that stuff and not think you're not going to be affected.

Indigenous ways of knowing are integral to the learning experience of pre-service teachers when teacher educators invite Elders, knowledge holders or keepers, and other Aboriginal community members to share their accumulated wisdom, experiences, and traditions with pre-service teachers. In particular, they can assist instructors in the teaching of difficult and sensitive topics, such as colonization and the history and legacy of residential schools. Not all instructors are confident to include them in their planning, though. One non-Indigenous instructor indicated not knowing cultural protocols associated with their participation. Another non-Indigenous teacher educator was not sure what was appropriate to ask them to do when they visited the classroom. She described needing guidance from colleagues about what topics they might address or how to host them in the classroom. While Aboriginal community participation allows instructors and pre-service teachers to engage with the Aboriginal community in new ways, their participation also demonstrates Indigenous pedagogies of intergenerational learning, storytelling, and experiential learning.

Learning from Place

When asked to identify learning experiences that pre-service teachers responded well to in the course, some instructors reported that moving the learning experiences outside of the traditional classroom enhanced pre-service teachers' knowledge of and engagement with Indigenous people, histories, and ways of knowing. Describing her visit with her class to the local First Nations community, one Indigenous instructor shared, "We had a walking tour down there by one of the members . . . You know, reserves tend to be quite mysterious for non-Aboriginal people. What is on the reserve? What do you do down there? Who are the people?" This instructor also took her students to visit a museum, where students learned about many of the Aboriginal artifacts from the museum educator. Speaking about the visit, she says, "That was neat because a lot of teachers do take their classes to the museum. So it was a great modeling for when [teacher candidates] take their students there . . . That's how they'll do it when they take their class."

Drawing on the Truth and Reconciliation Commission (TRC) events taking place across Canada between 2013 and 2015, two other instructors recognized the significance of having pre-service students attend the national event held in their city. As one instructor states, "They absolutely loved going to the activities. I know some of them were uncomfortable at

times, but at the end of it, that's one thing they wrote down on their evaluations."

Cultural spaces held particular teaching significance for these teacher educators, as one notes:

> We liked leaving the classroom and going to the First Nations House of Learning. It doesn't matter what the talk was on, but the fact that we could be there and listen to other people speak about their work and what is important to them.

Another instructor confirms, "The Longhouse is an important teaching space for our students. When you introduce them to the space they get quite reverent. I don't think they ever really get to experience something like that." Cultural spaces create emotional, spiritual, and historical connections associated with learning from place.

Learning from place allows for experiential learning that reflects Indigenous pedagogical approaches. As one instructor rationalizes, "I tried to make the course hands on as well. I thought that if they were able to get out of the classroom and to do some things that would be powerful." Giving an example, another instructor describes, "Being at the Longhouse and doing the residential school activity where they actually experienced being taken away from their family. They liked that real life experience." Another instructor who participated in the same residential school workshop indicated that teacher candidates "appreciated the hands on experience." Engaging pre-service teachers in place was also about having them explore their own personal connections to the natural world and geographical locations around them, explained one instructor. This instructor asked teacher candidates to go outside the classroom and find meaningful representations that related to a particular experience of an Aboriginal character in a story they were reading in the course: "We sat in a circle and we talked about it . . . But I wanted them to do it," she says, referring to them establishing relationships to place and the Indigenous people.

Interviews with all the teacher educators revealed the ways in which they contemplated the legitimacy of their own lived experience and identities in their teaching of Indigenous content, perspectives, and pedagogies with pre-service teachers. Non-Indigenous instructors described how they thought pre-service teachers judged their approaches and perspectives in the classroom. Indigenous instructors, whereas, identified resistance and knowledge expectations by pre-service teachers as concerns when they discussed the relationship of their identity to teaching experiences in the course. Their conversations also suggested two pedagogical practices they draw upon to enhance the teaching of Indigenous ways of knowing. The first strategy was engaging the Aboriginal community, especially to teach

the sensitive topic of Indian residential schooling. Instructors recognized how profound the experience is for teacher candidates to learn from those in the Aboriginal community, who had more immediate and direct experience with this form of schooling. In addition, Aboriginal community members supported Indigenous pedagogies of storytelling, and experiential and intergenerational learning. The other approach emphasized learning from place, whereby pre-service teachers had opportunities to take part in learning outside of the physical classroom space to consider Indigenous peoples' histories, stories, and presence associated with place.

Discussion

The different ways in which these teacher educators raised the concept of authenticity speaks to their confidence and sense of credibility in teaching Indigenous ways of knowing from the identity positioning they occupy. Their concerns about their legitimacy to teach an Indigenous education course were based on what they thought pre-service teachers would expect from a course that authorizes Indigenous histories, perspectives, content, and pedagogies. Yet the fears, concerns, and rationalizations these instructors express are going to be part of the experience of teaching a course concerned with the integration of a particular worldview. Kovach et al. (2015, p. 40) tell us that the "relational dimensions of Indigenous knowledges invite the nuances, eccentricities, and possibilities of the single self. . . .To this extent the way in which individuals engage with Indigenous Knowledges depends much on their positioning and their movement between positionings". This allows those of us committed to social justice and decolonizing education to contemplate the legitimacy of our own lived experiences and identities in relationship to Indigenous ways of knowing.

It is understandable that questions of instructor authenticity and legitimacy in teaching such a course will arise for most teacher educators and students. And because it is understandable, it will need to be explicitly addressed at the outset of the course. If we are to advance Indigenous ways of knowing in all places of learning, it cannot be the responsibility of a particular group of people nor can it be the responsibility of one course to achieve this goal. It needs to be made clear that an ability to teach about Indigenous ways of knowing, as well as about Indigenous history and worldview more generally, is what the course is about and cannot, as such, be dependent on the identity or the experiences of the instructors and students. The required course is intended to help everyone appreciate the history and knowledge that has not been recognized in our schools, and to give teacher candidates an account of what has gone missing and why, as well as to convey an authentic sense of the value of learning about and

teaching Indigenous ways of knowing as part of the land and life which they are all *authentically* a part of. As this research makes clear, questions of authenticity will figure in the expectations brought to an Indigenous education course, and thus need to be addressed and redirected in ways that reinforce and strengthen the very sense of the course's purpose, as well as the value of being a part of it.

This study raises the question of how to foster professional development and create mentoring opportunities for teacher educators to expand and model the practice of Indigenous education in their own teaching, so as to convey appropriate and respectful methods for pre-service teachers. This kind of support can help instructors work through difficult conversations with students that arise as these teacher candidates grapple with understanding settler-colonial relations, and how their lives are no less a part of colonialism and its historical legacy. They need to understand how this course helps students to not only learn about this history but to actively address it, by changing the status and standing of Indigenous ways of knowing as part of what it means to teach and learn in this place, on this land, and within this changing history.

In their study, non-Aboriginal researchers Nicol and Korteweg (2010) also addressed the question of how to position one's self when teaching in this area. They convey how they must constantly reflect on their efforts to decolonize their own teaching and research practices. They suggest that humility must be practiced when teaching about the Indigenous worldview. Nicol (2010, p. 186) best describes it when she says, "I sometimes struggle to share my own moments or critical incidents of decolonizing–trying to find the respectful language, to model this more explicit sharing with teachers so that they can be included in the process". Their work demonstrates how the concept of authenticity raised by instructors can be challenged by revealing to pre-service teachers the personal and professional processes of decolonization and by demonstrating the respect and responsibility necessary for teaching Indigenous ways of knowing. Indigenous and non-Indigenous instructors who acknowledge for pre-service teachers the vulnerabilities, perplexities, and opportunities of teaching Indigenous ways of knowing can help them to move beyond the current rationalizations of fear, lack of confidence, concerns for misappropriation, and identity positioning that are barriers to creating space for Indigenous ways of knowing in education today. Nicol and Korteweg (2010) advocate for professional development for teacher educators who may not be fully prepared for classroom experiences with pre-service teachers.

To offer an example of professional development efforts intended to address this issue, consider Merculieff and Roderick's (2013) report on a

five-day intensive set of workshops focused on introducing non-Indigenous faculty to Alaska Native ways of teaching that could be applied in their courses. Results from pre- and post-surveys, and a questionnaire concerning knowledge, attitudes, beliefs, and comfort levels with Alaska Native ways of teaching, learning, and knowing, show a significant shift in knowledge, comfort level, and attitude. Instructors expressed that they would be more likely to address Native issues in the classroom. They could also incorporate new practices, including the Indigenous pedagogies of storytelling and land-based learning, and now had ideas about ways of connecting course material to personal stories and to the sustainability of the environment. Furthermore, the engagement of Indigenous Elders and other knowledge holders in this initiative helped to establish faculty and institutional relationships with Indigenous communities.

The study being reported on here also makes apparent how important it is to have Indigenous colleagues, graduate students, and community members as sources of Indigenous knowledges. While they provide Indigenous perspectives and share their cultural traditions, they play a particular role assisting instructors in this study with facilitation of pre-service teachers' learning concerning colonization and residential schools. Since teacher educators in this study report significant personal responses by pre-service teachers to visits of Aboriginal community members addressing the history and legacy of residential schools, it is important that both instructor and pre-service teachers are prepared for this experience by developing their own knowledge base and that necessary supports are in place to manage personal responses. Educator Amanda Gebhard (2014, ¶ 6) reminds us that "feelings of discomfort are inevitable when learning about one's complicity in racism and colonialism. Such discomfort is necessary before one can begin to refuse participation in these systems of oppression." The role of Aboriginal community members cannot be limited to guest speakers, however. More meaningful roles should be developed for them that might include curriculum development, mentoring, teaching courses, and program evaluation. In addition, teacher educators should have opportunities to engage with Aboriginal community members outside of the classroom.

Another strategy common within Indigenous education frameworks and used by instructors in this study was learning from place. Instructors in this study planned for learning experiences that occurred outside the traditional classroom. They visited the local First Nations community, explored the natural world, learned in cultural spaces, and created opportunities for pre-service teachers to learn from land and Indigenous people's presence in place. The significance of learning from land and place is

described by Malreddy Pavan Kumar, as cited in a report by the Canadian Council on Learning (2009, p. 24): "In developing relationship with place, one does not really learn about land, but one learns from land. Place is seen as fullness, as interactions, as thoughts planted. Place is not merely physical; it engages knowledge and contextualizes knowing". What should be appreciated about pedagogical approaches by teacher educators in this study is that they considered place to be much more than the geographical location or material aspects where pre-service teachers would simply learn *about* Indigenous people. Rather, learning from place was about teacher candidates developing cultural, spiritual, and social relations to Indigenous histories, stories, and presence of place, shaped by activities based on storytelling and intergenerational, experiential, and land-based learning.

Conclusion

The instructors in this study report on the experiences of teaching a course focused on Indigenous education that pre-service teachers are required to take as part of their teacher education program. Their conversations reveal how questions of authenticity and the identities that instructors occupy play a role in teaching Indigenous ways of knowing that thus reveal a set of effective strategies for teaching and learning. Indigenous education is an area of critical development in teacher education that is being served by a growing number of self-narratives. This study continues the exploration of instructor experiences by revealing multiple perspectives and alternative explanations for teaching practices and pedagogies that are used in teaching Indigenous education course work. As teacher education reform is guided by a commitment to Indigenous education, there is much to learn from how teacher educators are adapting, challenging, and transforming institutional practices to advance Indigenous education.

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