

INDIGENOUS EDUCATION



ĆENTŌŁEN / Winter-Spring 2010
Newsletter



University
of Victoria
Education

Issue #2

ÍY ČNES QENŌŁE TÁ (It is
Good to See You All)

Greetings from Onowa McIvor,
Director of Indigenous Education

Tansi nitōfimak (greetings friends). I am a grateful visitor here on WSÁNEĆ and Lekwungen territories. My family is Nihíyaw (Swampy Cree) from Northern Manitoba and Scottish-Canadian, and I was born and raised in Northern Saskatchewan. I am grateful to work with such a wonderful team of people who create a circle of welcome and wisdom here in the Faculty of Education. We are also very blessed to be building mutually respectful partnerships with the WSÁNEĆ communities and the Kwakiutl Nation of North Island. I am also indebted to those who have walked before me, paving the way to the great possibilities that lie before us. It is going to be an exciting year for us as we continue to move closer to our goal of creating an academic program for Indigenous Education within the Faculty of Education. I raise my hands to all those who continue to support the work we do, with the future of our children in mind. Ikosi mâka.



Photo by Crystal Bergeron

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Greetings in SENĆOTEN

Greeting:

ÁLE E SW U ÍY OL?

Sounds Like:

“AY-THA-EH SHWHO-OO-EYE-AWL”

Literally:

Are you simply fine?

Response:

HÁ,E U ÍY SEN OL

Sounds Like:

“HAH, OO-EYE SEN ALL”

Translation:

Yes, I am fine.

Correction:

Credit for the drum photos on the front cover of Issue #1 of the Indigenous Education Newsletter should have been given to Dr. Michele Tanaka.



Photo by Crystal Bergeron

Introducing: Nick Claxton, Indigenous

Advisor/Coordinator

JÁN ÍY, ØENS TÁCEL HÁLE. XEMTOLTW TFE NE SNÁ. ØSE LÁ,E SEN ET STÁUTW. NIŁ WŚÁNEĆ TFE NE ÁLEŃ,ENEĆ. Hello to everyone reading this. My name is Xumthoult, I come from Tsawout, and Saanich is my homeland. I was born, raised, and now very grateful to work within my home territory. I completed a Bachelor of Science Degree in Psychology, and a Master of Arts Degree in Indigenous Governance both from the University of Victoria.

I really find it rewarding to assist current and future students and see them achieve their own particular educational goals. I also believe that strengthening the relationships between indigenous communities and the University can only benefit everyone.

I encourage you to drop by, and find out what we have to offer you in Indigenous Education at UVic!

HÍSWKE HÁLE



Photo by Crystal Bergeron

Introducing: Yvette Sellars, Administrative Assistant

Hi everyone,

My name is Yvette Sellars and I am Northern Interior Shuswap from the Williams Lake Indian Band. I have been in Victoria pursuing my BA at UVic since January 2007. I have been working as the Indigenous Education Administrative Assistant since July 2009, while taking classes full time. I am currently taking my last class to complete my BA in Women's Studies and will graduate June 2010.

2009 Faculty of Education Indigenous Graduates



Marlo (right) with Alik M. at Grad Ceremony. Photo by: Sarah Cormode

Recent Grad - Marlo Paige

Marlo Paige recently graduated with her Master's Degree in Environmental Education in November 2009. Marlo is now a sessional instructor in Indigenous Education. Marlo wanted to hold up the Sul'hween/Elders by sharing the following about her research:

Title: In the voices of the Sul'hween/Elders, on the Snuw'uyulh teachings of Respect : their greatest concerns regarding Snuw'uyulh today in the Coast Salish Hul'q'umi'num' Treaty Group territory

This research is based on the voices of the Hul'q'umi'num' Sul'hween/Elders who participated on this project. They are of the Coast Salish people, specifically from the Hul'q'umi'num' Treaty group area. The Sul'hween/Elders have significant concerns regarding the struggles that face the younger generations that surround them. They are concerned with the changes that are occurring in their culture and the fundamental principles of Snuw'uyulh. The Sul'hween/Elders discussed the effects of colonization and western society, what Snuw'uyulh means the importance of Snuw'uyulh and the teaching and learning style of Snuw'uyulh. The Sul'hween/Elders described the methods by which Snuw'uyulh can accompany and navigate an individual through childhood, puberty, parenting, grief and death. Snuw'uyulh is fundamental for unity, communication and family protocol.

Recent Grad John Lyall

Gila'kasla, my name is John Lyall of the Coon family from Gilford Island of the Kwakwaka'wakw. I recently graduated with a Master of Arts in the Faculty of Education. I researched the use of digital film as a learning tool with respect to Aboriginal knowledge and science. I was a cohort student of the Environmental – First Nations that participated in a BC Ministry of Education research project, looking at the nexus between Aboriginal knowledge & science.

I am currently in my second year as a Vice – Principal at Spencer Middle School in the Sooke School district. Prior to that, I was a teacher with the First Nations Graduation Program. Although I work with all students, I stay directly involved in Aboriginal education. This year, I am teaching a grade 7 Aboriginal Awareness exploratory, a short mini course that all students here at Spencer take for a 6 week period. My goals are to ensure that all students have the opportunity to learn of the diverse Aboriginal cultures of British Columbia.

I keep myself busy in my spare time through spending time with family, playing sports, and learning of the traditional ways of the Kwakwaka'wakw.



John Lyall

DSTC Celebration in Campbell River Fall 2009

2009 saw the final completion of the Campbell River language program, where Indigenous students were learning how to speak and teach their languages. This brings to an end a successful six-year partnership with the Kwakiutl District Council, School District 72, and the local nations who sit on the SD 72 Aboriginal Education Advisory Committee: Campbell River, Cape Mudge, Homalco and Klahoose Nations. The program also included partnerships with North Island College, and School District 47 of the Powell River area. The two languages which were the focus of this language teacher education program were Ayajuthem and Kwak'wala/Lik'wala.

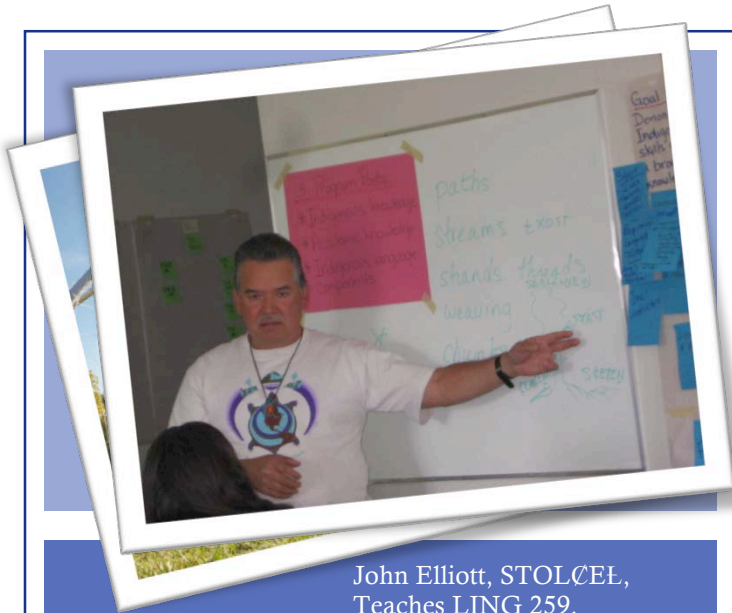
Seen below are the students who participated in the final recognition ceremony, where they were honoured by the KDC, SD 72, their families, communities and representatives from UVIC and NIC. The community celebration on September 19, 2009, marked the end of six years of dedication from the students, and a opportunity for growth and learning on the part of the UVIC Education Faculty as well. There are two new partnerships possibilities beginning, one at each end of Vancouver Island (see next page).



Family, friends, and fellow students came to sing for and dance with the DSTC graduates in Campbell River, in honour of their accomplishments
Top photo by: Onowa McIvor
Bottom photo by: Tim Hopper



From L to R: June Johnson, Jennifer Harry, Emily Aitken, Dana Roberts, Gail Blaney, Harold Harry. Missing: Patti Lamothe. Congratulations to all who completed their DSTC Program in 2009.
Photo: Onowa McIvor



John Elliott, STOLØEL,
Teaches LING 259.

WSÁNEĆ (SAANICH) PARTNERSHIP

Here in the local territories of the SENĆOTEN people, another partnership is underway. An interim agreement was signed last summer between the Saanich Indian School Board and UVIC agreeing to the delivery of language classes in the W'SÁNEĆ community, and marking the official hope of further language education programming. Two sections of LING 159 and LING 259, are being offered this year in the T'sartlip community. Instructors are Dr. John Elliot, Linda Elliot and Helen Jack. The Saanich Indian School Board has just undertaken a language survey, and the results will influence what kind of programming may be offered in W'SÁNEĆ in September.



Get rooted in *your* language.

A Bak'wamk'ala/Kwak'wala language program in Port Hardy?

If you are interested in this program as a student, instructor, or community member, please fill out a survey!

For more information contact:
Sara Child
(250) 902-8087
or via email at saramt@hotmail.com

A potential partnership between
UVic Indigenous Education and the Kwakiutl Nation

Language Program Poster

North Island Partnership

Director, Onowa McIvor, and Indigenous Language Coordinator, Aliko Marinakis have been travelling up to the community of T'sakis, just outside of Port Hardy several times this fall to negotiate a partnership with the Kwakiutl Band, and other North Island Kwak'wala/Bak'wamk'ala speaking communities. If all goes well, and adequate funding can be secured, a new community-based language program may begin in Port Hardy, BC, at the north end of Vancouver Island, ideally leading to a UVIC Bachelor of Education degree.



Sample of student's work from Button Blanket created in Kwakwak'awakw tradition during the Fall 2009 offering of Learning and Teaching in an Indigenous World (EDCI 499).

Student Profile

Gail Blaney

5th Year Education Student

“If we can lift our people up to a place where they feel confident and proud, then this will in turn produce a productive people who have the ability to dream big and to go out and achieve those dreams. It is my belief that if it can happen to me, it can and will happen to many more of our First Nations people.”



Now in her final year of the Elementary Education program, Gail’s educational journey has been much longer than the usual 4 year trek. Even though the physical distance between her home community, the Sliammon First Nation just outside Powell River, and the University of Victoria may not seem huge, she has travelled many more miles pursuing her education — and she has taken her whole family along with her.

The journey to UVIC began with a passion to learn her own language. When pregnant with her youngest son, Drew, Gail started attending Kindergarten language classes, in order to learn her language alongside her young daughter Sosan. Since then she has become a language champion in her community and an inspiration to her colleagues and family. Gail always mourned the fact that she did not grow up learning or speaking her indigenous language, Ayajuthem. She felt the cultural void with not having the language, and wanted to fill it.

Learning what she could from her elders and family members, Gail started teaching language at the local school board. When the chance came up to participate in a language teacher training program through UVIC, across the water in Campbell River, she enrolled immediately. She commuted by ferry every weekend for four years, and earned both her First Nations Language Certificate as well as her Certificate in Aboriginal Language Revitalization, through that off-campus program, while she worked full-time, ran community workshops and packed her children’s lunches. The *?ay?adzhúth@m* language is severely endangered, but for the last 16 years, Gail has been learning and teaching what she knows; first to her children, then to her community, and now to her grandchild.

After four years of commuting to take courses, Gail eventually decided to take the plunge and move with her family down to Victoria, and complete her education degree. Proving her dedication, Gail continued to commute on weekends back up-Island to Campbell River to complete the language and culture coursework she could not complete on campus.

Language was Gail’s motivation but her mother was her inspiration. Gail attributes her determination, generosity, compassion, and skill to her mother’s guidance and teachings. Her mother, who was one of the smartest people Gail knew, despite her grade 8 education spent her first Old Age pension cheque on a laptop for Gail to take to UVIC. Gail lost her mother last year, and was so devastated that she considered dropping out and moving home, but she knew her mother would want her to complete her program.

Both Gail’s mother’s legacy and Gail’s own journey are playing out in the accomplishments of Gail’s children. Gail’s two sons have been honoured for their revival of traditional Sliammon songs, and her daughter is a well know for her traditional weaving skills. Her youngest son Drew, sometimes even teaches Sliammon language to his highschool classmates.

Her goals have been to affirm the pride of her people, through reclaiming her language, and by proving what can be accomplished if you set your mind to it – and Gail always achieves her goals.

By Alikei Marinakis

Where I'm From

By Gail Blaney

I am from fruit trees, applesauce and plum jam,
from wood stacked high on the far back wall,
and the smell of bread rising under a checkered tea
towel

I am from warm, hand me down quilts
and fish jerky neck ties warming on the living room
stove.

I am from the smokehouse and Barbeque salmon
dripping around a blazing hot fire.
I am from those gentle hands, gliding across the back of
those salmon
with accuracy, speed and confidence.

I am from tall grassy stalks laced with wild strawberries
and mason jars buzzing with angry grasshoppers.

I'm from burnt out tree stumps renovated with moss shag rugs
and tables made of checker gameboards balancing atop wood stumps.

I am from the Big Rock and the tar blistered highway carrying people across the wooden bridge to
an unknown place called 'town'.

I am from cheh cheh mewk, Lausau and Molly,
and Go go Granny Sosan.

I am from my great aunt Bessie and her baby sister Yvonne.
I am from my mother only who raised me on her own.

I am from "Oh Dahlin" and "Oh Pete", "hold your horses" and "Enit"
"Right on, that's so groovy", "Chiano and 'eh neh"

I am from homemade kool-aid popsicles and raison laced bannock
dipped in fish egg soup

I am from smoked fish, herring roe and potatoes gathered from the sea and backyard gardens.
I'm from grilled cheese sandwiches and pickles lying beside a steaming tin bowl of cream of
mushroom soup

I am from the pink bedroom closet that held my mothers treasures,
and the second dresser drawer strewn with cards and letters.

I am from the leathery white picture box filled with long gone relatives.

I am from the black Alaskan brooch that shone like my grandmothers eyes.

I am from the little house beside the hatchery, the beautiful house of treasured memories, built
with my mothers own beautiful hands.

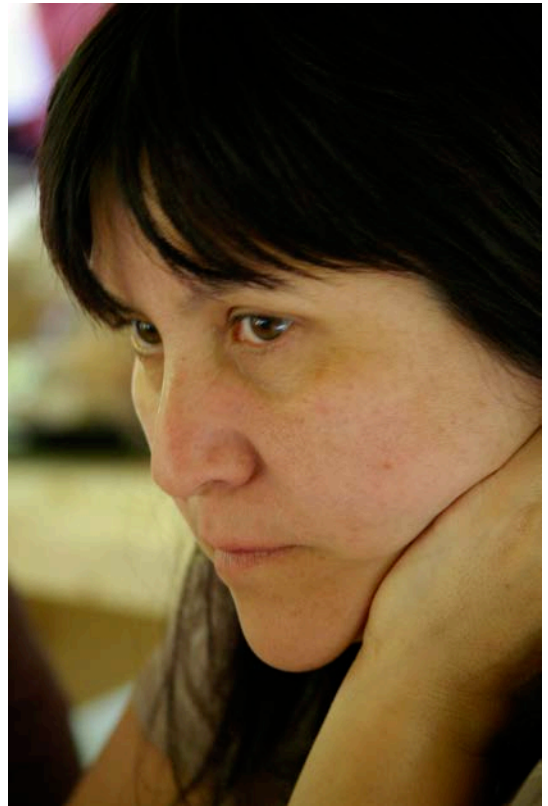


Photo: Jessie Hemphill



**Indigenous Education and Community
Collaborations Institute Faculty of Education
June 2010**

Indigenous Education and Community Collaborations Institute
June 3 – 30, 2010 (including two weekend dates)
Registration: Mid-March (Sec. PDPP)
April 16 (open registration)

Indigenous Education, in partnership with Teacher Education and the Department of Curriculum and Instruction in the Faculty of Education is holding an **Indigenous Education and Community Collaborations Institute** June 3rd-30th, 2010. The Indigenous Institute will consist of four undergraduate courses with a focus on Indigenous knowledge, pedagogy, epistemology, and education. The institute will be held both on the UVic Campus, and in local Indigenous communities, both of which are Straits Salish traditional territory. **Registration for this institute will initially be reserved for students in the Post Degree Professional Program (Secondary), but after April 16, 2010 will open up to others.** Students must commit their time fully to the institute for the entire month. Having outside commitments during this time (such as other classes or part-time work) will not allow students to successfully complete the course requirements due to time commitments required for the courses. The Indigenous Institute is designed to give future (and current) teachers an opportunity to learn from and about Indigenous knowledge and Indigenous ways of knowing and being while also making community connections. The 4 courses (1.5 units each) included in the institute are:

EDCI 371 - The History of First Nations, Métis, and Inuit Education in Canada

Topics include: traditional forms of Aboriginal knowledge and pedagogy before European contact; a historical view of colonization and government legislation and policy pertaining to education; Aboriginal resistance and education initiatives; a general overview of current issues facing Aboriginal Education.

EDCI 372 - Indigenous Epistemologies

Study and celebration of Indigenous knowings and practices (traditional and evolved) of First Nations, Métis, and Inuit people, problematization of the assimilative pressures imposed on Aboriginal peoples since contact.

EDCI 490 - Professional Inquiry Project

This course is structured as a professional development opportunity for students to further explore areas they have identified as important for their readiness as beginning teachers. Particular attention to self-study within the context of Indigenous Education and Community Collaborations will be given.

EDCI 499 - Learning and Teaching in an Indigenous World: Canoe Carving Project

The course provides a portal into an Indigenous world of learning and teaching through integrating hands-on practical activities with theoretical and academic goals. The aim for the project in 2010 is to work alongside a master carver to witness, experience, learn and contribute to the production of a traditional ocean-going canoe. Confirmation will be forthcoming.

Dr. Marie Battiste will be visiting UVic as a part of the Lansdowne Lecturer during the week of June 21-25.

This Institute will be offered subject to enrollment. If you are intending to take it, it is imperative that you register as soon as you are informed registration is open (Mid March).



**To Register, see Advisors in Teacher
Education or
for more information, please contact:**
Nick Claxton, Indigenous Advisor
iedadvis@uvic.ca
(250)721-8389



Learning and Teaching in an Indigenous World



Photo taken by: Jo Sargeant

The Blanket Family Left to Right: Yvette Sellars, Chantal Brosseau, Carolyn Cooper, Bonnie Pearson Leslie McGarry, Barbara Jenni, Liis Graham, Gina Robertson, Stephanie Manson, Gail Blaney. Missing: Nadine Ogilvie, Rachele Lavalie, Sheyla Beattie.



Grandmother Mural
Honouring Ceremony
Photos by: Melissa Lebel



Honouring our Gifts

Honouring Our Gifts was the 5th offering of the course “Learning and Teaching in an Indigenous World” at the University of Victoria. The 2009 course focused on *stewardship*, taking time to reflect on what has been learned, being reminded of the gifts we have received in past iterations of the course, such as the “Old Man” Welcome pole, the EarthSongs and the Grandmother Mural, and the forces that helped to bring them here. We also explored the concept of *stewardship* more broadly from an Indigenous perspective, such as our responsibility to be caretakers, based on the premise that we don’t own resources, but are responsible to future generations for their condition. There were three working groups formed within the class, each lead by traditional knowledge keepers. Each group took on the project of caring for one of the gifts: songs, welcome pole, and grandmother hanging. The button blanket group worked with Kwakwaka’wakw artists, Leslie McGarry & Gina Robertson, to create a button blanket to be hung behind the “Old Man” Welcome Pole. Under the guidance of song leaders, Butch Dick and Bradley Dick, the song group learned the EarthSongs and warmly re-confirmed the gift of these songs for use by all of those in the Faculty of Education. The ceremonies/communications group took leadership in organizing 2 ceremonies: one to honour the Grandmother Hanging, and one to honour the EarthSongs and newly created button blanket. Students made sure appropriate protocols of local First Nations and the University of Victoria were met. They also created curriculum guides and plaques to honour the gifts.

2009/2010 Indigenous Speaker Series

Once again this year, the Indigenous Education Unit is continuing to work on weaving Indigenous culture, language, and worldviews throughout the Faculty of Education. It is our hope that this work will have a positive influence on the University community and beyond, so that Indigenous ways of knowing, learning, teaching and being will thrive. The Indigenous Speaker Series is one way Indigenous Education is bringing a community voice and Indigenous knowledge into the Faculty of Education. The Speaker Series invites and welcomes respected Indigenous leaders in Education.

October 23, 2009 - Nella Nelson spoke at the First Peoples House in the Ceremonial room. The event was well attended by students, faculty, staff, and community members.

November 13, 2009 - Jacqueline Guest gave an entertaining and interactive presentation on Métis history.

February 5, 2010 - Ashley Akins and Rolando Auccapuri Iturriaga spoke on Transforming and Preserving traditional Peruvian Mountain Cultures at the First Peoples House.

Upcoming Speaker Series Events:

March 8, 2010 9:00-10:00am – WSÁNEĆ Language Activist, author, and educator STOLÇEL Dr. John Elliott will speak in the ceremonial Hall, First Peoples House, UVic

Week of June 21-25, 2010 – Dr. Marie Battiste will be visiting as a Lansdowne Lecturer



Indigenous Speaker Series

Indigenous Education invites you to join us in welcoming respected Indigenous leaders in education.



Nella Nelson
"Weaving a Basket of Knowledge"
Friday Oct 23, 2009 12:30 - 1:30 pm
Ceremonial Room
First Peoples' House
University of Victoria

Working with Aboriginal students requires building a foundation of trust and honour. Connection with the learner and the teacher is based on enhancing the personal relationship in the learning environment. Education is a partnership between our Aboriginal learners and their teachers.

Nella Nelson is a member of the Tsawataineuk Band of the Kwakwaka'wakw Nation, and is originally from the Wamgis Nation of Alert Bay, B.C. She has been married for 36 years, and is a mother and a grandmother. Nella and her husband, Alex, have also cared for 28 First Nations young people from their home communities.

Nella has worked for the Greater Victoria School District for the past 29 years as a high school history teacher and counsellor, and as District Administrator for the Aboriginal Nations Education Division. She has also taught as a sessional instructor in the University of Victoria School of Social Work, and currently is a guest lecturer for the UVic Faculty of Education.

Nella is a very active member in the First Nations community. She is the current Chair of the Camosun College First Nations Advisory Board, and Co-Chair of the University of Victoria Faculty of Education Aboriginal Advisory Council. Nella is also a board member of the Malakia Housing Society, Hultzen Social Services and the Miskawoo Development Corporation. She is a board/advisory member of the Victoria First Nations Inter-Agency Team, University of Victoria Aboriginal Advisory, UVic Faculty of Nursing Aboriginal Advisory, Masters of Aboriginal Controlling Program Advisory, and the Red Cross First Nations Advisory for Abuse Prevention Services.

Additional appointments are to the Greater Victoria Police Diversity Advisory Committee, Surrounded by Cedar Child & Family Services Board of Directors, the Ministry of Education Provincial Audit Program Advisory Committee, the University of Victoria Office of Community-Based Research Steering Committee and the Representative Advisory Committee on Children & Youth with Special Needs with Mary Ellen Turpeil-Lalonde.

Nella was also seconded by the Ministry of Education to work on a variety of curriculum teams and has been an active presenter on suicide, racism and educational issues. In 1994, Nella received the Queen's 125 Commemorative Medal for community service. In 1998, she was awarded the UVic Women of Distinction Award for Education, Training and Development.



For more information contact Indigenous Education at 250-721-7826 or via email at ied@uvic.ca



Indigenous Speaker Series

Indigenous Education invites you to join us in welcoming respected Indigenous leaders in education.



Jacqueline Guest
"Métis History: A Blast from the Past!"
Friday Nov 13, 2009 12 - 1 pm
David Strong Building
Room C108
University of Victoria

Join Jacqueline Guest, author of sixteen novels, to discover how the history of the Métis people in Canada continues to be a source of inspiration for today's students and educators. Learning and laughing are guaranteed as we recreate the past in an unforgettable interactive session involving artifacts and actual facts.

With 16 published novels, Métis author Jacqueline Guest has experience with all aspects of writing, editing, and publishing. Her books have been nominated for many awards including the Red Cedar, Hackmatack and Arthur Ellis Mystery Award. Topics are geared for today's audience and include wild motorcycles chases, run-aways, the war in Afghanistan and violent video gaming. She lives in a log cabin in the high foothills of the Rocky Mountains and when not writing, teaching or mentoring, she enjoys the outdoors with activities ranging from white water rafting to dog sledding.



For more information contact Indigenous Education at 250-721-7826 or via email at ied@uvic.ca

WSÁNEĆ Oral History/Teachings of the Land on which UVic now resides

The SENĆOFEN name for this area is SI,ĆENEN , which refers to the area that is now known as Gordon Head. This name roughly translates into “becoming Saanich” or “stepping into Saanich” which really expresses that this area was a part of the core of the Saanich Homeland. There is a story in the Saanich oral history that is connected to this area. This story is a family story that has been passed on through the generations, and it represents an ancient connection to this land, a connection that continues to this day, and this must not be forgotten. The name for Cadboro Bay/Mt. Tolmie area in SENĆOFEN is SNAKE, which approximately translates into “of snow”, and this refers to this story...

SNAKE (of Snow)

The Saanich story that is connected with Cadboro Bay and the Mt. Tolmie area is a story about a Saanich Couple who were running away from XÁLS (the Creator). They were running away because the man didn't keep his word.

The man received his power, while he was a part of the sacred winter dance society. The man received the power to heal, however it is a teaching, a law, to never speak about your special power. The man broke this law and he spoke about his power to others. He broke a sacred law.

The man did not want to suffer the consequences for breaking this sacred law. He wanted to avoid answering to XÁLS about what he had done, since it was XÁLS who gave him this power, and it was with XÁLS that he gave his word to never speak about his power. The man came up with a plan, he whispered to his wife, “Let's escape”. They got into their canoe and paddled away.

When they reached Cadboro Bay, they pulled their canoe up onto the beach, and the couple started climbing up the shoreline. XÁLS spoke to the couple from SMOKEĆ (Pt. Roberts), he said, “You cannot run away from me.” It was then that XÁLS transformed the couple into stone right there on the shoreline.

To this day you can still see the boulders that are the transformed bodies of that couple down at Cadboro Bay. They serve as a reminder to all peoples of the Saanich Peoples beliefs and teachings from XÁLS.

A special acknowledgement and thanks goes to our elders who have kept this memory alive. To mention a few: Phillip Pelkey, STOLĆEE (John Elliott), and YELKÁTTE (Earl Claxton Sr.), and to Charles Elliott who carved this pole to commemorate this history which is now located near the Elliott Building on the UVic Campus.



Drum Making Workshop



Students hard at work. Photo by Jo Sargeant

On December 16th 2009, Indigenous Education coordinated a drum-making workshop. The workshop was taught by Bradley Dick and Jennifer Donnison. The workshop was held in the Ceremonial Hall at the First Peoples House. The workshop was attended by Onowa's EDCI 499 class.



Bradley Dick instructing the class on drum protocols and beliefs. Photo by Jo Sargeant.



Our Logo

The Indigenous Education logo was designed by WSÁNEĆ artist Chris Paul. The logo symbolizes the Tri Nations (Coast Salish, Kwakwak'awakw, and Nuu-chah-nulth) of Vancouver Island and it symbolizes the location of the university as well as the Métis and Inuit. The logo includes a camas lily (a common flower found on the peninsula, the bulb was a staple in the diet of the Straits Salish). The baby whale represents the Nuu-chah-nulth, The Salmon represents the Kwakwak'awakw and other First Nations. The Infinity Symbol represents the Métis and the Inunnguaq represents the Inuit. The circle represents the drum.

Indigenous Education Mission Statement

We honour and acknowledge the local First Nations on whose traditional territories we live, work and teach, and from whose lands, cultures and language we continue to learn.

The spirit of Indigenous Education empowers learners, community, staff, and faculty, and guides transformative relationships in teaching and learning.

By weaving culture and respect throughout the Faculty of Education, Indigenous Education extends a circle of welcome where Indigenous ways of knowing, learning, being, and doing will thrive.

In honouring our ancestors, we hold in our hearts the vision of generations of children flourishing.

Indigenous Education

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