

(Battiste, 2013; Deer, 2013; Stavrou & Miller, 2017); colorblind ideologies by teachers who refuse to acknowledge classroom diversity and racial oppression (Kumashiro, 2000; St. Denis, 2004, 2007); uncertainties in developing cross-cultural content (Aikenhead, 2006); and a lack of support by peers and administrators in affirming Indigenous educator representation (Doolittle, 2006; Goulet & Goulet, 2014).

Challenges implementing PBE include a lack of financial support and safety issues such as the cold weather of our Canadian prairies (Miller & Twum, 2017); resistance and hesitations by teachers and school administrators (Smith 2002, 2007); de-schooling in the form of unlearning the conventional practices of schooling and embracing new methods (Clark, 2012; Illich, 1971); addressing curricular outcomes (Archibald, 2002; Powers, 2004; Skoutajan, 2012); meaningfully connecting experiential outdoor teacher education with the local community and natural environment (Twum, 2014; Zeichner, 2010); uncertainties in how to create and execute outdoor programs (Demarest, 2015; Hall, 2015); problematic notions about the ways place is conceptualized as a shared space (Eijck & Roth, 2010; Sobel, 1996, 2004); developing critical pedagogies and ecological consciousness (Gruenewald, 2003a, 2003b); challenging colonial practices that undermine Indigenous sovereignty and land stewardship (Battiste, 2002; Wilson & Battiste, 2011); and uncertainties in how to foreground Indigenous epistemologies and pedagogies in place-based education models (Kirkness, 1998)

In the following subsections, we share Kiwi's and PK's experiences addressing curricular outcomes. Their experiences represent our research findings and illustrate some of the challenges addressed in the literature above. For example, the teachers discussed ways their practice subverted traditional classroom learning methods, addressed safety concerns, and attended to curricular outcomes.

Experiences of Kiwi

Kiwi is cognizant of demonstrating his approach to meeting curricular outcomes to his administrator. He understands that he is accountable to his colleagues for the activities he does and is prepared to justify the ways the curriculum is integrated into the activities. For example, he is attentive to the ways place-based features—such as the location of rivers, animals, and plants—are integrated into existing curricula through measurements.

It's important to keep a portfolio of everything you teach when you're outdoors. Administrators really want to know that you are meeting outcomes any time you leave the school. The other day, our principal asked one of my students what she learned. She talked for ten minutes straight about using a compass to locate the position of different landmarks animals use for migration. She talked about how we charted the growth rates of plants and trees at these landmarks and graphed our data to make it easier to visualize. The administrator then asked one of my colleague's students what he learned in school today, and he said 'Nothing.' Obviously, he didn't learn nothing—but it wasn't memorable or fun to be in his desk all day. (Field text, November 2020)

Portfolios and self-assessment documentation track the development of student learning. Being able to articulate connections to curricular outcomes and curriculum mapping is important for teachers who will be called upon to legitimize their pedagogical approach to administrators and parents. This is described as a challenge in, for example, Powers (2004), who used a model called the Place-Based Education Evaluation Collaborative to mitigate the constraint of a lack of time to devote to curricular change in the midst of current curricular pressures felt by educators.

Documenting the trajectory of programs might make it easier to request funding and resources. Kiwi explained wanting to move away from calling his pedagogical approach a *field trip*. To him, a field trip represents a tangential experience that is a treat rather than a normalized way to learn. Kiwi also exposed the need for de-schooling in the form of challenging the normalized notion that schooling only occurs in desks and classrooms, thereby supporting Illich's (1971) call for transformative pedagogies:

A big challenge we face is the weather. It can be too dangerous when it gets [very] cold. We are currently applying for funding to get specialized outdoor gear so that we can continue our learning regardless of the temperature. It's expensive to purchase the appropriate clothing and we can't let the burden fall on our children's families. We know there are financial resources available, and I hope the community will see how important it is to remove this barrier. (Field text, November 2020)

Kiwi attended to the need for aligning curricular outcomes with outdoor activities by documenting the trajectory of his work. He integrated place-based features like rivers and plants into the curriculum and emphasized keeping portfolios for accountability. He challenged traditional schooling notions. He acknowledged that weather poses a significant challenge and attempted to remove financial barriers by seeking funding for specialized outdoor gear.

Experiences of PK

PK shared that he has invested a lot of time in building a convincing case for the benefits of PBE. He said there is a burden on educators to convince administrators, parents, and school boards of the success that outdoor inquiry-based learning has to offer. He said, "we talk about what works, what doesn't, what stays, and what goes". He described his work as a grassroots movement to make the curriculum work for his community's specific needs and explained that his job involves getting teachers to collaborate and share what they have.

It's my job to keep a written track record of all the activities I do, with detailed explanations that justify how we are addressing curricular outcomes. I have folders and folders of reflections written by me, some colleagues, and my students. I'm constantly being asked 'How did you teach this math topic?' I pull out my students' journals and I show them what we did during our overnight trips to [Location]. We experienced biology, chemistry, physics, and math. We experienced Phys. Ed. My students make charts and graphs and use formulas to explain what we're exploring and seeing. Parents are excited to see their kids learning something they can actually explain at the kitchen table. (Field text, January 2021)

PK thinks of his work as being about skill development. In other words, he sees his practice as emphasizing the skills students need to thrive in their community, such as safe fishing and hunting practices, proper food handling and fire safety, and understanding how to care for local ecology. In our interview conversations, he explained that having empathy for the environment and world around us comes from locating ourselves in nature. He shared that developing a critical consciousness comes from experiential learning and stated, "we will protect our earth if we live and learn alongside nature".

Recommendations for Other Teachers

In this section, we provide our interpretation of Kiwi's and PK's recommendations. These are based on analysis of various field texts (interview conversations) that are not reproduced in this article but which we analyzed and then shared our findings with Kiwi and PK. They were invited

to clarify and modify those findings, which is part of co-composing interim texts and final research texts in a narrative inquiry (Connelly & Clandinin, 2006).

Through our interview conversations, Kiwi and PK demonstrated the ways PBE promotes community engagement. They noted how teachers and students connect with small businesses to get the supplies and resources needed for outdoor activities. In turn, the community saw concrete ways to support children's learning, such as donating supplies and offering expertise. When the community as a whole bought into what the teachers were doing, word spread to other communities and schools. This promoted collaboration between teachers and communities. Ideas were shared, and organizations saw what worked and what did not work without having to metaphorically reinvent the wheel along the way.

Kiwi and PK recommended that teachers reflect on how they have been socialized to think about the environment around their communities. They believe this helps develop an emotional connection to place that compels people to think of their land stewardship—specifically, the ethical imperative to protect shared land. They recommended that teachers see PBE as a motivator to move towards environmental collectivism through collaborative efforts of sustainability.

Kiwi and PK recommended that teachers reflect on the ways their practice fosters inquiry-based experiential education that is mindful of respect, reciprocity, and relationships with each other and the land. They encouraged teachers to develop activities that explore medicinal properties of local plants, skills needed to grow food, and tasks around minimizing our carbon footprint. For example, students applied statistical analysis to track changes in pollution levels in local bodies of water. Their students also used trigonometry to measure light refraction while fishing and to determine the height of tall trees without directly measuring.

The evidence supporting the benefits of PBE was affirmed by Kiwi and PK, who both recommended that colleges and universities provide structured programming for teacher candidates across all subject matters so that they can develop competencies and proficiencies in PBE. In addition, teacher educators modeling the integration of PBE and inquiry-based learning will reinforce the promising practices that arise from learning in natural environments (Archibald, 2002; Clark, 2012).

Closing Remarks

Kiwi's and PK's experiences highlight important first steps for mathematics teacher educators. We hope other teacher educators will see the benefits of connecting Cree Indigenization and PBE to the teaching of school mathematics. Through our research conversations with Kiwi and PK, we confirmed that classrooms extend beyond the walls of a school to include the natural environment and local community—particularly for school mathematics, which is a subject often disassociated from cultural, linguistic, and familial experiences.

Kiwi and PK remarked on the difficulties of overcoming the established practices of schooling that normalize passive learning from desks that face chalkboards. Part of PBE is interrogating long-held beliefs about what is deemed legitimate regarding learning and assessments (Hall, 2015; Wilson & Battiste, 2011). For example, de-schooling mathematics might shift the focus from rote learning and standardization towards student-centred contextualization rooted in one's individualized sociocultural experiences and environments.

Kiwi and PK described their work as *weechihitowin* (stewards of education on the land). Part of their Cree worldview is providing the drive toward change needed to support and nurture

their relationships with each other, their students and communities, and the land on which they live and play. They agreed that by using Cree language whenever possible to animate school mathematics, they are adding to the mysteries of Indigenization. Importantly, *miyō-pimōhtēwin* is in the way Kiwi and PK hold space in their relationships with students—an ontology of being—that is the lifeblood of Cree Indigenization in their practice.

There are more opportunities for differentiation when the classroom is expanded to include the environment and local ecology. When students are given a meaningful task that engages community organizations and promotes ecological justice, they are motivated to demonstrate their skills. Students learn to collect, interpret, and represent data that is relevant to them.

As authors and researchers, our intention is not to prescribe methods of incorporating PBE pedagogical approaches but to share experiences that might help us shape an understanding of the promising practices and potential of Cree Indigenization and PBE. We hope this article opens up the conversation to more stories of student-centred sociocultural experiences and differentiated instruction grounded in community engagement and ecological justice.

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