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Editorial

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As our planet races toward another winter solstice, I am contemplating how time has passed. This issue marks 10 years of Open Access and the Creative Commons for *in education*. Much has transpired over the past decade; however, the world's attention is on this moment and the immediate future as narratives and counternarratives compete for our beliefs and possible actions. Our journal in some ways contributes to the "sea of stories" (Rushdie, 1990) or rather draws them out into the open so that we might inquire and inform each other. This issue continues that work as we present six interesting articles that although similar in that they all traverse the educational landscape, actually are very different in how they move toward *vollendung*—the unconcealment (Heidegger, 1959, p. 60) of their insights, ideas, and stories.

Sanford et al., wade into the ever-changing conception(s) of educational leadership in the 21st century. In "Sustainable Leadership Supporting Educational Transformation" they distill their work down to two questions and then explore possibilities through their research: How to engage all the players through design space and how to transform teacher education from its longstanding current form. They draw upon complexity theory and the "new sciences" (Wheatley, 2010) to inform their study using a Professional Learning Network, pointing us toward a more sustainable notion of leadership that requires significant transformation. Research about Internationally Educated Teachers (IETs) is a relatively new area in teacher education. It is also a woefully under-resourced area in most Faculties of Education usually because it does not fit neatly into existing programs or ideas of teacher education. In "Innovating in the Margins of Teacher Education: Developing a Bridging Program for Internationally Educated Teachers" Wimmer et al., share interesting research that brings to light the aforementioned issues and shows the potential and possibilities of IET bridging programs. They bring to the fore some of the necessary practices needed in order to sustain their program. However, they find that the university administration has their own changes in mind, leaving them wondering if the program they worked to bring toward sustainability will still be there.

Downey et al., in "Place-Based Readings Toward Disrupting Colonized Literacies: A Métissage" walk readers through their concern "with understanding how to live well in place and how to help others do the same, learning from one another in the process." But in that process, they aim to disrupt and interrogate how the legacy of colonial literacies have attempted to rewrite the Land and contribute to the erasure of Indigeneity—the people and land. The authors share their stories of trying to read the land through métissage. In Seitz and Hill's paper, "Language, Culture, and Pedagogy: A Response to a *Call for Action*," they share their experience of trying to navigate the TRC's *Calls to Action* around language and culture while working alongside the Tsuut'ina Education Department and the language instructors. In their journeying through the collaboration they unconceal the importance of "reciprocal relationships, shared expertise, and respect for worldviews." In "'The Event of Place': Teacher Candidates' Experiences of a Northern Practicum," Janzen looks at the importance of place in teacher education programs with respect to preservice teachers' practicum experiences in northern contexts. Drawing on place-conscious education, Janzen reminds readers about the press of the environment and that places and spaces both inform and form us. Consequently, teacher education programs that are so often urban centric

and generic ostensibly designed to make teachers for any location, are actually wholly lacking for teaching beyond the city limits. She points out that the colonial structures and practices still run through our teacher education programs as well as ourselves. Faculty in teacher education programs need to work toward centering interconnected relationships focussed on education as an ethical endeavour that is always in relation.

We are a small journal that endeavours to publish thought provoking and insightful works from across the educational landscape. Our aim is to work toward another 10 years of publishing works that augment the latitude and significance of the idea of education. We wish to thank all our authors for choosing *in education* as a home for their work; we thank the many reviewers who take on such important work for us and our peers; we thank our editorial board and consulting editors; and finally, we thank you our readers for supporting our little journal.

Reference

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Sustainable Leadership Supporting Educational Transformation

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Abstract

The world, influenced by 21st century technologies and ecological challenges, has rapidly changed with more ability to "connect" locally and globally and more opportunities to learn from a range of sources. As a result, our learners and their needs have changed. With such rapid changes, conceptions of educational leadership need to reflect these changes utilizing the complexities of the role in society. As a group of educators who work in a School District, Ministry of Education and University teacher education programs, we ask how educational leaders in school districts and teacher education programs can design spaces that engage everyone, recognize everyone's expertise and share responsibility for growth and development, and how in teacher education we can begin to move away from the hierarchical, industrialized model of management to one where everyone feels engaged, valued, and heard. In this paper, we draw on sustainable and distributed leadership ideas, termed by Wheatley (2010) as the "new sciences," informed by tenets from complexity theory. Using a case study approach and narrative insights, this paper elucidates how an ongoing Professional Learning Network (PLN) called Link-to-Practice (L2P) offers an alternative conception of educational leadership.

Keywords: case study; narrative, qualitative research, complexity theory

Sustainable Leadership Supporting Educational Transformation

> Another staff meeting, another two hours of listening to my principal reading out announcements, new directives from central administration, and a "discussion" about our next professional development day (the theme of "safe use of technology" had already been selected). The principal and vice principal sat at the front of the room, able to survey the actions of the staff, who were busy with their coffee and donuts, shifting a bit in our seats, unable to bring any teacher work into the meeting because of a previous administrative decision. I couldn't help thinking about the meaningful tasks I still had to do, but that needed to wait until the end of the meeting. I couldn't help wishing we had some input into the structure or the agenda for the meeting, knowing that this suggestion wouldn't be received well by the admin team Mr. Brown and Mr. Anderson.

This opening anecdote captures a recurring pattern of leadership meetings in our educational institutions across decades. This paper considers how leadership could be conceptualized and developed differently. The world has been rapidly changing with new technologies, access to information, family structures, diversity and mobility, and awareness of ecological challenges, to name a few. As a result, learners and their needs have changed. They have more immediate access to information, more ability to "connect" locally and globally, and more opportunities to learn from a range of sources. However, leadership roles often remain static, hierarchical, and linear, stuck in an industrialized model of management. As noted by leadership scholar Fairholm (2004), we are caught in a Newtonian metaphor of mechanistic predictability, and, "the world of organizations has come to recognize the limitations of traditional management theories to describe fully the 'hows' and 'whats' of operating in a collective environment" (p. 370). With such rapid changes, conceptions of leadership and strategies used by educational leaders need to reflect the changes surrounding them, utilizing the complexities of educational institutions rather than ignoring them. One strategy that has emerged to address these concerns in education is the development of professional learning networks (PLN). Informed by Wenger's (1998) theory of communities of practice and drawing on Brown and Poortman (2018), we define PLNs as collectives of like-minded professionals who engage in collaborative learning with "others outside of their everyday community of practice in order to improve teaching and learning in school(s) and/or the school system more widely" (p. 1).

As educators who work across large organizational structures, including the Ministry of Education, university teacher education programs and school districts, we have formed a PLN to address our common concerns about the lack of informed leadership in the professional development of teachers and the disconnect between preservice and in-service teacher education. We ask two shaping questions for this paper: How can educational leaders in school districts and teacher education programs design spaces that engage everyone, recognize everyone's expertise, and share responsibility for growth and development and how in teacher education can we begin to move away from the hierarchical, industrialized model of management to one where everyone feels engaged, valued, and heard?

Drawing on sustainable, distributed and "new science" (Wheatley, 2010; 2017) comprising ideas found in quantum physics, autopoietic theories found in biology, chaos theory, and complexity science) leadership ideas, this paper will offer insights on how an ongoing PLN called Link-to-Practice (L2P) has been developed over the last four years from a partnership

across school, district and university based teacher education programs. In this paper we share our perceptions as project leaders, through a case study approach that draws on narratives and personal reflections, to examine our conceptions of sustainable leadership that has supported our PLN and our ongoing educational transformation work for preservice and in-service teachers. We explain the characteristics of sustainable leadership utilizing a feminist framework to inform the concept of "sustainable leadership" that is distributed across institutions and draw on complexity theory to describe and interpret examples of sustainable leadership through the L2P project. Similar to Hargreaves and Fink's (2004) use of complexity theories, we frame sustainable leadership as an emerging model that moves away from a technical managerial model to one of relational networking, ground up decision making and shared ownership.

Leadership and Link-to-Practice

For the past 10 years, BC's educational system has engaged in transformation of curriculum, assessment, and beliefs and assumptions about learning. This significant undertaking has impacted the work of teachers, students, and parents, and educational staff (Fu, Hopper, & Sanford, 2018). As educators in diverse educational sectors, we question whether the typical hierarchical educational leadership has adapted to the changes of learners, teachers, and institutions. The hierarchical managerial model, in which there is a reporting up to the boss, who in turn has a boss, is not a model that supports today's world (Sergiovanni, 2007). In this linear managerial model, the individual with the most power is the one most removed from understanding the complex contexts in which daily work happens. The complexities of today's fast-paced, information-burgeoning world, where change is the norm, requires a leadership model where expertise is shared by everyone in the community. No longer can one individual have all knowledge, understanding, and skills in which to make effective timely decisions. New skills are needed—skills involving praxis and dimensions of leadership, and abilities to act based on informed reflection (Furman, 2012). The shared anecdotal experience below from three of the authors offers an example of typical institutional leadership.

> We held a full-day workshop last year to discuss our teacher education program, analyze what is working, what is not meeting the needs of our teacher candidates, and models for change. The room buzzed with ideas, camaraderie, and possibility. Models were sketched out on chart paper, connections between individuals were made, excitement and future development enriched the conversations. Since that lively day-long meeting, however, no further action has been taken—there has been little action or engagement. We are not sure how others feel six months later, but we are disappointed and left wondering about the purpose of the meeting.

This anecdote captures a space where the hope of decision-making informed by ground-up, interconnected and collective commitment was implied but then lost, with no conditions available to move the forming collective system forward. Furman's (2012) conceptual framework for leadership, grounded in a review of social justice leadership literature, speaks to the conditions that were lacking in this experience, suggesting three central concepts for organizing distributed socially just leadership. First, leadership for equity and shared responsibility is conceived as a praxis, in the Freireian sense, involving both reflection and action. Second, leadership for social justice spans several dimensions, which serve as arenas for this praxis. These dimensions include the personal, interpersonal, communal, systemic, and ecological. Third, each dimension within the framework requires the development of capacities on the part of the leader and those involved,

capacities for both reflection and action. Leaders in today's educational systems need to develop these capacities as they support their colleagues, peers, and most importantly, their learners. And while the retreat described above attempted to create excitement and community, the leadership was not grounded in sustainability of the shared leadership intent or the potential for reflexivity from ongoing connectivity. It was simply a scheduled event; the infrastructure or planned commitments to respond to the meeting were not available.

Content of the Link-to-Practice Study: Sustainable Leadership emerging from a PLN

We believe that the Link-to-Practice (L2P) project tells a different story. Individuals with minor leadership responsibilities within aspects of their system came together from across different educational institutions. Together they formed a PLN made up of two district curriculum leaders and three teacher educators (field experience co-ordinates and program lead) from the local university. Their goal was to develop a model of sustainable professional learning for teacher candidates, new career teachers, and experienced teachers—all at the same time. The L2P project built on an existing school-integrated secondary teacher education partnership that had been running since 2012 (Hopper, 2015; Sanford, Hopper, & Starr, 2015). The organizing principles of the L2P program, developed collaboratively within the PLN, were three-fold: (a) to enable new teacher candidates to experience school life early in their program; (b) to integrate teachers and administrators in meaningful ways into teacher education; and (c) to provide a context for campus-based teaching relating to the reality of today's schools. What developed in addition to these objectives were meaningful professional learning opportunities for the leaders in the PLN, teachers involved in L2P, both new career teachers and senior members of the profession, as well as the teacher candidates. The L2P project evolved for the particular needs of the school district in light of new curriculum redesign, the teacher education program and the teacher education candidates. Recognizing the small size of most elementary schools in the district, the team sought not one school for each seminar and field experience as in the existing secondary education model (Sanford et al., 2015), but rather a cluster of elementary and middle schools to host teacher candidates each Wednesday for the entire term. At the end of the day seminar instructors, who were also educators in the school district, met with teacher candidates who had spent the day in the school working with their partner teachers who had all volunteered to host a pair of teacher candidates. Additionally, all of these partnering educators were released by the school district from their schools to attend the three-day-long professional learning workshops/meetings held throughout the year, along with their teacher candidates; these professional learning workshops were co-created by the PLN members, led by the district partners, and supported by the university teacher educators. In all of the situations described there was ongoing interactions that led to shared leadership, plans, action and reflections; at times sessions were led by school-based teachers, district personal or university instructors. Over time teacher candidates took up leadership roles as they reported on experience or shared important life experiences related to issues being addressed.

Theoretical Framework for Sustainable Leadership in a Complex World

Leadership is in crisis. "We need braver leaders and more courageous cultures," suggests Brown (2018, p. 6) and educators need to consider leadership—for themselves and others—early in their careers. Those in leadership power positions are still operating in a hierarchical system where those at the "top" make arbitrary decisions that filter down to the "lower" levels of an educational organization—without consultation or seeking to understand the complexities of the organization.

Rather than individual decision-making, we need to better respond to the frenetic nature of today's work world, and to create time and space/place to share, connect, and listen to multiple perspectives with respect and consideration. We also need to take time to better understand the systems in which we are working so that reflection and action is informed and considered rather than "off-the-cuff" and inconsistent. In Greene's (1995) terms, we need to be able to see the world big (close up in all its particularities) and small (stepping back to understand the larger context) and also to make connections between the two. In addition to being reflective and considered, leadership needs to be consistent, fluid, and responsive to both the educational vision of the system and to the local needs of individuals in unique contexts. We need to see leadership move from top-down management to responsive, emergent, and connected networks.

Many educational leaders are products of dated structures and systems and struggle to sustain either their positions or their systems; today's educational systems require different characteristics in order to sustain their organizations. As noted by several scholars (Fullan, 2005; Uhl-Bien, Marion, & McKelvey, 2007; Wheatley, 2017), leaders, rather than being individualistic and self-sustaining, need to use analytical and ethical thinking, reorienting their understanding about the nature of leadership. As noted by Brown (2018) and Wheatley (2017), we need leaders who, as part of a distributed model, demonstrate collegiality and democratic processes, determining priorities collectively for the needs of their communities and their mutual benefit.

Complexity Theory Tenets and Collective Human Behaviour

To understand our perspective on leadership we draw on complexity theory (Capra & Luigi Luisi, 2014; Davis, Sumara, & Luce-Kapler, 2015) and the insights of the new sciences suggested by Wheatley (2010, 2017) and Fairholm (2004). Complexity theorists offer a way of studying complex phenomena through the description of how order can emerge in collective human behaviour that self-organizes around certain attractors or commitments. Complexity theory scholars note that, as in the physical sciences, humans are made up of and work within complex self-organizing systems. As noted by Waldrop (1992), complexity theory has been used to describe the organizational structures that emerge in both nature and social spaces that is implicit within Wheatley's (2010) analysis of how the new sciences can inform leadership and institutional organizations. Researchers use complexity theory in order to understand how order and stability arise from the chaotic interactions of many components as they start to function according to a few simple rules (Mason, 2008). As Mason (2008) noted, complexity theory and chaos theory share a focus on "sensitivity of phenomena to initial conditions" (p. 6) for its structural organization to emerge. Based on adherence to simple rules and optimum conditions (enabling constraints), complex systems allow the social agents of a system, through continuous feedback loops and neighbourly interactions, to adapt into self-sustaining collectives that behave often in unpredictable but coherent ways (Cilliers, 2000; Mason, 2008).

In this paper, we consider how leadership in our local educational systems has developed characteristics of a complex learning system as we learn to pay attention to key tenets from the new sciences (Wheatley, 2010). As noted by Wheatley and Frieze (2015), in contrast to reductionist sciences based on Newtonian principles focused on parts and measurements, the new sciences focus on holism, the whole system, with attention given to relationships between people, often referred to as agents in complexity theory, within networks and what emerges. We have clustered key tenets of complexity theory into areas that we feel need to be present for new science sustainable leadership where agents of a system form a complex system connected to a common

goal around institutional projects: (a) attractors or common interests within supportive contextual affordances that feed the passions of those involved and help develop a collective memory; (b) adaptive emergence through decentralized control in relation to ambiguously bounded structures that enable change while maintaining coherence; and (c) interconnections between diverse agents through neighbourly interactions, redundancy between parts of the systems so that the system can compensate for any loss, and recursive elaboration of skills and knowledge for agents as the systems engages with the environmental challenges.

Sustainable leadership as distributed and feminist. Considering the idea of attractors, and drawing on distributed leadership (Bennett, Wise, Woods, & Harvey, 2003) and transformative feminist leadership (Wakefield, 2017), we believe that leadership should demonstrate shared vision (a common passion) that is empowering and enables others to act, challenging oppressive norms and power and encouraging integration of heart, mind, and body. As noted by Clover, Etmanski, and Reimer (2018), "Feminist leadership discourse positions leadership as a means, not an end" (p. 26). Through this understanding, then, it is more important to consider the nature of change that leadership seeks to bring (Batliwala, 2013) rather than describing leadership. "Central to feminist leadership is a commitment to working as allies and change agents across movements, communities, and institutions to create a broader base of equity among otherwise marginalized, ostracized, or oppressed peoples" (Batliwala, 2013, p. 27). Further, Batliwala (2013) suggests that "feminist leadership must begin at home, from within the organization, movement or any other location from which women are attempting to change the larger reality…to create alternate models of power within their own structure" (p. 190). Wakefield (2017) notes that feminist leaders come to understand the needs of their communities and prioritize those needs, engaging them fully for mutual benefit. Distributed leadership aligns with Wakefield's feminist leadership notions; as Bennett et al. (2003) describe, there are three distinctive elements of distributed leadership:

- leadership is highlighted as an adaptive emergent property of a group or network of interacting individuals, where people work together and pool their initiative and expertise;
- there is an openness of the boundaries of leadership suggested, widening the conventional net of leaders to include teachers and students; and
- expertise is varied and distributed across the many, not the few and that numerous distinct germane perspectives and capabilities are found in individuals spread through the organization (p. 6–7).

All these principles align well with the complexity theory tenets emphasized in the previous section. In the next section we outline how we have researched sustainable leadership in the L2P model through a case study approach and story analysis.

Case Study and Narrative Insights

This study draws on what Stake (2005) calls an intrinsic case study approach focused on how the L2P leadership PLN emerged. To understand the L2P model we present shared narratives, critical events, and artifacts such as meeting notes to frame the analysis on how the L2P project evolved. Focused on leadership we have created a reflective case study to explore how the sustainable and distributed feminist leadership approach emerged within the project. Three of the authors worked within the university and two in the school district with the sixth author operating as a critical friend, offering a reflective perspective from outside of the project in a collaborative

process (Placier, Pinnegar, Hamilton, & Guilfoyle, 2005). Narrative analysis, as an umbrella term, is a method that takes the story, in this case the development of the L2P approach, and makes it the object of enquiry in relation to the research question (Smith & Sparkes, 2009). Riessman (2008) notes that narratives depend on certain structures such as plot, characters, and outcomes to hold them together. A common assumption is that our lives are stories and that the self is narratively constructed. As noted by Sparkes and Smith (2014), through telling stories "people give meaning to their experiences within the flow and continuously changing contexts of life" (p. 46). These stories claim a form of truth, not universal, but rather one that rings true to the reader, offers elements of a culture that are recognizable, and shows how the events in the story allow these elements to interact in novel ways to generate new realities, believable possibilities. This idea has been termed a form of verisimilitude within qualitative research approaches (Creswell & Miller, 2000; Sparkes & Smith, 2014). We respond to the two research questions through an analysis of the L2P story through reflections that are shared, linking these accounts from the authors to the theoretical framework that is informed by complexity thinking and feminist distributed leadership. Our research questions, then, focus, first, on how educational leaders in school districts and teacher education programs design spaces that engage everyone, recognize everyone's expertise, and share responsibility for growth and development and, second, on how in teacher education, we can begin to move away from a hierarchical, industrialized model of management to one where everyone feels engaged, valued, and heard.

Data collection and analysis. To track the development of the L2P project, the research team gathered data over the last three years from meetings between the participants. Both school and campus partners created documents (PowerPoint presentations, agendas, descriptions of the program). These artifacts then served to inform the following analysis and outline of the development of the L2P model. Additionally, extensive notes from multiple sources were taken, analyzed and shared across the group, enabling ongoing and meaningful individual and collective reflection. Detailed and extensive notes were taken at: (a) the four annual professional learning sessions (attended by seminar instructors, partnering educators, teacher candidates and the leadership partners); (b) planning and debrief meeting notes (two times each year); and (c) personal observations from the authors gathered at the end of each year. All these data sources were gathered together and reviewed by the team for common patterns and recurring processes. The analysis process was done by hand but also cross-referenced through group discussions and reflections on the ideas implicit in the organizing tenets from complexity thinking.

The Initial Conditions: Two Initiatives Coming Together

Post-degree teacher education program. At the University the 16-month Post Degree Professional (PDP) teacher education program enrolls a cohort of 25 to 30 teacher candidates each year who have previously completed a Bachelor of Arts or Science degree. While the group is fairly homogenous in regard to race and cultural background, their ages, gender, and experiences are varied. The L2P project is focused on the first term of the program, although there is space in teacher candidates' schedules in subsequent terms to continue their professional connections and relationships if they choose. In addition to the L2P school connections and seminar on Wednesdays (described below), the teacher candidates also take five other courses during their first term, including curriculum and pedagogy, indigenous education, assessment, child development and literacy. Their program consists of two subsequent formal practicum experiences, a 6-week spring practicum at the conclusion of their first two terms, and a 9-week practicum the following fall.

School District. The L2P integrated TEP was a natural extension of work that had been going on in the school district for a number of years. The culture of feminist distributed leadership in the school district for ongoing professional learning was prevalent, valuing teacher expertise in collaborative learning. Interestingly, this process of distributed leadership was noted by Campbell (2017) in a Canada-wide study as a common intent of school districts. However, Campbell noted that this approach often resulted in tensions between well-meaning leaders and teachers who felt pressured into complying with a new initiative. In this case, however, the district leadership team had facilitated teacher inquiry and mentorship in school teams in systematic and informed ways since 2004, including opportunities for teachers to investigate and share their practices in supported and collaborative ways. Prior to the L2P partnership, the culture of professional learning in the school district was framed around positive respectful relationships and community efficacy in safe and encouraging spaces. From 2012-2015, prior to the inception of the L2P program, the district team had provided formalized mentor training in peer-coaching conversations and support for new career teachers' professional growth interests.

In the fall of 2015, district staff from School District heard about the secondary education model of integrated teacher education from their informal school district networks, and met with teacher educators at the University to propose a partnership with their district for elementary education. Their vision was to combine their successful peer-mentoring model with practicing teachers with the secondary school integrated teacher education within local elementary schools from the beginning of their Elementary Post Degree Program (PDP)—beginning the following year. From this initial meeting the L2P project leadership team was born, creating the informal PLN comprised of the five educators. The L2P team came together not from a directive from the district superintendent or from the Faculty of Education administration; rather the team came together through mutual desire to enhance what was already working well but could become better. All five members of the L2P team saw the need for restructuring roles and building a new relationship between the TEP and school district as they moved forward to support their teachers and teacher candidates. From this foundation the collaborative and distributed leadership PLN model emerged.

The relationships that were developed in the district through the L2P project enabled the district leaders to see their teachers operate in different ways in a mentoring role, enabling them to encourage and invite other teachers they thought would be interested into the TEP community to share their ideas and practices. This district environment, then, provided a supportive space to include teacher candidates along with teachers, creating (in complexity thinking terms) the initial conditions.

Setting Up and Interconnecting

After several early meetings and discussions, the partnership L2P was piloted in September 2016 and now, after regular ongoing meetings with the PLN group, is in its fourth iteration. The school district identified seven elementary and middle schools in close proximity to each other and invited teachers to volunteer to mentor a pair of university teacher candidates for the Elementary PDP program, including the teacher candidates in their classes each Wednesday for the fall term. These partnering educators committed their time and expertise, "welcome[ing] teacher candidates into their daily teaching and learning experiences, pedagogical conversations, and professional communities" (Collyer, 2016, L2P Flyer). During each of the Wednesdays throughout the term (approximately 11 day-long visits between September and December), the

partnering educators, drawing on their professional learning model in the school district, committed to modeling effective teacher practices, engaging in peer-coaching conversations, providing opportunities for teacher candidates to work with groups of students in educative ways, offer feedback to teacher candidates, and attend two district-sponsored professional learning workshop afternoons.

To further connect the university and school district, one of the courses in the Elementary PDP program, the Field Experience Seminar, was taught each Wednesday after school at one of the participating school sites by two district educators, identified and hired by the University as course instructors. This seminar was designed to guide the experiences on Wednesdays by providing focus questions, text prompts or readings prior to the Wednesday visits, followed by a debrief and extension of learning after school. Topics included exploration of new curriculum, alternative assessment practices, relationship building, effective management strategies, integrating First Peoples' Principles (n.d.), and support of all learners, to give just a few examples. The expectation of the teacher candidates was to immerse themselves in the life of the school on Wednesdays and to actively observe and participate in their partnering educators' classes. The after-school seminar was intended as an opportunity for them to share their experiences with their peers and seminar leaders and begin to connect theories and practices across their coursework. For many, it was the first time they had been in elementary and middle schools since they were students there themselves. During the second and third years of the L2P project, the district invited secondary seminar instructors and teacher candidates to join the professional learning workshops, increasing the dynamic nature of the discussions, topics, and perspectives.

The professional learning afternoons, attended by over 50 teacher candidates, 20 partner educators, and the L2P PLN leadership team, were designed to explore teacher inquiry. The teacher candidates also themselves engaged in an inquiry during the fall term, supported at the University and school site, thus participating in professional learning right from the beginning of their program. Through these professional learning afternoons, partnering educators had opportunities to share their inquiry journeys, guide the teacher candidates, reflect on their experiences, describe how inquiry shaped their professional practice, and open new avenues for investigation. These non-evaluative opportunities offered a new model of professional learning for the participating teachers, allowing them the time to share with one another, the teacher candidates and with their administrators/leaders. As their role was one of supportive mentor, they were not required to evaluate or judge the teacher candidates' skills or attitudes, but rather to provide ongoing guidance creating ongoing formative feedback loops in relation to dynamic situations that teacher candidates had chosen to engage in. From the teams' observations it was clear how the teacher candidates were enthusiastic and energized in the professional learning sessions as they grappled with inquiry questions, sought out feedback from their peers and partnering educators, and reflected on their own learning.

As the PLN team reviewed the data from their three years, several significant themes emerged for them. The feminist distributed leadership approach encouraged empathy to develop among the PLN team as well as for the L2P educators; the empathetic relationship enabled the team to seek further opportunities, take risks, and create new experiences that responded to the needs of the educators and to challenging existing structures and rules that did not support learning. For example, there was a shifting the timetable of meetings to accommodate all of the five educators' schedules so they were able to meet with each other and the teachers to share insights across their institutions. Throughout the project the team learned to adopt new roles and

adapt previous ones, sharing roles of teacher educator, guide, administrator, and mentor. For example, teachers became teacher educators speaking about the teacher education program as something they now worked in, rather than finding fault with a program with which they had no connection. Ongoing reflection and sharing enabled stories about the L2P to emerge, and the team recognized the importance of telling good stories. These included, for example, teacher candidates' revelations about new practices they saw in the schools that connected to ideas studied at the university, or a teacher sharing insights on how well an Indigenous student had led the land acknowledgement in a way he never could have done. These types of emerging stories sustained and developed the project.

Empathy

Empathy is connecting to the emotions that underpin an experience. (Brown, 2018, p. 118)

One of the significant aspects of this L2P project and partnership was the ability of the L2P PLN leadership team to relate first to each other and then to the teachers and teacher candidates they were supporting. As noted by one of the school-based PLN members,

The closing line of one of the earliest email exchanges between the five of us reads:

"We are very excited about this project and are very encouraged by the positive responses from our teachers about the idea so far! Thank you so much for partnering with us!" (Collyer, April 5, 2016). It was a novel experience to have districts so actively engaged in creating spaces for our teacher candidates beyond the formal practicum experiences.

Viewing the world through an empathetic lens raises awareness of the differences that make teachers and students unique and prompts questioning the way in which students and teachers are experiencing their education (Gallagher & Thordarson, 2018). Recognizing individual needs in relation to system needs inspired this PLN leadership team to seek ways to engage in conversations with each other that led to recognizing and then understanding alternative perspectives. Sharing insider perspectives, both from a district perspective and the campus perspective, created spaces for outsider feedback, strengthening both the relationships and the potential project. This then led to exploration of further opportunities and deepening insights into the partnership as members of the team found an intuitive sense of connection. Wheatley (2010) refers to intuitive connections to the invisible fields of connection in quantum physics as relational holism where "it is no longer meaningful to talk of the constituent electrons' individual properties, as these continually change to meet the requirements of the whole" (Chapter 6, para 53). Through careful listening and observing in meetings, workshops, and informal conversations, the team developed trust and respect for each other; they were then able to transfer those empathetic perspectives to the teachers and teacher candidates, the self-similarity of walking the talk transferred to the teacher candidates. Further, the leadership team encouraged empathy in those participating in the L2P project and through structured and informal connections came to understand each other's realities and views.

For example, once the project was conceptualized, a first meeting with the district leaders, teacher education leaders, and potential teacher partners was held where the possibility of participating was suggested. This was an opportunity for teachers to ask questions, make

suggestions, and consider their involvement. The reflection from one of the university team members below captures this empathy forming connection.

> Sitting around a large table, after a lunch provided by the district team, teachers were guided through some brief activities to stimulate their thinking, followed by a description of the potential project. Teachers at the table looked engaged and thoughtful as they explored their own views and considered the possibilities of presenting to the teacher candidates. This was the beginning of ongoing relationships and gave a sense that teachers could provide leadership to teacher candidates new to the profession and could become genuine educational partners in the L2P teacher education project, thus expanding and extending the PLN to include other members.

Seeking Opportunities and Creating Experiences

In a sustainable leadership model, leaders shift from problem solving to problem finding and to actively seeking opportunities. This PLN project leadership team continually sought out opportunities to provide support to teacher candidates, and early career and senior teachers, and to address an ongoing problem—lack of connection between school and university for professional educational learning. Building on previous district initiatives to support mentorship, inquiry, and professional learning, the district leaders saw opportunities to work more closely with the teacher education program. Once the L2P project was conceptualized, the teacher education team worked to enable university instructors to understand and integrate school-based learning into their own courses and the district team developed the structure for ongoing professional learning workshops that involved both teachers and teacher candidates. District funding was utilized to support teacher release time and lunches with all the teacher candidates. As noted by Campbell's (2017) review, both time and opportunity to connect are critical elements in supporting teacher professional learning. Enabling such a connecting space, beginning each time with good food and the formation of groups mixed with teachers, teacher educators, and teacher candidates, enabled the continuation of professional learning through preservice to in-service.

The partnership, once developed, provided opportunities for ongoing development of learning and leading for all participants—partnering educators, teacher candidates, and partnership leaders from both institutions. As relationships developed, all participants came to recognize the expertise of the others and the opportunities for shared leadership grew. In subsequent L2P professional learning workshops, teachers became leaders, guiding the teacher candidates to new insights and deeper understandings. The structure of the workshops also enabled teacher candidates, themselves with expertise, to begin leading conversations with their table groups. The partner educators engaged in meaningful and complex conversations with both teacher candidates and their colleagues, enabling a growing recognition of their own practices and beliefs as well as increased articulation of their purpose and expectations. This mixing and clustering of people, committed to being worthwhile educators, created a sense of professional coherence; as Wheatley (2010) notes, "If people are free to make their own decisions, guided by a clear organizational identity for them to reference, the whole system develops greater coherence and strength. The organization is less controlling, but more orderly" (Chapter 5, para. 35). And in such a system we learn "how to grow and evolve in the midst of constant flux" (Gallagher & Thordarson, 2018).

Engaging in professional conversations early in their careers offered insights for the teacher candidates about ways in which teachers think, lead, and develop their practices. In a complexity thinking iterative process, teacher candidates were able to engage in professional practices, observe teachers in their classroom contexts, reflect on their evolving assumptions about teaching and inquire into ideas as they returned to further professional discussions, as noted in the anecdote below:

> In October 2017, as L2P began its second year, we saw evidence of this partnership beyond what we had originally imagined. One of the teacher candidates had undertaken an inquiry project on ELL learners. She subsequently collaborated with the district ELL Coordinator and created a display entitled Building Community. It was on display at the School Board Office through May and June and is now on display at a local middle school, where the teacher candidate was part of a lunchtime group supporting students new to Canada. Our teacher candidates were engaged in professional learning and sharing their knowledge in authentic ways with a real audience.

The regular half-day meetings/workshops hosted by the district leaders served to create a shared vision, one that participant teachers and teacher candidates owned as well as the project leaders. Ongoing sharing of the purposes for the experiences, such as connecting to curriculum transformation, supporting innovations, personalizing learning for all students, fostered collective ownership and decision-making. Regular input was elicited and the feedback provided direction for future gatherings. Not only did the teacher and teacher candidate feedback provide direction, but it also shaped the ongoing experiences. The PLN became good at receiving feedback in order to continually develop the L2P project. All participants were encouraged to ask questions, think creatively and critically to meet the project goal—ultimately to provide meaningful experiences for all participants that would enhance our shared understanding and efficacy as educators. The experiences created by district leaders pushed at the edges of participants' comfort and challenged them to grow. The teachers were asked to share their approaches to inquiry, and to develop projects aimed at developing student autonomy, with their colleagues and with teacher candidates who were not yet comfortable with release of responsibility to their students. Teachers also shared their new thinking about assessment approaches that aligned with inquiry and project-based pedagogies—fairly new and risky areas for them as well as the teacher candidates.

Attending these workshops and participating together, the research team was able to see and feel shared and sustainable leadership developing. Teachers were animatedly taking opportunities to share their work and their thinking with peers and teacher candidates, bringing samples of their work, leading the learning conversations. As the term progressed, it became increasingly difficult to identify the teachers from the teacher candidates as all were engaged in sharing views, ideas, and questions—all learning to lead discussions, taking responsibility for their own and each other's learning. The workshops became meaningful experiences for everyone. Through teachers' articulation of their work, teacher candidates sharing and connect their ideas to the teachers' work, they came to value each other's contributions, and grow as individuals and as a community of learners/leaders.

Challenging Rules

What stands in the way becomes the way (Brown, 2018, p. 6).

Sustainable leadership requires that we do not accept the status quo, but always imagine something better as we embrace the need to change—for our students and ourselves, thoughtfully challenging the way things are 'always' done. Rather than dictating next directions, we need to become accepting of the complexity/messiness of (professional) learning in an ongoing and nourishing way (Hoban, 2002). We learn not to shy away from critical questions and suggestions, but to reflect on these, consult with each other, and arrive at new ways—ways that might question existing rules and norms. Leaders in today's complex world need to rely on each other, to support making "good" mistakes and learn from attempts. As the L2P practice developed, the BC curriculum went through a seismic redesign, shifting from prescribed learning outcomes and provincial exams to competency-based assessment and personalized curriculum development. Though the new curriculum design was well supported by current educational thought on assessment and curriculum development for the 21st century (Fu et al., 2018), transition to the new curriculum had been resisted by some teachers, especially as minimal support for change redesigned curriculum had been given.

However, within the L2P project, changes that embraced the redesigned curriculum were already happening. Rather than waiting to be led or given "permission" to try something new, teachers and teacher candidates in the L2P project learned that innovation and new approaches are the norm and that rules/guidelines need to be questioned and sometimes replaced as we move forward, as the educational system adapts to the needs of emerging society. These critical questions and reflections were identified in their inquiry projects, ongoing discussions, and their developing confidence as noted in their conversation interactions. By supporting teachers and teacher candidates to challenges existing norms and rules, the L2P project interactions were implicitly giving permission for them to experiment and become more explicit about what outdated practices they could leave behind. Sharing resources and discussing the meaning of the theoretical underpinnings of documents such as the Ministry's BC's Redesigned Curriculum (2017), support was offered for understanding, challenging and changing teachers' and teacher candidates' beliefs about their practices and assumption about schools.

In support of this process, Wheatley (2010) notes that,

> Any mature ecosystem….achieves stability by supporting change within itself. Small, local disturbances are not suppressed; there is no central command function that stamps out these local fluctuations. It is by supporting them that the global system preserves its overall stability and integrity. (Chapter 5, para. 36)

The L2P practices connected to and brought to life, for the teacher candidates, the intents of the BC redesigned curriculum as they saw the practicing teachers question past practices and embrace new ones in response to the new curriculum.

Developing and Sustaining the Team Through Shifting Roles

Team-builders get things done and create rapid learning cycles for their teams (Gallagher & Thordarson, 2018). As leaders in this project, the researchers had insights about teacher and teacher candidate participants, which enabled the L2P team to recognize and nurture their educative and leadership strengths, utilizing these to shape the conversations and activities. The leadership team realized as they worked together the diverse talents and creativities within the group as they began to recognize it and then draw on it. They recognized that "who we are is how we lead" (Brown, 2018, p. 164) and early meetings enabled the team to explore their own

professional identities, values and beliefs. Once the team became established, with the addition of teachers volunteering to participate in the project, the leadership team realized that they needed to guide from the edges, turning over leadership opportunities to others, whether it was at the schools during Wednesday visits or during the three annual professional workshops.

Through the opportunities created by the L2P project, others began to take up the leadership roles, contributing, suggesting, and creating new approaches. These experiences supported teachers and teacher candidates to become leaders and decision-makers in their own right as the established and re-established networks of learning and growth. As Wheatley (2010) notes, in quantum physics "parts do not remain as parts; they are drawn together by processes of internal connectedness," similarly "we have all experienced things 'coming together,' or been in team efforts that far exceed what we could do alone" (Chapter 6, para. 53). It is this sense of "internal connectedness" where the teachers and teacher candidates feel part of a whole that they lead and are led by, that develops a sense of sustainable leadership.

Throughout the workshops, the leadership team continually circulated, taking part in conversations, offering suggestions, providing resources and materials for further thinking and acting. Facilitation of leadership development became critical to the leadership team as they gradually learned to release responsibility for the workshops and encourage teachers to step up—expecting sharing of their best selves to ultimately work for their students. The district leaders recognized the conditions needed to foster growth, understanding that teachers are often very busy, connected to the ongoing nature of their teaching lives, and are tired. Giving them space and time (an afternoon of professional learning), as well as nourishment (good lunch, encouragement) was of importance in supporting their development as leaders. Telling the story is also a role of sustainable leaders, as the leadership team shifted perspectives—sharing in the lived day-to-day experiences and concerns of teachers and teacher candidates, and also sharing more distanced perspectives offered through educational theory and practice documents from resources both locally and internationally.

Telling the Good Story—Becoming a Storyteller

The shared stories told by all participants in L2P, using multiple storytelling devices (conversation, short videos, inquiry project presentations, table discussions), highlighted how the work of multiple people could be distributed to multiple audiences in many different ways—allowing an array of diverse voices to get heard and valued. Stories make connections. For example, one of the leadership team chose to create a video with a teacher candidate about her experiences, both successes and challenges with an inquiry project in a primary classroom—a video that was shared at subsequent workshop meetings. In this way, not only the participants in the room but others who had participated previously had their voices heard and respected.

Gallagher & Thordarson (2018) note, "Stories capture hearts and minds of a community to amplify and continue developing authentic community" (p. 135). Storytelling is a powerful way to convey ideas and challenges; sharing stories of learning, of tensions, and conflicts helps to communicate in difficult conditions. Using a "dwelling mind" (Wheatley, 2017) to reflect on our experiences and stories enables us to take time, reflect deeply, and act wisely. In telling the stories, the research team came to better recognize and articulate their shared values, and in so doing recognize ways in which those values were not just named but also practiced. All good stories need tensions and conflicts, which is what makes a story worth living and telling. Sharing stories

enabled the research team to support each other and encourages others to try new ways of working and learning together. Complex learning systems, as noted by Cilliers (2000), "have memory, not located at a specific place, but distributed throughout the system" (p. 24) embedded in its very structure. Wheatley (2010) notes "in order to change, the *system needs to learn more about itself from itself*. The system needs process to bring it together" (Chapter 8).

Summary of Findings

Below is a summary, in relation to our research questions, of the key elements identified in our previous analysis of the L2P story from the perspective of distributed feminist leadership framed by complexity thinking. In response to the first question, "How can educational leaders in school districts and teacher education programs design spaces that engage everyone, recognize everyone's expertise and share responsibility for growth and development?" we have identified in Table 1 the following key learnings related to common attractors and interconnections in forming a complex learning system.

Summary Points of Key Ideas for How to Set Up L2P Project

1. Attractor—focus was on creating conditions conducive to initiating Professional Learning Communities and Networks:
   - Connected teacher education preservice and in-service for ongoing professional learning,
   - Came together through a mutual desire to enhance what was already working well but could become better, and
   - Recognized and articulated a common desire to restructure roles and building a new relationship between TEP and school district.
2. Neighbourly interactions—set up and interconnected across professional communities:
   - School teachers, as partnering educators/leaders, committed to modeling effective teacher practices, engaged in peer-coaching conversations, provided opportunities for teacher candidates to work with groups of students and develop leadership capacity;
   - School district leaders as university-connected seminar instructors of the teacher candidates, connected practice to theory in meaningful and in situ ways in local schools as sites of learning every week; and
   - Combined district professional learning afternoons on teacher-led inquiry projects with TC seminar classes, reinforcing teacher inquiry as professional learning.
3. Redundancy—The L2P leadership team developed empathy for the others in diverse contexts as:
   - Members related first to each other and then to the teachers and teacher candidates they were supporting—creating mutually supportive empathic environment for intuitive respectful connections, and
   - Teachers became more genuine educational partners with teacher candidates, with empathetic perspectives becoming the self-similarity of walking the talk that transfers to the teacher candidates.
4. Recursive elaboration—The L2P team sought new opportunities and created meaningful experiences as they:
   - Shifted from problem solving to problem finding, all members of the PLN actively sought opportunities to learn by addressing these problems,

- Worked to enable university instructors to understand and integrate school-based learning into their own courses and the district team developed the conditions and structure for ongoing professional learning workshops that involved both teachers and teacher candidates,
- Developed positive relationships where all participants recognized the expertise of the others, thus enabling opportunities for shared leadership to grow,
- Engaged in professional conversations early in TCs careers offered them insights about ways in which teachers think, lead, and develop their practices, and
- Connected teachers and teacher candidates in combined meaningful professional as all were engaged in sharing views, ideas, and questions—all learning to lead discussions, their own and each other's learning.

In relation to the second research question of how in teacher education we can begin to move away from the hierarchical, industrialized model of management to one where everyone feels engaged, valued, and heard, we summarize in the following key insights related to adaptive emergence in forming a complex learning system.

Summary of Key Insights for Shifting Leadership Toward More Distributed and Feminist Processes

1. Ambiguously bounded—the need to question and challenge rules rather than wait to be led:
   - Teachers and teacher candidates in the L2P project learned that innovation and new approaches have become the norm and that rules/guidelines need to be questioned and sometimes replaced as education and educators move forward, and
   - L2P project interactions were implicitly giving permission for teacher candidates to experiment and become more explicit about outdated practices they could leave behind.
2. Decentralized control—The L2P team realized the importance of developing and sustaining the team through shifting roles through:
   - Realizing the need to guide from the edges, turning over leadership opportunities to others both at the school sites during Wednesday visits and during the three annual professional workshops,
   - Realizing the importance of supporting teachers and teacher candidates in becoming leaders and decision-makers in their own right as the established and re-established networks of learning and growth developed, and
   - Recognizing the importance of giving teachers and TCs space and time (a full afternoon of professional learning), as well as nourishment (good lunch, encouragement) to support their ongoing development as leaders.
3. Collective memory—The L2P team recognized the value of telling good stories and becoming storytellers as leadership skills:
   - They valued stories as connectors and using storytelling devices (conversation, short videos, inquiry project presentations, table discussions) to highlight the work of multiple people that can be shared with varied audiences in many different ways where all voices get heard and valued

- The team knew that all good stories need tensions and conflicts, making the story worth living, remembering and telling to enable the community to support and encourage each other in trying new ways of working and learning together.

The writing of this paper is another way to tell our story, to share the challenges and the opportunities that arise in conversation and connection as we collectively lead our way to new understandings of sustainable leadership, professional learning and responsive education. As noted by Campbell (2017), there is a need for genuine embedded professional development in education; this study captures the essence of this need, using a distributed and sustainable leadership model that tries to live these ideas. And the story continues to develop with one of the author's reflective stories recounted below:

Already Educational Leaders:

Sitting at this teacher education conference, I have been in sessions focused on developing preservice teacher education. Faculty, instructors and program coordinators lead most sessions. I am listening to three students from the L2P program. One of the students opens the session with a confident and meaningful acknowledgment of the land; he draws on his own experience as an outdoor educator, honouring the First Peoples whose land the University is built upon. The students then share anecdotes from their experiences in the school district PD sessions on inquiry projects in assigned schools, connecting their learning to the teacher education program competencies. The audience is impressed by their insights. One student explains,

> All these issues you get in the program, in the books, you talk to your instructors about it, but stepping in to the classroom, seeing how all of these questions can be answered by the relationships built between a teacher and the student, was…it was an amazing experience for me.

Another student with Indigenous background spoke of how her mentor teacher encouraged her to lead the class activity on the orange shirt day. As she said,

> He had never attempted to address indigenous education or residential school history, because of my life experiences and passion, he asked me to speak to the class; to guide him. It was really wonderful. And now he has taken what I gave him and shared it with other teachers, sort of that ripple effect.

Both these accounts and other examples spoke to the interconnectedness of the L2P experience. At the end of the session a colleague from another institution could not believe these student teachers had just done their first term. As she commented to me, "They are already educational leaders and they have not even begun a practicum."

Conclusion

As Sergiovanni (2007) suggests, our understanding of leadership is outdated. He states that leaders do not let their schools or educational institution down; the failure often rests with the systems in which they lead. As Hargreaves and Fink (2004) have noted, "Leadership and improvement are interconnected and stretched over time and space. This is the essence of their sustainability" (p. 251). Sustainable leadership can no longer be left to individual managers or administrators working in hierarchical top-down systems, no matter how effective they are in those roles.

Leaders, through robust PLNs, can learn to do their work collaboratively in order to sustain lasting support and change. As noted by Shaw (2018), leaders need to connect, reflect, and respect others' perspectives in order to sustain ongoing change that is an increasingly inevitable dimension of complex 21st century life. Key to sustainable leadership in the L2P project was the forming of the PLN between the leaders so that decision making was informed by and shared with diverse perspectives. In this way "leadership is distributed in an emergent and even an assertive way, so that the community engages in evidence-informed and experience grounded dialogue about the best means to promote the goals of deep and broad student learning for all" (Hargreaves & Fink, 2004, p. 267).

Feminist views and values, as expressed through distributed leadership models but traditionally excluded from leadership conversations, are continuing to challenge the status quo and are encouraging, demanding, and creating change. As suggested in our L2P project, we can all experience shared leadership roles in collaborative and connected ways. We all need to experience leadership so we know how difficult it is, how much we need to know, and how we need to connect with others. By everyone sharing their experiences, memories, and stories—rather than giving directives or advice—we make room for structural memory and understanding that moves us all forward. However, ultimately it is through relationship, caring, and nurturing, fostered by engaging in PLNs, that we will build new ways of understanding sustainable leadership that benefit our students, teachers, and administrators. Ultimately, we believe this creates a resilient community that is self-sustaining, responsive, and compassionate.

In summary, Wheatley (2010) links us back to insights from complexity theory, noting that people working as part of a complex learning system need to be connected to the fundamental identity of the community. People need to be connected to new information as it informs what they do and believe. And people need to be able to reach past traditional boundaries and develop relationships with people anywhere in the system. The Link-to-Practice project, as an example of a PLN informed by tenets from the new sciences shows that this is indeed possible and is a powerful way to support educators (district leaders, teachers, teacher educators, and teacher candidates) as learners and as leaders throughout their careers.

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Innovating in the Margins of Teacher Education: Developing a Bridging Program for Internationally Educated Teachers

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Abstract

In this article, we discuss our recent and current efforts to offer an innovative form of ongoing teacher education designed explicitly for Internationally Educated Teachers (IETs), which might be considered a type of in-service teacher education. We share some of the observations of IETs who have completed the Faculty of Education's Bridging Program at the University of Alberta as well as our own experiences. Aspects of the program's curriculum are described such as its framework including the organization of a bridging seminar and field experiences/practicum. To provide context, we review relevant policies and the limited but valuable research from other Canadian bridging programs for IETs. We conclude with a discussion of the most significant changes we have made to practices at the University of Alberta and address the issue of sustainability.

Keywords: Internationally Educated Teachers (IETs); immigrant teachers; foreign-trained teachers; recertification; bridging programs for international teachers; teacher education; professional education; in-service teacher education for international teachers.

Innovating in the Margins of Teacher Education: Developing a Bridging Program for Internationally Educated Teachers

An article published by *University Affairs* (Gordon, October 5, 2016) reported that occupational underemployment is a significant problem for immigrants and said that four years after their arrival in Canada, the majority of immigrants still work in jobs that are not commensurate with either their education or the jobs they had in their homeland. Further, Gordon (2016) stated that several Canadian universities have developed bridging programs to help foreign-trained professionals overcome barriers to accreditation and integrate successfully into Canadian society. The programs not only upgrade their academic qualifications but also expose them to how their profession is practised in Canada. Our program in the Faculty of Education at the University of Alberta (U of A) was one of four programs reviewed by *University Affairs*.

Early in this work, it became apparent to us that information and procedures regarding such bridging programs are often difficult for anyone (including us as experienced researchers and teacher educators) to locate, let alone for teachers who are new to Canada. Likewise, the challenges related to credential assessment and academic upgrading in provincial and university institutional settings can be difficult to navigate and, at times, overwhelming. As researchers, teacher educators, and citizens, we believe that it is unethical for Canada to welcome newcomer professionals, knowing there are considerable—often insurmountable—challenges involved in seeking and obtaining the credentials needed to practise their professions in their new homeland. The challenges for newcomers to Canada are significant and highly complex. However, we also know that there are social, cultural, and economic benefits to having as many newcomers practise their professions as soon as possible. And, it is critical that Canadian professions increase the diversity of their membership in order to better reflect Canadian society. We believe, then, that places of higher education need to be as accessible and facilitative as possible for newcomers with professional backgrounds who are seeking Canadian credentials.

In September 2013, the Faculty of Education at the U of A launched an initiative, a pilot cohort in the Internationally Educated Teachers (IETs) Bridging Project (now called a program), which was our Faculty's first attempt to address systematically the needs of IETs—who are immigrants who arrived in Canada as qualified and experienced teachers from another country and are seeking certification in Alberta. We sought to combine facilitation and support for the IETs, individually and as a cohort, with their integration as part of the regular Bachelor of Education (B.Ed.) program. As a companion goal, we hoped to improve our overall student services processes for working with IETs. To achieve these goals, we worked as collaboratively as possible with various units and individuals within the University. As a way to obtain feedback to continue to improve and refine the program, we engaged in a research project involving the authors of this article and volunteer IETs who had completed the Bridging Program at the U of A.

The purpose of this article is to discuss our recent and current efforts to offer a unique form of ongoing teacher education designed explicitly for IETs, what might be considered a type of continuing professional education. We describe our Bridging Program, with a focus on curriculum, including framework, course development, and the organization of field experiences/practicum. While the primary purpose of this article is to discuss the development of an innovation in teacher education, we include some experiences and views of the IETs who have participated in the Bridging Program. The quotations included in this article are excerpts from interviews with IETs who had completed the program. These IETs chose to be a part of a research study intended to

gather information about IETs' careers as teachers before coming to Canada and their experiences in locating and participating in the Bridging Program. We begin by setting a context for this article by reviewing the limited but valuable research from other Canadian bridging programs in teacher education as well as relevant policies.

Overview of Existing Research

We delimited our review of existing research and literature to Canadian research that is specific to IETs. The literature specific to IET programs is quite recent. Generally speaking, we found that while helpful, the literature related to IETs in Canada is relatively small. An article providing a literature review of immigrant teachers' integration into school systems supports this claim. Those authors found their "review of literature showed very few studies on immigrant teachers' professional integration" (Niyubahwe, Mukamurera, & Jutras, 2013, p. 282).

We used the search term *Internationally Educated Teachers* or *IETs* as it became evident that this was the main term being used in the more recent scholarship. However, we were aware this is not the only term used in the literature and therefore this delimitation may have excluded scholarly works using other terms. We were not convinced that scholars or practitioners in teacher education and, more importantly, IETs themselves would necessarily use this term in searching for literature and programs. For example, this is not necessarily a term used in government policy and practice related documents. In Alberta, the term *Foreign-Trained Teachers* is used rather than IETs. As well, while we appreciated scholars' decisions about terminology, we worried that some of the names and titles attached to programs might hinder rather than facilitate searches for relevant programs and information. In other words, as experienced researchers we found it a challenge to ferret out information about existing bridging programs and/or research related to them. Surely then, teachers who are new to teaching in Canada and to resources for ongoing teacher education would also find this an obstacle. Here, we remind readers of the point made in our introduction about the challenge of searching for, and locating, bridging programs and we note how problematic that is, as we think about accessibility.

Nested within the broader Canadian scholarly literature relating to the lives and careers of "racial minority immigrant teachers," (Thiessen, Bascia, & Goodson, 1996) is a subset of research literature that reports on the experiences of IETs. The reported studies (eg. Beynon, Ilieva, & Dichupa, 2004; Block, 2012; Cho, 2010; El Bouhali, 2019; Faez, 2010; Marom, 2017; Mawhinney & Xu, 1997; Myles, Cheng, & Wang, 2006; Phillion, 2003; Schmidt, 2010; Walsh, Brigham, & Wang, 2011; Zhao, 2012,) covered aspects of IETs' experiences during the process of seeking teacher certification and employment in Canada. We situated our article within this scholarly literature, which documents a variety of barriers and challenges that some, if not most, IETs have faced. Many of the above authors documented issues around English language proficiency, work-life balance, and financial need in the context of systemic obstacles such as subtle and overt racism and the effects of neo-liberalism. We knew from interactions with the IETs who participated in our program that they have faced similar issues, with individual variations, sometimes voicing their anger and frustration to us. Certain Canadian researchers (eg. Beynon et al., 2004; Block, 2012; Cho, 2010) have also referred to IETs' roles as active agents who draw on a range of personal and cultural resources in order to address these daunting challenges and, in the process, to reflect on their own evolving sense of professional identity as teachers. Our research builds on those sources, exploring with IETs their own agency and "resiliencies" (Walsh, Brigham, & Wang, 2011, p. 663) as they navigated these new worlds. Mayer, Luke, and Luke (2008) envision, "the

making of a world teacher who can teach in and about the complex dynamic socio-demographic and industrial conditions, knowledge, and technological relations" (p. 89).

From our review of research and literature in the Canadian context, it appears that other than our own emerging scholarship on IETs, Marom (2017) and more recently, El Bouhali (2019) provided the most recent Canadian research on IETs. Marom (2017) drew on the literature we reviewed elsewhere for presentations to the Canadian Society for the Study of Education and the Canadian Society for the Study of Higher Education, paying particular attention to structural boundaries IETs face when engaging what she refers to as the "recertification" process. Like much of the other work we have reviewed that is situated in other provinces, Marom used a social justice/critical theory lens to describe issues, barriers, and challenges faced for IETs in British Columbia. Marom's work followed and extended earlier work in this tradition. However, Marom did not interview IETs and instead used policy documents to illustrate what is known about challenges and issues faced by IETs.

Based on her analysis of structural barriers in the IETs' recertification process in the province of British Columbia, Marom (2017) suggested that many of the barriers that the IETs face are at the intersection of multiple institutional spaces. She also noted that the institutional barriers for IETs are rooted in the misperception of difference as deficiency. Since most IETs are new immigrants coming from non-Western societies, their language and cultural differences are often perceived as knowledge deficiency by Canadian institutions, both schools and universities. Similarly, Walsh (2008) noted that IETs encountered discourses that IETs are "not good enough English speakers" (p. 402) to teach in Canadian schools. Further, Cho's (2010) analysis revealed that IETs' cultural wealth and their ability to speak multiple languages are not always valued as an asset but instead "accent" is perceived as deficiency in terms of teaching qualifications. The IETs in our program experienced similar attitudes and misperceptions. In the process of becoming Canadian teachers, the IETs had to break down barriers and constantly make "adjustment[s]" to meet host institution norms (Marginson, 2014) in order to re-form their ongoing professional identities. Similarly, Deters (2015) found that IETs "through their persistence and agency, were able to overcome constraints" (p. 417). Finally, El Bouhali (2019) sought "to understand the meanings that IETs in Alberta give to their experiences of being certified teachers in Alberta and critically interpreted relevant policies of teacher certification and employment" (p. 2).

The extant literature noted here focused almost exclusively on barriers and critical interpretations of notions of systemic discrimination. However, the teachers in our research blended a stronger sense of personal agency and supportive sources with their acknowledgement of systemic barriers. And, although the literature included many references to challenges, there is little detailed documentation of IETs' perspectives on the (material, human, financial) resources that they drew on in order to move through this process to recertification and employment in Canada. Our work adds a different perspective to the current literature and research concerned with IETs in Canada.

Finally, in reviewing the literature, we came across the work of Simon Marginson (2014) and were drawn to his concept of "student self-formation" as a way to think conceptually about our work with IETs. Marginson (2014) described "higher education, and within that international education, as a process of self-formation within conditions of disequilibrium in which students manage their lives reflexively, fashioning their own changing identities" (p. 6). Marginson's work

highlighted the need for international education to strengthen the agency freedom of students, to facilitate the educational process of self-formation.

Provincial and National Policy Directions

A number of policies and policy directions offered a substantial foundation and support for the work we are doing with IETs. For instance, "Canada's immigration policies have increasingly focused on attracting highly skilled and well-educated immigrants. Unfortunately, despite high levels of education, 46% of immigrants reported that finding adequate employment is the greatest difficulty they encounter after immigrating" (Government of Alberta, 2012, p. 15). In Alberta, there are policy statements within both the Advanced Education (the department concerned with postsecondary programs) and Alberta Education (the department responsible for teacher certification among other things). In 2007, Advanced Education and Technology (now Advanced Education), launched *Roles and Mandates: Policy Framework for Alberta's Publicly Funded Advanced Education System*. In addition to being highly relevant to our Bridging Program, we viewed that document as historic in that it was the Province's first attempt to coordinate and clarify what Alberta's postsecondary institutions were responsible for, or who does what. This was significant, given that the Provincial Government is one of the main sources of funding for the Bridging Program.

Specific to our Program, the International Education section in Advanced Education and Technology's (2007)'s *Roles and Mandates,* offers the following nearly perfect alignment with the U of A Bridging Program: "It is important to ensure that Advanced Education providers are offering adequate supports and are responding to the needs of a growing immigrant population" (p. 15). Even more relevant for our work, Advanced Education and Technology (AET) (2007) states:

> In tandem with other efforts intended to encourage the recognition and accreditation of overseas credentials, (the Government of Alberta) encourages postsecondary institutions to design and deliver programs specifically intended to adapt foreign credentials, either by programs delivered on campuses or, where appropriate, through programs delivered in co-learning and internship programs. (p. 15)

Additionally, there are policies and policy directions from Alberta Education that offer further support to our work. In *Campus Alberta Planning Framework* (AET, 2010), clear direction is provided to teacher education programs: "There is a need to maintain flexibility and responsiveness to a changing social, demographic context in Alberta to maintain the levels of access and quality Albertans have come to expect" (p. ii). In Alberta, immigration trends are similar to Canadian trends: "Recent figures indicate that immigration will be the main source of population growth in Alberta" (Government of Alberta, 2012, p. 15). With regards to key policy directions*,* AET (2010) states, "It is important to strengthen strategies to support increased participation of learners traditionally under-represented in Alberta's higher education system" (p. iv). Finally, the work of a Government of Alberta committee aimed at exploring teacher workforce needs states as its vision that, in partnership with its stakeholders, the Government of Alberta will develop strategies, policies, and actions to build the capacity of the education sector to help Albertans reach their full potential. Specifically the Government of Alberta (2008) committee stated the need for bridging programs for teachers who hold teaching certificates from countries outside of Canada: "In 2008, a number of key initiatives were completed…bridging foreign-

prepared teachers to certification and employment was designed to provide foreign-prepared teachers with the knowledge and skills needed to be successful in Alberta Schools" (p. 1). In sum, at a provincial level, there is explicit policy support for the work we are doing with IETs. Developing the program for IETs is a timely and critical innovation at both policy and practice levels.

The Association of Canadian Deans of Education (ACDE) has set some pertinent policy directions at the national level. The Association, which hosts more than 60 deans of education in postsecondary institutions in Canada, has made considerable efforts to provide directions to teacher education about what they collectively deem important, resulting in a set of useful documents referred to as *Accords*. The Association of Canadian Deans of Education's "Accord on Initial Teacher Education" (2006/2016) and the "Accord on International Education" (ACDE, 2014/2016) have provided further foundational support for our Bridging Program. The Accords describe Canadian society as increasingly diverse: "Canadian teachers must be equipped to prepare all students for their roles in this diverse world" (ACDE, 2006/2016, p. 1). The same Accord describes "an effective teacher education program [as one that] promotes diversity, inclusion, understanding, and social responsibility with local, national, and global communities" (ACDE, 2006/2016, p. 4). To varying degrees, the entire *Accord on International Education* applied, and provided solid support, to our work. One such support is the following statement:

> Transnational knowledge should be seen as a social, cultural, and institutional asset that enriches the educational experiences of all students rather than providing a barrier to learning in host institutions. This Accord promotes intercultural awareness …equity to education and that incoming international students should be fully supported to navigate local organizational, linguistic, academic, and cultural systems, norms, and practices. (pp. 6–7)

Similarly, Mayer, Luke, and Luke (2008) argue:

> What is needed is nothing short of the re-visioning of a transcultural and cosmopolitan teacher: a teacher with the capacity to shunt between the local and the global. What is needed is a new community of teachers that could and would work across national and regional boundaries. (pp. 80–81)

Original Research Project: Design and Data Sources

While the purpose of this article is to describe what we view to be an innovative program in teacher education, the content for this article and the IET statements we use, emanate from a research project we undertook as a part of the Bridging Project. The purpose of that research was to explore and document IETs' career and personal histories, with a focus on their professional experiences in the years leading to their applications for admission to the Bridging Program as well as their experiences during participation in the original project. In October 2014, we received ethics approval from the U of A to conduct that study. We used data from two phases of this research project: Phase 1 data included the journal entries written as assignments by five of the six participants in the 2013–2014 pilot cohort and two rounds of loosely structured follow up interviews with the same IETs. The first set of interviews was conducted eight months after the IETs' completion of their programs and the second about 18 months later. Phase 2 data included subsequent interviews with additional IETs, after they completed the program. In total, our research findings were based on interviews with 18 IETs over a three-year period. The interview

and journal data were analysed using line-by-line thematic coding. While the intent of this article is not to share the findings of the study as a whole, the ideas emanating from that research along with the quotations we use in the following discussion, were a result of that research project.

Developing the Bridging Program

The Teachers in the Program

The IETs in our study showed themselves to be resilient, active agents who were drawing on a range of personal and cultural resources. They were driven by their own love of both teaching and learning to overcome, or at least to manage, daunting challenges in their quest to "qualify" as teachers in an entirely new—and not always welcoming—context. Many voiced a certain amount of resentment and frustration that their existing qualifications, skills, and experience were not considered "enough" (or closer to sufficient). An IET remarked, "I was kind of frustrated that why do I have to go for another year when I have already done so much?" However, once in the program, this teacher was able to offer the following:

> But when I started and began to learn, I could make out why it was required. And I say now it is definitely important for everyone to study in this program even though they might not need the additional credits. They still should return to university and understand what teaching is all about in Canada.

Several aspects of the IETs' lives enabled them to make the transition to, and succeed in, the Bridging Program. They drew on their already substantial life and professional experiences when addressing the multi-layered challenges of border crossing. Many of them emphasized that they benefited from a range of support and assistance offered by spouses, children, ethnic communities, and settlement agencies. Most IETs had preceding exposure to studies and to schools in Canada or North America. Almost all of them had taken some ESL studies (in Canada or in their countries of origin), and in a few cases, they had already completed some university courses, or an occupational training course in a paraprofessional field. A few had taught or were teaching in private schools. Some had been employed in childcare centres or as teachers' aides. A number had engaged in volunteer work (in schools especially) and/or had children attending schools or universities. These experiences had provided some knowledge of local school and postsecondary contexts.

But the IETs also had complex day-to-day financial and domestic responsibilities in Canada, and sometimes abroad, adding to the various societal and institutional constraints. For example, many of the IETs, while full-time in the program, worked part- or full-time out of financial necessity; several IETs had children or elders to care for. In a few instances, IETs had to leave the program temporarily to return to their homeland to care for aging parents. Within the context of existing constraints—and sometimes in opposition to them—we tried to take these realities into account as we organized and administered our program.

The IETs' individually differentiated "multiple identities" (Marginson, 2014, p. 6) had a bearing on their experiences within the Bridging Program and the efficacy of our various efforts to facilitate their progress. These teachers are a particular variation on the international students to whom Marginson refers, in that they are adult immigrant learners and experienced teaching professionals. Some of them have been away from academics for years. They are in many ways a self-selected group, overcoming many social, financial, and bureaucratic obstacles even to arrive

at the Bridging Program, let alone to succeed in it. They are, in effect, colleagues who are engaging reflectively in continuing professional education rather than students who are being initiated into the profession through teacher preparation.

Program Framework

IETs in our Bridging Program enroll in selected existing course offerings and a 9-week, full-time practicum (referred to as Field Experiences at the U of A) that are a part of the regular B.Ed. program, but they also participate in a weekly Bridging and Professional Growth Seminar designed exclusively for the IET cohort.

As part of our work creating the program, and for our research, we spent time seeking online program information and speaking with teacher educators and administrators about other bridging programs in Canada. As noted earlier, it was not easy to obtain information about such programs, but we gleaned it from websites and conversations as well as descriptions published in scholarly articles. While there are similarities between our program and others, we believe that there are also unique features to our program.

Unique Program Features of the Bridging Program

In this section, we expand on unique program features and include pertinent comments from the IETs themselves. We focus on three components of the program: key leadership and staff roles in support of learning experiences, the partial cohort approach (including the Bridging Seminar), and field experiences (practicum).

Leadership and Staff Roles

We strove for well-supported learning experiences for the IETs both on campus and during student teaching in schools. In a general sense, academic leaders who were committed to this Program shared information about the Bridging Program as widely as possible within our Faculty, on our campus, with Government colleagues, and with nearby school districts and community agencies involved with newcomers to Canada. At the beginning of the project, Randy was the associate dean of teacher education at the U of A. While at the initial planning meeting, a colleague warned him, "We can't do that!" Randy immediately embraced the project knowing the challenges ahead. From the beginning, he and Beth brought the University, Government, and School District staff together to collectively plan and build a program. Randy recruited Beth, a retired colleague who shared his values, as the initial program coordinator, and they worked together throughout the developmental phase. In addition, while there were varying degrees of caution and apprehension, all people involved offered support to the initiative and provided differing levels of assistance. These early efforts were successful in that these offices still provide support to the program and provide a much better set of directions and resources to inquiring IETs. As discussed later, school boards offered support in that they freely offered their time, knowledge, and information to IETs both in the Bridging Seminar and informally when needed. Over time, staff in the Registrar's Office as well as academic departments within the Faculty of Education showed considerable cooperation and support to the program; they now have the knowledge to direct IETs in more appropriate ways. Finally, staff involved with the credential assessment in the Government continue to offer much support to this program and direct IETs who are a good fit for the program to the appropriate office at the U of A. This direction and level of information sharing had

previously been lacking. These collective efforts consistently align with Marginson's (2014) set of recommendations to provide more and better supports to international students.

On a day-to-day level, we revised a staff member's work assignment to ensure program-coordination and student-advising resources existed that are dedicated to aspects of the IET program. The IETs whom we interviewed all spoke to the importance of having both a dedicated academic (program) advisor and a program coordinator who had many years of teaching experience in the Alberta school system. One of our academic/program advisors in undergraduate student services is now formally assigned, as a part of their regular assignment, the role of working closely with faculty, administrators, and IETs concerning admissions, course selections, and registration. This is an essential source of support in our program. IETs receive an assessment of their credentials from Alberta Education, indicating the gaps that the individual would be required to fill for certification. Using this assessment, our program advisor guides IETs' choices of regularly scheduled B.Ed. courses, where they study alongside preservice teachers in the regular B.Ed. program. In as many cases as possible, we reviewed these courses to ensure they satisfy certification requirements and to provide an appropriate fit for the Program. We felt that our work in reviewing the now long lists of course possibilities not only provided information, direction, and assistance to IETs beginning the program it also provided clarity and direction to student services staff and especially student advisors in university offices, which enhanced their expertise in dealing with IETs. Overwhelmingly, IETs drew our attention to our specialized academic/program advisor's work with them and spoke with great appreciation of their efforts. IEts spoke about how much the advisor's work contributed to their success in completing the program and to their high regard for the overall program. Nearly all of the IETs remarked on how helpful and essential it is to have knowledgeable staff dedicated to the Bridging Program. Many attributed their successful completion of the program to this support. As one of the IETs said,

> Catherine was amazing. She was so optimistic right from the first moment we met. When she told me I was a good fit, it made me feel so good and it was the first time I realized I have a chance at teaching again. This was the beginning of my great experience with the Program.

Likewise, we revised the work assignment of one of our faculty practicum advisors to serve as program coordinator, seminar leader, and professional mentor to the IETs in the Bridging Program. This individual brings to the program a deep understanding of the Alberta school system, the teaching profession, and a knowledge of the challenges and potentialities international learners bring to our program and to Alberta schools. The program coordinator also had an excellent set of relationships with human resource units within school districts as well as with the Government. In one of our interviews, an IET talked about the value of the experience and knowledge of the program coordinator: "Brent helped us a lot. Even with the minutiae of what happens in schools. He told us everything we needed to know. It's not something we just get out of websites."

In addition to providing day-to-day support to IETs and the undergraduate program office, the coordinator teaches the Bridging Seminar and organizes an introductory meeting in the form of an informal interview with each IET well before the application process begins. Here we ascertained not only language and academic readiness, but we also began to understand the complexity of each IET's context. Here too, the IETs we interviewed spoke highly about the program coordinator's role in their success. Among many supportive comments, an IET remarked:

Brent is awesome…he is so supportive and even today I continue to call him, regardless of what my decisions are. Even though we come from many different countries, he brings us together, like a family. He created a place we looked forward to coming to, a place where we could talk about our experiences as a group. I was blessed with good people around me.

Another IET said:

It [the seminar] is the only opportunity to actually gather together as a group and then talk about each other's struggles. Each of us has different lives and all of us have different things that we need to consider. Brent helped us a lot in this way.

We urge that teacher education programs and support agencies such as teacher certification and human resource units dedicate specific resources to supporting internationally educated professionals. As Marginson (2014) stressed there is a need in higher education "to enhance resources facilitating agency" (p. 18).

The Partial Cohort Approach

The IETs are organized each year as a partial cohort. We believe that IETs need to take courses alongside preservice teachers in regular B.Ed. coursework. This fulfills a need in higher education for beginning teachers from different parts of the world to learn from each other. As noted above, IETs are advised to register in carefully and purposefully selected courses that are a part of the regular B.Ed. Program. These courses provide the content required for an Alberta teaching certificate and an academically rigorous experience for IETs. Our standard was that IETs would meet or exceed the expectations the University of Alberta has for its beginning teachers. Most IETs have met, and in some cases exceeded, this expectation. In addition, by doing coursework in the regular program, the IETs have official university transcripts as a permanent record of their success.

The Bridging Seminar

We also believe and have learned that a key strength of the Program is the Bridging and Professional Growth seminar. Led by the Bridging Program Coordinator (whose role we introduced above), this weekly gathering was dedicated exclusively to the IETs. The seminar was the only course that was separate from the regular Bachelor of Education program, intended to offer what we refer to as a *safe space* somewhat analogous to a *homeroom* within a large Faculty. When including this seminar as an element of the Program, Randy drew on years he had spent working alongside beginning teachers in two Canadian aboriginal teacher education programs. He had learned how important it is for marginalized beginning teachers to work together in a cohort, one of the key sources of support and catalysts for program completion.

Beth designed the seminar to provide the IETs with opportunities to process, interrogate, and integrate what they were experiencing during the program as a whole. In the seminar, IETs came together to compare notes, share experiences and questions, discuss selected research articles, write personal reflections, and interact with guest speakers. They also participated in, and then debriefed, their structured school visits. For example, IETs could consider, grapple with, and make sense of the largely Western, Eurocentric materials, ideas, and pedagogical approaches that were presented to them in the on-campus course work and field experiences. These sessions also had the effect of decreasing trepidation, and offered reassurance and support as the program

proceeded. As well, the coordinator of the program, an experienced teacher educator who faciltated these activities, found that the seminar sessions were an invaluable source of information about the needs and wants of IETs. And, there are celebrations! When asked about the seminar, an IET remarked "Getting together to celebrate our achievement and success means a lot to me."

The readings for the seminar were usually on the topic of IET research and other transition programs, mainly in Canada. Some of these readings also helped to prepare the IETs for issues that they might encounter during their teaching practicum and when seeking employment as teachers. As well as providing information about others' experiences, they provoked discussion and reflection about the participants' own experiences and prospects. As one IET commented during an interview, "[The seminar] motivates and inspires me to work hard and tells me that I am not alone." We invited guests into the seminar to address topics such as technology in today's classrooms, preparing for the upcoming practicum, and the process of applying for teaching positions. The teachers made direct personal contact with these guests and felt the advice they received facilitated the transition to their practicums, and even to teaching employment in some cases.

As their central ongoing assignment for the seminar, IETs wrote a series of reflections on suggested topics, including commentaries on the required readings and on their visits to different schools. The concept of reflective practice was new to many of them, and some testify that they continue to engage habitually in reflective practice as part of their professional activities since completing the program.

The school visits organized as a part of the seminar provoked considerable discussion and reflection about the culture, organization, and teaching/learning assumptions and practices in local schools. These visits illustrated the wide variation and professional discretion between different schools. We gave much consideration to the selection of particular schools, drawing on the expertise of the Faculty's seconded teachers who had experience in, and understanding of, the unique professional needs of IETs. As with the student advisor and program coordinator, we specifically assigned a portion of one seconded teacher's work time to with the Bridging Program. Again, this was consistent with Marginson's (2014) recommendation that, in higher education, specific resources should be allocated to international students.

Based on the comments of the IETs, the seminar served its intended purposes and, for many of the teachers, was a highlight of the program. One teacher remarked, "The seminar … that's the best. We used to look forward to our Friday class when we could discuss our experiences with each other." Upon completing his program and securing a full-time teaching position in Edmonton, another teacher reflected: "I miss our weekly get togethers. We need a reunion of the seminar." Another remarked:

> I just miss everyone. I wish that there would be an opportunity where we could all meet again, talk about our lives right now and how much we changed. I could definitely say that my life has changed so much in the past three years. When I started in 2014, I had no direction. Because of this program, I am where I am right now. It has significantly changed my life.

This, together with their other teacher education coursework aided the IETs' transitions to their practicums. For example, they adopted ideas from their seminar reading, such as offering to give

presentations during their practicums about their countries of origin. They also enacted linguistic and cultural bridging with parents and students from their own ethic communities.

Field Experiences (Practicum)

IETs in the Bridging Program complete a full-time, 9-week practicum, even though in many cases, the credential assessment process requires less. As is the case with on-campus coursework, we felt it imperative that these teachers meet expectations similar to the ones for regular program preservice teachers. We also knew that schools and mentor (supervising) teachers are most familiar with a nine-week placement as this is a part of the field experience requirement for the regular B.Ed. program.

Field experience placements are highly contextual, and therefore, like the school visits during the seminar, great care and attention was given to these arrangements and, as described above, we sought the current knowledge of practicing teachers when making selections. We made explicit that we likely provided more attention and support to IETs' placements than is the case for the hundreds (2,000 annually) of other placements our University makes, knowing that IETs are more vulnerable and come to these experiences from a "less even playing field." We explain our approach in making field experience placements for IETs as guided by a principle of equity, providing more support and resources upfront. Randy has much administrative and teaching experience in the area of field experiences. He recalled from his early days of work in this area (about 20 years before the Bridging Program) his frustrations and sadness in having to work with many IETs who had managed to complete university course work but who were later asked to leave their practicum schools. Often this seemed to be related to a lack of familiarity with Canadian teaching and organization of schools and/or to "accent." These were reasons frequently cited in the literature we have reviewed.

While the IETs in the program had significant levels of anxiety and nervousness beginning their field experiences (as is the case with most beginning teachers), they also came to these experiences with an increased sense of personal agency and teacher identity. Based on our interview data, we believed the latter was attributable to several factors including their years of successful teaching experience in their homelands, personal and professional experiences with Alberta schools (as described earlier), close attention to matching IETs to particular schools, and the school visits and other components of the Bridging Seminar that served as preparation. Like students in the regular B.Ed. program, the IETs faced challenges during the field experience. However, each IET completed the field experience successfully on the first attempt.

The IETs we interviewed shared mostly positive comments about their experience in schools. Most of the IETs felt that they were treated as colleagues rather than student teachers. "I was considered a colleague rather than a beginner even though I know I had challenges. I feel this was another advantage of being in the program." The field experiences provided an opportunity for IETs to physically and emotionally face the contextual differences of teaching in Canada.

Similar to what we found in our literature review, several of the IETs spoke about their apprehension with language proficiency and accent. However, our analysis suggested that with this awareness, the IETs we interviewed described their accent as a resource rather than a deficit, as one IET expressed:

This was important for us to know and we embraced it, knowing that many of the students we were teaching had accents and came from families who learned English when they came to Canada. We feel it's okay to know another language, embrace that, and learn from other cultures.

When thinking about accent another IET admitted, "looking back at how nervous I was about my accent, maybe I was just too hard on myself about my accent. It seems they don't care, actually, because I found that Canadian students have accents too. The Canadian accent." Another IET remarked, "When I was in my practicum, talking with children and their parents, I realized that I have a responsibility to help my whole community, to teach and to keep the language alive for all of our children."

During the field experience, both the IETs and their students had to learn how to trust each other. An IET said, "It's natural when you are new to the school to have students behave in a different way. But I was able to find ways to get their trust." In a similar way, another IET remarked, "I know from my previous years of teaching that the work becomes easier when students believe in me, and trust me."

In general, the IETs reflected on their field experiences as being well supported and positive: "I am happy with the experience and had a lot of support." In some instances, the field experience led to employment: "Prior to finishing my practicum, a school board offered me a job after an interview I had with them." He concluded our interview saying, "I am so thankful for this opportunity to be a teacher again. This is my passion, and my vocation." Finally, another IET reflected, "My practicum was a great experience for me. Nothing that we learned in this program was a waste of time. I have new insights into my own life, and learning is never over."

Conclusion: Thoughts About Sustainability Amid Uncertainties

The purpose of this paper was to share our experiences in developing an innovative program for IETs who wish to teach in Alberta. We described to readers the research and policy landscape for this work, as well as what we view to be the key and unique features of the Bridging Program. We discussed the curriculum framework of the Program paying particular attention to what we see as the strengths of the Bridging Seminar, and to the support and attention we give to field experiences in the Program. In keeping with the recommendations from research (e.g., Marginson, 2014), we drew readers' attention to the changes we have made to administrative processes related to our teacher education program. While the purpose of this article was to share what we learned as we developed the Bridging Program, we supported the discussion with insights and experiences we documented through our continuing research project.

Yet despite the need as revealed through the literature, policy, and our own experiences as teacher educators, we find ourselves left with a sense of uncertainty about the future of the Bridging Program at the U of A. We have shifting Government priorities with our recent change in Government. Within our institution, our Faculty's International Office—which had recently become home to the Bridging Program—was closed, and its functions were moved to an administrative office. Ongoing financial challenges in our University have resulted in the elimination of the program coordinator role. Like much in higher education today, working in the margins of teacher education means working amidst much uncertainly.

However, such realities do not dampen our passion, research, and commitment to the Bridging Program. The stories of the IETs fuel our passion. Drawing on one of those IET stories seems the best way to conclude this article:

> The IET Program has been life changing. I escaped [from my homeland] as a refugee. When I was in a refugee camp, I realized many of the people had no education so as a teacher I started to teach them to read. Since arriving to Canada, I've had to work in a variety of jobs including loading and unloading trucks in order to support my family. Now I have finished this program, I have returned to my dream, my hope, and have found my confidence again.

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Place-Based Readings Toward Disrupting Colonized Literacies: A Métissage

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Abstract

Working from the premise that learning to live well in our places is quickly becoming a necessity of human survival, in this article we weave together divergent experiences of our shared place, the Wabanaki Confederacy or Eastern Canada, and literatures and literacies of that place. This article is methodologically framed using the concept of "métissage" as it has been taken up in Canadian curriculum studies as a form of intertextual life writing. Through our métissage, we are ultimately concerned with theorizing the idea of reading place—making sense of the ways in which settler colonialism has historically made, and continues to make, itself felt on Land. The idea of reading place, however, also demands that we actively engage in disrupting the normativity of settler colonial presence on Land—particularly as manifest through literature and literacy. Toward speaking back to the normativity of this settler colonial presence, the authors draw on divergent pedagogical and literary practices toward ensuring indigenous futurities.

Keywords: settler colonialism; literacies of the land; literacy

Place-Based Readings Toward Disrupting Colonized Literacies: A Métissage

The Imperatives of Reading Place

Knowing how to live well in our places has become more than an ethical imperative. It has become a necessity of human survival. Nearly 25 years ago, David Orr (1994) famously and frankly stated, "The plain fact is that the planet does not need more successful people. But it does desperately need more peacemakers, healers, restorers, storytellers, and lovers of every kind. *It needs people who live well in their places* [emphasis added]" (p. 12). Today Orr's words resonate with threatening clarity: European heat waves, British Columbian forest fires, Californian droughts, and the flooding of waterways in Eastern Canada permeate news headlines. Hidden behind each climatic event is a collective wonderment of how the human race arrived here and how, if possible, we will make things different in the future.

In this article, we are concerned with understanding how to live well in place and how to help others do the same, learning from one another in the process. In particular, we are concerned with understanding the literary legacies of colonialism as manifest on Land.[1] How can we, as educators in a variety of capacities, work toward understanding those legacies, challenging and disrupting their assumed normativity, and reclaiming/reasserting longstanding, traditional indigenous[2] understandings of place? As two Indigenous educator/scholars and two non-Indigenous educator/scholars, we approach this topic, embedded with literary legacies of colonialisms deeply ingrained in our beings, bodies, minds, hearts, and stories, by sharing our personal stories of learning to "read place" through métissage.

We take up métissage as articulated by Canadian and Indigenous curriculum scholars such as Erika Hasebe-Ludt (2010), Cynthia Chambers et al. (2008), and Dwayne Donald (2012). From this perspective, métissage is a literary form and method of life writing which "braids" together lived experiences through enacting "genuine exchange, sustained engagement, and the tracing of 'mixed and multiple identities' in the 'messy threads of relatedness and belonging'" (Hasebe-Ludt & Jordan, 2010, p. 3). We carry forward métissage as one way to articulate a complex and nuanced reading of our shared place—the unceded and unpurchased territory of the Wabanaki[3] Confederacy.

The Wabanaki Confederacy is the term given to the international (Simpson, 2017a) union of the Mi'kmaq, Wolastoqiyik, Passamaquoddy, Abenaki, and Penobscot nations—those nations whose traditional territory comprises most of Atlantic Canada and parts of Quebec, Maine, Vermont, and Connecticut. The intertwined history of peace and friendship among these nations extends back before contact (Paul, 2006, 2017). In Atlantic Canada, the Wabanaki Nations signed Peace and Friendship Treaties with the British Crown between 1725 and 1763, which solidified Wabanaki sovereignty within Wabanaki territory (Battiste, 2016a). Each of these treaties were ultimately broken by the British (Paul, 2006), and the expansive territory of the Wabanaki Nations was systematically carved up for the (exploitative and extractive) use of settlers (Bear Nicholas, 2011; Paul, 2006). Despite the systematic dispossession and attempted erasure experienced by the nations of the Wabanaki Confederacy, today the Wabanaki Confederacy still stands, particularly as a marker of the cultural and political friendship between nations (See George, 2019a; Mitchell, 2018; Kress, Perley, Perley, Plaice, & Sabattis-Atwin, 2019).

In this paper, each of us will share our personal experience of learning and helping others to read, speak back to, and/or live in tension with the colonial realities, histories, and literatures of

the Land—or what we refer to as "reading place." We open our métissage with background knowledge about our conversations and the theories that guide our thinking. From there, our conversations are presented in three strands: where our hearts lie, reading rivers, and future making. The first strand, where our hearts lie, articulates our situatedness in relationship to Land, each other, and the reader. In the second strand, reading rivers, we share personal stories of learning to read our place with/through Land using the binding metaphor of the river. The third strand, future making, shifts the conversation from learning into becoming as we envision ways of bringing our understandings into action. We conclude the paper by braiding these strands together in the section labeled "Tying Off"; however, we do so loosely with the intent of leaving all that we have said open to (re)interpretation. In conceptualizing the structure of our métissage, it may be useful to think of sweetgrass, in the braiding of which many individual blades are brought together to form a single strand, three of which are then braided together. Sweetgrass is fragile when there are only a few blades, but when thickly braided together it is difficult to break. Likewise, we think of the sharing that goes into métissage as a form of collectively strengthening our understanding of what it means to read place and thereby live well within it.

Opening

As four people/voices, we have been meeting over the last year, carrying on conversations in person, in google docs, and perhaps most powerfully in our own heads and hearts. Collectively, we have held relational space—space marked by deep reciprocity, mutual respect, care, and generosity—for each other to think/feel/share understandings of self, place, and the relationships between them. As individuals, we have paid attention to how Land speaks to each of us so that we might bring these encounters together and make meaning of our sensibilities, wonderments, and questions as we continue our conversations about/with Land and what we are hearing, noticing, and living.

Land and literature are intimately connected. Beyond the fact that all literature is placed—meaning it occurs within a particular, inhabited spatial reality, whether actual or fictitious—numerous Indigenous scholars have noted the intimate understanding of Land embedded in the traditional stories of many Indigenous communities (e.g., Simpson, 2017a; Styres, 2019; Tuck & McKenzie, 2015). Sandra Styres (2019), an academic of Kanien'kehá:ka (Mohawk), English, and French ancestry, has articulated the capacity of Indigenous peoples to read the stories and knowledges embedded in understandings of Land as "literacies of the land" (p. 24). Just as settler colonialism pushed toward the disappearance of Indigenous peoples from the land—dispossession (Simpson, 2017a) and erasure (Tuck & McKenzie, 2015)—so too did settler colonial literary traditions make ghosts of Indigenous people and the literacies of the lands upon which they dwell.

As educators and scholars, we are influenced by Styres' (2019) approach to literacies as:

> Rooted in and informed by understandings of the Land and self-in-relationship that opens opportunities for decolonizing frameworks and praxis that critically trouble and disrupt colonial myths and stereotypical representations embedded in normalizing, hegemonic discourses and relations of power and privilege. (pp. 24–25)

Power is embedded in limited definitions of literacy and the ways in which those limited definitions have been used to marginalize particular skills and bodies of knowledge over time (Battiste, 1984; Kuby, Spector, & Johnson Thiel, 2019; Zaidi & Rowsell, 2017). The history is one of literary violence in our territory, and that Mi'kmaw discursive systems were ignored and

devalued by colonial settlers and eventually replaced with colonially created hieroglyphic systems meant to facilitate the rote memorization of prayer and the conversion of the Mi'kmaw people (Battiste, 1984, 2013, 2016b). Further, colonial settlers were unable to see-hear the pre-existing indigenous knowledges and literacies, such as the Wolustaqey mnemonic knowledge of the landscape (Bryant, 2017).

Place names have significance, particularly in light of our solidarity and internation relationship with the Wolastoqiyik, the people of the beautiful and bountiful river—the Wolastoq river, today known as the St. John River. The relationship between the Wolastoqiyik and the river from which their name is derived is long and storied: "For thousands of years, Wolastoq provided for all the needs of families and communities along its shores including food, medicine and transportation" (Perley & Beaton, 2019, n.p.). Today, there is an ongoing effort to reclaim and reassert the original name of the river, and the Wolastoq Grand Council (as cited in Glynn, 2017) has stated that, "Wolastoq is our identity… scientific studies have now confirmed what our people have always known: water has memory. Once we address the river as *Wolastoq*, this river will remember its original name" (n.p.). Pollution in the river has been a huge problem stemming from a history of extractive industries in the province (DeMont, 1992; Perley & Beaton, 2019), but the river and the land that surrounds it remain a source of cultural knowledge and spiritual significance for the Wolastoqiyik.

The mapping of the name St. John River over top of the pre-existing "Wolastoq" is an example of the erasure of indigenous literary legacies. Many other examples are clear in the canon of Atlantic Canadian literature and literary scholarship. Settler-scholar Rachel Bryant (2017) argues, for example, that when John Gyles (1736) wrote his autobiographical account (published in 1736) of living with the Wolastoqiyik as a "captive" for nine years, he depicted a wild, primitive people, yet hinted at the potential for the brilliant indigenous knowledges embedded in Wolustaqey worldview and particularly the ways the stories of the Wolastoqiyik understood "the land itself as a narrative" (p. 54). Gyles was changed by his experience of living with the Wolastoqiyik; he was able to see what settler society had collectively unseen about Indigenous peoples—that Indigenous peoples were/are brilliant. Bryant theorizes that the literary genre of the captive narrative and broader social conventions of the time prevented Gyles from articulating the brilliance of indigenous knowledge he encountered. This is but one example of the many ways in which indigenous knowledges and literacies were unseen and erased through settler literary traditions. Indeed, for every story of settlement, there is at least one story of erasure that complicates it.

When we push back against that which has been erased or made absent from our understanding, there is an embodied dissonance that goes along with the (re)new(ed) presence. In this paper, we aim to displace these erasures and absences through re-encountering conversations and co-creating métissage. We, thus, examine divergent literacies and literatures through which we attempt to more deeply understand our sense of place and, in so doing, push back against the erasure of indigenous literacies and literatures within our territory. The understandings toward which we are moving are situated within what Bryant (2017) theorizes as cartographic dissonance, "the ability to hold two or more 'competing' conceptualizations of a single geographic space in one's imagination" (p. 180).

In the context of Bryant's work, cartographic dissonance occurs when the containment, concealment, and assimilation of indigenous literacies and literatures, which have existed for approximately 13,500 years in this territory, are recovered and begin to destabilize colonial

literacies/literatures that more recently have concealed, written over, or assimilated indigenous literacies/literary genres. We are interested in making sense of entwined colonial histories/literacies and ongoing endemic colonial systems of oppression (Brayboy, 2005) at work within the traditional territories of the Wabanaki Confederacy. Toward this end, we bring our voices together with indigenous resurgent poetics, stories, songs, images, dramatics, and Land, elucidating ways of being differently literate in the present and future. These diverse literary genres—based in both indigenous and settler traditions—create and complicate cartographic dissonance. Ultimately, through this métissage we seek to engage cartographic dissonance through our diverse personal experience.

Strand One: Where Our Hearts Lie

Writing from a Cree perspective, Michael Anthony Hart (2002) acknowledges the importance of relationship and the impossibility of constructing relationship through written text: "While I cannot truly share myself with you in ways that you would come to know me as a human being, I offer these few words as a step toward understanding where my heart lies" (p. 14). In this first strand, we follow the lead of Hart and many other Indigenous scholars in beginning with who we are so that you may start the journey of building a relationship with us—so you will know where our hearts lie.

Adrian

G'wey. Niin teluisi Adrian Downey, aqq telayawi Jipuktuk aqq nt ni'gmaw telayawultijik ktaqamkuk. Now I live in Fredericton where I am a PhD candidate, but I haven't figured out how to say that in Mi'kmaw yet.

My grandfather's name was Nolan Bennett. He was a Mi'kmaw fisherman who lived most of his life in St. George's, Newfoundland. My grandfather was born and passed into the spirit world as Mi'kmaq, but not as an Indian. He was one of many unrecognized Indigenous people of Newfoundland. He was also a keeper of the language, and my aunt shared with me recently that my grandfather would sing to her in Mi'kmaw language to help her get to sleep when she was young.

Today, my maternal family are all members of the Qalipu Mi'kmaw First Nation. My journey in the last ten years has been one of trying to understand what that means, what my responsibilities are, and how to be a good ancestor for the next seven generations—borrowing Daniel Heath Justice's (2018) terminology. Recently, I have been carrying my grandfather's legacy forward with music and poetry, and by learning Mi'kmaw language. In each new word I learn, I start to see the world in slightly different terms, and the way I read place changes. Here, I hope to share some of those insights.

Pam

As a White-settler Canadian, female, anglophone professor, I benefit in multiple ways from living and working on Wolustaqey lands, upon which the province of New Brunswick, Canada was mapped in 1784 (Paul, 2006). My relatives and I have lived on the traditional lands of the Wabanaki Nations since the early 1800s when as Irish immigrants, Whitty families took leave of County Wexford and settled in an area near what was later named the Inkerman parish in northern New Brunswick, eventually settling on the Miramichi River. They came after the Loyalists and prior to the Irish famine for work generated as a consequence of large stands of timber taken for

shipbuilding, mast making, and lumbering—eventually replaced with pulp mills, now almost nonexistent.

I am visiting the Inkerman graveyard, standing at John Whitty's headstone. I am amazed at how easily I found it. After catching my breath and tracing John Whitty's name, birth, emigration and death details with my fingertips, I look up from his name/my name and across the Mi'kmaw landscape and its energizing greenness. This land evokes the Wexford homelands of my settler ancestors—the place from which my relatives emigrated. And in the midst of this greenness and late spring warmth, I wonder: were my settler ancestors taken aback by the winter whiteness and the depths of cold just six months away? How did their encounters with the original and longstanding habitants of this land contribute to their/our/my survival? Wolustoqik scholar and Elder Dr. David Perley (n.d.) articulates the contributions First Nations people made to settlers including knowledge of the land, survival skills, and medicines; Wabanaki architecture and winter shelters; democratic government; labour for various economic activities; and land for White settlement. My ancestors and I benefit/ted greatly from ways of knowing and being that have existed and emerged from/with this land and the Wabanaki peoples for over 13,000 years prior to our arrival (Mitchell, 2018; O'Donnell, n.d.; Paul, 2006; Perley, n.d.; Pictou, 2017; see also Cajete, 1994, 2000).

Rachael

My name is Rachael Bell, and I am a settler who lives, works, and teaches in Miramichi, New Brunswick. My city draws its name from the long and mighty river that runs through it, and the river's first name comes from the Mi'kmaw language. I live on the unceded and unsurrendered territories of the Mi'kmaw people where the Peace and Friendship Treaties are in effect. I have just finished my first year as a full-time teacher. Although I was nervous about the many challenges I would face as a first-year teacher, my greatest anxiety manifested in an image I held in my mind of a classroom in mid-January, dark and gloomy because no sun could get through the thick winter clouds or the banks of snow piled against the classroom windows. The air in the classroom is stale, and my mood and the moods of the students are as dark as the clouds in the sky. I associated entering the classroom with disconnecting from the land on which I live, the land on which I grew up, the land I have returned to with greater urgency every time I have tried to venture away from it to pursue perceived opportunities. My personal relationship with Land provides comfort and stability, but it is not without tension. I recognize that there are many stories of this Land that were lost to the violent disruption of colonization, and that there are also stories that survived colonization which are not—and should not be—available to myself and other settlers. Making space for these stories to exist and to be retold, it seems to me, is the work that I and my students, mostly settlers themselves, must take up.

I vowed at the beginning of this school year to get myself and my students outside as much as I possibly could. Our administrators encourage it, as long as our time outside is tied to curriculum. But the brief classes I have been able to steal outside for have not given my students the opportunity to build a relationship with Land. As I began to recognize that a true relationship with Land could not be built through the thick brick and concrete of our gleaming new school, I started to understand that we had to get ourselves outside of them.

My students could not begin to understand their places within the Social Studies and French language curricula I was supposed to be teaching them without understanding the colonization that allowed these histories to exist. As Styres (2019) wrote,

> For those who want to live in deeply sacred and intimate relationship to the Land must understand that it first and foremost requires a respectful and consistent acknowledgement of whose traditional lands we are on, a commitment to journey – a seeking out and coming to an understanding of the stories and knowledges embedded in those lands, a conscious choosing to live in intimate, sacred, and a storied relationships with those lands and not the least of which is an acknowledgement of the ways one is implicated in the networks and relations of power that comprise the tangled colonial history of the lands one is upon. (p. 29)

My students were not in touch with any aspects of this inside the school, but they might begin to understand it if we could build a relationship with Land.

Katelyn

My name is Katelyn Copage, and I am an L'nu woman from Sipekne'katik, a Mi'kmaw community on the mainland of Nova Scotia. I am the first-born daughter of Jennifer and Kevin Copage, and the eldest sister to six siblings. I grew up on a dirt road where almost every house was filled with members of my family. I grew up climbing the same apple trees my Dad grew up climbing, in a place where my body was always able to communicate intimately and effortlessly with my homelands.

When I moved away for university, my entire world changed. Halifax seemed too fast paced to embrace my shocked body. I lived in a tiny apartment on a busy street with people I didn't know. I felt so removed from my home. I began to struggle with bulimia—not because I wanted to change my body shape, but because the food I could afford in the city felt toxic inside my body. I was completely disconnected from my Land, my body. I had internalized the compartmentalization logic settler colonialism needs to exist. I allowed myself to think that this, anything, could separate me from my home(lands).

My body is probably not like the Indigenous bodies your mind conjures when you think of us—genetic gifts from both of my parents have left me looking like a settler: light skin, blue hair; a half-breed. My bodily experiences differ from Indigenous persons with brown skin. My bodily experience is infused with the duality of Indigenous and Western ideologies—what Mi'kmaw Elders Murdena and Albert Marshall refer to as *Etuaptmumk*: two-eyed seeing (Bartlett, Marshall & Marshall, 2012). Etuaptmumk teaches us that there are (at least) two equally valid ways of knowing the world—the Western and the Indigenous. Too often, we only see things through one eye—the Western. Etuaptmumk asks us to open both eyes and see the world with more complexity and beauty. It is a validation of the multiplicities within me and a profound counter to compartmentalization logic, which is a necessary facet of settler colonialism. The separation of Indigenous peoples from their bodies is a necessity in achieving the goal of settler society: the eradication/assimilation of Indigenous peoples from their homelands which removes powerful barriers standing in the ways of capitalist extraction of natural resources on indigenous lands (Q. Christie-Peters in IDA Stanford, 2019; Simpson, 2014; Wilson & Laing, 2019).

I haven't always shown my body the love it deserves. There are so many emotions running beneath the surface of my flesh—my stardust atoms reaching beyond my skin to feel the totality of interconnectedness the rest of Western society seems to disregard. When I was younger, I didn't understand how to be a half-breed; I didn't understand what it was to live as a contradiction to Western society—and to be happy.

I didn't understand that an L'nu woman could love her body separately from the physical appreciation of a patriarchal society. I didn't understand that it wasn't relief I was experiencing when I cut open my flesh, observing my blood pool and spill over my hip, like the floods in spring. It was a manifestation of settler colonialism, the separation and disassociation of myself from my body because settler colonialism cannot exist whilst Indigenous peoples remain connected to their bodies, to their homelands.

But I understand now that my homeland is within my body, and my body is of my homeland. I refuse to allow the compartmentalization of my self any longer. No longer will I view myself as pieces of contradictions trying to occupy the same physical space as this body. Anishnabeeg visual artist Quill Christie-Peters says:

> Our homelands are not that simple and static. Our homelands are not just those physical places we come from. Our homelands are our bodies and our ancestors, story and song embedded in river and rock, story and song embedded in our bones and blood. (IDA Stanford, 2019)

Adrian

In rough voice Ji'nm trembles:

"Jipasi eta migwite'lmul."

Wskitqumu replies,

soft like grass underfoot:

"You were part of me

once.

Mussal;

a piece

of something larger,

gadu

fear drove you away.

Wenmajita'si

aqq

meskeyi."

Silence lingers;

can't remember (my way) home.

Strand Two: Reading Rivers

For each of us, the notion of Land with a capital L, which "refers not only to place as a physical geographic space but also to the underlying conceptual principles, philosophies, and ontologies of that space" (Styres, 2019, p. 27), is intimately represented and embodied through water—particularly rivers. The rivers around us are a part of our daily lives and an intimate part of how we conceptualize our sense of place; they are also places with long histories of colonial violence against their caretakers, the Wolustoqey (Bear Nicholas, 2011) and the Mi'kmaq (Paul, 2006; see also George, 2019b), and against the rivers themselves (Perley & Beaton, 2019; see also Lutes, 2019). In this strand of our braid, we share our stories of coming to read the rivers of Dawnland—Wabanaki territory.

Rachael

The morning is cold and damp, and the rain starts as soon as we arrive at French Fort Cove. As always, I am struck by the ways that colonization shapes the landmarks of my city. Although the Mi'kmaq have lived on this waterway for over 3,000 years, their settlements are outside of the current city centre, and the community has an out-of-sight, out-of-mind philosophy with regard to Metepenagiag, Natoaganeg, and Esgenoopetitj First Nations. Relationships are being built and strengthened between the city and the leadership in these three communities, but the move towards visibility feels slow. I have brought my students to the remains of a fort built by the French to protect their new settlement from the attacking British. Today, they have the opportunity to spend the day hiking, playing, and canoeing, and the irony of my attempt at connecting them with the Land in a place that so thoroughly erases the existence of the people who have lived here the longest is palpable to me. I try to focus on the importance of spending a day outside despite the cold rain, living with the weather instead of around it, and on the respect my students will gain for the river as they learn to navigate it in canoes. I think about how Metepenagiag, Natoaganeg, and Esgenoopetitj are connected by waterways, how integral canoes were to the Mi'kmaw way of life, how birch bark and spruce sap provided means of communication, travel, and prosperity to these communities and countless others across the land. I think of how we are giving the students the opportunity to learn independence and self-worth and the importance of relationship with Land that can be built on over time. I shiver as I realize that I haven't dressed properly for the wet weather and know that I still have a lot of respect to learn as well.

Pam

My partner and I own a house along the Wolastoq, about 23 kilometers downriver from Fredericton. It is a very old settler home—historically designated—which as I write this strikes me as ironic given that indigenous inhabitation preceded this house by over 13,000 years. Wolastoqik scholar Andrea Bear Nicholas (2011), in her chapter *Settler Imperialism and the Dispossession of the Maliseet—Wolastoqiyik, 1758–1765*, describes, through a precise detailing of cartographic erasure, how deliberate settler sleight of hand with map making and place naming resulted in the theft of 1.5 million acres of land from the Wolustoqiyik in 1760. It is a meticulously detailed account of outright theft and manipulation. Our house sits on one acre of these 1.5 million

acres. It is one of the first settler houses remaining; we are stewarding colonial rather than the Indigenous histories, and through the floodings over the past two years, the Wolastoq River, the beautiful and bountiful river, has been making herself heard—to us, loudly.

This beautiful and bountiful Wolastoq River, as you may know, left her bed this spring, and last, and flowed across much of Wolastoqik territory on either side of her banks. There were not the usual two spring freshets—there was one enormous flow of water. In 2018, the water came into the house higher than the flood mark of 1887. We were surprised and not prepared. This year, we were better prepared for her entry into our home. We expected her. What I am struck by as we work in and around the house this year and last—taking up silt and other gifts left by the Wolastoq is the immensity of the river, its aliveness, its right and ability to flow over the land, its energy, and effects.

I am also struck by the mark making of the river on walls and furniture, and the retention of the river in swollen doors and drawer. Her constancy within the house evokes in me an ever-present, thought-feeling wonderment. Over time and space, the Wolastoq—taking up the settler colonial effects of deforestation, settler habitation, larger snowpacks, the more southerly flow of the polar vortex, climate change—will reclaim the land upon which the house sits: the unceded and unsurrendered.

As a settler and treaty person, water is one of my neighbours I can learn to relate to as one way to better understand my/ourselves, our relationships with Indigenous peoples, my/our worlds, and how the land is speaking to me/us. These literacies of the land are telling me/us vociferously that much needs changing. The Wolustoq's speaking reminds me of the words of Leanne Betasamosake Simpson (2017b), Michi Saagiig Nishnaabeg scholar, writer, and artist, as she writes about the big water, the Chi'Niibish (Lake Ontario), creeping over the Lakeshore, drinking up Union Station, smothering the beach, bathing the train tracks, and she then surmises about the water's actions; "She is full. She is full of sad. She wants us to see her, to see what we are doing to her, to change" (p. 68).

Adrian

Sipu (River)

erodes the beds

in which she lay;

militant activist

challenges daily through presence.

Voice soft

like warm breeze

under tired wings

She says:

ankami,

ika'li,

aqq

l'mie;

be gone

so I may live.

Katelyn

I take my rubber boots off and walk along the cool, moist banks of the Nashwaak river—a tributary of the Wolustoq. I immediately see four boats with people fishing; it is the first nice day we have had in two weeks and of course everyone is out. But I yearn for the quiet waters of Nashwaak to lull me in her ripples.

It's fiddleheading season in Wabanaki, but it's not safe to harvest the fiddleheads near my house. For the past two years, we have experienced a rise in spring river waters of which houses were not built in consideration. Gasoline and furnace oils run into the flood waters, compromised septic systems, leaching raw sewage into its being, contaminating the growth along the riverbeds and all those that depend upon these waterways to sustain life. Blue green algal blooms feed on the extra nitrogen and phosphorus (from ag. fertilizers and septic systems) leaching into the flood waters (Government of New Brunswick, n.d.). Three dogs died last summer after swimming in the river. Climate change is not just physical; the spiritual, behavioral, and emotional climate has changed/is changing as well.

I think about the humans who would have fished this river thousands of years ago, when it was plentiful with salmon and its waters were not poisoned. The first written record of declining fish in this river was in 1776, when English settlers built a dam and the Wolustoqiyik threatened to destroy it in order to protect the fish by asserting their Treaty rights (Hall, 2015). Then there was the Stanley Lumber Mill built further up river, and the Marysville Mill, which processed cotton shipped up the waterways from Georgia. This body (of water) has experienced trauma.

Yet despite this environmental trauma, I feel at home—the pervasive chattering of my anxieties no longer persisting. My lungs can fill more completely with air when my bare feet are steady upon the Earth, they reach down through my feet and root themselves.

Adrian

In his recent novel, *Taapoategl and Pallet*, Mi'kmaw novelist and artist Peter J. Clair (2017) considers the rain through the perspective of his title character, Taapoategl: "She likes the rain falling on her face... She doesn't understand why people always cover up when it rains. As the rain falls, it awakens a special awareness and stirs her shaken life" (p. 67). After reading this line, I considered all the memorable rainfalls that have stirred my life—displaced, disjointed, and sometimes disconnected from my (home)Land though they may have been, these rains always remind my body of home and awaken ancestral connections, deep with(in) my being.

There was a moment one morning while I was teaching in Eeyou Istchee (Northern Quebec), where I stayed in bed for an extra 10 minutes, just to listen to the symphony the rain was producing as it fell upon my rooftop. In that moment, I knew I had changed. A younger version of

me would have called into work sick and stayed there all day. There was a moment a few years earlier while teaching in Ilula, Tanzania when I felt the rain on my face and thought that the only thing I was sure about in my life was that I never wanted to stop loving the rain. I reflect on that moment often, and it still holds true. There was a moment while I was teaching just outside of Mae Tan, Thailand when I saw a rainstorm approaching, starting over a forest in the distance, and moving toward us, lingering over the rice fields next to our classroom. As it drew near, I saw a distinct line of rain in the sky and on the ground. On one side of the line, the ground was wet; on the other side, it was dry.

The movement of rain on that warm November day in 2010 has stayed with me in vivid detail, and it continues to stir me—to move my think/feeling in unexpected directions and to awaken buried understandings. Reflecting on the image now, I think of binaries and the liminal spaces between them. Settler colonialism intrudes on the land through oil spills and industrial run off. Rivers intrude on our settler colonialisms through floods that wash away all we considered permanent. There is an ebb and flow, a give and a take, a negotiation between Land and settler colonialism—nothing is indifferent to anything else. The relationship exists, but the ability, willingness, and capacity to see it is not guaranteed.

What stirs us to see the unseen? Perhaps the unstoppable torrent of a river flooding into our home calls us to action. Perhaps rivers of oil polluting the places we hold dear remind us of the "permanence" of settler colonial occupation. Perhaps a line in a novel lingers at the periphery of our consciousness for days, weeks, years. For me, like Taapoategl, it is the rain that brings about awareness and reminds me that there are things in this world which cannot be tamed— understandings which have been erased, disappeared, and buried but which cannot be hidden away forever. The rain feeds the river and both erode the permanence of our erasure. The rain is present. The river is resurgent. The ocean cannot be ignored. Water stirs me to see the unseen; water moves me to read place.

Strand Three: Future Making

In recent years, there has been a tangible movement in indigenous studies toward discussions of the future. In a widely read and cited article from 2013, Eve Tuck and Rubén Gaztambide-Fernández discuss the future envisioned within the settler colonial project as being one of indigenous erasure; in order for settler colonialism to thrive, Indigenous peoples must disappear. Many other authors have also written about the settler colonial desire for Indigenous peoples to disappear from the land (e.g., George, 2019b; Mitchell, 2018; Simpson, 2017a), and indeed Canadian politicians of the 1970s and earlier are well-known for their desire to be rid of the "Indian problem" (See Palmater, 2011).

Tuck and Gaztambide-Fernández (2013) respond to the erasing project of settler colonialism with a revisioning of indigenous futures—an unapologetic assertion of indigenous presence in the moment in order to secure an indigenous future. Many other Indigenous writer/thinker/scholars also have taken up the project of envisioning futures beyond settler colonialism (e.g., Goodyear–Kaʻōpua, 2019; Simpson, 2017a). Indeed, in this moment, for us it is not enough simply to see settler colonialism at work on Land, nor is it enough to help others see its workings. Action is an ethical imperative. We *must* find ways of challenging and disrupting settler colonial understandings of place; we *must* find ways of subverting the normativity of those understandings; we *must* find ways of asserting indigenous presence in the moment in order to

ensure indigenous futures. In this final strand, we take up the ethical imperatives of reading place. We work towards active meanings of what it means to live well in our place(s) and how to encourage others to do the same.

Adrian

In a 1994 edited collection entitled *Kelusultiek: Original Women's Voices of Atlantic Canada,* Mi'kmaw artist and poet Mary Louise Martin offers powerful insight into what it means to be an Indigenous artist. Martin (1994) begins her poem, "Profile," with an acknowledgement that being an artist does not mean one is creator. The poem then connects creative process to the natural creative state of the world around us. As Indigenous artists, we are inhabited by creation; the spirit moves through us as we give birth to a poem/song/dance/painting/novel (Maracle, 2014). Martin ends the poem first by confidently asserting that she is a native artist and then by humbly thanking creator and her relations.

Martin's words reverberate deep within me. They touch a sleeping knowledge, an embodied literacy of cosmic creativity carried forward in the brilliant blood that flows in my veins—and through Katelyn's. I am moved by creation; I am interested in breathing life into the world around me, drawing on the sacred wind within and using it to carry my words forward, altering the physical reality of the space/place upon which we live (see also Cajete, 2000). I heart-listen to the words of Vicki Kelly (2019), who recently wrote that "Indigenous knowledge practices are ecological encounters of profound ethical relationality that acknowledge the act of co-creating through living embodiments of Indigenous Poiesis" (p. 17). These poems do not belong to me; the words of the Mi'kmaw language, which have been shared with me by knowledgeable Elders and language keepers, write their own poems. I am here only to observe and learn from the language. There is a deep conversation happening in my heart of which I can only hear the whispers—like a child with their ear pressed against the bedroom door. The muffled sounds of 13,000 years of ecological encounters and co-creation, learning from, with, and *through* Land (Simpson, 2014).

The future is in creation, not to be confused with innovation, creativity, or creative problem solving. These latter terms have the ring of neoliberal globalization and the exploitative capitalist mindsets that have undermined the sovereignty of Indigenous nations the world over and made a commodity of our sacred lands/bodies (Coulthard, 2014; George, 2019b; Goodyear–Ka'ōpua, 2019; Simpson, 2017a). Creation, on the other hand, is happening around us all the time—a cyclical, relational growth. When we open ourselves up to the knowledges embedded in creation, we become aware of the sacredness of our ecology (See Cajete, 1994)—we live with attentive awareness to the sacredness of life within ourselves, each other, the natural world, and the cosmos (See Stonechild, 2016). We live in indigenous poiesis; we live in creation.

Migwite'lmul / I remember you

Mu' nugu' pugweltnug nipugt esgqiaq ula gm'tginug[4]

gadu migwite'lmul.

Wskitqumu

never left,

but is harder to hear now.

L'nu teluet ula guntew mimajig,[5]

and she does,

but it is easy to forget.

So ask:

Kisi wantaqpitis?

Keska'n?

Kisi Apoqnmultis?

Can we

be whole again?

Niskam,

Alasutmay.

I am praying.

For you.

For me.

For hope.

Rachael

Over the course of this past year, my two teaching partners and I worked on large-scale projects with our 57 Grade 6 students. In September, the students created their own political parties that reflected their interests in equality, fairness, and the environment, which drew the ear of our city's mayor and the provincial legislature. In December, they all became successful entrepreneurs who created, tested, and manufactured their own products, drawing our community into the school for a sell-out market. Over the winter months, they innovated in our inventors' workshop, using the scientific method to invent a solution to a real-world problem. And finally, in the fourth of our four projects, these students were given the chance to become caretakers of a storied piece of land within our community.

This piece of land provided a summer hunting camp for the Mi'kmaq for thousands of years. It was a refuge for Acadian people driven from their homes during the Deportation. Scottish and Irish shipbuilders used its shores for their work (https://www.beaubearsisland.com). Today, it is a national park donated by its last private owner to the government of Canada. As I started to dream about this project in the depths of winter, I imagined an entire month spent living and learning on the land. I pictured that we would go outside every day, canoe and boat across the river

to Beaubears Island, known in Mi'kmaw as Quoomeneook, or island of pine trees. We would spend hours each day taking care of the land and its restored trail system, learn from Mi'kmaw Elders about the medicines and histories of the First peoples of the land, and learn from local historians and ecologists about their perspectives on the island. I thought that I was dreaming too big, but thanks to supportive administrators, my trusting teammates, and a lot of determination, it turned out that my students got to spend eight days outside in the last two months of school. Our plan was to spend four consecutive Thursdays on Quoomenegook, which was reduced to two, but involved last-minute changes that tested our students' resilience and provided rich learning experiences. They passed swim tests, spent three days learning to canoe under expert instruction, and researched the history of the area and the people who have lived here. They built a relationship with Donna Augustine, a Mi'kmaw Elder from Elsipogtog First Nation; met ecologists; learned from historians; and produced beautiful products—projects of their own choosing that represented their learning. They created art pieces from found natural materials, models of the outdoor spaces where they learned and played, and photo books and artwork that represented the land they inhabited over the course of the project. During the eight days they spent outside, it was my greatest hope that through building a relationship with a piece of land and its varied stories, these students would begin to understand their roles as settlers, as treaty people, and the ways that the land(s) we live on and with shape and are shaped by these roles and responsibilities.

Adrian

A closing thought left to linger: Toward the end of his novel *Taapoategl and Pallet,* Clair (2017) has his character Pallet comment on the future: "He doesn't want to know the future; he wants it to be a pleasant surprise. If he knew the future, he may spend too much time preparing. What he wants is just to lead a good life and keep to a small footprint" (p. 171).

Tying off

The idea of reading place can mean many things, and we do not want to limit your understanding by enforcing ours. There are, however, a few threads worth pulling on.

For us, reading place is about understanding the ways in which settler colonial understandings of place were, and continue to be, mapped on top of pre-existing indigenous understandings of those same places. This is particularly clear for us in the work of Bryant (2017) and Indigenous scholars such as Styres (2019) and Battiste (1984, 2016b), who point to the ways in which the "storied landscape of land" (Styres, 2019, p. 29) was erased, displaced, and replaced with a different narrative. Further, as Katelyn has suggested, the Land and our bodies are one and the same, and the cartographic dissonance that comes from having one map enforced on top of another also forces us to redraw the maps of our bodies and the ways we care for them.

For us, reading place is a necessarily future-oriented project. It is our hope that by understanding the manifestations of settler colonialism on the Land with which we live, and by helping others to see the storied landscapes of land as an act of praxis in all our lived contexts, we can all learn what it means to live well in our places. Each of us have our own questions and insights, and we encourage you to consider and (re)construct your own.

Adrian

Petroglyphs are part of the Mi'kmaw writing system that Marie Battiste (1984), in her doctoral dissertation, articulated as a precontact form of literacy. In my understanding, it was a

different kind of literacy than we might be used to—the symbols were not read phonetically, but rather they were *spoken through* holistically. In some ways the poems I write are an attempt to reclaim that literacy—to speak through the different symbols of our natural world and perhaps to contribute something to the "storied landscape of Land" (Styres, 2019, p. 29). How might you, dear reader, *speak through* our writing here?

Pam

When I read Adrian's poems, it feels as though the two languages he places beside, above, or below each other open up Land, enact cartographic dissonance, help me/us to see and hear and listen to and for the multiplicities of the storied Land where we live.

Rachael

Reading Katelyn's deep personal and familial history with her homeland, I am made hopeful that my students will remember the days we spent working and playing outside together in the years to come. I wonder whether they, like me, like Katelyn, will have their relationship with this Land come into sharper focus if and when they must travel elsewhere. I wonder how the resurgence of the Mi'kmaw communities of my region will shape and impact the stories we know and remember going forward, and how we will all grow and struggle together through the tensions that come from voices raised against a long-defended story of colonialism. I wonder about the ways that I can use my place as an educator and as a settler to make more space for these stories to emerge.

All

To close with our appreciation of métissage, we turn to Robin Wall Kimmerer (2013) who reminds us that sweetgrass braids "are given away as signs of kindness and gratitude" (p. 203). We are not interested in being perspective or didactic in our writing/sharing/thinking/teaching. Rather than refining/defining our meaning(s), we offer you this braid—our métissage—as it is, as a gesture of kindness and gratitude. Our kindness extends to all our relations, but the gratitude of this moment is yours alone—we thank you for reading our words and for building a relationship between us. We ask that you carry them forward and pass them along with kindness and gratitude.

Endnotes:

[1] Throughout this article, we use Land with a capital "L" to refer both physical place and the onto-epistemic understandings embodied in place. The word land with a lowercase l is used to refer solely to physical place. This usage is modeled after that of Sandra Styres (2019).

[2] Capitalization conventions are those of the journal.

[3] The term Wabanaki translates as "people of the dawn" in most Wabanaki languages (e.g., Mitchell, 2018). According to Elder Dr. David Perley, the Wabanaki nations are called as such because they are the first to greet the sun in the morning, being the most easterly nations of Turtle Island (D. Perley, personal communications, October 17, 2019).

[4] "There isn't much forest left here in our territory" translation retrieved from
https://www.mikmaqonline.org/servlet/dictionaryFrameSet.html?arg0=forest&method=searchFromEnglish

[5] "The native says that this rock/stone lives" translation retrieved from
https://www.mikmaqonline.org/servlet/dictionaryFrameSet.html?arg0=alive&method=searchFromEnglish

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Language, Culture, and Pedagogy: A Response to a Call for Action

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Abstract

This paper describes a collaborative project between Tsuut'ina Education and St. Mary's University, Faculty of Education. The project addresses the Truth and Reconciliation Commission's (TRC) (2015) *Calls to Action* in reference to language and culture. Our work with the Gunaha instructors of Tsuut'ina Education was carried out with the intent that the collaboration would benefit not only Tsuut'ina Education students but also the Tsuut'ina community. For carrying out our work with Tsuut'ina Education, we identified the following four principles as relevant to our collaboration: The research (a) is relevant to community needs and priorities and increases positive outcomes; (b) provides opportunities for co-creation; (c) honors traditional knowledge and knowledge holders and engage existing knowledge and knowledge keepers; and (d) builds respectful relationships (Riddell, Salamanca, Pepler, Cardinal, & McIvor, 2017). Finally, we discuss three implications from our partnership: reciprocal relationships, shared expertise, and respect for worldviews. Our collaboration with Tsuut'ina Education offered us an opportunity to embrace an alternate way of knowing and to appreciate the responsibility that we have to listen and learn from others.

Keywords: language and culture; collaboration; partnership; reciprocal relationships; shared expertise; respect for worldviews

Language, Culture and Pedagogy: A Response to a Call for Action

Self-Location

We are two researchers, positioned as non-Indigenous, at a small liberal arts university where we teach in the Faculty of Education. We have been working in partnership with Tsuut'ina Education for three years and believe that more meaningful educational opportunities for Indigenous students must be provided. We also acknowledge that these educational opportunities should not be "an 'either/or' choice" (Smith, 2009, p. 2) with regards to their own cultural knowledge and more dominant knowledge systems. It is accepted that the larger educational landscape confers credentials that can lead to future success. However, as supported by research (Battiste, 2002; Battiste & Henderson, 2009; Hare, 2010), we affirm that the recovery of cultural knowledge and specifically language is an important imperative linked to the TRC *Calls to Action* (Truth and Reconciliation Commission of Canada, 2015). As settler scholars, we acknowledge that we do not have the same lived experiences as the Tsuut'ina people and so we continually seek to deepen our understanding of the historical and political challenge they have to reclaim their identity and culture.

Our commitment to a diverse and inclusive worldview of education informs our collaboration with the Tsuut'ina Nation. Situated on Treaty 7 land, the institution where we teach is in close proximity to the Tsuut'ina Nation. The impetus for our collaboration began with an invitation from Valerie McDougall, Tsuut'ina Education Director, to assist the district in the enhancement of the Tsuut'ina language and culture. It also grew from an expectation for all of us to respond to the TRCs *Calls to Action* (2015). Specifically, the project addresses the following principles from Language and Culture 14:

> We call upon the federal government to enact an Aboriginal Language Act that incorporates the following principles:
>
>   i.   Aboriginal languages are a fundamental and valued element of Canadian culture and society, and there is an urgency to preserve them;
>   ii.   Aboriginal language rights are reinforced by the Treaties; [and]
> iii.   The preservation, revitalization, and strengthening of Aboriginal languages and cultures are best managed by Aboriginal people and communities. (TRC, 2015, p. 2)

The TRC emphasized the importance of education in their *Calls to Action*. Universities have an important role to play here. In particular, faculties of education have the capacity to work with Indigenous K to 12 education communities in a collaborative way that has the potential to be mutually beneficial.

The partnership between our Faculty of Education and Tsuut'ina Education focuses on strengthening and revitalizing the Tsuut'ina culture and language with both the Tsuut'ina Gunaha (Language) Institute (hereafter Gunaha Institute) and the Tsuut'ina Education school district, including Kindergarten to Grade 12 schools. In this paper, we discuss the development of a Tsuut'ina language scope and sequence for Kindergarten, age

4 (K4), to Grade 4 students; the development of the Tsuut'ina traditional values framework; and our experiences working with Tsuut'ina Education.

Tsuut'ina Nation has 2,100 registered citizens of which few are fluent speakers of the Tsuut'ina language. Steven Crowchild, director of the Tsuut'ina Gunaha Institute at the time of our project, estimates that there are presently less than 40 people who are fluent in the language. The Tsuut'ina Gunaha Institute was created to assist in the revitalization of the Tsuut'ina language. The Institute's vision statement explains: "Wusa Tsuut'ina ninayinatigu guts'ina-hi uwa dat?'ishi, t?at'a dzanagu daa?i uwa wusa Tsuuts'ina (Our vision is the full revitalization of the Tsuut'ina Gunaha in all forms, spoken and written, as a legacy to past, present, and future Tsuut'ina People)" (Tsuut'ina Nation Official Website, 2017). The Gunaha Institute mandate states: "The Tsuut'ina Gunaha Institute will focus on the creation of new fluent speakers of the Tsuut'ina language as well as the development of pertinent language resource materials" (Tsuut'ina Nation Official Website, 2017).

Educational research generally confirms the belief that students learn best when their culture and language are part of their classroom experience (Agbo, 2004; Greymorning, 2001; McCarty, 2002). First Nation communities in Canada are currently embarking on a variety of initiatives that will nurture the learners in their communities and preserve their language and identity including the development of culturally relevant materials that reflect the lives of students. Across Canada, "there are 633 First Nation communities…with 11 language families and over 60 language dialects that tend to be specific to local communities" (Chiefs Assembly on Education, 2012). The development of language and culturally informed values in curricular materials is best grounded in particular school environments so that a potential for improvement in educational participation and achievement can be realized (Luke, 2009).

Theoretical Framework

To accomplish our work with Tsuut'ina Education, we considered a number of ethical principles to guide us. Our work was a collaborative endeavour with the language instructors of Tsuut'ina Education carried out with the intent that the collaboration would also benefit the larger Tsuut'ina educational community. We drew from the ethical principles articulated by Riddell, Salamanca, Pepler, Cardinal, and McIvor (2017) who believe these principles to be essential to their research activities with Indigenous communities. Riddell et al. (2019) identified 13 key principles for conducting research with different groups of Indigenous Peoples in a Canadian context, drawn from an analysis they completed of guidelines for conducting research that have been developed by government funding agencies and Indigenous governance organizations. Of the 13 key principles Riddell et al. identified, we selected four principles that were important to us in our working partnership with Tsuut'ina Education. These principles included the understanding that the research: (a) is relevant to community needs and priorities and increases positive outcomes; (b) provides opportunities for co-creation; (c) honors traditional knowledge and knowledge holders and engages existing knowledge and knowledge keepers; and (d) builds respectful relationships (Riddell et al., 2017, p. 7).

Ottmann and Pritchard (2010) wrote, "Indigenous ways of knowing (epistemology) and ways of being (ontology) differ from Western thought" (p. 25). Research has revealed

that Indigenous knowledge is "a transcultural (or intercultural) and interdisciplinary source of knowledge that embraces the contexts of about 20 percent of the world's population. Indigenous knowledge is systemic, covering both what can be observed and what can be thought" (Battiste, 2002, p. 7). Scholars of Indigenous knowledge have recognized the imperative of bringing to their work the understanding that Indigenous people must regain control over Indigenous ways of knowing and being. While our collaboration with the Gunaha Institute instructors did not involve an active research project, we subscribed wholeheartedly to the idea that the interests, experiences, and knowledge of the Tsuut'ina teachers and students must be at the centre of our partnership.

We employed Indigenous theory (Smith, 2000) as a theoretical stance for our work with Tsuut'ina Education, which Smith (in Redwing Saunders & Hill, 2007) describes as one that "includes the use of authentic community voice used to produce a product that is returned to the community for their benefit" (p. 1019). Indigenous theory is based on six principles: "self-determination, validating and legitimating cultural aspirations and identity, incorporating culturally preferred pedagogy, mediating socio-economic difficulties, incorporating cultural structures that emphasize the collective rather than the individual, and shared and collective visions" (Redwing Saunders & Hill, 2007, p. 1020). This theoretical stance informed our perspective in working with Tsuut'ina Education and the manner in which we sought to develop a respectful and trusting relationship with them.

Background to the Project

As mentioned previously, our work with Tsuut'ina Education began with an invitation from the Tsuut'ina Education Director, Valerie MacDougall. We held several meetings over one summer with both Valerie McDougall and Steven Crowchild, Director of the Gunaha Institute. At these meetings we learned that work had been started on the development of a Tsuut'ina Language Program of Studies and it was determined that our role would be to continue the work with a creation of a scope and sequence document that would provide a curriculum framework for the instruction of the Tsuut'ina language for K4 to Grade 4. Tsuut'ina Education believes that they have a shared responsibility along with their community to revive the language that was given to them by their Creator to ensure that it continues to live, grow, and adapt. Through our conversations, it also became evident that protecting and preserving the Tsuut'ina language would not be enough. We determined that the teaching of cultural values must be done in concert with the language instruction. It was agreed that the project would have two complementary themes: (a) the development of a Tsuut'ina Language scope and sequence document and (b) the development of a curriculum template to support the revitalization of Tsuut'ina culture in the K4 to Grade 4 classrooms and life of the school. For the purpose of this paper, our focus will be on the development of the Tsuut'ina language scope and sequence document.

Worldview and Nature of Tsuut'ina Language

"The first principle of any educational plan constructed on Indigenous knowledge must be to respect Indigenous languages" (Battiste, 2002, p. 15). As cited in a Government of Alberta document (n.d.), *Walking Together First Nation, Métis, and Inuit Perspectives in Curriculu*m, Statistics Canada notes that the survival of Indigenous languages is possible only if community interest is present and education programs are available to the

community. The worldview of Indigenous people frames their language as a living being that deserves protection (The National Association of Friendship Centres, 2018), thus Indigenous languages are viewed as "sacred and living; ... they contain the words and concepts that embody their ancestral cultures and ways of being" (p. 12).

We wanted to understand the nature of the Tsuut'ina language in order to inform the development of the language scope and sequence. We learned that the Tsuut'ina Gunaha is a part of the Dene Language Family, which is made up of more than 45 languages. "Examples include Ahtna and Tanana in Alaska, Gwich'in, Tłįcho and Dene Sųłiné (N.W.T. & Alberta), Chilcotin, Kaska and Beaver (B.C.), Hupa & Mattole (California), [and] Apache & Navajo (New Mexico & Arizona)" (S. Crowchild, personal communication, July 26, 2016). Further, according to Steven Crowchild, the worldview of the Tsuut'ina language is that the child is the centre, surrounded by the gunaha that gives the child an understanding of his/her life and his/her world. The language is reciprocal in nature; children absorb the gunaha from all around them and from them the gunaha is spoken back to their world. Steven went on to describe the significance of learning the Tsuut'ina language for the community:

> Tsuut'ina believe that the identity and spirit of their children is supported and affirmed with the Tsuut'ina Gunaha. The value of learning the Tsuut'ina language and culture both for Tsuut'ina and non-Tsuut'ina students is enormous. It permits insights into a Worldview of spiritual and natural dimensions. When we truly speak our language once more, Elders and their wisdom will again become accessible. The learning of the Tsuut'ina Gunaha will strengthen cultural identity and enhance the self-esteem of every individual. Every individual that knows this truth has a responsibility to lead, support, or assist in some way to protect and preserve the language. (S. Crowchild, personal communication, July 26, 2016)

Through our conversations with Steven Crowchild, we gained a deeper understanding of the Tsuut'ina language and worldview, which was reflected in our work with the development of the scope and sequence.

Development of Scope and Sequence Document

The individual learner is part of the larger social world so the practices of schools and homes are important influences for the learner (Norton, 2013). In many First Nation community schools, the potential engagement of students is limited by the overall rigidity of the curriculum and the lack of connection to First Nation values and history. Redwing Saunders and Hill (2007) argue that to create social justice changes in the community, authentic and equitous education must begin with collaboration between classrooms and the communities of which they are a part.

Previous to our involvement, work had been done between the Provincial Government and Tsuut'ina Education resulting in a document that articulated an overarching development of language learning. We used this document as a resource for the framework to inform the development of a scope and sequence document for Tsuut'ina Education. Also, one author has a background in second language instruction and was familiar with the provincial Second Language Program of Studies.

Having met with Valerie McDougall and Steven Crowchild over the summer to determine the direction of the project, our subsequent meetings were with the Tsuut'ina Gunaha instructors to understand their needs regarding a developmental language instruction document for their students. They identified a need to name topics and grammatical structures to be taught at each grade level to support the developmental nature of language acquisition. They also expressed a desire to be involved in this project and support our work.

We were mindful of creating an opportunity for collaboration and co-creation in the development of the Tsuut'ina language scope and sequence document. As a result, our first step was to develop and present two professional development workshops for the Gunaha Institute instructors. In the first workshop, we engaged the instructors in the development of the Tsuut'ina language scope and sequence framework. Working in groups, instructors identified gaps in their current language curriculum document. We collected their feedback and discussed a potential framework for the development of the Tsuut'ina Language Program of Studies.

The second workshop allowed the language instructors, working in their grade-level groups, to determine student learner outcomes in each grade from K4 to Grade 4. Based on the information that we collected from our second workshop, it was clear that the aim of the Tsuut'ina Language and Culture scope and sequence document was the development of communicative competence and the knowledge, skills, and values of Tsuut'ina Gunaha. In addition, in alignment with Tsuut'ina values and the developmental nature of language acquisition, especially in the early years, we all realized that the focus of the Tsuut'ina Language Program of Studies was on oral communication (Karmiloff & Karmiloff-Smith, 2002).

We believed the provincial Second Language Program of Studies was flexible and reflected best practices in language acquisition. In particular, we adapted the notion of using fields of experiences and organized the learnings at each of the grade levels based on general and specific learner outcomes as articulated in the provincial Second Language document. We adopted these strategies in order to incorporate Tsuut'ina Nation's ways of knowing and doing.

We began our writing of the scope and sequence document with an acknowledgement of the following assumptions articulated by Tsuut'ina Education:

1. Language is communication.
2. All students can be successful learners of language and culture, although they will learn in a variety of ways and acquire proficiency at varied rates.
3. All languages can be taught and learned.
4. Learning Tsuut'ina as a second language leads to enhanced learning in both the student's primary language and in related areas of cognitive development and knowledge acquisition. This is true of students who come to the class with some background knowledge of the Tsuut'ina language and develop literacy skills in the language. It is also true for students who have no cultural or linguistic background in Tsuut'ina and are studying Tsuut'ina as a second language. (Tsuut'ina Education, 2013)

These assumptions gave us guidance in our work and provided direction for the language instructors and their students. For example, for assumption 1, we were consistently aware of the importance of developing communication skills throughout the development of the scope and sequence document.

An additional consideration was that language learning and cultural teachings are developmental in nature (Kimba, 2017) as reflected in the Frank Dance's (1967) helical model of communication (see Figure 1). The spiral model illustrates that communication is a dynamic and non-linear process, and suggests that language acquisition begins with no knowledge of the language and as learning occurs, the language skills develop and expand with the learner language efficacy.
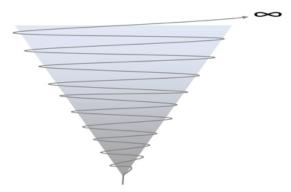

Figure 1: Helical model of communication illustrates communication as a dynamic and non-linear process, and suggests that language acquisition develop and expand with efficacy (from Dance, 1967).

As new learning is acquired, it is integrated into the whole of what has been learned before. This model, then, represented for us how the students' language and cultural learning progress occurs in an expanding spiral.

The scope and sequence document that we created is developmental in nature and recognizes that language learning is a gradual, scaffolded process whereby students are given the opportunity to develop and refine the basic language elements needed to communicate. Each progressive level plays an important role in the development of students' abilities to understand and express themselves in the Tsuut'ina language. Therefore, each grade is the building block for the next and subsequent grades.

The development of the Tsuut'ina language scope and sequence document reflects current knowledge about second language learning and learner-centred teaching. It rests on a research-based premise that students acquire language knowledge, skills and attitudes over a period of time as their ability to communicate grows (Karmiloff & Karmiloff-Smith, 2002). Presently, language acquisition is taught and learned through a performance-based approach. The repetition of new words is crucial for language acquisition. Through repetition, a toddler learns to speak, and repeated words soon become part of the toddler's frequent vocabulary. Lilli Kimppa (2017) states, "Frequent exposure to spoken words is a key factor for the development of vocabulary. More frequently occurring (and thus more familiar) words can, in turn, be expected to have stronger memory representations than less

frequent words" (p. 1). This current language acquisition knowledge was integrated when developing the scope and sequence framework.

The final draft scope and sequence document was shared with the Gunaha Institute instructors and the director, Steve Crowchild, for their responses and their additional feedback. Overall, the language instructors were positive about the guidance the new document for language instruction offered them. The document clearly identified learning content at each grade level and supported the language instructors in providing a developmentally informed Tsuut'ina language program.

Outcomes

We discuss outcomes from our work through the lens of the four principles identified earlier as guiding our partnership with Tsuut'ina Education. The first principle states that the collaboration should be relevant to community needs and priorities and increase positive outcomes. We responded to the invitation from Tsuut'ina Education to work with the Tsuut'ina Gunaha Institute to explore avenues to revitalize the Tsuut'ina language. Battiste (2002) explains, "Language is by far the most significant factor in the survival of Indigenous knowledge" (p. 17). The priority of the Tsuut'ina Gunaha Institute was to formalize instruction of the Tsuut'ina language and provide guidance and professional development support to the language instructors. As a result, we developed a scope and sequence document for Tsuut'ina language instruction that reflected a developmental approach to language learning. Additionally, we provided professional development workshops to enhance the instructors' skills in language instruction.
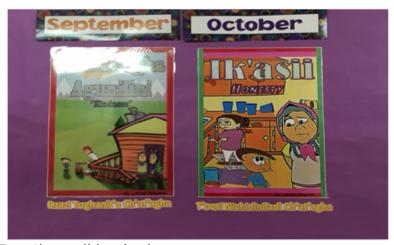

Figure 2. Tsuut'ina traditional values posters

A further positive outcome of this project was the growing number of parents who became aware of their language through conversations with their school age children. The language revitalization process awakened an interest within the school community and the larger community. Students are now greeted by their teachers daily in the Tsuut'ina language. Posters in the Tsuut'ina language that express the Tsuut'ina traditional values are displayed in the classrooms and throughout the school building (see Figure 2). It is of note that Tsuut'ina teachers reported that curiosity from community members is an acknowledgement that the project is promoting and furthering their language.

The second principle states that the collaboration provides opportunities for co-creation in the sharing of decision making, data management, and knowledge. The scope and sequence document was co-created through our work with the Tsuut'ina Gunaha instructors. The process began with us seeking clarity about their requirements. Within those conversations, we identified a need for linguistic components for instruction at each grade level. We incorporated the feedback into the development of a draft scope and sequence document. We worked together with the instructors to complete the final version of the document (see Figure 3). The language instructors gave a final approval to the scope and sequence document.

Figure 3: Tsuut'ina Gunaha Instructors' Workshop

The third guiding principle articulates that the collaboration honours traditional knowledge and knowledge holders and engages existing knowledge and knowledge keepers. In the development of the scope and sequence document, we honoured the language instructors' knowledge. Along with Tsuut'ina elders, instructors are considered the Tsuut'ina language knowledge keepers in their community. In addition, the director of the Gunaha Institute engaged community elders in the creation and production of media to support the language learning provided by the scope and sequence document. The language instructors use the videos to enhance their teaching, which gives authenticity to the language instruction and incorporates cultural touchstones.

Finally, the fourth principle states that collaboration builds respectful relationships through respect for cultural norms, knowledge systems, and the sharing of knowledge. We recognized from the start of our partnership that the development of trusting relationships would be essential for the success of the project. We also recognized that we were not the experts. We needed to know and honour the expertise of the language instructors. We took a listening approach and validated many of the skills they brought to the team. A respectful relationship ensued allowing us to create a scope and sequence document that acknowledged and shared their expertise.

These outcomes suggest that language knowledge acquisition leads to and enhances cultural knowledge acquisition (Karmiloff & Karmiloff-Smith, 2002). This cultural knowledge provides students with an opportunity to reflect upon their culture with a view to understanding themselves and their Tsuut'ina community.

Implications

In the following section, we discuss the implications for our work. We do this by focusing on the following three themes that grew from our partnership: reciprocal relationships, shared expertise, and respect for worldviews.

Reciprocal Relationships

Relationships among group members are key to the success of any group project (Kouzes & Posner, 2007), which held true to our experience in our collaboration with Tsuut'ina Education. We responded to the invitation from the Tsuut'ina Education director to be involved in the project, but were initially uncertain about the needs and the goals of the project. We were not previously known to the Tsuut'ina Gunaha Institute personnel and it became evident early in the process that if the project was to be successful, we would need to establish trusting relationships. We drew from our experiences in working on other projects and we reviewed the literature on building positive relationships (Blanchard, Hybels, & Hodges, 1999, Kouzes & Posner, 2007, Hargreaves & Fink, 2011) to confirm our understanding in this area.

Our initial approach was to take a listening stance (Kouzes & Posner, 2007). This included familiarizing ourselves with the role that each of the language instructors played within the schools. We also wanted to be aware of their expertise, as our collective expertise would guide our work together. We began our project at the point of expertise that the instructors already held. It was also important that we understood what they hoped to achieve from involvement in the project. This became a recurring focus for us as we wished to be successful in meeting their needs. We shared each step of how we imagined the project unfolding and requested their feedback. The language instructors consistently engaged in the development of the project and their comments were valuable in moving the project forward successfully. This process of listening and responding allowed for reciprocal relationships between us to develop.

Shared Expertise

It is a human desire to be acknowledged and understood. In our work with the project, we realized the importance of empowering the instructors and of recognizing the expertise that each of them brought to the project. According to leadership theory, this recognition builds accountability and pride within the team (Kouzes & Posner, 2007). We recognized that we were not a solo act; for the project to be successful, we knew we needed a team effort.

We understood that the Tsuut'ina Gunaha instructors added expertise that we did not have. They were among the few community members who could speak the Tsuut'ina language. We felt comfortable in leading the process for the creation of the scope and sequence document, but we were aware of our lack of knowledge of the Tsuut'ina language—an essential skill needed to be successful in this project. We engaged in

reciprocative learning (Redwing Saunders & Hill, 2007), actively learning with and from each other.

Indigenous epistemology is relational (Kovach, 2005). We were mindful of continually honouring our relationship with the language instructors. We learned that within an Indigenous axiology, the way the project team interacts with one another is of paramount importance. The sharing of expertise among the members of the project team honours both the Indigenous epistemology and axiology. Minkler and Wallerstein (2003) explain it is essential to involve equally all members in the process and recognize the unique strengths that each team member brings to the project. We believe that the attention we gave to acknowledging shared expertise was a contributing factor in the success of the project.

Respect for Worldviews

We see a need to offer pedagogical approaches that can support the decolonization of Indigenous students, helping them to move successfully into the world. Recent research has suggested that approaches in education that do not acknowledge and align with the holistic and interconnected worldview of Indigenous people are ineffective (Collins, 2004, Redwing Saunders & Hill, 2007). Different ways of supporting students that will recognize and value their understanding can have a positive impact on learning. Battiste and Henderson (2009) have argued that the teaching of Indigenous languages "is the most pressing issue for professionals in educational institutions" (p. 14). Battiste and Henderson (2009) further note, "Comprehending Indigenous languages, their structure, translations, and speaking are central and irreplaceable resources to how IK [Indigenous Knowledge] can be acquired and learned" (p. 14).

We come from an educational system that focuses on a singular truth where disciplines are still largely taught in isolation from each other. This Eurocentric context does not readily support an integrated learning experience for students and "does not adequately prepare our children to be successful in a rapidly changing, globally interdependent world" (Munroe, Borden, Orr, Toney, & Meade, 2013, p. 323). In our work as teacher educators, there is value in offering another perspective on teaching and learning, one that provides students with a way to connect to their learning and to each other. Along with other teacher educators, we have embraced the provincial framework for 21st century learning (Alberta Education, 2011) in our work. These competencies include critical thinking, problem solving and decision making; creativity and innovation; social, cultural, global and environmental responsibility; digital and technological fluency; life-long learning, personal management and well-being; and collaboration and leadership (Alberta Education, 2011, p. 3–5). These competencies resonate with an indigenous worldview that holds that the distinctive features of indigenous knowledge and pedagogy are "a person's ability to learn independently by observing, listening, and participating with a minimum of intervention or instruction" (Battiste, 2002, p. 15).

While Munroe et al. (2013) suggest that indigenous approaches to education are at odds with a traditional Eurocentric approach, they make the connection that a 21st century skills and competencies approach to learning aligns with indigenous knowledge and ways of knowing. Munroe et al. (2013) recommend that integrating indigenous knowledge can

enhance 21st century approaches to teaching. We hope that the alignment these authors suggest between the dominant view of education and indigenous knowledge will reinforce respect for indigenous ways of knowing and the value of new ways of thinking about education.

Future Collaboration

Our work on this project is dependent on our partnership with Tsuut'ina Education. We believe that we have met the four key principles as guidelines for conducting research with Indigenous communities (Riddell et al., 2017) that we identified as important to our work in this project. These four principles will continue to guide our future collaborations with Tsuut'ina Education as we will be sharing our work at conferences and collaborating in writing projects that reflect shared authorship.

Conclusion

The key principles, adapted from ethical guidelines for conducting research with Indigenous communities and adopted by us, guided us in our collaboration with Tsuut'ina Education. We acknowledge the critical role that adherence to these principles played in conducting work with the Tsuut'ina Education community. The principles informed our collaboration and were enacted practically and relationally as we worked together. Further, we discussed three implications from our partnership: reciprocal relationships, shared expertise, and respect for worldviews. Setting a clear communication process was vital in helping us develop reciprocal relationships. We recognized that the participation and engagement of the Tsuut'ina Education personnel allowed them to actively share their expertise. Finally, we appreciated the opportunity to deepen our understanding of decolonization and why further changes are crucial and necessary for Indigenous students.

The Truth and Reconciliation Commission's *Calls to Action* has inspired collaboration among educational stakeholders, and universities have an important role to play. "Indigenous education draws on an organic metaphor for learning that includes diversity as an asset, creating spaces to value and nurture multiple forms of knowing and ways of being in the world" (Sanford, Williams, Hopper, & McGregor, 2012, p. 6). Our work with Tsuut'ina Education has offered us a space in which to embrace an alternate way of knowing and the opportunity to appreciate the responsibility that we have to listen and learn from others. We are motivated to revisit and rethink our own practices as teacher educators so that our teaching can reflect both the principles of 21st century education and Indigenous knowledge. It is our hope that the language scope and sequence document and the development of the Tsuut'ina traditional values framework contribute to a meaningful learning environment for all students. These initiatives support Tsuut'ina Education and the larger Tsuut'ina community in the reclamation of their rich cultural heritage.

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"The Event of Place": Teacher Candidates' Experiences of a Northern Practicum

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Author Note

Abstract

Teacher education programs in Canada—by the nature of their geographic locations and composition of their faculty and students—remain largely urban centric in their values and programs. Yet, teacher education programs are responsible for preparing teachers for rural, remote, and northern teaching experiences. In this study, I explore the experiences of teacher candidates who participated in a northern practicum option developed at a Western Canadian teacher education program. The purpose of this research is to examine teacher candidates' experiences of the northern practicum option in order to inform our northern practicum option, as well as to contribute to the development of other northern practicum offerings in Canadian teacher education programs. Drawing on place-conscious theorizing, I explore the ways in which the northern practicum experiences have the potential to disrupt settler-colonial narratives, to develop understandings of place-based curriculum and pedagogies, and to support democratic and ethical approaches to education.

Keywords: Northern Canada; practicum; teacher education; qualitative research; place-consciousness

"The Event of Place": Teacher Candidates' Experiences of a Northern Practicum

> What is special about place is not some romance of a pre-given collective identity or of the eternity of the hills. Rather, what is special about place is precisely that thrown togetherness, the unavoidable challenge of negotiating a here-and-now (itself drawing on a history and a geography of thens and theres); and a negotiation which must take place within and between both human and nonhuman. This in no way denies a sense of wonder: what could be more stirring than walking the high fells in the knowledge of the history and the geography that has made them here today. This is the event of place. (Tuck & McKenzie, 2015, p. 140)[1]

Canada is a geographically vast nation with the majority of its population found along the southern border, while Northern Canada remains on the literal and figurative margins of Canada, remote in the psyche of urban Canadians. Subsequently, Canadian teacher education programs often exist in urban centres and remain a vastly urban-centric endeavour (White & Reid, 2008). It is not surprising then that Northern Canada is also a geographic region where teacher retention is difficult and attrition is high (Kutsyuruba & Tregunna, 2014); and when teachers leave, students are negatively affected both academically and emotionally (Day & Gu, 2010; Loeb, Darling-Hammond & Luczak, 2005; Mueller, Carr-Stewart, Steeves, & Marshall, 2011; White & Reid, 2008). Yet, Canada's North is an important geographic, historic, social and cultural part of Canada and faculties of education and could be an important venue for addressing issues of marginality by contributing to improved teacher experiences in and understandings of the North. Providing teacher candidates' with exposure to northern communities through their practicum would broaden teacher candidates' experiences and could lead to less attrition for those teacher candidates who end up teaching in the North.

Practicums serve as a means for teacher candidates to gain experience with the everyday responsibilities of classroom life within the broader context of a particular community; to develop working relationships with administration and colleagues; and to learn to work within mandated structures and policies (Danyluk & Sheppard, 2015b; Jones, 2011). For teacher candidates, the practicum is often the most valued portion of their bachelor of education programs (Danyluk & Sheppard, 2015a; Smits, 2010) and is considered integral to the their preparation in regards to making connections and networking, gaining exposure and experience, and expanding their career opportunities (Jones, 2011). Creating northern practicum options for teacher candidates could help to minimize the marginalization of the North in the minds of (future) educators and could contribute to improved understandings of the North, and thus, support teacher candidates in considering teaching jobs in the North. Ultimately, northern practicum options in Canadian teacher education programs could improve the quality of the teaching force in the North—and thus, the quality of northern education—for those who live in northern and remote places of this Country. Although the resources required for creating and maintaining such practicum options pose a challenge for faculties of education (Danyluk & Sheppard, 2015b), this challenge does not diminish the importance and ethical imperative to do so.

Although there has been some research conducted on the experiences of in-service teachers in northern Canadian settings, there is very little research regarding the experiences of preservice teachers in northern settings. The purpose of this research project was to explore and contribute to these currently limited discussions. Specifically, I considered how teacher candidates experience and understand a northern practicum with the hopes of informing teacher education

programs in regards to northern practicum options, as well contributing to the broader discussions in Canadian teacher education. Examining these experiences can inform teacher education programs in navigating the logistics and in considering their responsibilities in offering northern practicum options. In this research, I interviewed four teacher candidates who opted to participate in our Faculty's newly created northern practicum option. Drawing on place-conscious theorizing, I explored the ways in which the northern practicum option had the potential to disrupt settler-colonial narratives, to develop understandings of place-based curriculum and pedagogies, and to support democratic and ethical approaches to education.

Theoretical Framework: Place-Conscious Education

Teacher education programs are most often designed with little attention to the geographic and sociologic diversity in which they are located (Green & Reid, 2004) and tend to privilege urban-centric perspectives (White & Reid, 2008). However, Gruenewald (2003b) argues that place matters in education, stating that by supporting a "generic education for 'anywhere,'" we risk promoting an education for nowhere (p. 646). In other words, "place teaches us about the world" (Gruenewald, 2003b, p. 621) and concomitantly, place shapes us and informs our identities. Drawing from critical theory and a critical pedagogy of place, Gruenewald (2003a) theorizes what he calls, *place-consciousness*. Specifically, he illustrates the interconnections between critical pedagogy, with its focus on geographic contexts, and place-based education, with its emphasis on localized social action, in order to foster "critical social and ecological concerns into one's understanding of place, and the role of places in education" (Gruenewald, 2003a, p. 9). In other words, whereas place-based education sought to centre the local, critical place-consciousness maintains a concern for the local and those who live there, but also holds a critical eye toward global issues and the effect these will have on the local.

In his theorizing, Gruenewald (2003b) makes strong connections between place, ecosystems, and social landscapes while exploring how mainstream education serves to oppress these connections. Instead, he argues that place-based education is critical in reconnecting school and community, and fosters values of democracy, interdependence, criticality, ethics (Gruenewald & Smith, 2008). Gruenewald (2003b) suggests that place-conscious education is a more considerate and equitable pedagogy that values diverse needs and strengths and can realize the genuine intent of education. Gruenewald (2003a) seeks to challenge educational traditions that aim to standardize experiences for students from diverse cultural and geographical backgrounds by promoting the development and use of a critical pedagogy of place. Researchers and educators, then, must consider the social and ecological contexts and dimensions in which they are situated, "making a place for the cultural, political, economic, and ecological dynamics of places" (Gruenewald, 2008, p. 10). The overarching purpose is an attempt at "reeducating [*sic*] people in the art of living well were they are" (Orr, 1992, p. 130). This, of course, is greater than simply experiencing different places. Place-based education is not culturally or politically neutral (Tuck, McKenzie, & McCoy, 2014), and therefore, requires an attuned and critical engagement.

Literature Review

Geographically speaking, Northern Canada refers to the territories (specifically, Yukon, Northwest Territories, and Nunavut) as well as those areas past the limit of isolated permafrost in British Columbia, Alberta, Saskatchewan, Manitoba, Ontario, Quebec, and Newfoundland and Labrador. Significantly, almost two-thirds of Canada's landmass is located in the North. In Canada, "the

North" is often uniquely characterized as representing both the places and the peoples living there. Many communities in Canada's North are often isolated to some degree and are home to significant Indigenous populous, namely First Nations, Métis, and Inuit. Given these dimensions, I recognize the North as a geographic region of Canada that contains unique cultural, historical, and social attributes. Although I will use the term "the North," I do not mean to imply that the various places in the North are homogenous; rather, I recognize the diversity of the places in the North and the people who live there.

In the literature search, I focused specifically on the North rather than rural Canada in order to seek studies that were distinctly concerned with this region. Additionally, although similar themes arise (such as those related to teacher attraction and retention) in regards to teaching in remote regions of other countries (for example, in Australia), I sought research related directly to teachers' experiences in Canada's North. The initial review found very few Canadian studies that considered teacher candidates' experiences in northern practicums (Danyluk & Sheppard, 2015b; Winter & McEachern, 1999), and so, I expanded the search to include literature that considered in-service teachers' experiences in the North. To be clear, I am not assuming that the experiences of in-service and preservice teachers are the same. However, because of the limited literature available for preservice teachers' experiences in Northern Canada, I hoped that the literature on in-service teachers' experiences in the North might provide some insight into the issues that teachers do experience in regards to place. Therefore, this literature review includes preservice and in-service teachers' experiences in Northern Canada, with an eye to provide some insight on the common themes and issues of northern teaching experiences.

Teacher Employment, Promotion, and Retention

From the literature on teachers' experiences in the North, it becomes clear that a key focus in the research is related to promotion, retention, and attrition of teachers in northern schools. This line of research is a response to the concern that schools in the North are often subject to high teacher turnover and attrition rates (Kutsyuruba & Tregunna, 2014). Thus, many studies sought to respond to the issue of teacher attrition specifically by considering aspects of the promotion of employment as well as retention of teachers in Northern communities. For example, Janzen and Cranston (2015) sought to explore in-service teachers' motivations and experiences in order to consider factors that attracted and retained teachers in northern communities, which included competitive salaries and benefits, subsidized teacher housing, opportunities for partner employment, and permanent contract offers. Similarly, through an adaptation of Maslow's basic human needs hierarchy, Williment (2003) explored how physiological, esteem, safety, belongingness, and self-actualization needs affect the retention or attrition of teachers in Northern Lights School Division in Saskatchewan. Promotion and retention was also considered from an administrative perspective by Brandon (2015), who sought to analyze how the government and school divisions in Alberta are working to better prepare and retain teachers for northern and remote communities, and illustrates the innovative approaches to attracting, preparing, supporting, and retaining teachers in northern and remote Alberta contexts.

Other factors positively correlated to issues of retention and attrition include preparation time and new teacher mentorship (Williment, 2003). Additionally, it was found that factors such as distance from relatives and friends, as well as a lack of certain amenities could impact teacher attrition (Janzen, 2015; Williment, 2003). Cross-cultural barriers may exist that are difficult to transcend (Goulet, 2001; Harper, 2000). Williment (2003) added that a perceived lack of parental

support concerning teachers' work in some instances and professional development opportunities may also influence teacher retention and attrition in the North.

Teachers' Expectations and Experiences

Some research noted the "clashes" between teachers' expectations and their experiences. With no prior experience, new teachers in northern communities often had only their preconceptions to guide them. Often, these preconceptions were based on learned and imagined stereotypes, for example, that northern communities tended to be represented as poor and deprived (Danyluk & Sheppard, 2015a). However, though northern communities may earn less on a national scale, some communities are quite affluent and prosperous (Danyluk & Sheppard, 2015a). With limited experience in the North and narrow preconceptions, teachers new to these communities were likely to experience a clash between reality and expectation (Oskineegish & Berger, 2013); or what others characterized as "culture shock" (Harper, 2000). These clashes became the sources of job dissatisfaction and often led to attrition. It was suggested that new teachers would benefit from induction programs (Williment, 2003), longer orientation periods, and assignments to sponsor families to aid in cultural adjustment (Multamaki, 2008).

Not surprisingly, the research indicated that the relationships teacher candidates develop during their time in the North influenced the quality of their experiences (Brandon, 2015). Although relationships are a large part of creating responsive dynamics in any educational setting, the unique nature of the North made the quality of these relationships even more potent and affected teachers' stress and job satisfaction (Klassen, Foster, Rajani, & Bowman, 2009). Due to the physical proximity of people living in small communities, the quality of relationships teachers developed with students, parents, and community members was an important factor in the quality of northern teaching experiences, underscoring the importance of developing positive relationships within these communities. Building positive relationships with community members involved taking risks (or putting oneself "out there") (Danyluk & Sheppard, 2015a), for example, by coaching a sports team, taking language courses, or volunteering in community events. Oskineegish and Berger (2013) connected relationship building with developing cultural competencies.

However, community engagement comes with the additional dimension of being cognizant of the appropriate limits for such involvement. Unlike urban centres, in small northern communities, the school and community are not two isolated places (Oskineegish & Berger, 2013). Therefore, in order to succeed it was important to understand that, "how educators interact in either place can directly affect their relationships outside of the school as well as their instructional abilities within the classroom" (Oskineegish & Berger, 2013, p. 120). Therefore, being involved in community affairs required sensitivity and sometimes felt like a "balancing act" for teachers, requiring some experience and considerable effort especially in being sensitive to community politics (Danyluk & Sheppard, 2015a). Given these community demands and dynamics, teachers sometimes felt as though they worked around the clock in northern communities (Danyluk & Sheppard, 2015b), especially given the additional demands placed on new teachers (Williment, 2003).

Some research highlighted the difficulty that teachers had in developing relationships. In their study, Danyluk and Sheppard (2015b) found that beginning teachers were surprised at the perceived difficulty they had in building relationships with parents, who teachers felt were

sometimes resistant to engaging with them. Some of this perceived resistance stemmed from parents' mistrust of schools and their fear that education may lead their children to seek opportunities outside of the community (Danyluk & Sheppard, 2015b). Given the disproportionate numbers of missing and murdered Indigenous women and girls (Royal Canadian Mounted Police, 2014) and the often life-threatening experiences of students who must travel away to attend school (Talaga, 2017), parents' fears are a reality for those with children who might want to move away for educational opportunities. Additionally, some community members were resistant to putting effort into developing relationships with newcomer teachers, sensing that these teachers were only working for a "quick buck" (Danyluk & Sheppard, 2015a). This research illustrates the importance of understanding the impact of enduring colonialism and the subsequent mistrust that might exist in northern communities, shaping parents' and communities' perceptions of education (Danyluk & Sheppard, 2015a; Winter & McEachern, 1999).

The enduring effects of residential schools and other colonial practices adds to the layers of complexity influencing teachers' relationships with students and community members. Danyluk and Sheppard (2015a) noted, "All teachers encounter students with complicated home lives but in some isolated communities the cycle of poverty and aftermath of residential schools has wreaked havoc on families" (p. 236). What makes confronting these realities even more difficult is the fact that teacher candidates are trained *in* and *for* a system that embodies colonial practices (Battiste, 1998; Danyluk & Sheppard, 2015a). In practicum and beyond, the tools used to work against the effects of colonialism have roots in colonial thought, and so the inclusion of Indigenous history (Danyluk & Sheppard, 2015b) with an emphasis on colonialism (Oskineegish & Berger, 2013) is an important facet of teacher education programs.

Additionally, some researchers have recognized the potentially conflicting paradigms within education; specifically, that teacher candidates' implicit endorsement of education may exist in sharp contrast to Indigenous peoples' (past and current) experiences of education as a colonial project. Therefore, what deemed worthwhile in a teacher education program may in fact conflict with a particular community's experiences, expectations, and priorities (Danyluk & Sheppard, 2015b; Harper, 2000). This potential conflict required an understanding and respect for the contextual nature of education, including being cognizant of one's own identities when entering northern communities (Danyluk & Sheppard, 2015b). Some teachers new to northern communities were surprised by the social dynamics in the communities (Danyluk & Sheppard, 2015b), and commented on the feeling of "suddenly being white" (Harper, 2000), illustrating the importance understanding privilege in the context of sociohistorical realties, including the impact of colonization and power relationships within education (Goulet, 2001).

The research also indicated the various ways in which teachers often felt under supported financially and pedagogically, for example, that their efforts to incorporate culturally relevant materials into their practice were impeded by a lack of resources (Danyluk & Sheppard, 2015b), which was a factor in teachers resigning (Williment, 2003). Teachers also felt ill-prepared to support students who were learning English as an additional language (Danyluk & Sheppard, 2015a; 2015b; Harper, 2000). Further, teachers felt overwhelmed by the multi-age classrooms often found in Northern communities with their vast curricular ranges and instructional levels (Danyluk & Sheppard, 2015a; Multamaki, 2008).

Newcomers to northern communities also often experienced social and cultural isolation, sometimes feeling unprepared for life in remote and isolated communities (Danyluk & Sheppard,

2015b; Harper, 2000; Multamaki, 2008). Some teachers felt limited by the lack of local amenities, while others missed their support networks of family and friends (Danyluk & Sheppard, 2015b; Multamaki, 2008; Williment, 2003). Some prospective teachers expressed concerns about the potential lack of employment for their partners (Danyluk & Sheppard, 2015a; Williment, 2003) and the limited opportunities available for their children (Janzen, 2015).

While teacher attrition can be higher in northern communities, there is some research that shows teachers' satisfaction with their work and life in the North (Danyluk & Sheppard, 2015a; 2015b; Janzen, 2015; Williment, 2003), and illustrates their enjoyment being away from urban living (Williment, 2003).

Preparing Teachers to Work in the North

Some studies in my search explored ways to support the promotion and retention of teachers in the North. For example, Multamaki (2008) studied teacher candidates' perceptions of working in the North in order to determine what governments and teacher education programs could do to attract teachers to the North. Her findings suggest that teacher education course content and professors' views of the North influenced teacher candidates' perspectives on teaching in the North. Oskineegish and Berger (2013) sought to support and prepare "non-Native teachers" in their work in First Nations' communities in Northern Ontario, revealing the importance of supporting teachers' understandings of their roles as teachers and as visitors in the communities, and of developing reciprocal relationships with students, colleagues, families, and community members. Similarly, Harper's (2000) research argues for more intensive preservice and in-service teacher education programs that work to "organize and clarify" (p. 4) relationships between teachers and the communities, and have "Native" education courses to better prepare educators for work in the North.

Teacher Education Programs and Northern Practicums

Some of the literature made an imperative connection between teacher training programs and teacher candidates' willingness and preparedness to teach in the North. For example, Brandon (2015) argued that, teacher education programs play a vital role in attracting preparing, supporting, and retaining "excellent teachers" in northern communities. The aspiration to better prepare teacher candidates for northern experiences is also reflected in The Association of Canadian Deans of Education (2010) *Accord on Indigenous Education*, which calls for, "opportunities within all teacher education programs for candidates to have authentic experiences in a variety of Indigenous learning settings, whether urban, rural, remote, band-funded, or provincially funded" (p. 8). This objective makes an overt claim to the importance and responsibility of teacher education programs to better support teachers in their exposure and preparedness to teach in a variety of Indigenous settings, including in northern communities.

Danyluk and Sheppard (2015a; 2015b) found that embedding indigenous components into the Bachelor of Education program at Laurentian University had positive effects on the number of students who pursued positions in Indigenous communities. Graduates agreed that more focus should be placed on these communities while in teacher education programs, while others suggested a northern practicum should be required (Danyluk & Sheppard, 2015a; 2015b). Meanwhile, Harper (2000) suggested that, "instead of preparing individuals for a generic school, teacher education programs might focus on the need to prepare individuals for specific schools and communities (p. 155)." Notably, the literature also indicates that there are benefits to faculty

members and programs more broadly, in that attention to the importance and value of northern exposure and experience within the Faculty encouraged faculty action (Danyluk & Sheppard, 2015a; 2015b). These studies suggest that teacher education programs with northern practicum experiences can have positive influences on teacher candidates' experiences and understandings of teaching and living in the North.

It is important to note that most studies pointed to the differences in northern living from deficit perspectives. For example, the research sometimes implicitly considered isolation as a negative experience even though we live in a culture rife with opportunities for "get-ways" and "retreats." This again underscores the urban-centric perspectives of teacher education programs and research related to teacher education and the North. In addition, the literature in Canada on teacher candidates' experiences in the North is focused primarily on issues of employment promotion and teacher retention. Although job preparation is an important aspect of teacher experiences in northern settings, there is an imperative to consider the importance of northern practicum in regards to place conscious education, where there is a recognition of the diversity and strengths of these specific cultural and geographic contexts in order to engage teacher candidates' in their development of a critical pedagogy of place (Gruenewald, 2003a). Finally, in Canada, (re)considering the relationship between teacher education and northern communities is of particular importance given the geographic and relational divides between southern communities (predominantly non-Indigenous) and northern communities (often Indigenous). It is our responsibility as educators, teacher educators, and educational researchers to respond to the *Truth and Reconciliation Commission's* (2015) Calls to Action in order to improve the educational inequalities for children on reserve and in northern communities. Reconfiguring teacher education programs around place- consciousness and improving teacher candidates' access to and experience in northern practicums are ways in which to begin to address inequities for children's educational experiences on reserves and in the North.

Methodology

This qualitative study aimed to elicit the understandings and experiences of former teacher candidates who participated in a northern practicum experience in a faculty of education in a Western Canadian province. I conducted phenomenological interviews with four graduates from the Bachelor of Education program who had participated in a northern practicum option. Three of the interviews took place in person, while one participate responded by email due to distance. Although email is a relatively new mode of conducting interviews, research indicates that email can be a useful mode of eliciting narratives allowing for ample reflections on experiences (James, 2007). The interviews were conducted using semi-structured interview protocol which was comprised of a series of questions and sub-questions which sought to solicit various aspects of participants' experiences of the northern practicum. The protocol was provided to participants in advance of the interview and included questions about their reasons for wanting to participate, considerations in preparing to travel to the North, stories of expectations and experiences of the school and of the community, and how the experienced informed their understandings of being a teacher.

The in-person interviews were audio recorded and transcribed. Using Moustakas' (1994) (see also Creswell & Poth, 2018; Groenewald, 2004) approach to data analysis, I read and re-read the transcripts, sought out significant statements, and then grouped these statements into themes. I then wrote narrative descriptions of both *what* the participants experienced and *how* these

experiences occurred (Moustakas, 1994). Finally, through numerous re-readings and revisions, I created composite narratives, each representing a resonant theme pervasive in the experiences in an attempt to illustrate the essence of the experiences (Creswell & Poth, 2018). The composite narratives reflect thematic portrayals of experiences from across the interviews, yet also attempted to maintain individual uniqueness of participants' experiences (Groenewald, 2004) by maintaining the participants' language, tone and intentions. My analytic process resulted in three different composite narratives that aimed to represent salient themes that arose in the teacher candidates' experiences of the northern practicum. Importantly, in eliciting the essence of these experiences, I was not attempting to articulate a "truth" or determine if particular events actually happened. Rather, I was seeking to represent the lived experiences of the participants, and then to put these experiences into conversation with place-conscious theory. My aim is to better understand teacher candidates' experiences in the North and what teacher education programs might learn from these experiences.

Teacher Candidates' Experiences of the Northern Practicum Placements

What follows are excerpts from the composite narratives, each of which represents a resonant theme from the participants' experiences. Although I have attempted to maintain the participants' language, word choices, and tone, it is important to read these as narratives within, and reflective of, greater systemic, structural, and settler-colonial discourses, not simply reflections of individual orientations and perspectives. Such discourses constitute knowledge and construct our social realities, thus normalizing particular understandings (Foucault, 1972/2010). Thus, while reading, it is important to consider these narratives within their greater discursive contexts, for example, to discern the discourses of settler-colonialism, of the "good" teacher, and of "good" teaching.

James: Exploration and Discovery

James grew up in a small, rural prairie community, and after high school, made his way through the western provinces—Saskatchewan, Alberta, and British Columbia—working in the oil industry. Now in a faculty of education, and finding the international practicum option cancelled, he decided that the northern practicum was his next best option. After all, he had never been that far north before—it remained undiscovered. Not only did James feel that participating in a northern practicum would set him apart from his peers, and perhaps, open doors for employment opportunities in the future, but also, he felt it was an incredible opportunity to discover a different part of the province. He described how the anticipation mounted as the teacher candidates prepared to leave. James's classmates were asking him lots of questions, figuring that he'd be dealing with some pretty crazy stuff, but James was anxious to just get there already and to find out if the stigma was actually true. James was ready to get some answers.

James was seeking adventure. Having previously traveled north for work and pursuing international adventures, he seems fearless and enthusiastic, reflective of many of our teacher candidates' youthful and energetic natures. We see that James was eager to "get there," anxious to respond to all those who "had been talking about it" and "asking questions." James, keen to supply answers to his peer group, was impatiently anticipating his arrival. In his narrative, we hear an explorer eager to set out on his journey. To some extent, James' eagerness might be considered important and admirable attributes of new teacher candidates. However, James might also be considered an adventurer with little sense of place, lacking knowledge of the social and historic realities of where he was going and of the rich culture and community that he would be

experiencing. Arguably, his sense of adventure seemed to be guided by a naïve sense of voyeurism and curiosity about the "crazy stuff" he imagined having to confront, and underpinned by stereotypes of poverty and inadequacy.

Tuck and Yang's (2014) theorizing of settler-colonialism is useful in reading James' narrative. Specifically, Tuck and Yang (2014) describe the settler as seeking land and as constructed as "superior and most normal" (p. 812). Although there might not be an overt intention in James' enthusiasm to "own" the land, he seemingly acts as though it is there for the taking, and that it is his entitled right to do so. This is not a criticism of James himself, but rather reflects the effects and ubiquitousness of settler-colonial discourses. Settler-colonial perspectives would be unconcerned with those already there, except perhaps in the voyeuristic sense. James says he wants to "get there" so he can "discover" the place, as if others have not already done so; and to be able to take this experience as an accomplishment and an achievement that other teacher candidates would not have had. Through a settler-colonial lens, James's discourse of "discovery" is reflective of an implicit imperialism and "othering." Again, these perspectives cannot simply be attributed to the "fault" of James, but rather reflect the settler-discourses that inform and constitute James' understandings.

It is also important to note the personal attributes of risk-taking and the adventure-seeking attitude of the teacher candidates, in that these might signal openness and a desire to learn. These attributes could indeed be beneficial attributes of future teachers. Thus, James's narrative might serve as a cautionary tale for teacher educators; specifically, just because Northern practicums are created and teacher candidates are excited to participate, does not mean that teacher candidates have a sense of how to engage in such experiences. Teacher educators must be conscious of the risks of fostering "edu-tourism," where education and tourism are melded and invoke missionary tours or heroic journeys by those of the dominant groups setting out to "help" or "save" the "other." Instead, helping teacher candidates understand place-consciousness would foster a mindfulness of the colonial impulse of schooling (Seawright, 2014, p. 17), account for settler traditions and settler-colonial perspectives, and instill a more critical and informed standpoint of the teacher candidates. As Dwayne Donald (2011) suggests, "When connections and differences are acknowledged simultaneously, then a relational tension arises based on how the entities, worldviews and knowledge systems are perceived to interface with one another" (p. 105). What might teacher candidates recognize about their own identities and privileges, their desires in going north, and their hopes for their experience if they could engage in critical conversations about these relational tensions? These tensions, according to Donald, are integral to moving towards decolonization. Perhaps, it is with the teacher candidates like James, who are open to risk and seeking difference, where productive conversations might occur about colonization, privilege, and othering, thus, reframing teacher candidates' expectations and provoking possibilities for transformation.

Blake: Having the Right Stuff

As Blake was packing, she found herself worrying about what she needed to bring to ensure she could plan effective lessons for her students. What resources would they have at her northern school? What technology would be available? Would there be Wi-Fi? Would she need to bring her own printer? Once she arrived, she was surprised—and disappointed—to find that the technology was quite behind the times and not as advanced as she'd hoped. She was also surprised by how often the students were absent. Many of her students had missed an entire week of school for "goose camp," a seasonal excursion and cultural experience where families ventured to out-

camps to hunt the migrating geese. It was bad timing, too, because Blake had really wanted to broaden her students' worlds by showing them a live broadcast of We Day. However, due to the touchy internet and the large number of absent students, she abandoned the idea. Blake was frustrated. She was trying to engage her students and to make connections to the outside world but felt undermined in her attempts, both by the lack of resources available and by the students' absences.

In this account, we see Blake's anxiety about the potential lack of resources and access to technology that she believes are integral elements of her teaching practice. She was concerned with the stuff she thought she would need to bring, the stuff that may or may not be available once she arrived, and how all of this stuff is essential in enacting the curriculum. Blake's focus on the material aspects of instruction overshadows her curiosity about her students, or where and how they live. Her anxiety might be, in part, influenced by deficit assumptions of schools (and life) in the North—that these communities are somehow "behind" or "lacking." We also see the concomitant assumption that privileges a particular kind of knowledge (i.e., one found in purchased resources and on the internet); as well as a particular kind of teaching (i.e., one in which the teacher brings the knowledge into the classroom for students to consume). Blake appears to privilege the "school" knowledge, where "curriculum becomes an anonymous Other whose linkages to everyday life are fragile and implicit" (Pinar, 1991, p. 174). Like many new teachers, Blake has not yet understood curriculum as "a place of origin as well as destination, a ground from which intelligence can develop, and a figure for presenting new perceptions and reviewing old ones" (Pinar, 1991, p. 186). Her inattention to the students' engagements with goose camp is a missed opportunity to develop a curriculum that reflects her students' lived experiences.

Teacher candidates, often preoccupied with the "doing" of teaching (Britzman, 2003), can lack attentiveness to their students, families, and cultural practices, and to the rich curricular opportunities that emerge in particular places. As Gruenewald (2003b) states:

> Places are profoundly pedagogical. That is, as centers of experience, places teach us about how the world works and how our lives fit into the spaces we occupy. Further, places *make* us: As occupants of particular places with particular attributes, our identity and our possibilities are shaped. (p. 621)

A place-based pedagogy orients the learner into considering and analyzing places, the people, and the relationship between these. Whereas goose camps are perceived as an "interruption" to schooling, it could have well *become* the curriculum—an elicitation of local events and practices to teach interdisciplinary concepts (Sobel, 2004). This kind of inquiry, where curriculum is "grounded in local issues and possibilities" (Sobel, 2004, p. 57), allows students to be knowledge co-constructors, draws on community experts and elders, and centres the relevance and importance of local cultural events, thus increasing students' engagement and regard for their community and their practices (Smith & Sobel, 2010). By engaging the students' lived experiences, teachers can foster contextual understandings and appreciations of culture, recognize the inter-relatedness of culture and the environment, and develop a curriculum that is multidisciplinary (Gruenewald, 2008).

Further, and perhaps admirably, we see in Blake's narrative a desire to broaden her students' experiences by bringing in the "outside" world; by providing the students in a remote and isolated community with a glimpse of an urban spectacle (We Day) in which thousands of

other students across the province participate.[2] Aside from the saviour critique that could be made here, we need to also consider the ways in which a critical pedagogy of place would foster an understanding of the teacher candidates' relationship with and to curriculum, where understanding place means to understand it in relationship with others and between places (Gruenewald & Smith, 2008, p. 149). Through a critical pedagogical engagement teacher candidates could begin developing an awareness of the relationships between the local and how these connect globally; where one could have connected the goose camp experience to the "outside" world. For example, goose camp could have become the impetus for critical considerations of injustice, drawing on historic, geographic, and ecological perspectives (Gruenewald & Smith, 2008, p. 148). A critical pedagogy of place would foster an engagement with that place, taking into account those who live there, their relationships to that place, and what could be learned from these relationships that might inform greater understandings of local and global issues.

Erin: The Politics of Place(s)

Although Erin found the northern practicum experience difficult, she would do it again in a heartbeat. For her, it wasn't like an adventure billboard depicting glorified trailblazers; rather, it was a slow paced, pleasantly simple, and isolated life. She learned that families don't often travel far from home and don't necessarily share the same values of a formal education that would require them to leave. Some remain distrustful of the school system because of colonization, residential schools, and the trauma and fear experienced by those events that remain in the shadows. Yet, Erin found the atmosphere of the school enjoyable; it was quiet and laid back and the students were mild-mannered and kind. Now teaching in an elite urban school, Erin was trying to bridge the massive gap between the quiet yet complex reality in the North, and her private school students' experiences—driving their new mini-coopers and receiving $10,000 allowances. Uncomfortable with her students' intolerance of the differences of others, Erin wanted to foster their understandings and openness to differences; and to help them understand their privilege and the vastly differing contexts from which people can come.

For Erin, who was apprehensive about living in the North, the experience fostered a more nuanced understanding of colonialism, the effects of residential schools, and the different world views of the people who lived there. She developed an appreciation for the quieter and simpler experiences in the North, yet also began to develop an understanding the complexities of the place. The northern practicum fostered a shift in perspective for her, a recognition of the differences of experience and new understandings of privilege. Importantly, in Erin's narrative we see that the importance of developing place-consciousness in fostering more critical ways of thinking and being. Thus, we see the potential of place-consciousness and the development of critical perspectives, where nostalgic or homogenous understandings of place and people are challenged, where criticality becomes a lens to consider how issues of race, class, and gender, for example, operates in specific—and in various—places.

Place-consciousness cultivates an awareness of the sociopolitical contexts that operate and that maintain oppression (Gruenewald, 2008). The northern practicum could foster for teacher candidates an experience of a place in which they could begin to understand the social, political, historical effects and operations of power that work to oppress and to maintain oppression. Being in different—and in this case, northern—places can create a disruption where the teacher candidates' experiences are dissimilar to their own places and also not what they had anticipated. "In the context of Aboriginal education in Canada, this unsettling takes another step in positional

dissonance by decolonizing not just cultural location of the student teacher and their pedagogy, but also of engendering an acknowledgement of legislated implication in the Aboriginal/non-Aboriginal relationship in Canada given all Canadians are treaty partners" (Scully, 2012, p. 153). We see in Erin's narrative not only a sense of being unsettled, but also a new level of understanding of our shared colonial history—a colonization that is not just historical, but that also lives in the present.

Importantly, Erin's experience also illustrates her insights about the place that she visited and the sociohistoric issues that exist there, and her desire to understand her current place—the private school in which she is now employed. A place-consciousness fosters a desire to understand one's relationship to place but can also drive teacher candidates to consider relationships between places. As Gruenewald (2003b) reminds us, "Places teach us who, what, and where we are, as well as how we might live our lives" (p. 636). Erin's place-conscious perspectives seem to foster an appreciation for socially just perspectives, as well as for critical considerations of what it means to be a teacher. Here we see the potential of place-consciousness and the ways in which it can instill "a reformulation of the school's relationship to other social institutions and people, and a reimagining of what education might be" (Smith & Sobel, 2010, p. 29). After all, as Donald (2011) explains, it is our relationships with each other that must guide how we live and act. Donald (2011) explains, "Any knowledge we gain about the world interweaves us more complexly with these relationships and gives us life" (p. 104). In Erin's narrative, we see the effects of her northern practicum experiences on her understandings of difference and of who she wants to be as a teacher.

Concluding Thoughts: Being in Relation

Again, any "shortcomings" perceived in these depictions of the teacher candidates is not a fault of theirs alone; in large part, they reflect social and normative discourses, often a part of the settler-colonial narrative. These narratives also illustrate the deficiencies in our program and as a faculty to better prepare teacher candidates for what they will experience, and specifically, to better develop place-conscious perspectives prior to and while engaging in student s. These deficiencies are illustrations of the ways in which the urban centeredness of our Bachelor of Education program (and likely most teacher education programs in Canada) is naturalized. Subsequently, these programs do not adequately attend to supporting non-urban teaching experiences, particularly in rural, remote, and northern communities, all of which hold a particular geographic, historic, social, and cultural importance in Canada, a country often defined, at least in part, by and through its relationship to its geography and its landscape. Thus, this critical exploration underscores the importance of place and of actively fostering a place-consciousness in Canadian teacher education (Darling & Taylor, 2015, p. 248). Through supported northern practicum options, teacher candidates could enrich their experiences, challenge their understandings, and foster a critical awareness of the importance of the local in context with and in relation to the larger global issues and forces. Therefore, because place influences identities and possibilities for a critical understanding of the world, fostering critical consciousness could be very powerful for teacher candidates, their practicums, and their future teaching experiences.

Importantly, place-consciousness is just as important for the instructors and faculty in teacher education programs, as it is for the teacher candidates whom we aim to support. As Gruenewald (2008) reminds us, place-based education raises "teachers' and students' sociopolitical consciousness of the cultural and institutional practices that help to maintain oppressive relationships" (p. 139-140). In the practicum option originally developed in our

Faculty, we made a concerted effort to have faculty act as the practicum supervisors for our northern practicum teacher candidates. We chose faculty who had research, teaching and/or, professional connections with particular northern communities to be faculty advisors in those communities. In doing so, we supported both the faculty members in pursuing their work and supported the teacher candidates by providing them with a faculty advisor who had connections to and understandings of specific communities. Not only does this strategy support the faculty member and the specific teacher candidates, it can have a ripple effect in that the faculty member then has these experiences in northern communities to draw on and bring into the teacher education classes.

However, simply offering northern practicum options and including faculty in these experiences is insufficient. Both teacher candidates and teacher educators need support in learning about place-consciousness, particularly in relation to Canada's shared colonial history and in this time of Truth and Reconciliation. The discourses of settler-colonialism are pervasive and often remain naturalized in schooling, including in teacher education. Greater critical attention to place is one way to begin to engage in and challenge these often entrenched settler-colonial narratives. As Donald (2009) wisely states:

> If colonialism is indeed a shared condition, then decolonization needs to be a shared endeavour. … Aboriginal peoples and Canadians [need to] face each other across historic divides, deconstruct their shared past, and engage critically with the realization that their present and future is similarly tied together. (p. 5)

Understanding our shared condition in this place must be purposefully pursued. As seen through the teacher candidates' narratives, without supporting the development of critical place-consciousness, simply offering northern practicums could risk reinforcing narratives of saviourism and of settler-colonial perspectives.

Finally, our understandings of place are intimately tied to the people in these places and the relationships among us and across varied places. Donald (2011) reminds that, "any knowledge we gain about the world interweaves us more complexly with these relationships and gives us life" (p. 104). Thus, a place conscious approach to teacher education could be enhanced through practicums in the North, which could foster better understandings of the myriad of relationships we find ourselves in: relationships between and among communities, between human and non-human life, between local and global issues, and between economic and ecological priorities—not as dualisms, but as interconnected relationships. These perspectives would help us all to better understand education as an ethical endeavour that—although situated within a particular times and places—is always in relation.

Endnotes
[1] The phrase, "event of place" is from D. B Massey (2005), but I originally came across in Tuck & McKenzie (2015, p. 140). The larger quotation, I think speaks beautifully to the complicated beauty of place.
[2] Although a critique of *We Day* itself is warranted, it is beyond the scope of this paper. For a very good critical analysis of *We Day*, see Jefferess (2012).

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Review of *Canadian Curriculum Studies: A Métissage of Inspiration/Imagination/Interconnection*

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Perusing, skimming and scanning are part of reviewing books and soon after moving through Hasebe-Ludt's and Leggo's (2018) edited volume, *Canadian Curriculum Studies: A Métissage of Inspiration/Imagination/Interconnection*, I knew that this one would be extraordinary. What made it so is that this expansive work on Canadian curriculum is generously speckled with beads of lights from art, poetry, photographs ("analogue" and digital) and language, richly evocative and provocative. Marked by what is referred to as the "Leggo phenomenon," this monograph is a beating heart of contemporary curriculum scholarship; it provokes appreciation, excitement, satisfaction, curiosity, open-mindedness, and love of poetry so reminiscent of the late Carl Leggo, our friend and muse. He though, would be among the first to express homage to, and gratitude for the impressive offerings of the collaborators and friends whose work share a home in the métissage. This timely, insistent and memorable collection, presents a plurality of voices—each offering, mindful, unique and relevant perspectives emerging from, and related to the curriculum field in Canada.

In their *overture*—their "ruminations," the editors of this gift to Canadian curriculum scholarship explain the meaning of métissage—a word emerging from the Latin *mixticius,* meaning a cloth from different fibres" (p. xxi)…This carefully articulated definition, pinpoints that, in "curricular and pedagogical contexts, métissage encourages genuine exchange, sustained engagement, and the tracing of mixed and multiple identities… xxii). For Hasebe-Ludt and Leggo, the multivocality of the book's contributors "works against notions of purity by seeking affinities and resonances" (p. xxii) between and among the scholars whose work are gathered in this polyphonous text dedicated to Canadian curriculum scholar Ted Tetsuo Aoki. With this, is signaled a work and world that proves to be lovingly conscious of its celebrated genealogy e.g.,—the past, (Aoki and Huebner), present (Pinar) and progeny (the contributors, readers and users of this salutary addition).

Whether delivered through text and images, and in some cases, a mixture of both, the collection's multiplicity of voices are gathered in three parts|: Métissage A: Inspiration: Topos/Language/Sound, Métissage B: Imagination: Identity/Ethos/Spirit, and Métissage C: Interconnection: Relations/Healing/Pathos. The three gift-giving parts are well-served paratextually by a table of contents, a poem about the cover art, list of contributors, and an index.

The portal to Métissage A is an acrylic painting—"Landscape Invocations" by Rita Irwin and is indicative of the rich arts-based, multi-modality (visual art, prose poetry, and multi-generic expository texts) of the book. Hers, is one of the five thoughtful invocations in this section of the book. It is a fitting tribute to the topos (Greek word roughly translated as *place*)— a mirror image of the land and/or land and sky. Perhaps, this is a visually inspired, spiritual way to honour the site/land of the Provoking Curriculum gathering (2015) that motivated these stellar pieces of visual and written texts and the métissage of people responsible for them.

"Landscape Invocations" invokes the spirit of the land and sky—the sources of creation and sustainability. A1 respectfully, and rightly begins with writing by Sheena Koops, an

Indigenous woman (Métis), and educator who writes about "…Walking, Writing, and Singing Treaty Education." In this clear-eyed and moving piece, Koops reminds us that we are all Treaty people, and that "… ally work is not begun by perfect or perfectly prepared people (p. 8). Amen to that! This piece resonates powerfully with me, and is likely to do so with scores of Canadian readers now taking their/our first teetering steps towards being an ally and understanding the meaning of the Treaties and the responsibilities associated with the privilege of living on this land, now called Canada but remains Turtle Island.

Of the nine expository items in Métissage A, the one by Wisam Kh. Abdul-Jabbar is likely to reverberate intensely with teacher-educators and their students. The writing speaks compellingly to the past, present, and future impact of hegemonic linguistic ideologies in Canada. This excellent paper employs Kristeva's concept of the *chora* to look at the "insidious effects of learning a new language upon one's mother tongue and ethnic identity within the context of immigration" (p. 47). Required reading for all, Abdul-Jabbar argues that the "process of acquiring a new language can trigger a process of ethnic erosion in terms of one's first language and identity." (p. 47) and calls for more nuanced, decolonial, and compassionate pedagogical approaches to second language acquisition.

But even at this early stage in the paper, a corrective/elaboration is needed. Ethnic/cultural erosion is not a new phenomenon in Canada; it dates back to the triumph of the colonizers over Indigenous peoples of North America (*sic* Canada) and the severing of the linguistic—maternal chora for Indigenous peoples in Canada through residential schools. This does not mean the experience is any less significant for immigrant children and peoples, only that what is happening today is the reification, recuperation, in fact, continuation of Canada's deeply rooted colonial policy of linguistic hegemony and emaciation, if not death of the mother tongue for children of non-dominant groups in schools. Who among us can deny that "[most] schools enunciate a new *chora*, a maternal surrogate that generates a process of "spacing," which can cause ethnic values to erode" (p. 47). Nonetheless, Adul-Jabbar remains optimistic. He argues that "since the creation of a new *chora* that functions against the authentic one seems inevitable; curriculum writers need to think of more ways to salvage the ethnic *chora* so it does not dissipate (p. 52). Adul-Jabbar is hopeful and believes in their agency. He concludes with suggestions that "future directions in Canadian curriculum should hopefully strive to generate a 'spacing' that negates and resists first-language attrition" (p. 53). I concur.

Though desirable, it is impossible to explore all entries in Métissage A. Nonetheless, the three pieces discussed above are representative of the three predominant voices in Canada: The Indigenous, the first settlers/immigrants, and the more recent and future ones.

As concerns the second grouping of papers: Métissage B, like A, pulsates with the energies, tellings, and visual text of multiple creators, but here, gathered together under the theme of Imagination: Identity/Ethos/Spirt. This *braiding* of texts begins with Thomas's "Provoking the Intimate Dialogue: A Path of Love"—an invitation, a plea for a curriculum that "draw[s] intimacy into the classroom," intimacy connected "to the knowing of things" (p. 88) and people up close, deeply and closely. Using the conditional, she asks, "What if …we approached learning through the *Sufi* path, enabling educators and learners to take on the roles of lover and the Beloved, enabling an Intimate Dialogue?" In asking the question, Thomas gestures toward new possibilities, new pathways for constructing curriculum for, and with, self and other and the place to begin is the "Imaginal Realm." Thomas's incantation to innovative approaches to interrelationality in

classrooms and beyond is followed by Grimmett's condensed cautionary contribution in which he argues that "sometimes, we may become so caught up with all sorts of legitimate pursuits that we do not realize that the roots of such pre-occupations are diverting the focus away from the academic curriculum" (p. 97). Proceed with caution is the incantation here.

Not unlike Métissage A, the editors are nimble in their contrapuntal arrangement of the multigeneric pieces in Métissage B. Featured here also are offerings that rub-up against, contest, and sometimes complement each other. Readers, the beneficiaries, are amply rewarded for their journey by being immersed in a diversity of ideas, ruminations, and invocations about the antecedents of current thinking about curriculum (e. g., White's "Eros, Aesthetics, and Education…" and Liu Baergen's "Theorizing as Poetic Dwelling: An Intellectual Link between Ted Aoki and Martin Heidegger"). As well, we find rigorous discussions about the futurities of curriculum (e.g., Seidel's Invocation on "Curriculum Grammar for the Anthropocene", Oladi's "Rumi and Rhizomes: The Making of a Transformative Imaginal Curriculum, and Nazari's and Heng Harste's "Religion, Curriculum, and Ideology: A Duoethnographic Dialogue").

Not to be missed in Métissage B is den Heyer's "Lane Musings," a consequential three-quarter page Invocation that draws on observations of Magpies hopping, to assert that "it is difficult to hop with grace like a magpie on one leg" (p. 151).

To be graceful on one leg while pretending to have two is what many Canadians have been trying to do with half a history about who we were, are, and hope to be…" In his Invocation, den Heyer asks, "Here, now, we are, but how do we do so gracefully if we can only try to hop forward on one leg?" (p. 151). A timely provocation; the question posed indicts Canadian curriculum and challenges curriculum scholars, teachers and students to act ethically and responsibly to ensure that colonialism and its ongoing legacies are no longer occluded from our ongoing historical script and that its impacts are justly addressed. Acknowledging the land on which he lives (Treaty 6), the author, prompts us to enact our treaty obligations.

Moving on now to the last set of texts and Invocations, we find Métissage C. It sings sweetly of Carl Leggo and now that he is gone, it pulls tenderly at the hearts of those who knew him and/or of his work. Here, as the editors state, we encounter works that "highlight the creative, poetic, narrative, ruminative, performative interactive, and imaginative nature of the [curriculum] field" (p. xxxiii). Entitled, Interconnection: Relations/Healing/Pathos, this section of the book, as the others, weaves a beautiful tapestry that showcases contributions and voices from new, emerging, and experienced, as well as scholars who have achieved elder-like status, in the curriculum field.

Métissage C begins with exemplars of interconnectivity between two sets of researchers (C1: Clarke & Hutchinson) and (C2: Bartlett & Quinn)) telescoping not only collaboration between scholars but also their frankness, collegial intimacy, vulnerability, playfulness, curiosities, and tensions. The latter pair for instance explain that "dwelling within the tension between curriculum-as lived and curriculum-as-plan, or attunement, becomes a knowing and understanding of one's self and the others in the community as well as an active and conscious weaving of living disciplines throughout " (Bartlett & Quinn, p. 205).

Another, noteworthy, appreciable journey taken up in C3—is, "Dwelling in Poiesis." It is a reflective piece offering much wisdom about the potentialities of a school garden, which enriches the tapestry of the section by "juxtapos[ing] … image and language [to reflect] the ambiguity of

representing …learning in a way that addresses Merleau-Ponty's idea of a structural correspondence between lived experience and the expressive power of words" (p. 207). Turner's poetry brings forward her garden practice in a striking manner. For instance, she explains that "work in a schoolyard garden allows us to interact with the living world in a purposeful role that assigns us both accountability and agency, incorporating us into the body of the garden community" (p. 208). Furthermore, her pastel images are as lush as her prose poetry and emphasize circularity and connectivities through the use of soft, rounded lines. Truly impressive!

Turner's piece is suitably followed by Jardine's touching Invocation, "To Know the World, We have to Love." Its inclusion and positionality in Métissage C is indicative of careful, intentional editorial work that ultimately engages readers emotionally and spiritually. Thank you Erika and Carl! With an ending that emphatically states, "No. Love is not an outcome of the right circumstances but a cause of right circumstances" (p. 225), we are well-prepared to tackle the next entry—C 4—that deals with "Difficult Knowledge."

In this autobiographical, confessional piece, Harrison details an occasion where she "backed away from opportunities to engage" her students in difficult knowledge—"…painful conversations" about gender and sexual violence (p. 228). Harrison gives voice to curricular drivers, challenges, and suppressions that many, if not all, teachers have encountered and enacted. By drawing on the works of scholars such as Grumet (1988), Arendt (1993) and Pitt and Britzman (2003), Harrison shares why and how she wrestled with the suppression of difficult knowledge (e.g., about rape culture, patriarchy and feminism). She leads us to see that, ethically and relationally speaking, we do not have the luxury of failing, of not "taking responsibility for the world as it is" (p. 230). In reflecting on, and interrogating—provoking—her curricular decisions, Harrison notes that "taking seriously that responsibility (of engaging with difficult knowledge) will not only make [her] a more effective—and affective—teacher, but may also offer students a model for their developing pedagogies" (p. 231-232). Harrison's pedagogical memoir is an entry that typifies the quality of writing and the powerful arts-based content found in the Métissage A, B, and C.

Rich in entries that convincingly illuminate themes of relationality, healing, and pathos, C4 is only one of the substantive examples to which readers will be drawn. In "Kizuna: Life as Art," Gillard explores the liminality and lived sadness of being born on one side of the Pacific Ocean (Japan) and living on the other (Vancouver) when her country of origin suffered a massive earthquake. Gillard's granular, visual art (digital photographs) and poetry compellingly captures and materializes the difficult but necessary journey home to witness, grieve, and assist those who lived through it—showing that life and art are "integrally connected" (p. 245). Kizuna's piece is yet another testimony of arts-based sensibilities the editors brought to bear on this métissage.

The idea of journeying to bear witness, and to participate in construction and reconstruction is picked up in C7: "Dadaab Refugee Camp and the Story of School" (Meyer et al.). Here, readers are provided "[w]indows to a [p]lace" (p. 257)—(the third largest refugee camp in the world, located in south eastern Kenya, near the Somali border) and the "[c]all to [e]ducation" (p. 259)—an enduring hope of our world. Similar to many in the volume, this paper is autobiographical for one of the authors—"a personal narrative." Additionally, it educates about what is possible over 25+ years through the indefatigable determination of refugees—children (knowledge and activation of their own learning styles), parents, teachers, curriculum workers, NGOs, volunteers etc.). This paper reminds us that "establishing and maintaining schools in refugee camps is fraught

with ongoing challenges, particularly funding constraints," (p. 263) but is necessary. As well, the entry invites our collaboration/cooperation, advocacy and hope to continue the "success that has been created" (p. 263) in the Dadaab camps.

Conclusion

Books about curriculum often cater primarily to the cognitive. Not so this one. With its dazzling, crimson-hued cover page art, *Canadian Curriculum Studies: A Métissage of inspiration/imagination/interconnection* is a fresh, lush, contemporary compilation of diverse expressive threads, woven/braided into a fabric of richness that is cerebral, affective, spiritual, visual and overall, quite magical. Wherever found in the collection, the poetry rocks and rocks! Thank you Erika and Carl!

This monograph offers up a cornucopia, a panorama of ideas, events, stories, histories, testimonies, dialogues, reflections, remembrances, confessions, invocations and provocations about, and around, a range of topics, and content of varying lengths, important to diverse Canadian curriculum scholars/watchers/dabblers/participants/critics. Thus, almost two decades into the 21st century, this is an indexical work about curriculum studies/conundrums/interests/interest and desires that looks back, around, up, down and ahead. It is of wide appeal and is likely to be (be)friended now as well as later. Such an achievement owes much to the deftness, inclusivity-driven, sage, sensitive, nuance-conscious, and yes, curious and passionate editors whose openness and magnanimity are beautifully diffused in this assemblage and bricolage.

In other words, the book succeeds as evidence of the métissage of the country and its peoples—their intersections and interrelationalities. There is considerable richness here. Every piece is moving and intriguing and although much difficult knowledge is confronted and teased out, the clarity, honesty and emotional depth of this multigeneric/blended work is irresistible and difficult to miss throughout the 301 plus pages. This is captured in the piece by Kurki, Herriot, and French Smith (C10) who invite readers to "deliberately choose joyful experiences of learning, teaching and research" thereby rebuking the not-so-hidden gendered curriculum of "busy," and its pervasive effects" (p. 298). These scholars wisely suggest we centre "the joy of learning, which is in fact the joy of vulnerability." Gripping. Compelling. Right on!

In sum, this provocative, tender, and excellently "braided" work—this métissage—explores, mines, provokes, pushes, questions, stirs, and challenges. It is full of hope in its wide ethical orientation. A way to honour this precious gift about current strands and storylines in Canadian curriculum studies is to commit to memory, the last lines in its final invocation. In C10, Walsh writes, "May we turn toward one another and the world: strengthen our intention to love well together" (p. 301). There is no higher purpose for Canadian curriculum studies. And if reviewers are allowed any indulgences, mine would be this: regret and apology that I could not discuss every single entry in this superlative and unforgettable volume. Mea, culpa. Thank you Erika! And thank you Carl, our collaborator, mentor, muse, and friend; this is not goodbye, only so long.

Hasebe-Ludt, E., & Leggo, C. (Eds.). (2018). *Canadian curriculum studies: A métissage of inspiration/imagination/interconnection*. Toronto, ON: CSP Books.