



“Tracking Educational Pathways to Success for Musqueam
First Nations Students”

*Musqueam First Nations Community and UBC Faculty of
Education Partnership Research Project*

ANNOTATED BIBLIOGRAPHY

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Barriers and Challenges to Educational Success

Dawn Swift & Tanya Jakobsen

Anuik, J., Battiste, M., George, N/P. (2010). Learning from promising programs and applications in nourishing the learning spirit. *Canadian Journal of Native Education*, 33(1), 63-82.

Written by former lead researchers from the Aboriginal Learning Knowledge Centre (2010), the authors alert the reader to the importance of including Indigenous epistemology and worldview into formal education, as it is foundational to Indigenous lifelong learning and educational success. Four programs taking place across Canada illustrate that by awakening or re-awakening The Learning Spirit, learners are nourished and supported on their learning journey thereby leading to success in the school system.

This article is significant as it highlights the foundational ingredients necessary for students to be able to thrive and progress throughout school. Through community involvement and an holistic approach to schooling that includes the underpinnings of success, youth have the opportunity to see life from their perspective and learn how to offer their unique gifts leading to meaningful and fulfilling lives for themselves and for their communities.

Blair, H., Tine, J., Okemaw, V. (2011). Ititwewiniwak: Language warriors – the young women’s circle of leadership. *Canadian Journal of Native Education*. 34(1), 89-102.

The authors argue that the survival of Indigenous peoples is dependent upon the survival and revitalization of Indigenous languages. Through colonization, many Indigenous languages were lost, and as cultural values are embedded in the language, it is imperative that the younger generations learn their language to ensure a sense of identity and a continuation of their Indigenous heritage. By participating in a cultural and language renewal program, several Indigenous young women from Western and Northern Canada connected with their heritage and culture while learning practical leadership skills that will be of benefit as they take their place in their communities and in society. This article illustrates the importance of non-formal learning for Indigenous young women in order to overcome the legacy of colonialism. The article also illustrates how educators can provide a learning environment that nourishes and challenges youth as they move forward in their lives.

Currie, C., Wild, T., Schopflocher, D., Laing, L., & Veugelers, P. (2012). Racial discrimination experienced by aboriginal university students in Canada. *Canadian Journal Of Psychiatry. Revue Canadienne De Psychiatrie*, 57(10), 617-625.

The authors investigated racial discrimination as a potential mechanism contributing to the disproportionate incidence of mental and physical ailments among Aboriginal people. Results of this mixed-method study indicate that Aboriginal university students experienced racism 2-3

times more frequently than minorities in a comparative United States study. While the research team would have benefited from the inclusion of Aboriginal voices, the article succeeds in identifying a critical barrier to educational success. Evidence indicates that racism is primarily experienced in schools; participants were targets for taunting in elementary school, racial slurs in high school, and had their work ethic and academic abilities questioned in university. Such abuses deter youth from pursuing education, and compromise health. The article could effect more change had it been published in a journal targeting educators, instead of psychiatrists. Indigenous and non-indigenous administrators and teachers must collaborate to eradicate this injustice, and develop supports for affected youth.

Friedel, T. L., (2011): Looking for learning in all the wrong places: urban Native youths' cultured response to Western-oriented place-based learning, *International Journal of Qualitative Studies in Education*, 24(5), 531-546

This ethnographic study focuses on urban Native youths' resistance to the teaching practices within a non-formal, Western place-based outdoor/environmental education program. The researcher argues that Native youth view Western-oriented education as a form of assimilation and a way of losing their oral transmission of culture. Rather than participate in the Western construct of Indigenous education, the youth resisted the teachings that were offered by disengaging from them. Once the source of the resistance was recognized, the researcher revised the program to be more culturally appropriate and in doing so, the youth engaged with the program in a more favourable way.

The author makes that point that through resistance, these youth integrated the past with today's reality. By doing so, the youth empowered themselves to become the new warriors of today, and who will create a new history according to Indigenous ways.

Gray, R. R. (2011). Visualizing pedagogy and power with urban Native youth: Exposing the legacy of the Indian Residential School System. *Canadian Journal of Native Education*, 34(1), 9-27, 103.

This article confirms that over two thirds of Canada's Aboriginal population has experienced trauma as a direct result of the Indian Residential Schools System (IRSS). Survivors of the IRSS's culture of sexual abuse, prison-style discipline, and punishment for cultural expression commonly experience post-traumatic stress disorder, and such injustices continue to affect subsequent generations. The author employed photovoice methodology to capture urban Native youth's experiences of these intergenerational effects. The participants experienced loss of identity, heritage, and even caregivers, making it more difficult to navigate provincial public schools. As students, they were targets for racism and discrimination, and referred to the high dropout rates among Aboriginal students, as "push-out" rates, referencing the myriad of difficulties Aboriginal students face. By expressing Aboriginal youth voices, this article adds

depth and credibility to the growing research on the intergenerational effects of the IRSS, and acknowledges serious barriers to educational success.

Hermes, M., (2000) The scientific method, Nintendo and Eagle feathers: Rethinking the meaning of “culture-based” curriculum at an Ojibwe tribal school. *International Journal of Qualitative Studies in Education*. 13(4), 387-400

This article addresses the “academic/culture split” that is often present when schools attempt to include both academics and culture in the same curriculum. The author explains how “internalized, colonial, hegemonic” assumptions have hindered meaningful change in Native American schooling in the past. In her study, the author found that successful teachers are able to seamlessly combine academics and culture into the classroom by creating and building trusting relationships with their students. Within this framework, the dichotomy between academics and culture disappears, as they become one. This approach creates meaningful teaching and learning experiences for students and the teacher, as they are both invited into the process that is the curriculum.

The author’s analysis addresses her initial research question: “what prevents the idea of culture-based curriculum from making radical changes in Native American schooling?” as well as addressing the enquiry “what teaching and learning factors contribute to educational challenges?”

Mattson, L. & Caffrey, L. (2001). *Barriers to equal education for Aboriginal learners: A review of the literature; A B.C. Human Rights Commission Report*. Vancouver, B.C.: Human Rights Commission.

Motivated by concerns of Aboriginal organizations about Aboriginal youths' lack of educational success, the BC Human Rights Commission aimed to eliminate barriers to equal education in public schools. To inform this initiative, the report combines Aboriginal educators' insights, with results from an extensive literature review. Primary obstacles identified were: (1) jurisdiction and control of Aboriginal education, (2) marginalization of Aboriginal parenting communities, (3) lack of Aboriginal voices in decision-making, (4) underrepresentation of Aboriginal teachers and support staff, (5) exclusion of Aboriginal knowledge and languages from curriculum, (6) cultural and racial discrimination, (7) socioeconomic inequities between Aboriginal students and their non-Aboriginal peers, (8) and disproportionate representation of Aboriginal students in Special Education categories (excluding Giftedness). This government publication is circulated widely, educating policy makers, educators, and the public. While the authorship may garner suspicion from some indigenous organizations due to historical abuses, the representation of Aboriginal voices increases the report's credibility.

Parent, A., (2011) "Keep us coming back for more": Urban Aboriginal youth speak about wholistic education. *Canadian Journal of Native Education*, 34(1), 28-48.

This community-based research study highlights the importance of including Indigenous Knowledge in programs that support urban youth. Through the programs offered by a non-profit Aboriginal youth organization located in Vancouver, B.C., youth are given the opportunity to enhance their physical, emotional, mental and spiritual well being by exploring their Indigeneity and cultural traditions. The benefits of this type of programming are many as youth develop their own sense of identity and move forward in today's contemporary society. This article emphasizes the importance of listening to youth and to their experiences of being Aboriginal in today's world. It is from this place that effective programming can be implemented and will keep the youth "coming back for more".

This article confirms the fact that wholistic education addresses the needs of the complete human being – body, mind, emotions and spirit and that youth are willing to participate and are appreciative of this type of programming.

Phillips, R. (2010). Forgotten and ignored: Special education in First Nations schools in Canada. *Canadian Journal of Educational Administration and Policy*, 106, 1-26.

The article estimates that 30% of students in First Nations schools have special needs, yet the federal government failed to fund them until 1995. Despite the increased assistance, the Assembly of First Nations argues that non-indigenous schools still receive more support than First Nations schools. These schools remain without a comprehensive system of special education programs and personnel (i.e., central administration, student counselling, and speech and language pathologists). As a result, some special needs students are ignored, while others are forced to attend off-reserve schools, away from their communities.

This article identifies educational barriers that are often overlooked in academic literature and policy discussions. As Mattson and Caffrey (2001) confirm, First Nations students attending off-reserve schools face alternate problems that erode cultural heritage and impede success. While Phillips (2010) provides recommendations, his prescription seems overly simplistic, and fails to anticipate obstacles (i.e., conflicting agendas of government and First Nations groups).

Wilson, K., & Cardwell, N. (2012). Urban Aboriginal health: Examining inequalities between Aboriginal and non-Aboriginal populations in Canada. *Canadian Geographer / Le Géographe canadien*, 56(1), 98–116.

This article explores health disparities in urban Aboriginal and non-Aboriginal populations, based on data from the 2001 Aboriginal Peoples Survey and Canadian Community Health Survey. Results suggest that while social determinants of health are similar in both populations,

culturally specific determinants of health may account for remaining inequities. Unfortunately, policy interventions are difficult to derive from these data, as findings are based on cross-sectional surveys that cannot imply causality. Data on cultural determinants of health only refer to items generated by non-Aboriginal survey writers, and relevant content may have been omitted (e.g., use of sweatlodges). However, the authors succeed in exposing barriers to health and education, as First Nations students may be required to care for ailing caregivers. This can result in absences, stress, and limited time for schoolwork. Additionally, students may be genetically predisposed to develop disorders (e.g., diabetes), especially without education on the influence of lifestyle factors.

Wolf, S. J., (2011). Living warriorship: Learning warriorship within the context of Indigenous community. *Canadian Journal of Native Education*, 34(1), 67-88.

This article addresses the concern over lower educational outcomes for American Indian children. It makes the point that the focus on accountability is the problem. The researcher argues that often today's youth are blamed for the lower outcomes, but upon closer examination, it is realized that the root cause of the problem is the type of education the youth are receiving. This critical ethnographic study explains and shows how youth, through a social justice class history project, learned to become "new warriors" by participating in learning that incorporated their community and cultural values. This article shows how relevant, social justice issues can be learned in the classroom, and how students can apply and carry this knowledge forward into purposeful living. This article is another example that if the appropriate learning environment is provided, students will respond and thrive.

Additional scholarly sources (for review):

Assembly of First Nations (2006). Royal Commission on Aboriginal Peoples at 10 years: A report card. Ottawa: Author.

Beresford, Q., Partington, G., & Gower, G. (Eds.). (2012). *Reform and resistance in Aboriginal education*. Perth: University of Western Australia Publishing.

Duff, P. A., & Li, D. (2009). Indigenous, minority, and heritage language education in Canada: Policies, contexts, and issues. *Canadian Modern Language Review/La Revue canadienne des langues vivantes*, 66(1), 1-8.

Ladwig, J., & Luke, A. (2012). Does improved attendance lead to improved achievement? An empirical study of Indigenous education in Australia.

Richards, J. G., Vining, A. R., & Weimer, D. L. (2010). Aboriginal performance on standardized tests: Evidence and analysis from provincial schools in British Columbia. *Policy Studies Journal*, 38(1), 47-67.

Meanings Associated with Educational Success

Kerrie Charnley & Sarah Ling

Alfred, T. (2009). *Wasáse: Indigenous pathways of action and freedom*. North York, ON: University of Toronto Press.

Written to an audience of “Onkwehonwe”, or original peoples, Taiakiake Alfred’s book shares transformative narratives of Indigenous peoples who have resisted and risen above the forces of colonial identities and dedicate their lives dedicated to resurgence. It also calls upon Indigenous peoples to educate themselves about the forces of colonization, which pervade their lives and engage in acts of “creative contention”, restitution and revitalization (59). In his closing chapter called “Vigilant Consciousness,” Alfred states that in order to fully understand what it means to be Onkwehonwe, he needed to speak to young people who are rooted in original teachings. Young Onkwehonwe in Saskatchewan provide a valuable insight on educational success that departs from mainstream frameworks and measures of success that create division in their communities. Their critical perspectives also remind educators that students are active participants in forging educational pathways to success and enrich educational dialogue when consulted.

Baloy, N. J. K. (2011). “We can't feel our language”: Making places in the city for Aboriginal language revitalization. *American Indian Quarterly*, 35(4), 515-548.

This is an in depth overview of Aboriginal language revitalization through the framework of urban identity and making space/place and focusing on the Vancouver area. This is a rich depth and breadth resource for acquiring a comprehensive understanding of the history of Aboriginal language revitalization and factors that have impinged or nurtured language revitalization. The information is garnered from the many long time Aboriginal language revitalizers, elders and scholars at UBC and in the Vancouver area. An understated case is made for both Aboriginal and non-Aboriginal Vancouverites to choose to take up one or more of the many Aboriginal languages as their second language rather than one of the other two so-called heritage languages. Importantly this article explains the range of forms of language revitalization programming currently in existence from “the master-apprentice” to “internet-based” to “immersion programs”. Importantly suggests a connection between culture, language and educational success.

Hare, J. (2011). “They tell a story and there’s meaning behind that story”: Indigenous knowledge and young indigenous children’s literacy learning. *Journal of Early Childhood Literacy*, 12(4). 389-414.

Hare shows a “greater set of literacy activities in these families than is recognized by early learning settings” and that an orientation within indigenous knowledge systems “draws on oral

tradition, land-based experiences and ceremonial practices...[and] provide the basis for improving educational outcomes for indigenous children and families.” She identifies early literacy development as crucial to later success in school and life. An exceptionally well articulated description of indigenous knowledge’s links to the authority of the oral tradition in its many forms and locations, i.e. Stories, ceremonies, community, land, social relationships. Valuable is this study’s intention of “using indigenous knowledge as a theoretical framework...to find educational advantages and opportunities in specific meaning-making practices.” Compelling statistics show the dramatic effect of early literacy learning. Drawing on existent culturally defined and expressed literacy modes would certainly provide a more balanced and holistic approach to support children and families for “success in school and to participate fully in society.”

Leavitt, R. M. (1994). “They knew how to respect children”: Life histories and culturally appropriate education. *Canadian Journal of Education*, 19(2), 182-192.

In this article, Leavitt promotes a respectful, bi-cultural way of teaching and learning that is an impetus for Aboriginal student success. Leavitt demonstrates how autobiography and biography are intergenerational activities that enable students to recognize and appreciate diverse ways forms of education in their communities, and help community members realize the educational value of their lived experiences. By doing so, he situates identity at the center of issues regarding Aboriginal education. Leavitt argues that education must generate positive change beyond the individual for collective learning communities. Showcasing the common experiences of his university students as participants in an “educational biography” assignment in relation to his capacity-building work with marginalized Bolivian women, Leavitt effectively posits teaching and learning as reciprocal and inclusive processes that can be applied to all educational levels. Implicit in his argument is that Indigenous women play integral roles in maintaining and reforming education for Aboriginal students.

Ledoux, J. (2006). Integrating aboriginal perspectives into curricula: A literature review. *The Canadian Journal of Native Studies*, 26(2), 265.

Ledoux’s definition of curriculum as whole environment is very valuable in that it includes “almost everything in the school: the books, the pictures, the seating plan, the music, the announcements, the school staff, the extra-curricular activities such as clubs and sports, the food, and even the reception of parents in the office.” Ledoux includes some key milestone sources and includes exemplary case studies showing ways to include parents and community in the school environment. She explains “cultural negotiation” and “cultural rapport” to transform curriculum from being unidirectional to transactional in a process that makes schools hidden values and processes visible to the community and the community’s values and processes visible to schooling. Educators become participants in the students’ community. Participatory or empowering research connected with indigenous philosophies and principles

are needed that allow the community to guide the entire process. There is possibility of working in two sets of culturally distinct and appropriate ways, or a ‘two-way Aboriginal schooling’ that leads to success for all.

McKeough, A., Bird, S., Tourigny, E., Romaine, A., Graham, S., Ottmann, J., Jeary, J. (2008).
Storytelling as a foundation to literacy development for Aboriginal children: Culturally
and developmentally appropriate practices. *Canadian Psychology*, 49(2), 148-154.

Citing limited literary education as a factor contributing to low high school graduation rates, the authors argue that oral narrative plays an important role in Aboriginal children’s literary instruction. This article investigates the effectiveness of storytelling as an Aboriginal traditional teaching method by tracing the development of narratives and their relationship to literacy development. They authors model Indigenous storytelling implementation by reviewing the early success of a storytelling-centered program created specifically for a Nakota context by a research and advisory committees involving both First Nations and school district participation. Although their aim is to influence and educate local policy makers about the concerns regarding Aboriginal literacy acquisition during early childhood development, their development of a culturally appropriate Story Thinking programme is an instructional model that could easily be substituted with Coast Salish and Musqueam content such as the hən’q’əmin’əm’ book series developed by the Musqueam Language and Culture Department.

Moniz, A. M. (2008). How can Kwantlen capacity development camp (KCDC) support Aboriginal youth to develop and apply leadership skills? (Masters Thesis). Victoria: Royal Roads University.

Moniz asks what leadership skills do Aboriginal youth develop and exhibit and under what conditions and in what kinds of locations. KCDC upholds Aboriginal leadership in its curriculum development and implementation. At least one significant error in Moniz’s description of Aboriginal history in that she quotes the Indian Act as an act of 1985 when in fact this was an amendment to the Indian Act of 1876. Moniz leaves the uneducated reader of Aboriginal history left thinking the Indian Act originated in 1985. Although she adheres to Coast Salish protocol by finding the history behind Kwantlen is “tireless runner.” Identifies a clear connection between youth’s own cultural values and priorities and programming success. Moniz’s study is an example of how others might undertake studies of Aboriginal youth programming to raise and investigate questions about Aboriginal youth leadership skill, and further how these leadership skills might be connected to educational success. Useful in Coast Salish education research work and in running youth programs such as the Summer Science Program for Aboriginal students.

Pidgeon, M. (2008). Pushing against the margins: Indigenous theorizing of “success” and retention in higher education. *Journal of College Student Retention: Research, Theory & Practice*, 10(3), 339-360.

In this article, Pidgeon reveals how mainstream and institutional measures of educational achievement undermine and disregard Indigenous notions of educational success. A hegemonic emphasis on graduation rates, social ranking, and economic advancement provides a narrow, culturally decontextualized understanding of the importance of obtaining a post-secondary degree. Pidgeon argues that in order to advance the agenda of Aboriginal higher education, conceptions of educational success as well as retention theorizes must become inclusive to Indigenous epistemology. She introduces the concept of “Indigenous capital,” which includes “Indigenous epistemologies, cultural traditions, and languages” (343). Working to build Indigenous capital means that Aboriginal students are not only striving towards individual economic and social capital, but they are also responsible for maintaining cultural integrity. Pigeon highlights an Indigenous retention model, which has been successfully employed in at the University of British Columbia to centralize interconnectedness and interrelationships while supporting the goals Aboriginal student involvement and retention.

SFUNews. (2009, April 8). 2008: Dr. Susan Point [video file]. Retrieved from <http://www.youtube.com/watch?v=Ojx3IjxNJ8Q>

Susan Point’s speech on her acceptance of an honorary doctorate degree bestowed by Simon Fraser University exemplifies Coast Salish protocols and pedagogy. Point honours her ancestors as her mentors and as her original artistic cultural gift providers. She explains her lifelong journey as a cultural reviver. She speaks on her success and the success of all of the graduating students receiving degrees that day, everywhere, and who have in the past and who will in the future. She is a mentor, educator, and cultural reviver who embodies success in two educational domains, British-Canadian and Musqueam.

TED. (2010, December). Changing education paradigms [video file]. Retrieved from http://www.ted.com/talks/ken_robinson_changing_education_paradigms.html

A must see for anyone involved in education. Robinson reveals the hidden history, impetus and construction of the western education system. Today’s education system is a by-product of an outdated economic and cultural time. Schools were set up to meet the needs of industrialization. Makes a highly compelling and memorable case for creativity and multiple intelligences. We think in multiple ways: sight, sound, through movement, kinaesthetically. Society relies on and needs a diversity of talent. The growing drop out rates show students do not find schools relevant to their current reality. Observes how learning practices might be called “copying” in one domain and the same behaviour “collaborative in another domain.

Many of these ideas run parallel to Indigenous values and concepts: such as diversity, holism, integrated systems, and passion connected with spirit is energizing.

Additional video sources:

BCPVPA. (2010). Building Bridges with Aboriginal Communities [video file]. Retrieved from <http://www.bcpvpa.bc.ca/node/79>

BCPVPA. (2010). Coast Salish traditional opening: Willie Pierre, cultural and spiritual leader of the Katzie First Nations, offers a Coast Salish traditional welcome for the network of performance-based schools [video file]. Retrieved from <http://www.bcpvpa.bc.ca/node/80>

TED. (2006, February). Ken Robison says schools kill creativity [video file]. Retrieved from http://www.ted.com/talks/ken_robison_says_schools_kill_creativity.html

TED. (2010, February). Sir Ken Robinson: Bring on the learning revolution! [video file]. Retrieved from http://www.ted.com/talks/sir_ken_robison_bring_on_the_revolution.html

Additional scholarly sources (for review):

Ball, J. (2004). As if Indigenous knowledge and communities mattered: Transformative education in First Nations communities in Canada. *The American Indian Quarterly*, 28(3), 454-479.

Gervasoni, A., Hart, A., Croswell, M., Hodges, L., & Parish, L. (2011). Insights from Aboriginal teaching assistants about the impact of the bridging the numeracy gap project in a Kimberley Catholic school. *Mathematics: Traditions and [new] practices*, 306-314.

Howard, P., Cooke, S., Lowe, K., & Perry, B. (2011). Enhancing quality and equity in mathematics education for Australian indigenous students. *Mapping equity and quality in mathematics education*, 365-378.

Decolonizing Pedagogies

Rupert Richardson & Patricia Geddes

Anuik, J., & Gillies, C. L. (2012). Indigenous Knowledge in post-secondary educators' practices: Nourishing the learning spirit. *Canadian Journal of Higher Education*, 42(1), 63-79.

Anuik and Gillies (2012) stress the importance of decolonization and challenging cognitive imperialism by bringing the Aboriginal Learning Knowledge Centre's "Nourishing the Learning Spirit Animation Theme Bundle" into post-secondary classrooms to open the hearts and minds of learners. As educators, Anuik and Gillies shift from teacher roles to become lifelong learners in the classroom collaborating in reciprocal learning relationships with learners working from the teaching that each learner has a learning spirit.

Gillies taught a First Nations and cross-cultural education course where difficult feelings often arose in resistance to the process of questioning assumptions and beliefs around cognitive imperialism and meritocracy. Where previously, difficult feelings may have disengaged learners; the learning spirit teachings allowed Gillies to see value in feelings as learning blockages that provided opportunities for growth. Validation of the spirit's role in learning served as a form of acceptance making it possible for learners to move through challenging emotions and continue engaging with course content.

Bopp, J., Bopp, M., Brown, L., & Lane Jr., P. (1984). *The sacred tree*. Lethbridge, AB: Four Worlds International Institute.

The Sacred Tree is a symbol for a holistic framework that educates and nurtures the whole being of an individual. Balance with all of creation, the natural and supernatural worlds, is a fundamental law found within the Sacred Tree. Through principles of interconnectedness, holism, and life-long learning, the Sacred Tree provides Indigenous values that can be used as a guide towards an action oriented pedagogy that begins with the individual will and branches out to family, community, natural and supernatural realms. The Sacred Tree, as an Indigenous pedagogy gives equal importance to spirituality, which is a major component to decolonizing pedagogies. The physical and meta-physical realms are both aspects of the same reality and everything found within each has a spirit. The decolonizing aspects and pedagogy is found within the learner, as they move away from learning that focuses mainly on cognitive aspects of the student, towards learning that educates the heart, mind, body, and spirit. As the journeyer/learner moves through life, the learning environment becomes the land, community, and intergenerational teachings from Elders and peers. This text makes clear the classroom is living and experiential, providing a way of life, as decolonizing pedagogy.

Cole, P. (2006). Aboriginalizing methodology: Considering the canoe. In P. Cole (Author), *McGill-Queen's Native and northern series: Vol. 42. Coyote raven go canoeing: Coming home to the village* (pp. 19-30). Montreal, QC: McGill-Queen's University Press.

Cole challenges traditional western methodologies and ways of knowing through 'orality' on paper. He delineates from standard forms of writing while outlining an Indigenous 'traditionalist' approach of orality/scholarship, using no periods, capitals or punctuation. "the idea of paragraph is meaningless... the practice of academically certified punctuation distances me from my sense of space time and natural speech patterns..."(Cole,2006, p.21). Using a canoe journey to transcend through time/place/space while (re)connecting with ancestral lands and communities and teachings, the canoe provides space for traditional ways of knowing. Using a relational framework that encompasses all my relations; earth, air, animals, plants, water, mind, body, heart, spirit, natural and super natural realms. Cole's 'canoe journey' shows the learning to be in the doing, "the grammar of our actions," is made loud and clear. Through life's relational web with past, present, and future, Cole shows direction in formulating a decolonizing/indigenizing pedagogy that is based on relationships and founded through action.

Gray, R. R. (2011). Visualizing pedagogy and power with urban Native youth: Exposing the legacy of the Indian Residential School System. *Canadian Journal of Native Education*, 34(1), 9-27, 103.

Gray (2011) partners with the Urban Native Youth Association (UNYA) on a community-based participatory research project to empower urban Native youth in sharing their stories and experiences with the symptoms of the Indian Residential School System (IRSS). Gray and the urban Native youth employ photovoice methodology as a creative pedagogy that makes a valuable contribution to the truth-telling of the IRSS's far reaching effects into the present day lives of youth. The urban Native youths' stories challenge dominant narratives about Indigenous peoples in Canada. Particularly, the dominant narrative around school drop-outs is challenged as being push-outs due to experiences with an unresponsive education system that disregards Indigenous learners' perspectives and experiences. Through photovoice methodology, history as told at a Canadian heritage site in Haida Gwaii is challenged for its telling that erases the Haida's lived experiences in relation to the IRSS. Another story for the land is offered. Photovoice, as a method and pedagogy, provides a creative lens that engages youth in grappling with the deeper meanings in their stories of identity, history, social well-being, and education.

Iseke, J., & Brennus, B. M. J. K. (2011). Learning life lessons from Indigenous storytelling with Tom McCallum. In G. J. Sefa Dei (Ed.), *Counterpoints: Studies in the postmodern theory of education: Indigenous philosophies and critical education: A reader* (Vol. 379, pp. 245-261). New York: Peter Lang.

Indigenous storytelling uses a holistic intergenerational approach to educating/healing. The authors show storytelling as an Indigenous pedagogy. According to the article storytelling creates “imaginable impossibilities” as possible, and fosters creativity, which Western pedagogies negate. Storytelling allows for intergenerational learning and brings in ancestral teachings from the land, community and spiritual realms. Stories are a way of connecting the past, present, and future, which can transcend time. The spirits speak through stories, and sustain relationships with the spiritual realms, our first mother, community, and family relations. Storytelling, as decolonizing pedagogy, provides space for the learner to gain knowledge on their time while coming to understandings that are based on their own perspectives of the world. Ceremony provides the pedagogical space for storying while connecting with natural and supernatural worlds. Storytelling is a way of affirming one’s place within the larger cycle of life. Using traditional forms of storytelling is a way to bring community into decolonizing the learning process and makes learning relevant to specific place.

Korteweg, L., Gonzalez, I., & Guillet, J. (2010). The stories are the people and the land: Three educators respond to environmental teachings in Indigenous children's literature. *Environmental Education Research*, 16(3/4), 331-350.

In this exploratory study, Korteweg, Gonzalez, & Guillet (2010) engage in self-reflective analysis and reader response discussions to generate critical analyses of Indigenous children’s literature based upon a stated commitment to decolonizing environmental education by understanding Indigenous epistemologies and relationships with the land. The process undertaken by the three educators illustrates a method for how educators might bring Indigenous Knowledge and relational worldviews into the classroom, even as non-Indigenous educators. The educators’ engagement in deconstructive processes of examining their own preconceived views through internal reflection and decolonization is imperative to effectively bring decolonizing pedagogies into classrooms. Growth begins within self before it can effectively be shared with others. The educators grounded themselves in their respective identities and based their work in the spirit of reconciliation and a desire to live well with Indigenous peoples. It is worth noting that the educators had among them an Indigenous expert in curriculum design to engage with. Ideally, replication of this methodology would involve Indigenous people and Indigenous children’s literature created by the Indigenous peoples of the land on which the work is carried out.

Moore, S. (2012). A trickster tale about integrating Indigenous Knowledge into university-based programs. *Journal of Environmental Studies and Science*, 2(4), 324-330.

Crow makes an appearance in Moore's interpretive academic article about an Indigenous research project involving salmon that developed collaborative relationships between Wildcat First Nation and a public school in Mi'kma'ki. Moore (2012) debates challenges of integrating traditional ecological knowledge and Mi'kmaw epistemology into educational programs through a process of self-reflection and engaging with Crow. Mi'kmaw teachings from Crow and Mi'kmwesu guide Moore in learning about the fluidity of trickster consciousness. Teachings and knowledge must be considered and included even when deemed as not blending into academia and the formal education system. Therefore, it is essential to be open to Indigenous epistemologies in order to bring it into teaching. This article details learning from the land as pedagogy, such that one understands the difference in learning from the land, rather than about the land, signifying a deeper form of learning occurring in relationship to the land. The sharing of teachings is to strengthen families, communities, and nations. With increased knowledge, there are increased responsibilities.

Regnier, R. (1995). The sacred circle: An Aboriginal approach to healing education at an urban high school. In M. Battiste & J. Barman (Eds.), *First Nations education in Canada: The circle unfolds* (pp. 313-329). Vancouver, BC: University of British Columbia Press.

Ceremony in the school helps students to think critically about health and development and is a decolonizing pedagogy. Student participation in ceremony is viewed as central to students' cultural and spiritual learning. The school realizes the importance of teaching in a way that is based on traditional teaching pedagogies. The strengths of this article are shown through the sharing of traditional Indigenous pedagogies that are relevant to students in regards to learning, healing, and situating ceremony/spirituality as an integral part of decolonizing pedagogies. Ceremony affirms unity and reconciliation with self, others and helps create balance within all who partake. The teacher in this context is seen as healer/decolonizer as they help students reconnect with spirit and heart learning. All ceremonies practiced in this article may not carry over to the Musqueam context, but provides examples to draw upon for the Musqueam environment.

Ritskes, E. (2011). Indigenous spirituality and decolonization: Methodology for the classroom. In G. J. Sefa Dei (Ed.), *Counterpoints: Studies in the postmodern theory of education: Indigenous philosophies and critical education: A reader* (Vol. 379, pp. 411-421). New York: Peter Lang.

Indigenous Knowledge (IK) and spirituality are lived experiences. (These are found in the doing). Both are intertwined through all aspects of being and living. Western knowledge seeks to compartmentalize and is found in fragmented parts. IK and spirituality are based in

relationships. The community and classroom cannot exist in isolation from each other. IK and spirituality come from the community and when the community is seen as an extension of physical and meta-physical, this begins decolonizing Western ways of being and knowing. However, in the Western academy, other ways of knowing are devalued and the academies hegemonic power see itself as only source of knowledge. IK is fluid (seen as alive and full of life); however, it can become compartmentalized when constructed from those who do not have the lived experience as it will then become only cognitively understood. “We cannot simply talk about or learn about Indigenous Knowledge or spirituality; they must be enacted, lived and used” (p.415). Indigenous spirituality as methodology is a way of life and must be foundational to pedagogy if it is to become decolonizing; otherwise it becomes fragmented. Spirituality is in direct correlation to resistance of colonial practices. Using spirituality as methodology and pedagogy brings other ways of being within a traditionally ‘euro-mind-centric’ institutional learning environment.

Vizenor, G. (1990). Trickster discourse. *American Indian Quarterly*, 14(3), 277-287.

Vizenor crafts an argument using postmodernism that Indigenous narratives are a discourse of their own, rather than existing in reactionary relationship to colonizers and their theories. This journal article signals a “deconstructural” shifting toward continuously living cultures and identities within Indigenous communities and narratives. Chance events characterized by the role of the trickster are found in “comic worldview” that exists in flexible, ever-changing communal reality. As a result, multiple consciousnesses co-exist in relation to one another. A concrete interpretation of the dominant culture is unending consumption that maintains distance from reality. Science provides a metaphorical representation of power, which then governs the past using tragedy, and in which Indigenous communities and chance events vanish. Ever changing Indigenous communities and cultures in response to chance events on the land as part of the comic worldview that exists communally are an important structural interpretation that establishes the transformational nature of Indigenous narratives. Postmodernism, while complex, is valuable to educators when grounded in its key components of the trickster and chance events on the land, adapting Indigenous communities, and continuous communal existence.

Additional scholarly sources (for review):

Aikenhead, G. S., & Elliott, D. (2010). An emerging decolonizing science education in Canada. *Canadian Journal of Science, Mathematics and Technology Education*, 10(4), 321-338.

Wane, N. N. (2009). Indigenous education and cultural resistance: A decolonizing project. *Curriculum Inquiry*, 39(1), 159-178.

Strategies for Decolonization

Eva Mazzei-Carter & Nikki Yee

Brayboy, B., & Castagno, A. E. (2008). How might native science inform "informal science learning"? *Cultural Studies of Science Education*, 3(3), 731-750.

Brayboy and Castagno have written about one of the strongest bastions of dominant culture hegemony: the sciences. Methods and attitudes in science are so deeply ingrained that for most people the validity and credibility given to scientific process and evidence exist pre-consciously. Even the most open minds may not be able to imagine another path for science. In this environment, Brayboy and Castagno put forth numerous interesting and inviting possibilities. Although they do not specify decolonization as a goal, their methods resonate with a decolonizing pedagogy. Most notably, the authors suggest challenging the position of privilege that Western science currently occupies, not by merely adding on supplemental, but marginal points of anthropological interest, but by introducing multiple worldviews into the science classroom. Western science may be viewed as one worldview within an array of understandings. This kind of science not only supports success for Indigenous students, but for all students, by increasing the possible approaches a student may take to address a scientific problem. Likewise, the contextual approach the authors suggest may benefit all students by embedding science into the everyday lives of students so that scientific literacy expands beyond the confines of the science classroom. The article is a useful and practical re-examination of scientific pedagogy that offers multiple methods, tested curriculums, and practical instructional approaches to implementing an inclusive scientific pursuit while adhering to academic standards so that students are well-equipped to function in a multicultural society.

Dénommé-Welch, S. (2009). Weesageechak. Begins to dance: Toward a pedagogy of performance and the possibilities for decolonizing the stage. *Canadian Theatre Review*, 138, 13-18.

In the article Begins to dance: Toward a pedagogy of performance and the possibilities for decolonizing the stage, the authors express the importance of theatre in empowering the Aboriginal People to express themselves and explore stories, culture and difficult knowledge. Drama can be a strategy for acquiring information and sharing knowledge in all subjects. The art of using drama covers so much more than the curriculum. It requires the building of trust and relationship in order for the students to be vulnerable with themselves and others. They further believe that one can use the performing arts to work towards decolonizing hegemonic perceptions of Aboriginals and exposing the injustices inflicted on them. They also speak about the Young Voices Program where mentoring and reciprocity is taught along with screen writing and knowledge of the theatre. They see drama as a method to transcend colonialism and create a "proud and powerful future."

Diversi, M., & Moreira, C. (2012). Decolonizing constructions of childhood and history: Interrupting narratives of avoidance to children's questions about social injustice. *International Journal of Qualitative Studies in Education (QSE)*, 25(2), 189-203.

Diversi and Moreira weave together personal histories, present atrocities, and theoretical understandings of colonization and decolonization to illustrate a counter-narrative of resistance. These narratives may be constructed both by directly addressing children's concerns about colonial events and structures, and by creating and living 'in-between' the classifications that colonialism seeks to maintain. For example, race is often seen as a way to maintain colonialism: where lighter skinned people are ascribed civility, and darker skinned people are seen as degenerate (Hanson, 2012). Diversi and Moreira demonstrate how race can be questionable. Although a grandfather may be dark-skinned, a grandson may be light-skinned. These methods of decolonization have important implications for education. Teachers may increase awareness and create a new 'normal' (or 'naturalized' state), by directly addressing the sometimes frank and honest questions even very young students may have about 'explorers' or 'settlers', and what happened to the Indigenous people on this continent. This creates an interpretation of history where more peoples' perspectives and experiences may be accounted for, and may serve to shape the sense of social obligation and justice students develop. Rejecting colonial binaries serves to open our minds to different ways of seeing the world, and the individuals that inhabit our communities. This rejection allows for a liberated interpretation of past and present events because we are no longer constrained by expectations of or for a particular group. If students can be encouraged to create and inhabit these types of 'in-between' spaces they may be free to create new social imaginings for the future of Euro-Canadian – Indigenous relations.

Gray, R. (2011). Visualizing pedagogy and power with urban native youth: Exposing the legacy of the Indian residential school system. *Canadian Journal of Native Education*, 34(1), 9-27, 103.

In this article Gray uses a methodology called photo-voice wherein urban Indigenous students took pictures and then critically reflect on these manifestations of the inter-generational legacy of Indian Residential Schools in Canada. Findings were then shared with a broad community audience. Photo-voice is a community-based participatory research method that promotes decolonization by 1) giving a voice to people who are usually silenced by mainstream society, thus creating a counter-narrative to the mainstream story; 2) providing students an opportunity to explore a personal decolonizing process; 3) teaching students photo-voice methodology so that they may conduct their own research in the future; and 3) offering education and outreach to non-Indigenous people. As the transcripts attest, Gray and the students achieved a highly critical and enlightening analysis of present manifestations of residential school. The photo-voice method offers a unique form of exploration, analysis, and expression of a decolonization process in which diverse students may engage in a collaborative manner. In addition to personal transformation, powerful effects could include building strong relationships among

diverse students, and also between students and the community. Although this article specifically discusses photo-voice in reference to residential schools, it is easy to imagine its use in a typical school or classroom to achieve an authentic and transformative discussion around decolonization.

Lu, J. J. (2007). *Dreaming in other languages: On the performance of autobiographical narrative as decolonizing pedagogy* (Doctoral Dissertation). University of California, Berkeley, CA.

Dreaming in other Languages: On the performance of autobiographical narrative as decolonizing pedagogy is a 300 page dissertation by Joyce Jennifer Lu from the University of California, Berkeley. She argues that “storytelling, manifested in dance, theatre, poetry, and dreaming performs a decolonizing function on individual, cultural, and universal levels by: one, allowing individuals to heal through integrating their lived experiences; and two providing opportunities in group settings to learn about the experiences of others. She expresses the importance of using other modes of communication such as body language and the subtle communication of the unconscious. She further argues that these methods are useful to decentre hegemonic languages. She also speaks to this process as giving opportunity for students to fulfill their individual potential as well as building relationships with others. Once again, the efficacy of drama in learning and expressing oneself are highlighted. This lends itself to building knowledge in a holistic manner, taking information from the linear reading and writing process and bringing life to it.

Paquette, J., and Fallon, G. (2010). *First Nations education policy in Canada: Progress or Gridlock?* Toronto, ON: The University of Toronto Press.

In Chapter two, *Framing First-Nations education within self-government/self-determination*, Fallon and Paquette specifically speak to the socio-cultural paradigms on which everything in a society including educational paradigms are built. Obviously the Indigenous Paradigm of holistic interconnectedness and the Western, Industrial Paradigm with its hierarchal set up has some major differences in how one puts value on Education and how we educate our societies. So when building an education system every aspect of it should pass the test of adhering to the over-riding socio-cultural paradigm. For example when making a lesson plan, one needs to take every aspect of the lesson and see if it is supported by the socio-cultural belief of that society. Furthermore, Fallon and Paquette speak to the challenges of an autonomous Indigenous education and political system and its potential of functioning in its interconnectedness with the dominant western society. This article is very thought provoking and interesting regarding its description of the relationship between western educational paradigms and indigenous paradigms.

Shahjahan, R., Wagner, A., & Wane, N. (2009). Rekindling the sacred: Toward a decolonizing pedagogy in higher education. *Journal of Thought*, 44(1/2), 59-75.

In the article *Rekindling the Sacred: Toward a Decolonizing Pedagogy in Higher Education*, the authors are speaking to the issue of bringing spirit into education. They begin by using an open dialogue approach in reporting to demonstrate a method of decolonizing research reports. This was a manner they thought important to hone in on the methods one could practice in keeping with the theme of decolonization. Furthermore, they look at the importance of acknowledging the most common factor which all humans possess and that is their spirit. So no matter what the subject area all educators should remember we have all gathered together and our spirits are constantly interacting. Some of the barriers they discuss are overcoming the objectivity paradigm where there is an overemphasis on rationality, equating spirituality with religion, and guarding against internalizing the institutional goals and ideologies as one's own. Some methods of bringing spirituality into the class which the authors discussed are allowing certain methods of meditation and symbolic natures of knowledge production through art and poetry. They further discuss the importance of acknowledging the inward and outward journey of learning and its interconnectedness; as well as, recognizing unity and the intrinsic value of life.

Strong-Wilson, T. (2007). Moving horizons: Exploring the role of stories in decolonizing the literacy education of white teachers. *International Education*, 37(1), 114-131.

Teresa Strong-Wilson writes about the role of stories and literature during formative developmental years as touchstones that serve to shape how people come to see the world, and their place in the world. These stories perpetuate cultural power dynamics, ideas of privilege, and difference. Within this context, teachers have come to understand the world at a pre-conscious level. Strong-Wilson has put forward a method of creating a space to consider another kind of story for the purpose of decolonizing teachers' minds. She outlines a study where she used three stages: 1) a literary autobiography where teachers identified formative childhood stories; 2) literature circles around counter-stories presenting a plot similar to the stories teachers originally read, but from an Indigenous perspective; 3) the creation of personal stories of confrontation that serve to challenge taken for granted notions around power and difference. In this way, teachers can consciously critique their own pre-conscious notions of difference and power in our society, in an effort to decolonize their minds. Although Strong-Wilson does not delve into the use of children's and adolescent literatures within the classroom as a method of decolonizing student minds, the article certainly presents a strong argument in favour of this strategy. This method of decolonization is a deeply personal journey that does not involve direct personal confrontation or arguments with others, but within oneself. As a result, this promising method of decolonization may be readily welcomed for those whose decolonization is sure to cause a ripple effect.

Tejeda, Carlos. (2008). Dancing with the dilemmas of a decolonizing pedagogy. *Radical History Review*, 102, 27-31.

In the article *Dancing with the dilemmas of a decolonizing pedagogy*, the author is looking at how to give a seminar in a manner of decolonization. He speaks to the importance of looking at the past in order to understand the present, an important concept for those doing educational programming. The current knowledge of the student will drive the ability and manner in which they learn the new information. The present is described as unintelligible or difficult or impossible to understand without a reading of the past. He further emphasizes the necessity to assist the students to think critically so they can eventually think for themselves which he believes to be the most radical and ethical way to work towards decolonizing pedagogy. The ability to think critically is imperative. The today of our children is not the same as our today was in the past. Although there are common truths that surpass time, there are new challenges that we may not understand and therefore, the children must discover how to be for themselves. Furthermore, with this critical thinking, they can actively engage in conceptualizing so they can negotiate and/or reject the particular understandings, historical interpretations, and theorizations of the past.

Toth, M. A. (2007). Decolonizing pedagogy: Teaching Louise Erdrich's the bingo palace. *Studies in American Indian Literatures*, 19(1), 91-116.

Toth provides a guide and example of how a teacher may use Indigenous literature in the classroom. Use of Indigenous literature is important, but it may not always be used as effectively as possible to promote decolonization. Toth advocates for the incorporation of teachings about a specific Indigenous culture that forms the basis of a novel or other work, as a way to create an analysis of the literature. She suggests that transposing European understandings onto Indigenous literature merely maintains colonial hegemony. Bringing in teachings about Indigenous cultures could not only serve to enrich understandings of the literature, but also helps students understand other cultures. In addition, Toth argues for connections between cultural traditions, the literature, and current social injustices as a way of creating discomfort with the idea of colonialism within the classroom. These connections are imperative in bringing a sense of agency to feelings of anger or guilt that are usually the fallout of lessons on colonialism. The danger of Toth's approach could be in the possibility of setting up a non-Indigenous instructor as an expert on Indigenous culture. Toth seems to address this problem through a heavy reliance on publications by Indigenous scholars, and some incorporation of community resource people. Stories have the power to move people beyond their own imaginations or narrow views of the world. Greater incorporation of Indigenous literature could have a significant impact on the decolonization process, however, careful use of this methodology is essential.

Additional scholarly sources (for review):

Hanson, A. J. (2012). "Through white man's eyes" Beatrice Culleton Mosionier's "In Search of April Raintree" and reading for decolonization. *Studies in American Indian Literatures*, 24(1), 15-30.

Nakata, M., Nakata, V., Keech, S., & Bolt, R. (2012). Decolonial goals and pedagogies for Indigenous studies. *Decolonization: Indigeneity, Education & Society*, 1(1), 120-140.

Tuck, E., & Yang, K. W. (2012). Decolonization is not a metaphor. *Decolonization: Indigeneity, Education & Society*, 1(1), 120-140.

Culturally Responsive Assessment/Evaluation #1

Sarah Taylor & Jay Penner

Aboriginal Education Research Network (2008). *Developing a culturally responsive school division final report*. Saskatoon: Author. Retrieved from <http://www.education.gov.sk.ca/culturally-responsive-school-division>

This report provides an in-depth of summary key findings from an action research to develop a guide to building a more culturally responsive school division. The project was undertaken by the Okiciyapi partnership, which included Saskatchewan Tribal Council, The Central Urban Métis Federation Inc. and Saskatchewan Public Schools. In the report summarizes local, national and international site visits and highlights shared practices among schools visited. It underlines the important strategy of developing community advisory boards as a participatory method to seeking guidance and community member definitions and meanings of “culturally responsive”, as well as an inclusive conversation around cultural standards and guidelines.

The report maintains the value of the process of becoming a culturally responsive school is as important as the end result and must include all levels; elders, parents, community members, teachers, staff, administration and education assistants. Conversations and actions should validate the work, while challenging dominant worldviews of non-indigenous educators and staff to be more culturally aware in their all facets of their work. While not specifically focused on assessment, this extensive report pulls together information and voices from schools and communities working to create culturally responsive schools. The included literature review also provides useful discussion around what is culturally responsiveness, cultural competency, assessment, pedagogy and example models.

Alaska Native Knowledge Network (1999). *Guidelines for preparing culturally responsive teachers for Alaska’s schools*. Fairbanks: Author. Retrieved from <http://www.ankn.uaf.edu/publications/teacher.pdf>

This document was prepared for Alaskan teachers in preparation that they become more culturally responsive educator. The standards cover several sections including guidelines for preparing Native and non-Native educators, particularly in small, rural areas. The authors suggest these guidelines may act as a framework of indicators of culturally responsiveness and enhanced knowledge and skills culturally responsive teachers should possess. It is contended that these become an explicit part of teacher pre and in-service training and education.

With respect to cultural assessment specifically, the guidelines require culturally responsive teachers to, among other things; utilize multiple methods of instruction and assessment, teach in ‘alternative’ frameworks grounded in Indigenous worldviews and traditional and cultural values, maximize opportunities for students to demonstrate competencies in a variety of ways, and involving elders and community members to assess cultural knowledge and skills. By

including assessment as one part of an entire, holistic approach and set of guidelines on culturally responsive teaching, this document, like many several others in this bibliography, reiterates the important point that assessment, teaching pedagogy and curriculum are interconnected parts of a whole and must all be considered under a culturally responsive framework.

Anderson, C., Chase, M., Johnson, J., Mekiana, D., McIntyre, D., Ruerup, A. & Kerr, S. (2012). It is only new because it has been missing for so long: Indigenous evaluation capacity building. *American Journal of Evaluation*, 33(4), 566–582.

This article looks at the process of how New Zealand Maori and Alaska Natives worked together to learn how to build culturally responsive evaluation methods for their communities. The Maori have been doing evaluation their way for many years now and they wanted to share their successes and strategies with the Alaska Natives who express that evaluation has always been done to them not by them. The evaluation practices described focus on kinship relationships and on the importance of connection to place, spirituality and sovereignty.

This article may be useful as there is a lot to be learnt from the experiences of the Maori and Alaska Natives in attempting evaluation training across cultures and the globe. Their stories about evaluation may also provide some insight into struggles around designing culturally responsive evaluation and some suggestions about how to overcome or deal with these struggles. It is also an interesting example of how two different cultures learn from each other.

Carjuzaa, J., & Ruff, W. G. (2010). When western epistemology and an Indigenous worldview meet: Culturally responsive assessment in practice. *Journal of the Scholarship of Teaching and Learning*, 10(1), 68-79.

The focus of this article is a case study examining culturally responsive assessment in higher education. More specifically the authors examine the negotiation required between a non-indigenous instructor and an indigenous student during process of creating and evaluating a doctoral research paper. The authors argue that because people see the world through their cultural lenses, expectations for assignments and assessment are interpreted through personal worldviews. Carjuzaa and Ruff (2010) critically examine the way academia positions knowledge from a dominant, western perspective, and suggest a framework for students and instructors to follow when renegotiating assessment and expectations.

Given the early stages of this research project and the concentration on early childhood education, this article may prove less relevant now, but prove useful in the later stages of the project. Furthermore, it provides deeper philosophical explanation for the confliction between indigenous and non-indigenous worldviews, and the way knowledge is positioned, which may

prove useful in helping non-indigenous teachers understand these differences and the importance of these negotiations with students in their classrooms.

Friesen, J.B., & Ezeife, A.N. (2009). Making science assessment culturally valid for Aboriginal students. *Canadian Journal of Native Education*, 32(2), 24-37.

This article discusses how to develop useful and meaningful connections between Western school science and Aboriginal science to bring school science closer to the 'home experiences' for Aboriginal youth in Canada. The authors use a socio-cultural perspective when developing culturally responsive assessment (CRA) practices in the science classroom. Examples of how CRA can be used in the classroom is given as traditional ecological knowledge (TEK) and Western science is looked at in terms of how to bring them together, why bring them together and the challenges associated with this process. The importance of CRA in the classroom in terms of measuring Aboriginal youth's success is emphasized.

This article may be a useful in terms of creating ones' own culturally responsive assessment (CRA) as it suggests how to do it and challenges around the process. The downfall is that the article focuses specifically on CRA in the science classroom, however themes and strategies discussed are still useful in other contexts. Another consideration is that the article is rooted in a socio-cultural perspective, which may be limiting depending on what perspective one is approaching CRA from.

LaFrance, J., & Nichols, R. (2008). Reframing evaluation: Defining an Indigenous evaluation framework. *Canadian Journal of Program Evaluation*, 23(2), 13-31.

This article focuses on a project designed by the American Indian Higher Education Consortium (AIHEC). The AIHEC wishes to improve American Indian student achievement in school by developing an "Indigenous framework for evaluation". They ran four focus groups that explored American Indian perspectives and experiences with evaluation to assist in framing an Indigenous Peoples' concept of evaluation. Four key values emerged: a) being a people of place, b) recognizing our gifts, c) honoring family and community and d) respecting sovereignty. These were described by the AIHEC as cornerstones for an Indigenous evaluation framework.

Although based in the United States, this article effectively discusses issues with Western education from an Indigenous perspective and suggests ways to synthesize Indigenous ways of knowing and Western evaluation practices. Defining the four key values that emerged from the focus group as well as the three categories of Aboriginal knowledge (Traditional, empirical and revealed) may be useful to consider when looking at ways to design culturally responsive evaluation practices for ones own community.

Matthew, N., Kavanagh, B. (1999). *Meeting our expectations: Considering a framework for the assessment of first nations schools. A discussion paper*. Vancouver: First Nations Education Steering Committee.

This report summarizes the results and feedback from five regional workshops aimed at sharing information to develop a framework for assessment for First Nations schools and First Nations students in public schools. Information gathered from these workshops points to the need for holistic programming and the inclusion of culturally relevant content and assessment in the public school. Participants discussed issues and considerations that arise in school assessment, and suggest models for implementation, growth and development of assessment in First Nations schools.

While slightly dated, the report pulls together ideas and feedback from participants practicing in First Nations schools and communities and is most relevant to developing curriculum and assessment strategies that take a holistic approach to both as well as culturally relevant topics for First Nations students. One other useful resource included in the report is the adaption of an older version of the Ministry of Education's assessment criteria to an indigenous context with the addition of several culturally responsive criteria. Although the current assessment criteria are different this may be beneficial in seeing what additions participants saw as important and what changes need to be made to be more culturally appropriate for indigenous students.

Nelson-Barber, S., & Trumbull, E. (2007). Making assessment practices valid for Indigenous American students. *Journal of American Indian Education*, 46(3), 132–147.

This article draws upon the authors' extensive experience working with Indigenous teachers and communities in the United States. It discusses how their epistemologies can be utilized in determining what defines and measures students success in schools. Suggestions were made about things to consider when designing assessment and evaluation practices for Indigenous students. The authors also address the socio-cultural and historical factors that affected the schooling experience of Indigenous people in the United States. A study with four cultural groups and how they view assessment was discussed to support the recommendations made by the authors. Based on this study suggestions for minimizing bias and increasing equity in the assessment of Indigenous students were made.

This may be a useful article if one is looking for a concrete example that supports the need for cultural assessment/evaluation for Indigenous students in schools. The article may offer promise for further development of educational approaches rooted in learning and problem solving of Indigenous cultures. Some concrete guidelines are given as suggestions for how to create culturally responsive assessment/evaluation for Indigenous students.

Smoyak, S. A. (2004). Sorting things out. *Journal of psychosocial nursing and mental health services*, 42(10), 6–7.

This article seeks to define culturally responsive assessment in the context of clinical assessment in Psychology. Smoyak (2004) discusses how to design culturally responsive assessment for Indigenous patients by focusing on strengths, positive aspects of diversity and recognizing culture as a resource for healing and self-help. She discusses how to create a foundation for culturally responsive assessment by considering the ongoing involvement in one's own cultural self-assessment and recognizing the interconnectedness of one's life.

This article provides some interesting insight into how culturally responsive assessment may be used outside of the school system. Smoyak's (2004) focus on the overlapping systems that shape one's life and the importance of considering these when designing culturally responsive assessment may be useful when creating your own culturally responsive assessment. However, the article is shaped by the ideologies of Psychology and therefore the examples given may not be entirely relevant to education.

Trumbull, E.T. & Nelson-Barber, S.. (1995). Issues in cross-cultural assessment: American Indian and Alaska Native Students. *Far West Laboratory Knowledge Brief Number 12*. San Francisco: Far West Laboratory.

This brief explores some of the issues with standardized assessment and argues the case for culturally responsive assessment considerate of students' socio-cultural contexts, histories and experiences in their communities. The authors argue that assessment is inseparable from curriculum and pedagogy and these three must be developed congruently, reflective of the norms and values of the community. Though the article is situated in the context of Indigenous students in America, the authors maintain that shared values and practices make the article relevant to other indigenous communities planning cultural responsive assessment, while acknowledging the heterogeneity across Native peoples.

The article overturns previous held conceptions of standardized testing and assessment as neutral, contending the need for a socio-cultural perspective on assessment as well as learning, teaching and curriculum planning. The authors provide suggestions for ways to develop these three as culturally to students, and reference several studies to back up their claims for the need to understand and improve culturally relevant assessment and teaching for aboriginal students.

Additional scholarly sources (for review):

Kawakami, A. J., Aton, K., Cram, F., Lai, M., & Porima, L. (2008). Improving the practice of evaluation through indigenous values and methods. *Fundamental issues in evaluation*. New York, NY: Guilford.

Klenowski, V. (2009). Australian Indigenous students: Addressing equity issues in assessment. *Teaching Education*, 20(1), 77-93.

Maher, M. (2010). Culturally responsive assessment and evaluation strategies for Indigenous teacher education students in remote communities of the Northern Territory of Australia. http://researchonline.nd.edu.au/edu_conference/46/

Culturally Responsive Assessment/Evaluation #2

Jennifer Anaquod & Lyana Patrick

Banks, S. R. & Neisworth, J.T. (1995). Dynamic assessment in early intervention: Implications for serving American Indian/Alaska Native families. *Journal of American Indian Education*, 34(2), 27-43.

This article examines the use of standardized assessment instruments with American Indian/Alaska Native infants and young children, and proposes a more appropriate approach called dynamic assessment (DA). The authors argue that these instruments are inappropriate for early childhood program planning and evaluation, particularly when applied to culturally diverse children and families. DA describes a psycho educational assessment procedure that is process-oriented which the authors argue may be more fair and culturally relevant than a product-oriented assessment. Underlying DA is the theory of cognitive modifiability, which assumes intelligence is not static, and mediated learning experience in which the adult mediates or modifies stimuli to help the child in the learning environment. DA is a flexible assessment approach that focuses the mediator on abilities rather than disabilities of the learner. The authors point to the need for assessment research in Indian education, and most critically to the need for systemic change within schools serving American Indian/Alaska Native populations.

Carjuzaa, J., & Ruff, W. G. (2010). When Western epistemology and an Indigenous worldview meet: Culturally responsive assessment in practice. *Journal of Scholarship of Teaching and Learning*, 10(1), 68-79.

This article focuses on the personal experience of an Indigenous Doctoral student and the challenges she faced in regards to assessment when presenting a paper with an Indigenous worldview. Carjuzaa and Ruff offer a framework that is based on the four R's: which include respect, relevance, reciprocity and responsibility that should be used when preparing differentiated instruction and to have successful differentiated assessment. Often, instructors and students do not have an understanding around Indigenous worldview. Using the four R's is an integral part of forming 'good' relationships between teacher-student –community that allows for understanding of Indigenous ways of learning and allows culturally responsive assessment to occur.

Dunn, L. M. (2000). Using "learning stories" to assess and design programs for young children with special needs in New Zealand. *Infants and Young Children*, 13(2), 73-82.

This article examines Te Whaariki , the New Zealand Early Childhood curriculum. Te Whaariki does not focus on the traditional learning outcomes but is focused on the child's disposition to learn and how they make personal connections to knowledge. The dynamic

assessment model used by Te Whaariki teachers to assess a child is called a “learning story”. Video, photography and written running records are used to record the child’s story. These observations are used to assess the child and to determine how the curriculum can be best developed to further their learning in a holistic manner. “Learning stories” can be adaptable to a variety of school settings, and allow for the parents, teachers and community to work closely together to assess the children and creates a positive experience of assessment. As learning stories are designed to be shared, they could easily become part of a portfolio that travels with the child throughout their education.

Heffernan, M. C. (1995). Diabetes and Aboriginal peoples: The Haida Gwaii diabetes project in global perspective, in *A Persistent Spirit: Towards Understanding Aboriginal Health in British Columbia*. Ed. Peter H. Stephenson. University of Victoria: Canadian Western Geographical Series, v. 31, 261-296.

This article describes an action research project undertaken with the communities of Skidegate and Old Massett in Haida Gwaii. It provides a broad overview of diabetes in a global Indigenous context, and includes extensive discussion of the biological factors involved in disease progression. Unlike other public health projects, this research actively involved the community in its design and execution, producing a very different assessment of what might be required to address the diabetes epidemic in Indigenous communities. Through focus groups with those with diabetes, family members, elders and a group of leaders and health care workers, Heffernan describes a culturally-responsive approach to diabetes prevention and care, grounded in Haida concepts of strength and wellness, balance and harmony. She clearly states that public health initiatives that address diabetes in Indigenous communities must do so from within an Indigenous worldview and in the context of colonization to be effective and widely embraced.

Kana’iaupuni, S.K., Malone, N. & Ishibashi, K. (2005). Culture, innovation, and promising directions in Native Hawaiian education. In *Ka huaka’i: 2005 Native Hawaiian Educational Assessment* (pp. 204-329). Honolulu, HI: Kamehameha Schools (Pauahi Publications).

This report outlines successes and challenges in two types of Native Hawaiian schools, Hawaiian-based charter schools and kula kaiapuni (Hawaiian immersion schools). The former operate independently from the Hawaii Department of Education which has resulted in innovative education models in several Hawaiian communities. In both models, however, traditional Hawaiian teaching methods predominate which has resulted in better outcomes for Native Hawaiian students compared to students in the mainstream school system. These schools primarily seek to provide students with a learning environment they can trust. This is achieved through educational strategies that actively engage students with Hawaiian concepts such as kuleana (responsibility/privilege), aloha ‘āina (love and respect for the land), and pono (being upstanding). Although the authors acknowledge a lack of appropriate assessment tools

to gauge effects of Indigenous language immersion, they point to a wealth of research that shows such initiatives build self-esteem, cultural identity and scholastic engagement among children of historically marginalized minorities.

Natori-Syverson , A., Losardo, A., & Sook Lim, Y. (2003). Assessment of young children from culturally diverse backgrounds: A journey in progress, *Assessment for Effective Intervention*, 29(1), 39-51.

This article examines the cultural biases of traditional assessment used for pre-school and kindergarten children in diverse settings in the United States. Natori-Syverson et al propose that the standardized assessment is developed for white middle class children and does not allow for the diverse backgrounds of minority groups or ways of knowing and passing down of knowledge. They provide a number of alternative assessment models, one we believe are of particular relevance that could be applied to the students of Musqueam First Nation. The trans-disciplinary approach to assessment suggests that families and educators work as a team to reach assessment decisions. The recommendations laid out for the partnership include reciprocal respect, knowing the cultural characteristics of the family including linguistic factors, and providing real life examples that are specific to the child and the family in regards to assessment questions. The key to successful assessment is collaboration with the families, community and school when coming to assessment decisions and using informed consensus.

Schiff, J.W. & Moore, K. (2006). The impact of the sweat lodge ceremony on dimensions of well-being, *American Indian and Alaska Native Mental Health Research: The Journal of the National Center*, 13/3, 48-69.

Virtually no research exists on the efficacy of traditional healing practices. The authors attempt to fill this void with a pilot study on the efficacy of the sweat lodge ceremony on healing. The authors use a solid research design to demonstrate that the sweat lodge ceremony produces positive change in participants measured along one or more dimensions of physical, mental, emotional and spiritual well-being. In their quantitative research design, Schiff and Moore enact a culturally appropriate methodology unique to such research endeavours. A research protocol was developed in collaboration with elders that included equal participation in all aspects of the study design and implementation. They demonstrate that western instruments of psychological measurement can be adapted to Indigenous worldviews, particularly when those instruments focus on personal issues and relationships. One instrument in particular, the HMI, embraces a subjective and strengths-based perspective that was positively received by participants, two-thirds of whom were Indigenous.

Stairs, A. H., & Bernhard, J. K. (2002). Considerations for evaluating 'good care' in Canadian Aboriginal early childhood settings. *McGill Journal of Education*, 37 (3), 309-326.

Bernhard and Stairs critique the evaluation process used by Aboriginal Head Start programs over a span of 10 years. The study found that traditional techniques for assessment were unable to provide a clear understanding of children's development for multiple reasons. They found that the students were reluctant to answer questions individually and had more confidence when working in groups. Traditional forms of assessment do not accommodate for group though so the following suggestions were made as ways to incorporate assessment of Indigenous ways of knowing; Elders and community should be consulted regularly, place-based resources and child interaction observations should be used to create curricula and assessment strategies. As in other research as well as personal teaching the focus is on the need to understand the stories of the children and the relationships we build to ensure we provide culturally responsive assessment.

Villegas , A., & Lucas, T. (2002). Preparing culturally responsive teachers: Rethinking the curriculum, *Journal of Teacher Education*, 53(1), 20-32.

This article examines changes that need to take place within teacher education programs in order for teachers to be able to engage in culturally responsive pedagogy. Villegas and Lucas propose that curriculum needs to enable teachers to be socio-culturally conscious, have an affirming attitude and understand students from diverse cultures. The teacher candidates must be committed and have the ability to be the agents of change, have a constructivist view of learning (students make sense of knowledge from prior experiences) and build relationships with their students in order to be culturally responsive teachers. In order for culturally responsive assessment to take place it must start with a teacher who uses Indigenous pedagogies and who creates a relationship with the students. It is only through building these relationships and taking into account the learning styles of each student can we then assess in a culturally responsive format.

Walker, R. & Rodriguez de France, C. (2007). Foundations of ECD in Aotearoa/New Zealand. *Canadian Journal of Native Education*, 30(1), 28-40.

This article provides an important historical overview of policies related to early childhood education (ECE) in Aotearoa/New Zealand as well as some of the issues and challenges involved. That country has produced a unique document called Te Whariki which is the bilingual and bicultural national curriculum for the preschool years. It emphasizes the need for reciprocal and responsive relationships for children with people, places and things based on socially and culturally mediated learning and assessment. However, the authors point out that the document has eliminated the relationship with the Treaty of Waitangi, an important founding document that mediates the relationship between Pakeha (non-Māori) and Māori peoples.

Continual changes and modifications to ECE policies have also negatively impacted early childhood education despite significant advancements in the promotion of Māori language, knowledge and culture, particularly through the Te Kohanga Reo movement (Māori language nests).

Additional scholarly sources (for review):

Bang, M., & Medin, D. (2010). Cultural processes in science education: Supporting the navigation of multiple epistemologies. *Science Education, 94*(6), 1008-1026.

Brayboy, B.M.J. & Castagno, A.E. (2009). Self-determination through self-education: culturally responsive schooling for Indigenous students in the USA. *Teaching Education, 20* (1), 31-53.

Canadian Council on Learning (2007). *Redefining how success is measured in First Nations, Inuit and Métis learning, Report on Learning in Canada*. Ottawa: Author.
<http://www.ccl-cca.ca/ccl/Reports/RedefiningSuccessInAboriginalLearning.html>

Loakes, D., Moses, K., Simpson, J., & Wigglesworth, G. (2012). Developing tests for the assessment of traditional language skill: A case study in an indigenous Australian community. *Language Assessment Quarterly, 9*(4), 311-330.

Savage, C., Hindle, R., Meyer, L. H., Hynds, A., Penetito, W., & Sleeter, C. E. (2011). Culturally responsive pedagogies in the classroom: Indigenous student experiences across the curriculum. *Asia-Pacific Journal of Teacher Education, 39*(3), 183-198.