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Introduction from Promising Practices in Indigenous Teacher Education

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Introduction

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The need to re-launch who we are as Indigenous peoples working in Indigenously involved Teacher Education has never been greater. We also live in an exciting time of rapid change, growth and global opportunity. This opportunity of promise allows us to appreciate different ways of knowing, traditions, and understandings and enables us to share more coherently our educational futures together. However, and despite the positive and committed efforts occurring in many teacher education programs today, the challenge associated with meeting the wider educational needs of Indigenous peoples as learners, parents, teachers, decision makers and community remain vulnerable to cultural bias, minimalization, shifting priorities and poor recruitment strategies. In a time of Indigenous resurgence and renewal around the world, education ought to play a foundational and fundamental role in bringing forth the hopes, dreams and aspirations of Indigenous peoples, and their communities.

The contributors acknowledge that bringing Indigenous peoples together to discuss the many challenges in Teacher Education requires a collective, committed and consistent effort. The need, therefore, to embody a comprehensive view of Indigenous Teacher Education primarily from the lived realities and experiences of Indigenous peoples themselves, was considered deeply necessary, and timely. Moreover, the parts in the book speak to how we can all—Indigenous and non-Indigenous—work together to enact social change, build international educational

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coherence and promote cultural inclusion. This book includes 48 contributors from across four different countries who together answered the call to share a number of exemplary teacher education practices that are making a distinct difference. Across the twenty chapters that make up this book, thirteen are led by Indigenous scholars, five are in collaboration with Indigenous scholars and two chapters are written by non-Indigenous scholars who have long-standing relationships working with/in Indigenous communities.

The examples heralded in this book also showcase what is working well in Indigenous Teacher Education, and in what context. Seemingly, building effective Indigenous Teacher Education programmes that have a strong foundation in Indigenous languages, leadership and relational cultural pedagogies enhances the learning experience of all students enrolled in doing Teacher Education. Tomorrow's teachers working with Indigenous and non-Indigenous learners will not only be expected to enable culturally connected learners to achieve socially and academically, they will also need to be open to (re)learning how to become culturally safe and biculturally competent working with diverse learners who are Indigenous, and/or who come from Indigenous backgrounds.

Meaningful contributions by leading Indigenous educational scholars such as Graham Hingangaroa Smith, Marie Battiste, Jo-Ann Archibald, Linda Tuhiwai Smith, Margie Maaka, Frank Deer, Jean-Paul Restoule, Dwanyne Donald, Turoa Royal, Boni Robertson and others over the past 30 years have resulted in a growing cadre of Indigenous scholars who meet regularly at international conferences in education around the globe. Namely, AERA (American Educational Research Association), NAISA (Native American and Indigenous Studies Association), WIPCE (World Indigenous Peoples on Education), CSSE (Canadian Society for the Study of Education) and others show very clearly that Indigenous peoples in education matter. Indeed, the years of seeing only one or two Indigenous students graduate from post-secondary education are long gone. Today successive governments and institutions readily acknowledge their duty to fund, resource and build Teacher Education programmes that learn from the mistakes of the past, are rooted in addressing the present barriers associated with schooling and education, and are focused on honouring the educational aspirations of Indigenous peoples, and their communities moving forward in a good way.

The contributions in this book are from Aotearoa-New Zealand, Canada, Australia and the United States and are strategic, in that, they are four nations who not only share a similar colonial experience, but who are each working to self-determine and shape their educational futures more positively. The insights, reflections and learnings shared in this book explore four high-interest parts specifically related to teacher education programmes, namely: (1) The place of Indigenous education in conventional teacher education programmes; (2) The passion and dedication underpinning Indigenous language teacher training programmes within the academy; (3) The benefits and advantages associated with Indigenous-led teacher education programmes and (4) The personal challenges, pitfalls and successes of Indigenous academics learning to lead in Indigenous teacher education today.

Locating Indigenous Education in Conventional Teacher Education Programmes

Authors from various backgrounds and experiences consider the need for non-Indigenous people to appreciate and understand the place of Indigenous Education in conventional Teacher Education programs. The first section of this book explores the work being done to broker the space of Indigenous Education in post-secondary teacher education programmes, and the diverse ways in which this can be achieved.

In a retrospective personal narrative, Amy Vinlove recounts how her parents were hired in 1970 to design a teacher education program at the University of Alaska with a focus on preparing teachers for rural schools in Alaska. In this chapter, she reflects on the challenges and victories in the development of the Alaska Native teacher preparation.

Australian scholar Jessa Rogers explores the challenges of embedding meaningful Indigenous content in teacher education programs such as a lack of Indigenous teachers and Indigenous content in Australian schooling as well as the experiences of racism and discrimination faced by Indigenous staff and students in schools. The chapter is informed by Rogers' reflections, insights and learnings as an Aboriginal educator, and considers what a culturally-inclusive Australian schooling system might look like in the foreseeable future.

Auhl, Gainsford, Zundans-Fraser and Hill's chapter discusses how Charles Sturt University has been working in consultation with Indigenous elders and communities to facilitate Indigenous cultural competence training for staff and graduates. Their chapter employs a unique approach to course design, where courses are developed collaboratively to reflect both professional requirements and university expectations, including Graduate Learning Outcomes based on Indigenous cultural competence.

Using an innovative approach to working with pre-service teachers, Bennet, Doolan and Moriarty explore the impact that the Healthy Culture Healthy Country Programme has on pre-service teachers' knowledge and understanding of cultural competence for engaging with Indigenous communities and teaching Indigenous students. The main parts include the need to live, appreciate and understand constructs and processes such as country, community and relationship building, as well as pedagogical knowledge as part of developing cultural competency.

From a Māori perspective, Clarke, Macfarlane and Macfarlane share the ways in which Initial Teacher Education (ITE) programmes are being re-shaped to locate culturally responsive pedagogies at the centre of students' learning in their one-year Masters in Teaching and Learning degree based at the University of Canterbury, New Zealand. The authors suggest a difference is occurring with how students see themselves as change agents in the classroom, and discuss the implications for the academy, aspiring teachers and student teachers in classrooms where language, culture and identity are at the heart of becoming an effective teacher.

The final chapter in Part I is by Rodríguez de France, Scully and McIvor who share their findings on the impact of a required Indigenous Education course for pre-service teachers within two Canadian post-secondary teacher education programs.

The authors discuss how the reactions of non-Indigenous pre-service teachers in their respective institutions are similar; ranging from resistance and opposition on one end of the continuum, to understanding the need for reconciliation and a commitment to Indigenous resurgence on the other. The authors propose co-constructive ways to work together with students' adverse reactions and responses, towards a mutually respectful view of Indigenous peoples.

Indigenous Language Teacher Training

Perspectives within this part include Hawaiian, Australian, Māori, Canadian and American where authors share a number of programmes, initiatives and interventions that are successfully leading the revitalization of Indigenous languages the world over. Indeed, growing bi/multilingual Indigenous teachers that speak their own and other languages, who can walk confidently in both worlds and are willing to serve in the best interest of their own tribal communities, is critical to our survival as Indigenous peoples.

In their chapter aptly entitled 'Connecting Indigenous languages policy, programs and practices', authors Blair, Pelly and Starr look at how three strands of Indigenous language teacher preparation, policies, programs and practices play out in one ethnographic case study. They contextualize what one province in Canada has done to prepare Indigenous languages teachers at the Canadian Indigenous Languages and Literacy Development Institute (CILLDI).

Exploring new understandings and insights into the emerging field of Indigenous teacher education, Alencastre and Kawai'ae'a describe ways to create and implement Indigenous models of initial teacher certification, and Master's degree programs for Hawaiian language medium-immersion education from pre-school to high school. The authors provide examples of distinctive practices used to cultivate Hawaiian language proficiency, cultural competence, and pedagogy skills, and share a number of pressing issues underpinning advancing the unique needs of Indigenous teacher preparation in Hawai'i.

In a Māori account of two decades of Indigenous teacher education within the Huarahi Māori programme—an immersion teacher training pathway, authors Stewart, Trinick and Dale explore the question: What has Huarahi Māori achieved? The chapter documents the impact of such programme on the lives of Māori, and the wider schooling and university community. Additionally, it critically examines the paradoxes and problems inherent in the Huarahi Māori programme, and resulting limitations by undertaking an internal review and critique of the programme since its inception.

Hobson, Oakley, Jarrett, Jackson and Wilcock's chapter offers an appraisal of the success of the Master of Indigenous Languages Education (MILE) based at the University of Sydney. The chapter looks at some of the issues of implementing an ITE degree in Australian languages in Sydney, and how to move forward in support of Indigenous peoples' desire to teach their languages.

Hale and Lockard's chapter highlights working with teachers of Diné language within the Diné Dual Language Teachers Professional Development Project based in Arizona, USA. The chapter describes the need for place-based learning as paramount to overcoming cultural and historical biases of teachers working in the Navajo Nation. As teacher educators, the authors call for teachers to examine the relations of power, and the ideologies that define their roles as teachers of Diné language and culture.

Using a case-study approach, Poetsch, Jarrett and Williams describe a language teacher-training program in the Gumbaynggirr community on the mid-north coast of the state of New South Wales (NSW) in Australia. Their chapter explores recent initiatives and the potential of collaborations amongst institutions, communities and schools to achieve language proficiency and enhance language revitalization efforts. The chapter also describes the MILE qualification as a promising way to develop language teachers working at a locally based community language centre.

In the final chapter in this section, McIvor, Rosborough, McGregor and Marinakis document how the University of Victoria in British Columbia, Canada, has responded to the need for language revitalization through partnerships with two First Nation communities in the development and implementation of the Bachelor of Education in Indigenous Language Revitalization program (BEDILR). Considering the findings of a formal program review conducted in 2014, the authors share the successes of the programme contained within the stories of deep learning of Indigenous educators who talk about the power of their culture, their spiritual learnings, their efforts in language advocacy and revitalization, and the legacy that language learning creates for engaging children and families.

Indigenous-led Teacher Education Programmes

Within this part, three chapters describe successful programmes that, albeit the challenges, have supported Indigenous and non-Indigenous graduates in their quest for self-determination and self-governance in their communities. Many Indigenous peoples are actively 'taking back' their education and making a plan to deliver education for themselves. Many Indigenous peoples are creating a counter-cultural educational narrative towards developing educational strategies that are self-determining, sustaining, empowering and autonomous at a communal level. As Indigenous peoples, we understand that being able to exercise control, make decisions, transmit our worldviews and be the benefactors of what happens in education for Indigenous peoples is fundamental to empowering Indigenous people's aspirations in education.

In the first chapter of this part, Archibald and La Rochelle share the story of the development of the Native Indian Teacher Education Program (NITEP) which was established at the University of British Columbia in 1975. By reflecting on seven key cultural principles, the authors share some of the strategies, challenges

and successes connected to following these principles over the years that have guided NITEP's development.

The second chapter describes the collaboration between the Pueblo Bonito School District in New Mexico and a university in the Southwest of the United States, where Francis, Krebs and Torrez have worked together to develop the Pueblo Engaging Teachers And Community (PETAC) initiative, a professional development strategy to support students to revitalize culture. The authors describe the impact on the participants, the school district, and the higher education institution, and posit that such an initiative can serve as a model for other organizations and institutions looking to include Indigenous professional development opportunities.

With a level of sensibility and sensitivity, Lewis, Shirt and Sylvestre describe the ways in which healing is an integral component of education. The authors examine how the concepts of ownership, reintegration of ceremonies and self-determination have informed the training of Indigenous language teachers at University nuhelot'ine thaiyots'j nistameyimâkanak Blue Quills (UnBQ). The chapter also discusses how the structure of Indigenous languages can inform curriculum and teaching methodologies.

Living to Lead in Indigenous Teacher Education

The last part of our book focuses on providing examples from four different contexts: Hawaiian, Canadian, Australian and Māori where each author describes the unique joys and challenges faced in creating vibrant, distinct and prosperous Indigenous teacher education programmes.

A native Hawaiian, Cashman describes a Native-Hawaiian graduate program to prepare educators and education leaders (Hawaiians and Non-Hawaiian) who are committed to the health, well-being and prosperity of Lāhui Hawai'i (Nation of Hawai'i) to be well-grounded in Hawaiian history, language and culture. The author reflects on some of the challenges and advantages of developing a graduate Indigenous educational leadership program within a conventional university, hoping to contribute to the important conversations amongst Indigenous peoples worldwide on how we are empowering ourselves through education.

Zundans-Fraser, Hill and Bain propose a whole institution approach alongside a theory-based design to embed Indigenous Australian Education content in a teacher education programme based at Charles Sturt University. They describe the first phase of the design process that incorporated a specific set of programme commitments and standards to ensure that all undergraduate programmes across the university, with teacher education as one example, incorporate Indigenous Australian content.

In her chapter, through woven narratives Daniels maps the cultural connection to her nēhiyawēwin language, exploring how formal education deeply affected her own schooling experiences, and those of her family. The author shares her

worldview about teaching, life-long learning and her passion for leading in various aspects of education, understanding language revitalization and preservation as part of the practice in achieving self-government, education and leadership.

Giving closure to our book, Whitinui describes ‘The price of equity’ from an institutional ethnographic perspective. In addressing the lack of support for Maori Teacher Education in the academy, he critiques how ‘white-streaming’ ideologies negatively impact not only on how institutions prepare teachers to teach in Aotearoa New Zealand schools, but also on how such ideologies if left unchecked, can erode and/or dismantle Indigenous leadership in teacher education. The chapter offers possible solutions for how we might reconcile these power and cultural imbalances moving forward.

Summary

Sharing the vision of nurturing healthy and prosperous future generations, we hope to inspire scholars from diverse disciplines with these exemplars. This volume aims to bring encouragement to understand and appreciate Indigenous Education as the force that can ‘bring forth’ Indigenous knowledge and wisdom, and as a field that transcends classrooms and institutions. We hope you will find here the dreams, hopes and aspirations of students and teachers, young and old, in order to create a more respectful and reciprocal shared future for humankind.