Equity, Diversity, and Inclusion

In this issue

Cover: Con-Ed students take part in the Queen's tradition of coverall painting

THE KNOWLEDGE Forum

The Inclusion Project

Dean Rebecca Luce-Kapler, PhD

Garrett Elliott Photography

Teaching and living social responsibility, raising cultural awareness, and working towards the elimination of systemic bias are core values at the Queen's Faculty of Education. We embrace diversity by providing accessible, safe, and welcoming spaces, as well as through our hiring processes. Inclusivity and diversity are infused in all our courses and services, and we are expanding training and learning opportunities for our entire community. Our Faculty strives to foster teacher candidates who value safe, just, equitable, and open environments for learning and challenge students to explore new boundaries and facilitate change. Above all, our hope is that our alumni prepare learners to belong, to connect, and to engage with others to create a better world.

An important step to ensure that these aspirations become a reality was to place diversity, equity, and inclusion (EDI) as a central pillar of our *Academic Plan 2019-2025*. This guiding document was created to continue to foster excellence in teaching and research, and to support an inclusive learning environment that fosters compassion, engagement, and innovation in education.

During the summer of 2019 the Faculty brought in diversity consultant and alumna Dr. Anita Jack-Davies, MEd'07, PhD'11 to Duncan McArthur Hall to develop an EDI vision and recommendations that will drive our work over the next 5 years. The recommendations are beginning to take shape with the establishment of an EDI committee and an EDI vision that, demands, in part, that we act as a *"leader in the educational landscape, recognized for our commitment to teaching, international initiatives, innovative programs, and influential research. We strive to address the impact of issues of race, gender, social class, sexual orientation, ability, age, religion, and other social identity markers, in all spheres of the academic community. We strive to ensure that our leadership is inclusive and representative of the communities that we serve. We seek to employ an EDI lens in the areas of teaching, research, and living and learning communities.*

This issue of *The Knowledge Forum,* focused on equity, diversity, and inclusion, brings together ideas inspired by classrooms, research, and reflections on teaching and learning experiences. You will hear from alumni working in schools, from our teacher candidates and graduate students, and from our faculty, all seeking to create and foster inclusive and welcoming learning spaces for all.

Nadya Allen
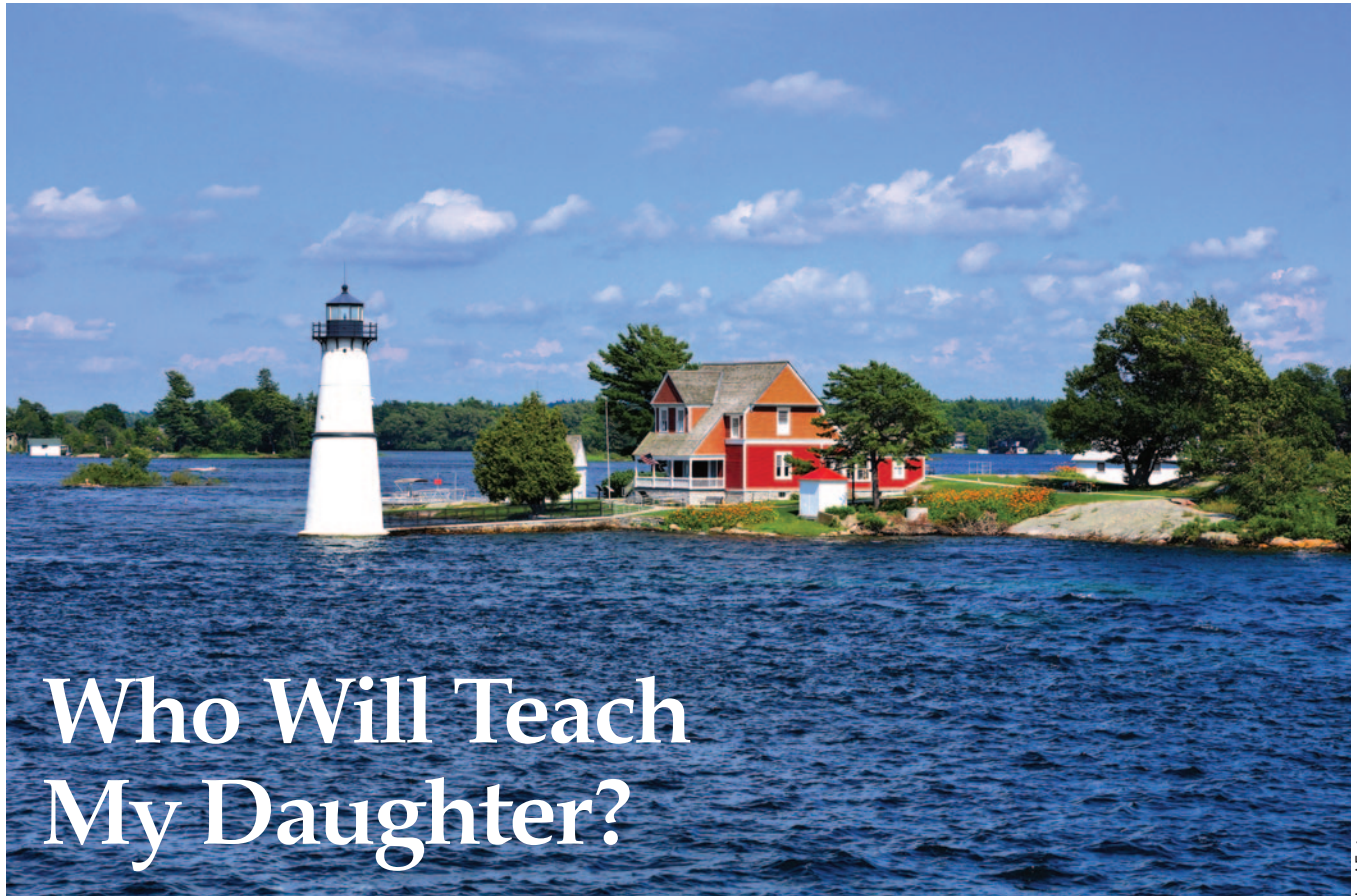
Jeni Foto

Who Will Teach My Daughter?

An Auto/Biographical Reflection on Equity, Diversity and Inclusion (EDI) in Teacher Education from a Black Canadian Settler

DR. ANITA JACK-DAVIES

This is Dr. Anita Jack-Davis' keynote address from the Faculty of Education annual retreat in March 2019.

It was the summer of 2018 and my family and I were vacationing at our cottage on Wellesley Island, New York, when I overhead my ten year old daughter talking to her best friend Andie*. The girls were in the loft over our heads, and between shrieks of laughter and loud footsteps, I heard them talking about "Indians". Actually, I must pause here to admit that they weren't simply having a "conversation". They were play-acting like they were "Indians", and with my own ears, I heard my daughter saying the words, "teepee" and "totem poles". It didn't stop there, they laughed as they mimicked the sounds of a ceremonial pow-wow.

*Names have been changed to protect identity.

Shocked and embarrassed, I did not interrupt them. I was cooking garlic shrimp and in the middle of serving a buffet-style lunch to a cottage full of famished boaters. However, I made a mental note to speak to Kennedy later that night, when no one could hear us.

Throughout lunch that day, I was bothered. I could not shake the feeling, the worry. I tried to rationalize that the girls were kids, and incapable of racist thoughts and feelings. I made a mental note to broach the topic with care and planned to speak with Kennedy later that night. The truth of the matter is that I was ashamed. I couldn't believe that my child was able to name and enact stereotypes about Indigenous peoples before she knew her times-tables.

The thoughts darted to and fro in my mind in hasty confusion and I thought to myself, where did Kennedy pick this up from, how did this happen on my watch, how can I call myself a teacher/workplace diversity consultant/social justice warrior when my own child is perpetuating the very stereotypes that I am working so hard to dismantle? The fact of the matter is that Kennedy learned this problematic "knowledge" even as she is being raised by a mother who has a PhD in Education, with a concentration in Cultural and Policy Studies.

To make matters worse, by grade four, Kennedy had not yet been introduced to formal units on Indigenous Peoples in Canada. I began to reflect upon the conditions that would allow for this absence in her formal knowledge in Ontario's school system since "First Nations and Europeans in New France and Early Canada" is not introduced to students until Grade 5, according to the Ontario Curriculum (Ministry of Education, 2013).

We live in a moment when equity, diversity, and inclusion (henceforth EDI) are espoused as being important values in teacher education programs (TEPS) across Canada. In this historical moment, we are also being challenged to address calls by the Truth and Reconciliation Commission (henceforth TRC) to Indigenize teacher education and the formal curriculum in schools. However, I argue that we will never come to terms with EDI and Indigeneity in teacher education unless we are honest with ourselves about who and what is missing from the education that teachers receive. I argue further that we need to engage in truthful conversations about who we are as Canadians, how we have treated Indigenous peoples on their own land, and the ways in which multiculturalism at once welcomes and rejects racialized peoples in this country. Before we can answer the question of who will teach my daughter, we need to ask other haunting questions such as: (a) why is there a mismatch between the racial and cultural makeup of teachers and students, especially in urban centres like Toronto, Montreal and Vancouver; (b) why are so many teacher candidates (TCs) and faculty White women and how were Black and racialized women excluded from the teaching profession historically; (c) why are TCs so reluctant to teach in urban and inner city schools where their skills are needed the most; (d) what conditions inform the fact that new teachers are more likely to be hired in schools with the most challenges; and (e) how was I able to obtain a teaching degree from a Faculty of Education in the province of Ontario with little to no information about Indigeneity, anti-racist education, social justice education, gender equity, homophobia, Islamophobia, and other ways of knowing that challenge what Giroux (2018) calls the "technical-rational" orientation of teacher education?

The TRC (2012) calls for the development of culturally relevant curricula and for increased engagement by parents in the education of their children, values that are foundational to teaching from a critical perspective. The TRC calls for students from kindergarten to grade 12 to learn about the horrors of the residential school system, treaties, and the historical and present day contributions of Indigenous peoples in Canada TRC, (p.11). This knowledge will be of critical importance to the development of teacher pedagogy and for the ways in which this knowledge will be received by students in schools.

Yet, I needed this education when I became certified to teach by Western University in the late 1990s. As a Black Canadian settler, teacher education in this province has failed me in this regard. In an essay entitled "Un-Becoming a Teacher", Dennis Sumara and Rebecca Luce-Kapler (1999) explain that the process of becoming a teacher often involves a change in one's identity:

> The phrase '(un)becoming' a teacher is meant to suggest that learning to teach is a form of "unbecoming" the identity one brings to the process of learning to teach. The phrase also announces that these identity negotiations and transformations are often considered personally "unbecoming" by the individual undergoing them. As we have experienced personally, and as many of our students have told us, becoming a teacher means changing who you are. For some, this is an "unbecoming" experience" (p.61).

As I reflect on Sumara and Luce-Kapler's notion of "unbecoming" a teacher, I see clearly that my personal transformation from student to teacher was incomplete. There was room for more personal transformation on my journey to becoming an educator and this could have been achieved if I was exposed to different paradigms and worldviews as a TC. The fact that I successfully satisfied the highest degrees of teacher education in the province of Ontario, while being clearly and utterly unable to speak about Indigenous history, worldviews, systems, customs, and morays is shameful.

Most importantly, the TRC states that we must, "Provide the necessary funding to post-secondary institutions to educate teachers on how to integrate Indigenous knowledge and teaching methods into classrooms" (p.11). This provision speaks to the need for TCs to develop competencies in the area of Indigenous knowledge. However, it also speaks to the fact that we tend to invest in that which we value the most, and to date, we have failed to allocate the necessary

resources to ensure that the voices and experiences of Indigenous peoples and under-represented groups move from the margins to the centre of the teacher education curriculum.

As a Black, Canadian settler, I am committing today to learning as much as I can about the histories of First Nations, Métis, and Inuit peoples in Canada. I am challenging myself to *unlearn* in such a way that I can open myself up to new ways of learning, and in the process, pass this knowledge on to Kennedy at home. I am also making this commitment because the very nature of inclusivity is to ensure that all Canadians have an equal opportunity to participate in the social, economic, political, and cultural resources that ought to be accessible to everyone.

However, I return to this idea of honesty. Before we can reach reconciliation, we must dwell in the truth-telling stage. This is the most crucial aspect of any EDI initiative. It is critical for us to spend more time in this uncomfortable space. This is the space where we must come to terms with topics such as colonialism, murder, rape, child molestation, abandonment, abuse, neglect, religion, manifest destiny, stolen land, genocide, missing and murdered aboriginal women, the criminal justice system, policing, mental health, reserves, the health care system, fetal alcohol syndrome, suicide, running water, treaties, wampum belts, and other words that we as polite Canadians would rather keep to ourselves.

If the field of teacher education is looking to make structural changes concerning Indigeneity and EDI several processes must be put in place. First, we need to reflect on who is often invited to make decisions in spaces of power. These voices must include Indigenous peoples and individuals from traditionally under-represented groups. We cannot continue to make important decisions in teacher education when such voices are absent.

Second, we must work collaboratively to develop strategic plans that will outline a framework for moving forward. Best practices in this area would see the development of two plans, one with an Indigenous Strategy and the other with an EDI strategy. The Queen's Faculty of Education has already begun the process of developing an EDI vision statement that will guide the actions of faculty, staff, and students.

Next, teacher education programs must also engage in a needs assessment of these distinct areas. A needs assessment will speak to those resources that are already available, as well as the gaps. Further, leaders in the field of teacher education ought to ensure that Indigeneity and EDI frameworks are institutional efforts that do not tokenize Indigenous peoples or members of under-represented groups, who are already "doing the work". To move this work forward, we must create spaces where members of the teacher education community can come together to discuss our fears, desires, and hopes for the profession. Too often, such initiatives are seen as frivolous or decadent, and they are neither. We need the space to develop trust and to move beyond our comfort zones in order to engage in those difficult conversations that will enable us to grow.

In conclusion, as I learn more about Indigenous peoples in Canada, I am realizing that my education is only just beginning. I am sharing this knowledge with Kennedy in the hope that she will understand what stereotypes are, how they function, and why they hurt. Much of this knowledge is too advanced for her just yet, but I will continue to teach her what she can handle at ten years old. And so, I end at the beginning by asking, "Who will teach my daughter?". I take great comfort in knowing that the answer lies in each of our hands.

Dr. Anita Jack-Davies is founder of the consulting firm Mosaic Cross-Cultural Solutions and has appeared on the CBC Radio and the CTV National News where she provided expert advice on workplace diversity. Dr. Jack-Davies currently works as a Business Development Consultant in the Office of the Vice-President, Equity & Community Inclusion at Ryerson University. She is also Adjunct Assistant Professor in the Department of Geography & Urban Planning at Queen's University. Anita lives with her husband Eric and daughter Kennedy in Kingston, Ontario.

References

Giroux, H. A. (2011). *On critical pedagogy*. Bloomsbury Publishing USA.

Ministry of Education (2013). The Ontario Curriculum. Social Studies (Grades 1 to 6), History and Geography (Grades 7 and 8). Retrieved online: http://www.edu.gov.on.ca/eng/curriculum/elementary/sshg18curr2013.pdf

TRC, Canada, (2012). Truth & Reconciliation Commission of Canada: Calls to Action. Retrieved online: http://trc.ca/assets/pdf/Calls_to_Action_English2.pdf

When Good Intentions Are Not Enough: Teaching Through Trauma in the Mainstream Classroom Setting

STEPHANIE BYRNE SHAW

Watching her walk through the halls of the school now, you would never know the hard life she has lived in her short 9 years. Ruby* bounces on the balls of her feet at she walks, elbows bent and tucked at her sides, comfortable and confident in this moment.

I remember that one short year ago, I was attempting to coax her out of a hiding spot in the classroom where she was yelling profanities, complaining about the teacher, singing, and otherwise very disruptive to classroom activities. I lifted the "curtain" she had made with a blanket brought from home that created her "hidey hole" – a strategy she was using to support self-regulation. Her classroom teacher helped create this little safe space to provide Ruby an area with limited visual and auditory stimulation, which at times she found overwhelming.

Startled, Ruby turned to me, eyes glistening, inhaling deeply then opened her mouth wide to hiss at me like a cat, spit flying. "LEAVE ME ALONE!" she yelled as I quickly dropped the blanket curtain. Message received.

There were many moments like this the previous year where Ruby became so overwhelmed, and her ability to cope so limited, that she was unable to participate in learning activities and had virtually no trusting relationships at school with adults or peers. Ruby scared her classmates with her outbursts, foul language, and controlling nature. She frustrated her caring educators when she rejected their attempts to support her. The staff understood that Ruby had experienced trauma, in utero and as a young child, and that the effects on her brain made it a struggle just to get through each school day.

Ruby was diagnosed with Fetal Alcohol Spectrum Disorder (FASD) and Attention Deficit Hyperactive Disorder (ADHD) in her early school days. Ruby also experienced sexual abuse and neglect from her birth family. This trauma in her first years, compounded by the effects of FASD on her brain, set Ruby up to live with anxiety, shame, and severe attachment issues (Malbin, 2017).

The staff knew this about Ruby and had been trying to provide an environment where she was supported in a developmentally appropriate way. Ruby's reading, writing, and math skills were significantly below those of her peers. Her classroom teacher had been teaching through the Universal Design for Learning (UDL) framework for some

*Names have been changed to protect identity.

P.A.C.E. Infographic developed by Dr. Emma Sutton

What is so helpful about the PACE model,
is that there is room for flexibility to meet
the individual needs of each unique child.

time before Ruby entered her class. The UDL teaching framework is a way to consider the variability of learners in a classroom and use flexible methods and materials to meet their needs (Rose, Meyer & Gordon, 2016).

Using the UDL framework, Ms. Mitchell* created a completely modified program for Ruby that would help her access her strengths, including her affinity for creative arts and provided opportunities for one-on-one adult support at different times in the day. She had a reduction in the depth and breadth of curriculum expectations. When possible, Ms. Mitchell assessed Ruby's work orally, allowing her to use pictures to demonstrate her learning. The teacher encouraged engagement with tasks like sewing and making 3-D creations, provided opportunities for movement throughout the day and flexible seating, as well as outdoor learning opportunities for Ruby and the rest of the students in the class. Ruby still refused to participate. Ruby's days finally began to change when in addition to the principles of UDL we began to incorporate specific strategies to support students who have lived through trauma. In my role as Special Education Resource Teacher, I worked with Ms. Mitchell to identify strategies that could work to support Ruby. Through the Playfulness, Acceptance, Curiosity, Empathy model (PACE), Ruby began to build trusting relationships with her educators (Baylin & Hughes, 2012). PACE was developed by clinical psychologist Daniel Hughes in the United States through his work with children with insecure attachments following experiences of abuse, neglect, and abandonment in early childhood (Hughes, n.d.).

Through **playfulness**, the adult uses a playful or light tone of voice to express interest in the child and to send the message: "I delight in your presence" (Baylin & Hughes, 2012). Playfulness can be used to build connections, and to create a safe space for redirection. **Acceptance** is actively communicating to the child that their feelings, thoughts, and perceptions are valid. It does not mean that all their behaviours are accepted, especially harmful behaviours, but that the child's perception of the situation is accepted. A dismissal of their feelings sends the message that their feelings are wrong, and they have made an error in judgement about a situation, which reinforces shame and anxiety (ibid). **Curiosity** serves to help the child explore their inner life to understand their behaviours with questions like: "I wonder what it meant...?" or "What do you think was happening when...?". It creates an environment to discuss the child's behaviours without shame and judgement (ibid). **Empathy** is demonstrated by the adult to let the child know that they don't have to deal with the stress they are experiencing on their own. Empathy builds connection and offers support to a child in distress (ibid).

Through the PACE model when Ruby was afraid or frustrated, instead of trying to help her see that she did not need to feel that way, educators first accepted her feelings and demonstrated empathy for what she was experiencing. Being curious and asking questions in a light, non-judgmental tone created a safe space to explore her feelings.

What is so helpful about the PACE model, is that there is room for flexibility to meet the individual needs of each unique child. Similarly, UDL allows for flexibility in the content, context, and methods to achieve learning goals. Through the principal of engagement in the UDL model, scaffolds and supports were provided for Ruby to manage frustrations and develop internal coping skills (Rose, Meyer & Gordon 2016). By pairing these two approaches, we can meet the needs of our most vulnerable students. This is not at the expense of other learners. On the contrary, both frameworks are essential for some students but are beneficial for all.

Ruby auditioned for the school musical later that spring. She entered the classroom with confidence and calmly explained that while she was there for auditions, she unfortunately would not be able to sing because she needed to "save her voice". We all delighted as she spun around to exit the classroom, bouncing on the balls of her feet, off to the next part of her day.

Every day presents new challenges for students like Ruby, and through the Universal Design for Learning teaching framework and PACE model we find hope and possibility for their future.

Stephanie Byrne Shaw is a teacher in the Algonquin Lakeshore Catholic District School Board. She has been teaching for 10 years with experience in the primary, junior, and intermediate divisions, as well as in special education. Her interests in education include teaching through Universal Design for Learning, special education, equity, and inclusion. She lives in Prince Edward County with her husband, children, and chihuahua.

References

Baylin, J., & Hughes, D. (2012). Brain-based parenting: What neuroscience is teaching us about connecting with our kids. *Psychotherapy Networker, 36*(1)

Hughes, D. (n.d.). What is meant by PACE? Retrieved February 18, 2019, from https://ddpnetwork.org/about-ddp/meant-pace/

Malbin, D., MSW. (2017). Trying differently rather than harder: Fetal Alcohol Spectrum Disorder.

Rose, D. H., EdD, Meyer, A., EdD, & Gordon, D. (2016). *Universal design for learning - theory and practice*. Wakefield, MA: Cast Professional Publishing.

Supporting Equity and Inclusion Through Program Evaluation:
The Case of the Art Hive

JENNY GE, ALEXA ELDER, AND DR. MICHELLE SEARLE

I n January of this year, the Agnes Etherington Art Centre at Queen's University launched a pilot Art Hive, *Art Hive at Agnes*, to promote and facilitate engagement with art-as-therapy activities amongst young adults in the Kingston community. The core purpose of *Art Hive at Agnes* is to offer youth the opportunity to express themselves creatively while acknowledging the holistic needs of individuals. The pilot consisted of free, informal drop-in sessions that provided guidance and materials for a different wellness-themed art project each week. Participants were encouraged to reflect on these themes whether they chose to engage in guided or independent art-making. This article explores the experience of evaluators in creating an inclusive and useful evaluation of the program.

Tim Forbes

Several groups at Queen's worked together to create, facilitate, and evaluate the pilot Art Hive. The pilot was led by Shannon Brown and the Agnes team of art specialists, as well as art therapist Harper Johnston. It was supported by collaborations with mental health organizations on campus and in the community, as well as participation from Queen's student leaders with training in peer coaching. To determine whether and how the Art Hive would meet its goals over the duration of its eleven sessions, the program engaged a collaborative and responsive evaluation developed by our team, graduate students Jenny Ge and Alexa Elder working with Assistant Professor of Educational Evaluation, Dr. Michelle Searle.

Art Hives, first conceptualized by Dr. Timm-Bottos, a fine-arts professor at Concordia University, are studio spaces where individuals can come together to make art and share dialogue (Art Hives, 2019). Art Hives aim to be "public homeplaces" that invite self-expression and community-building and are "organized around metaphors and rhetoric of care, concern, and connection" (Timm-Bottos & Reilly, 2015, p.104). Accordingly, the goals of the *Art Hive at Agnes* were to: (a) provide a safe and welcoming space to support wellness in young adults; (b) offer art-making experiences related to stress reduction; (c) foster a sense of belonging through creative expression; and (d) nurture wellness in the Kingston community.

The Art Hive seeks to address the rising prevalence of mental health concerns amongst young adults that has been captured by a number of recent studies (e.g., Hunt & Eisenberg, 2010; Malla, Shah, Iyer, Boksa, Joober, Andersson, Lal, & Fuhrer, 2018). In a recent article for the Queen's *Gazette*, Dr. Rina Gupta, Director of Counselling at Queen's, commented that "in today's times, where young adults are needing increasing amounts of mental health supports, it is important for them to have access to various types of therapeutic outlets and opportunities" (https://www.queensu.ca /gazette/stories/wellness-through-creativity). Post-secondary institutions and affiliated organizations are increasingly paying attention to and providing support for mental health and wellness. Provision, however, does not lead automatically to access, nor does access lead necessarily to people being or feeling adequately supported. In fact, research tells us that young adults tend to be reluctant to seek help for reasons including doubts about support availability and effectiveness, logistics such as cost and transportation, and self-stigma associated with seeking help (Gulliver, Griffiths, & Christensen, 2010).

In the planning and evaluation of the pilot, there was a productive collaboration between the Agnes program team and the evaluators. Foremost in everyone's mind was the goal of creating an equitable space that was inclusive for all young adults, supported by the deliberate facilitation of the sessions and by the physical space of the studio itself. During sessions, after that week's art project was introduced, program participants were directed to the supply table. At this table, participants mingled with members of the program team, the art therapist, volunteers from campus wellness services, and the program evaluators. The mingling of people, art-making, storytelling and exchanges of all kinds, from recipes to the respective work of the youth or research interests, reflects other researchers' descriptions of Art Hives as a "protected and safe space, both psychologically and physically, which invites community members to develop their unique voices, express themselves openly, engage with each other, and nurture participants' leadership potential" (Timm-Bottos & Reilly, 2015).

For this evaluation, we chose to use a collaborative and responsive lens as it best suited the knowledge goals, nurtured the potential for long-term relationships across stakeholders, and offered a way to share information with a range of audiences. Collaborative evaluations emphasize stakeholder engagement throughout all stages of the evaluation, strengthening and facilitating the use of the evaluation results (e.g., Shulha, Whitmore, Cousins, Gilbert, & Al Hudib, 2015; O'Sullivan, 2004). Responsive evaluations highlight the importance and value of appropriately immersing oneself in the evaluation, seeking diverse perspectives, and observing personally the program's "activities, communities, and commitments" (Stake, 2014, p.445). This approach enables stakeholders and participants to document the program outcomes and provides a framework for crafting evidence about perceptions, experiences, and decision-making to inform future programming. Together, these approaches provided an orientation for evaluating the Art Hive program as an innovative, accessible, and creative space to support student mental health.

Additionally, reflecting upon intersectionality theory during our evaluation challenged us to recognize and address the ways in which social determinants of healthcare access (e.g., age, gender, socioeconomic status, ethnicity) are interrelated and influence not only the access of supports by young adults, but also the impact of supports on individuals with diverse identities and lived experiences (Anderson, 1973). On one hand we know there is a need to innovate when it comes to youth mental health supports, on the other hand we must ensure that our innovations include evaluation to determine if programming is meeting intended goals and serving youth equitably and inclusively.

The Art Hive presented a unique opportunity to explore arts-based approaches to mental-health and well-being which necessitated sensitivity and attention to issues of equity and inclusion during the evaluation.

As evaluators, the studio context of the Art Hive presented a unique opportunity to explore arts-based approaches to mental health and well-being which necessitated sensitivity and attention to issues of equity and inclusion during the evaluation. In the earliest stages with the program team, a shared vision that promoted participants' sense of ownership of the program was established. With this vision in place, evaluation activities needed to integrate with program processes in ways that were accessible, respectful, and

non-invasive. Through ongoing dialogue, the program team and evaluators were able to devise opportunities to generate responses (e.g., feedback from participants) that aligned with the culture of inclusivity and safety central to the Art Hive model.

Program data came from three sources: planning documents, staff, and program participants. The planning documents provided contextual information to situate the program goals and intentions. The program staff engaged in collaborative and responsive program planning and evaluative thinking to identify key questions and recorded their observations in a staff log. Staff logs were completed individually using a template with space to record the theme of the session, an observation, and a question or reflection for the future. Participants completed a pre-experience program survey, as well as an end of experience postcard reflection. Surveys used short questions, a casual tone, and included space for creative expression. Language was chosen carefully, considering ways to avoid "othering" young adults who do not attend Queen's University. In addition, personal questions were not included as they may have been considered extraneous or invasive (for instance, participants were not asked to rate their current mental health). Lastly, feedback processes were intentionally framed to invite participants to contribute to future iterations of the program. The first survey, given at sign-in, asked where participants had heard about the program (informing outreach), how many times they had attended (informing delivery), and whether they were interested in being contacted for future questions about their experience (providing deeper feedback). During the session, a postcard style of feedback (Figure 1) collected different kinds of perceptual data. The postcards were introduced to participants at the beginning of each session as a way for them to share their experiences and to shape their future experiences with the program, aiming ideally, to provide them with a sense of ownership over these experiences.

Each of these approaches offered a unique way to understand the Art Hive as it was being developed by the Agnes. The program team provided feedback through the iteration of these tools and were very supportive of using multiple methods. Overall, the Agnes program team and the evaluators felt that these tools provided a feasible way to collect reliable data about the Art Hive pilot. All of the data has been collected and analysis conducted for the purpose of using what was learned from this pilot experience to inform a fall Art Hive session for youth at the Agnes.

Those involved in the program and evaluation will continue working with the data and the report to show how this pilot Art Hive offered participants connections to one another as well as to issues of mental health, well-being, equity, and inclusion. With certainty, we know that through the dance of connection between program planning and evaluation, people's perspectives can be leveraged to shape and communicate these issues and discoveries. This program and evaluation have strengthened commitment to working collaboratively to promote accessible and inclusive forms of knowledge generation and mobilization so that participants can see their experiences and perspectives reflected in this evaluation. Continued collaboration between the Agnes program team and the Faculty of Education, Assessment and Evaluation Group can promote in-depth understanding of programs and the use of evaluation results beyond those people who were directly involved in the pilot Art Hive. For programs such as Art Hives that aim to build a community that is equitably accessible and inclusive, one should consider: What does community look like, sound like, and feel like to different people? How can this space be welcoming, safe,

Figure 1. Images of participant feedback card front and back.

and inclusive to all those who need it? What else is needed to support youth mental health and wellness? How can we work together to document and evaluate program offerings to ensure they are meeting their goals? Program evaluation has the capacity to respond to a wide range of questions and to be a conduit for collaborations that promote evaluative thinking. The value of evaluative thinking is the systematic approach to inquiry and reflective practice that enables people to make sound judgements using evidence (Archibald, 2013). Evaluative thinking is a way of acting that is centred on learning and improvement–core values at Queen's University. As the recognition of the importance of focusing on equity, diversity, and inclusivity (EDI) continues to gain momentum, it is imperative for everyone to examine how EDI is integrated into program values, goals, and activities, and to prioritize EDI in evaluating program effectiveness and efficiency.

Jenny Ge is a PhD student in the Faculty of Education with a focus on classroom assessment. Jenny holds a master's degree in public administration, bachelor's degrees in education and economics, and is a member of the OCT. Jenny has previously developed and run arts programming and has extensive training and experience leading positive and safe spaces for youth.

Alexa Elder is a master's student in the Faculty of Education with a focus on assessment and evaluation. Alexa holds a TESL-Ontario certificate in teaching English as a Second Language, and a Bachelor of Arts, honours in Applied Linguistics and Discourse Studies. Alexa has experience in settlement and language training services for newcomers to Canada and is interested in arts-based and culturally responsive research methods.

Dr. Michelle Searle holds a PhD in curriculum with a focus on assessment and evaluation. She has received the Credentialed Evaluator (CE) designation and is also a member of the Ontario College of Teachers (OCT). Her research focuses on increasing the usefulness of program evaluation through collaborative evaluation approaches and innovative forms of knowledge dissemination that enhance capacity within organizations. She is skilled at using complementary methods drawn from qualitative and quantitative approaches to provide strong evidence.

References

Archibald, T. (2013). "Evaluative thinking." *Free Range Evaluation,* WordPress, 11 November 2013. Retrieved from: https://tgarchibald.wordpress.com/2013/11/11/18/

Cousins, J. B., Shulha, L. M., Whitmore, E., Hudib, H. A., & Gilbert, N. (2016). How do evaluators differentiate successful from less-than-successful experiences with collaborative approaches to evaluation?. *Evaluation review*, *40*(1), 3-28.

Gulliver, A., Griffiths, K. M., & Christensen, H. (2010). Perceived barriers and facilitators to mental health help-seeking in young people: a systematic review. *BMC psychiatry*, *10*(1), 113.

Hunt, J., & Eisenberg, D. (2010). Mental health problems and health-seeking behaviours among college students. *Journal of Adolescent Health, 46*(1), 3-10.Malla, A., Shah, J., Iyer, S., Boksa, P., Joober, R., Andersson, N., Lal, J., & Fuhrer, K. (2018). Youth Mental Health Should be a Top Priority for Health Care in Canada. The Canadian Journal of Psychiatry 63 (4). Sage.

Saldana, J. (2015). *The coding manual for qualitative researchers.* London, UK: Sage Publications.

Shulha, L. M., Whitmore, E., Cousins, J. B., Gilbert, N., & Al Hudib, H. (2015). Evidence based principles to guide collaborative approaches to evaluation: Technical report. Ottawa: Centre for Research on Educational and Community Services, University of Ottawa.

Timm-Bottos, J., & Reilly, R. C. (2015). Learning in third spaces: Community art studio as storefront university classroom. *American journal of community psychology*, *55*(1-2), 102-114. Springer.

Circles of Influence:
Student, School, System, and Social Transformation

CHRISTINE JAMIESON AND DEB ST. AMANT

Grade 9 mural panels with artists

It has been four years since the Final Report of the Federal Truth and Reconciliation Commission (TRC), released in June 2015, propelled survivor stories of residential schools into the consciousness of many Canadians – a history many do not know or fully understand even if they are aware. The Calls to Action for Education, shared at a lecture by Senator Murray Sinclair, at Queen's University in November 2015, galvanized the energy and focus that local educators and students needed to expend together. In an Indigenous Studies classroom at Frontenac Secondary School in Kingston, Indigenous and non-Indigenous students started to work together with a focus on reconciliation and what that collaboration might look like. Actions that began with a small group of dedicated students eventually impacted the entire school. This article captures the work of Elder Deb St. Amant partnered with an Indigenous Studies classroom teacher/instructional coach, exploring ways to build a learning community within school classrooms and beyond.

The initial class project, Postcards for Attawapiskat, spurred the students into action after a request on social media by Elders asked for youth across Canada to support youth in Attawapiskat facing a suicide crisis. An image created by Indigenous art educator, Jan Swaren, was donated and her husband, Greg Burgess, designed and supplied postcards. Students wrote messages of support and encouragement. They advocated for more students to engage in the postcard project at lunch and spread awareness of the challenges facing youth in Attawapiskat. The power and efficacy of student voices to raise awareness and take action together about the issues around Indigenous peoples was underway. Turning to social media for awareness and knowledge helped engage students in opportunities to respond to these issues.

At a provincial educator conference, First Nations, Métis, Inuit Education Association of Ontario, we saw an example of how to bring Indigenous culture into schools. Magnificent art murals painted by artists Christi Belcourt and Isaac Murdoch, along with secondary students, were on display at the conference. Upon investigation, there was no financial means to bring these artists into our school. The words of educators and mentors, Brad Baker and Stephanie Maki, resonated with us as we brainstormed solutions – build knowledge and relationships locally (B. Baker & S. Maki, personal communications, 2016). By inviting local Indigenous education partner Deb St. Amant to join us regularly to share knowledge and cultural teachings, we launched the work out of our classroom and into new school spaces. Building a relationship between teacher and Elder deepened our understanding about how we might do this intentional work together. Our conversations helped illuminate a new collaborative path forward.

The start of this learning journey for students and educators brought Elder Deb St. Amant and Onagottay, a Kingston-based Métis artist, to Frontenac as artists-in-residence for one week. Art students in all grades were invited to hear Adzookhan (Sacred Stories) in Anishinaabemowin, listen to an English translation, and work with the artists to illustrate the story.

Medicine Wheel teachings in health class

The purpose of creating and hanging murals was to show respect and honour Indigenous cultures for the entire school community to view. The murals are absolutely beautiful and embody these goals, however, these were not the most powerful results. Some students engaged in the project were (re)claiming identity and were able to build connections to their own cultures and heritage. Space was made for smudging – with some students participating for their very first time. Cultural teachings were shared, talking circles began, some students decided to self-identify, and allyship was encouraged. Nia Leonard (Mohawk), a student (re)claiming her identity, shared, "I feel so great working on this art with everyone."

An all-Indigenous led professional learning day followed for educators that accelerated inter-cultural understanding, empathy, and mutual respect. Gathered for an opening ceremony, most educators smudged for the first time and spent the day listening to Indigenous presenters share their perspectives. Frontenac Secondary School grade 10 student, Abigail Lesage-Cooper (Anishinaabe) and alumna, Leslie St. Amour (Algonquin), with their voices centered, called for more educator days like this for professional learning and stable funding to offer Indigenous Studies courses. Educators listened closely to presentations on privilege, residential schools, and lived experiences of local Indigenous community partners. A ceremony closed the day and following this learning experience, eight educators self-identified or

References

Katz, J. & Lamoureux, K. (2015). Ensouling our schools: A universally designed framework for mental health, well-being and reconciliation. Winnipeg: Portage & Main Press.

Manual, A. (2017). The reconciliation manifesto: Recovering the land rebuilding the economy. Toronto: James Lorimer and Co. Ltd.

shared that they had Indigenous ancestry for the first time. Educators began their respective journeys into knowing one another and their students with greater understanding around identity and the day opened transformative possibilities within these new relationships.

Educators from elementary and secondary classrooms engaged in a collaborative inquiry focused on using Indigenous teaching and learning pedagogy in their subject disciplines, co-facilitated by Elder Deb St. Amant and myself. As a personalized way of professional learning, this collaborative inquiry allowed educator participants to lean into their discomfort and overcome their fear of not getting Indigenous education right by building confidence and then trying Indigenous approaches in their classrooms with support. Educators were able to support each other and share the results of their inquiries. This work broadened the circle of relationships with many more Indigenous community partners and more students and educators experiencing many different Indigenous ways of being across these classrooms.

Working in a relationship with Elder Deb St. Amant and many other local Indigenous peoples is a powerful driver to elevate inter-cultural understanding and build new friendships. Hope, inclusion, and positivity are present in these learning experiences, as acting together is a way to affect social change. Students share how time in the company of contemporary, artistic, knowledgeable, and encouraging community partners is a gift. Confidence is built, a sense of belonging strengthened, and pride in identities is found in these shared experiences. Indigenous and non-Indigenous students and educators benefit from participating in opportunities to imagine reconciliation together. In his foreword Ry Moran states, "This is our collective responsibility" (Katz & Lamoureux, 2015). Recognition and inclusion of Indigenous voices, histories, knowledges, and cultures in schools helps remove barriers for success for all students and educators. Arthur Manual's hopeful re-envisioning for reconciliation is surfaced through youth in action "willing to stand shoulder to shoulder with us in remaking [Canada]. That is our starting point"(Manual, 2017). Together, we all have work to do.

Christine Jamieson (M.Ed) is a settler Canadian, full time educator, and Queen's Faculty of Education alumna. Currently at Limestone District School Board as an Indigenous Teacher Support working with educators who infuse Indigenous content and pedagogy, she shares her learning journey beside students and Indigenous education partners, as a model for continuous learning.

Deb St. Amant (Bezhig Waabshke Ma'iingan Gewetigaabo) is Ojibwe and Métis and of the Bear clan. She is the Coordinator of the Aboriginal Teacher Education Program at Queen's University and Elder-in-Residence at the Faculty of Education. She taught in elementary schools for 30 years. She loves to share her passion for Indigenous cultures, languages, and ways of knowing and being.

Pride in Leadership

LORI TAYLOR

I am an educator. I am an administrator. I am a lesbian. I mention these three very important aspects of my life in quick succession, because daily, I must negotiate the spaces between those aspects of my identity to ensure not only my well-being, but the well-being of my staff, students, and families.

How can my identity as an educator, administrator, and lesbian impact well-being? On a personal level, queer educators must make a choice in each and every interaction if it is safe to be "out". Do we mention our spouse or partner when asked in casual conversation about weekend plans? Do we invite our spouse to attend the evening holiday concert along with other staff and their spouses? At first glance, the proceeding two questions may appear to be rather mundane and their connection to the notion of safety far-fetched. However, while heterosexual colleagues can casually bring their spouse to a function or share their weekend sporting activities without hesitation in the staffroom, my ability to join in many conversations must be negotiated to the level in which I feel personally safe to share my identity. In sharing my identity, I stand proudly, as a member of the Queer community, a clear indication to all staff that their identities are accepted, reflected, and valued. Conversely, a pause in sharing my identity is another cut into the notion that public schools welcome all who come through their doors.

Navigating my Queer identity in relation to the student body adds another layer of complexity. To be sure, my life outside of school is a separate entity from my work. However, in small and rural communities, life inside and outside of school often intersects. Shopping with my wife in my community can easily mean bumping into students and families. Volunteering to support the Queer community means that my identity is visible for all to see. Students are smart. They can make connections. Sometimes they ask about my identity. While
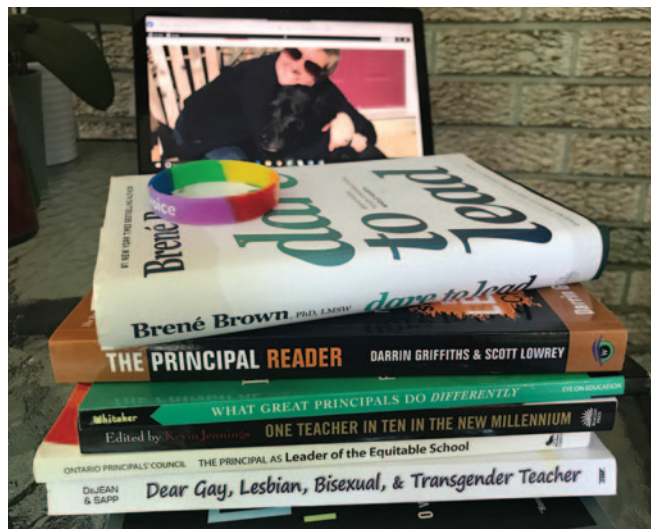
some may argue their questions are not appropriate, such questions are not asked of those who are heterosexual or cisgender, because perceptually their sexual orientation or gender identity is considered "the norm" and not in need of clarification. How can I look a student in the eye who bravely shares their sexual orientation or gender journey with me and value their authentic selves if I hide in a closet? These are the questions I ask myself multiple times a day.

I am an educator. I am an administrator. I am a lesbian. I am proud of my career. I am proud of my work. I am proud of my identity. I hope in navigating and questioning the educational spaces that I inhabit, that I am making the educational world a kinder, more open and authentically genuine space for ALL. To fail to do such is to live a lie and I know that leading with the truth is a far more powerful way to both lead and live.

Pronouns: She/Her
Lori Taylor *holds a BAH and B.Ed. from Queen's University and a MPEd in Equity, Diversity, and Social Justice from Western University. She worked in Equity and Inclusion for her school board as well as the Indigenous Education and Well-Being Division for the Ministry of Education of Ontario. Lori is a recipient of the Harmony Movement's Mary A. Samuel Leadership in Education Award, The Canadian Centre for Gender and Sexual Diversity Youth Role Model of the Year Award, and the Ontario Secondary Schools Teachers' Federation James Forster Human Rights Award.*

Inclusive Curriculum Planning:

Using Equity-Centered Design Thinking to Enhance Equity and Inclusivity in the Classroom

ALEXANDRA RODNEY

The past few decades have seen increasingly diverse learners enrolling in Canadian educational institutions. Educators are presented with the challenge of meaningfully including historically underrepresented students who do not necessarily see themselves reflected in the leadership or curricula at these institutions (Henry et al., 2017). While educational administrators may be committed to creating diversity and inclusivity policies for moral, legal, and business reasons, there are gaps in understanding how to translate these policies into effective practices that ensure equitable opportunities and outcomes for all students. The disjuncture between official policies and day-to-day practices is evident in processes, such as curriculum planning, that reflect Eurocentric and patriarchal institutional norms (ibid). Since the knowledges and experiences of underrepresented groups are often excluded in curriculum, this is a space that is ripe for innovation towards inclusion.

In this article, I propose equity-centered design thinking methods as tools that educators can use to innovate curriculum planning towards the goal of inclusivity for all students (Anaissie, 2016; Clifford et al., 2016; Creative Reaction Lab, 2018). Using design thinking methods involves educators positioning themselves in the role of a designer. When using equity-centered design thinking, educators create learning experiences with equity and inclusivity in mind. While equity refers to equality of outcomes (i.e., outcomes that cannot be predicted by membership in a social group), inclusion work involves creating an environment in which different perspectives, experiences, and identities are acknowledged and welcomed, so that all people can work to achieve their full potential (Creative Reaction Lab, 2018).

Design thinking is an empathy-based, problem solving method that can provide educators with a systematic process to identify marginalized students' unmet needs and develop curriculum to meet those needs. Most commonly associated with IDEO, an American design and innovation consulting firm, design thinking is generally defined as a human-centered approach to solving problems, in which designers work to empathize with users (of a product or service) in order to develop solutions that meet their needs. By positioning themselves as designers of curriculum, educators can work through the three key design thinking phases as they create educational experiences for students: immersion, ideation, and implementation. In the immersion phase, an educator works to develop empathy by understanding what life is like from students' perspectives. In the second phase, ideation, an educator develops solutions for students' unmet needs, based on what was learned in the immersion phase. During the final phase, implementation, proposed solutions are brought to life - prototyped, piloted, assessed, evaluated, and modified based on feedback from the students about their learning experiences.

Equity-centered design thinking methods add to the design process by providing tools to design experiences with equity and inclusion in mind (Creative Reaction Lab, 2018; Anaissie et al., 2016). These methods include Liberatory Design (Anaissie et al., 2016) and equity-centered community design (Creative Reaction Lab, 2018). The equity-centered design thinking process emphasizes the importance of thinking about power and privilege when designing experiences for users (e.g., students). This is particularly important for educators from privileged social locations so that they can avoid reproducing unequal power relations. Equity and inclusivity considerations should be woven into the entire design process rather than tacked on as an afterthought.

Equity-centered design adds two key imperatives to the design thinking process: recognition and liberation. *Recognition* involves noticing your own identity, beliefs, and biases as they relate to power and inequality in society (Creative Reaction Lab, 2018; Anaissie et al., 2016). Understanding your own position within systems of oppression is an important step before trying to empathize with another person's perspective, particularly if that person is from a marginalized community. As an educator this includes understanding your own social location and relationship to power and privilege in the classroom, a site in which structural inequality is embedded. By continually practicing reflective self-awareness, educators can start working to design anti-oppressive classroom practices. *Liberation* entails designing with the goal of dismantling oppressive systems. In the classroom this means that marginalized students are positioned as the experts of their experience and space is made to hear their stories. Curricular transformation is driven by students needs, towards the goal of all students feeling meaningfully included in the classroom. This work involves disrupting normative power dynamics by designing *with* students rather than *for* them.

Garrett Elliott Photography

Equity-centered design thinking is an ideal tool for educators looking to innovate their curriculum with equity and inclusivity in mind. Creating inclusive spaces can seem like a daunting challenge but equity-centered design thinking provides a systematic method for identifying students' unmet needs and developing solutions to meet those needs. This work may start with simple activities such as shadowing a student for a day to develop empathy for their classroom experience or observing and tracking which students raise their hands or are disciplined for misbehaving (Anaissie, et al., 2016). For example, the Shadow a Student Challenge (https://www.shadowastudent.org/) is a movement that encourages educators to pair up with a student and follow their schedule for an entire day in order to understand what it is like to be a student today, and ultimately think about what kind of changes could be implemented in the classroom based on the insights gathered. In 2018, 1881 educators from 60 countries participated in this this challenge and many of their reflections focus on how tired and hungry they felt throughout the day. In a series of blog posts, Alexis Wiggins (2014) observed how students were treated like nuisances and spoken to disrespectfully, which led her to think more about schoolwide power dynamics and change how she interacted with students. As another example of equity-centered design thinking in practice, educators could create an "equity tracker" with a list of their students' names and carry it around for a week on a clipboard while keeping track of who is participating in class (Safir, 2015). At the end of the week, the participation tally could be analyzed to see if there are patterns in the students who are most involved; educators could set participation goals the following week and engage different kinds of students.

Ultimately, equity-centered design thinking is a student-centered method that positions students as co-creators of equity and inclusivity in the classroom. Centering diverse students through curriculum innovation is an important step towards creating inclusive classrooms by disrupting normative power hierarchies.

Dr. Alexandra Rodney *is a sociologist and postdoctoral fellow at the University of Guelph. Her research work focuses on diversity and inclusivity in postsecondary education. She has been teaching at the secondary and postsecondary level for six years and is a student in the Professional Master of Education (PME) program at Queen's University.*

References

Anaissie, T., Cary, V., Clifford, D., Malarkey, T. & Wise, S. (2016). *Liberatory design: Your toolkit to design for equity*. d.school K12Lab/The National Equity Project. Accessed from: https://static1.squarespace.com/static/57c6b79629687fde090a0fdd/t/58c8319bb3db2b7f6a7a22f0/1489514961988/Liberatory+Design+Cards.pdf

Clifford, D. (2016). Equity-centered design thinking. *Stanford d.school and design school X*. Accessed from: https://dschool.stanford.edu/resources/equity-centered-design-framework

Creative Reaction Lab. (2018). *Equity-centered community design field guide*. St. Louis, Missouri: Creative Reaction Lab. Accessed from: http://www.creativereactionlab.com/eccd-field-guide/

Henry, F., Dua, E., James, C. E., Kobayashi, A., Li, P., Ramos, H., & Smith, M.S. (2017). *The Equity Myth: Racialization and Indigeneity at Canadian Universities*. Vancouver, B.C.: UBC Press.

Safir, S. (2015). 3 practices to promote equity in the classroom. *Edutopia*. Accessed from: https://blogs.edweek.org/edweek/learning_deeply/2018/02/lessons_learned_from_shadowing_students--three_years_later.html

Wiggins, A. (2014, October 10). Veteran teacher turned coach shadows 2 students for 2 days- a sobering lesson learned [blog post]. Accessed from: https://grantwiggins.wordpress.com/2014/10/10/a-veteran-teacher-turned-coach-shadows-2-students-for-2-days-a-sobering-lesson-learned/

Voices of Teacher Candidates of Colour

DR. ALANA BUTLER, REBECCA GORDON, BASMAH RAHMAN, JOOLA COKE-TALBOT, AND LIV RONDEAU

Garrett Elliott Photography

All across Canada, there are campus groups to support diverse students enrolled in colleges and universities. Groups exist for students who identify themselves as Indigenous, LGBTQ+, first generation, persons with disabilities, or members of religious or ethnic groups (Cox & Strange, 2016). According to the 2016 Canadian census, Canada is becoming more diverse. In 2016, Canada's Indigenous population accounted for 4.9% of the total population, increasing from 3.8% in 2006 (Statistics Canada, 2017a). Foreign-born individuals represent over one-fifth (21.9%) of Canada's total population. Ontarians reported over 250 ethnic origins in the 2016 Census (Statistics Canada, 2017b). Ontario received 39% of recent immigrants in 2016 (Statistics Canada, 2017b). In a report for the *Higher Education Quality Council*, Weingarten, Hicks, Kaufmann, Chatoor, MacKay, and Pichette (2019) have argued that future demographic changes mean that universities should work to close the participation gap for first generation and other diverse student populations.

For students who are underrepresented relative to the campus population, such campus groups play a critical role in affirming their social identities and fostering a sense of inclusion. While critics of those groups accuse them of encouraging segregation, there is rich scholarly literature that supports the idea that underrepresented groups need

safe spaces where their identities are affirmed because they often experience racism, alienation, or marginalization (Dei, 2016; James, 2010; Tatum, 2017).

In the fall of 2018, a group of teacher candidates led by consecutive Bachelor of Education student Rebecca Gordon decided to form a support group called "Teacher Candidates of Colour". The group received faculty and staff support from Dr. Alana Butler, Dr. Lindsay Morcom, and Rebecca Carnevale. The group's mandate is to foster inclusion by sponsoring inclusive events aimed at educating their peers about diversity, Indigeneity, inclusion, and equity. The group's membership includes Indigenous, Black, South Asian, and Asian students, and is open to all students. One of the events was included as part of the Faculty of Education's *Indigeneity, Inclusion, and Equity Series.* This campus-wide event called *Ask Me Anything? Diversity and Inclusivity Roundtable* was attended by over 50 undergraduate students, graduate students, faculty, and staff from across Queen's.

A key aspect of the group was to provide a safe space for students to share their stories with each other. Solołzano & Yosso (2002) refer to counter-storytelling as a way for minority groups to counter dominant stereotypes and to have their perspectives heard. A few Teacher Candidates of Colour granted permission to share their stories.

Mariana Varela

My practicum was placed at a rural school that had no teachers of colour or other teacher candidates of colour. Only two student teachers were sent to the school which was located in a town that could only be driven to. I had explained that I was wary about being sent to the school, given the fact I knew that there was a lack of diversity – I really wanted to focus on learning how to teach English, not answer questions about my origin. However, I was brushed aside and told "that it would be fine". Was it fine? No. Within week 4 I had my first breakdown ever for a practicum, that had nothing to do with the content that I was teaching. I had students and parents who could not fathom that an "Indian" teacher knew how to teach English literature, despite my credentials. I was questioned about the university I attended as there was disbelief that I could be a Queen's University student. I was beyond disheartened, but more than anything I was tired. We all know that practicum can be difficult because of the workload but dealing with prejudice while navigating a practicum does not consider the universal model of learning we are continuously taught. When a student says they are wary, show them support. Let them know of people they can reach out to. Do not brush aside their concerns because YOU have never experienced racism.
– Basmah Rahman, B.Ed.'19

What is it like to be a teacher candidate of colour? It can be lonely - like you are the only one that can represent the black experience. It's tiring when you feel that you have to constantly correct or educate your peers (and professors). You look around for back up or support and you realize you are the only person of colour in the room (a fly in a glass of milk)! As one of few people of colour, I have to choose when to stand up, disagree, educate, and/or inform a room of 100 white faces.

That feeling of exclusion from the curriculum and lack of diversity in my classroom environment sparked an awareness that more has to be done to change the status quo. As a student in the consecutive program, I was aware that time was short and I needed to find other like-minded peers. This is the reason I created Teacher Candidates of Colour (TCC) at Queen's Faculty of Education. TCC has allowed us to vent, relax, discuss, and educate in a support system that is healthy and understanding. Next steps include ways to encourage more people of colour to pursue teaching as a career of choice. As well, Faculties of Education need to prioritize culturally responsive teaching for their candidates. This will address issues of implicit bias and raise awareness of the specific needs of racialized students in the classroom. Being a teacher candidate of colour has its challenges but is also so rewarding. I understand the importance my skin colour has when I step in front of a class of students. It comes with empowerment, representation, and an accurate reflection of our multicultural Canadian society.
– Rebecca Gordon, B.Ed.'19

As a concurrent education student, I've been a part of the Faculty of Education for five years. Over the course of my studies, there have been themes of equity, equality, anti-racism, acceptance, etc. prevalent in the subject matter being taught. However, while the Faculty places much importance on instilling these values to teacher candidates, it was difficult to see where they were applying these values within the institution. Looking at the staff, both the teaching assistants and the professors, there is such a small number of female persons of colour who are in tenured positions. When I am being taught about inclusiveness, equity, and equal opportunity by a Faculty that reflects quite the opposite, it begs the question of whether the Faculty is invested in applying and reflecting the values they teach.

– **Joola Coke-Talbot, B.Ed.'19**

I know how it feels to not see yourself represented in the curriculum, in the learning environment, and by your teachers and peers. My position as a Métis educator, being white-coded comes with privileges that many other Indigenous people do not have, and I
feel it is my calling to use my privilege to make education more accessible for everyone and to aid in closing the education gap between Indigenous and Non-Indigenous students. It is for this reason that I have worked diligently to create resources, events, and organize professional learning opportunities for teacher candidates to attend and learn more about Indigenous education, how to implement it in the classroom, and to have a better understanding of the importance of teaching in a culturally responsive way. Additionally, Faculties of Education need to prioritize this in their classes for teacher candidates. A two-week course on Aboriginal Education is simply unacceptable and reinforces that Aboriginal Education is not *as* important as everything else we need to learn in a year. I have seen many positive changes in our education systems, but I believe we have a long way to go, and I am so happy that I get to work alongside other change makers who are going to have positive influences on our education systems moving forward.*

– **Liv Rondeau, B.Ed.'19**

Mariana Varela

These stories illustrate the need to decolonize our curriculum and recognize that racialized and Indigenous students may experience particular challenges that require institutional support from faculty, staff, and administration. The Faculty of Education promotes equity, diversity, and inclusion in its policies, and we must ensure that the everyday practices that follow move beyond 'lip service' and truly embrace the diversity of all its members.

References

Cox, D. G. H., & Strange, C. C. (2016). *Serving diverse students in Canadian higher education*. Montreal: McGill-Queen's University Press.

Dei, G. (2016). Decolonizing the university: The challenges and possibilities of inclusive education. *Socialist Studies/Études Socialistes*, 11(1), 23-60.

James, C. (2010). *Seeing ourselves: Exploring race, ethnicity and culture* (4th ed.). Toronto: Thompson Educational Publishing.

Solórzano, D. G., & Yosso, T. J. (2002). Critical Race Methodology: Counter-Storytelling as an Analytical Framework for Education Research. *Qualitative Inquiry*, 8, 1, 23-44.

Statistics Canada (2017a). Aboriginal Peoples in Canada: Key Results from the 2016 Census.

Retrieved from https://www150.statcan.gc.ca/n1/daily-quotidien/171025/dq171025a-eng.htm.

Statistics Canada. (2017b). *Ethnic and cultural origins of Canadians: Portrait of a rich heritage*. Retrieved from http://www12.statcan.gc.ca/census-recensement/2016/as-sa/98-200-x/2016016/98-200-x2016016-eng.cfm

Tatum, B. (2017). *Why Are All The Black Kids Sitting Together in the Cafeteria?" and other conversations about race*. New York: Basic Books.

Weingarten, H.P., Hicks, M., Kaufman, A., Chatoor, K., MacKay, E. & Pichette, J. (2019). *Postsecondary Education Metrics for the 21st Century*. Toronto: Higher Education Quality Council of Ontario.

Garrett Elliott Photography

Leading Learning Through Inquiry:

The Inclusion of Education Assistants in Ongoing Professional Learning

SHENDAH BENOIT

T he 21st century classroom is an evolving landscape. In successful school jurisdictions, changes are taking place in curriculum, instruction, and assessment to adapt to this landscape. One significant change is the movement from segregated learning environments for students requiring special supports, to inclusive learning environments where supports are built into the classroom culture. To facilitate this change, school teams have developed an understanding of Response to Instruction (RTI), Universal design for Learning (UDL), and differentiated instruction. However, the role of the educational assistant (EA) or teaching assistant may have been overlooked within this transformation. EAs will benefit from understanding the underpinnings of inclusion so that they can best support the learner in an inclusive environment. In my school district, to address EA learning, I am piloting a learning series for EAs that is collaborative, iterative, led by teachers, and based on a case study approach.

EAs gather together to learn seven times during the school year. The meetings are after the school day so support services are not interrupted, and they are paid for the additional time spent learning. The learning series is delivered at two locations to address the geographic distance of my school district. The learning session is for two hours and teacher leaders guide the EAs through five specific learning structures. The learning structures are grounded in Halbert and Kaser's *Spiral of Inquiry* (2013). The teacher leaders gather the group into a learning mindset each session by presenting new knowledge from research-based practices that the teacher learned from recent institutes or conferences. Secondly, the EAs participate in a five minute, quiet writing time answering questions designed to help them apply their new knowledge to their own practice. This quiet writing session focuses the EA on changes that can be made to their practice to support the student. Third, the EAs gather in a sharing circle and one-by-one share a brief synopsis of their thinking about what they are learning based on their reflections about their case study or 'wonder' child. Fourth, the EAs partner into critical friend groups of three. Taking turns answering the questions: What change in your practice have you tried with your wonder child since the last session? What did you notice about the child's learning? What did you notice about your learning? What will you try differently before next session? The EAs each have the role of reflector, questioner, and scribe. Following the rotation, each EA has a plan of something they can try in order to be responsive to the needs of their wonder child. Finally, the session closes with a quick roundtable at which each EA shares the practice they will try before the following session.

The final of the seven sessions takes a different approach. The session is a celebration of learning at which each EA reflects on their learning journey over the course of the school year and brings their memories together to share with the rest of the EA, and teacher leader team. EAs have a choice to write a letter addressed to their colleagues describing what worked with their student and why, or to create a pedagogical documentation comprised of photos and quotations from the year capturing their new learning.

Each of the sessions begins with food in recognition that the EAs have left busy work places to come together to learn and that the transition from EA to learner can be a stretch following a demanding day. At the final session, this

Garrett Elliott Photography

nutrition takes on a celebratory feel in recognition of all the important work and learning that the EAs do to help support a diverse population of students.

I have been fortunate in designing this learning series to be influenced by the provincial work of *Changing Results for Young Readers* and now *Changing Results for Early Learners*. Another support fostering this transformation in my school district has been the wonderful willingness of teacher leaders to step forward, acquire new learning through institutes and conferences, and then volunteer their time to lead the sessions. Also of great support is the willingness of my district executive to set aside the funds to allow EAs to be paid for their learning time.

This pilot project is coming to the end of its first cycle. The fruits of how the series is changing EA practice and allowing EAs a supportive space and the time to work through the underpinnings of inclusion will be evident following the celebration of learning. Efforts are underway to invite teacher leaders for next year and to set aside the dates and places for the second year of the series. EAs will be encouraged to share their letters or pedagogical documentation with their school teams and extend an invitation for more EAs to join the learning journey. In the pilot year of the project there was a fifty percent participation rate. I am working to increase this participation as there is much to learn in the transformation to inclusive practices.

Shendah Benoit *is a District Principal in Support Services in rural British Columbia. She has over twenty year's experience in K-12 education as a teacher in both segregated and inclusive settings, and as school vice principal and principal. Her past research interests were collaborative staff inquiry and she has been highly influenced by the BC initiative Changing Results for Young Readers. She instructs BC teachers through the Queen's Continuing Teacher Education (CTE) Department.*

References

Halbert, J., & Kaser, L. (2013) *Spirals of inquiry for equity and quality*. Vancouver, BC: British Columbia's Principal and Vice Principal's Association.

Schnellert, L. (2011). Collaborative inquiry: teacher professional development as situated, responsive co-construction of practice and learning. Dissertation. University of British Columbia, Vancouver.

Timperley, H. (2008). *Teacher professional learning and development*. International Academy of Education: Belgium.

Understanding and Mobilizing:
The Inquiry into Missing and Murdered Indigenous Women and Girls Calls to Justice

ALICE JOHNSTON AND JENNIFER DAVIS WITH THANKS TO THE SHARE COMMUNITY FOR THEIR EDITING SUPPORT

On December 4, 2012, Theresa Spence, former chief of Attawapiskat Cree Nation, announced she was beginning a hunger strike. In addition to raising awareness about the threats of omnibus Bill C-45 and the unacceptable housing conditions on her reserve, Spence's strike was meant to show support for the emerging Idle No More Movement. Idle No More, beginning in 2012, is an ongoing grassroots protest movement striving for Indigenous sovereignty and the protection of land and water. More than a month later, on January 23, 2012, Chief Spence ended her hunger strike after receiving a "Declaration of Commitment" from the executive committee of the Assembly of First Nations, the Native Women's Association of Canada, and the New Democrat and Liberal caucuses. In addition to twelve other commitments addressing Indigenous issues in Canada, the government promised to launch an inquiry into the hundreds of cases of missing and murdered Indigenous women and girls across Canada. Also impacting the government's decision was extensive awareness-raising work done by community activists and family members of victims prior to Chief Spence's hunger strike. It took another four years for the Inquiry to officially begin.

On June 3, 2019, almost three years after being launched, the National Inquiry into Missing and Murdered Indigenous Women and Girls (MMIWG) released its final report. After examining evidence gathered from over 2000 survivors, family members, and Knowledge Keepers, the Inquiry concluded that violence directed towards Indigenous women is undergirded by deliberate human rights violations systematic of colonialism and neo-colonialism. In response, the two-volume report included 231 "Calls to Justice" framed as legal imperatives as opposed to recommendations. The Calls are wide-ranging and relate to all levels of government including provincial, federal, territorial, municipal, and Indigenous.

On August 8, 2019, the Social Healing and Reconciliatory Education group (SHARE) met to discuss the Inquiry's final report on Queen's Campus. SHARE, a group committed to fostering social justice within society through the output of meaningful research and teaching tools, is comprised primarily of professors and graduate students from the Faculty of Education. Additionally, SHARE invites participation from students and faculty members from across Queen's campus.

Peter Baumgarten

Chanel Blouin, a researcher who collected testimony for the Inquiry, also joined the group from Vancouver through Zoom technology. A rich and emotionally challenging discussion was generated related to the strengths and potential shortcomings of the Inquiry's Executive Summary.

We opened our discussion by watching a video entitled *To the Indigenous Woman.* The video includes some startling statistics. For instance, the artists share that out of every 1000 Indigenous women in Canada, 330 will be sexually assaulted. Additionally, 88% of the perpetrators of this abuse will be non-Indigenous men. This statistic challenges stereotypes deeply entrenched within Canadian society that contend that violence experienced by Indigenous women and girls is perpetrated predominantly by Indigenous men. For example, this belief was the reason given by the Conservative government in 2013 for delaying the formation of an official inquiry. The statistics provided in this video also compel viewers to acknowledge the ways in which we are all complicit in this crisis and accordingly how we all have a responsibility to act in a manner that ends the legacy of abuse. The poem elicited a powerful response from a First Nations man who is a member of the SHARE community. He spoke about the importance of men taking responsibility for protecting Indigenous women and girls in order to

precipitate a healing journey for everyone living in community. Additionally, he spoke about his desire to see healing occur within community, but the improbability of this occurring when violence and abuse are ongoing.

With Chanel's participation helping to guide our thinking, we also acknowledged that the epidemic of missing and murdered Indigenous women and girls is ongoing and reinforced by a sense of public apathy. Accordingly, we spoke about the importance of society's dominant institutions acknowledging their complicity in perpetuating the cycles of trauma and the need for institutions to make internal cultural shifts to prevent further violence. One such institution we discussed is the police force. For example, we learned from those who had experience living in northern communities how some police force policies discourage relationship-building between officers and community members. This is reflected in the force's reluctance to hire police officers to work in their home communities, and tendency to transfer officers out of community if they build strong connections through marriage, or friendship with, community members. This institutional practice not only runs counter to Indigenous cultural practices favoring relationship building, but arguably maintains dynamics of mistrust and cultural misalignment between police officers and the communities they serve.

We also discussed the reality that while all of the Calls to Justice must be thoughtfully considered, they should not all categorically be accepted and implemented without further deliberation. For example, Call to Justice 12.8 asks for "the immediate end to the practice of targeting and apprehending infants (hospital alerts or birth alerts) from Indigenous mothers, right after they give birth. It was expressed in our discussion that as a result of this, and similar Calls to Justice, pressure has mounted to keep children with their birth parents for fear that apprehension will be construed as racially motivated. While in some situations this results in a favorable outcome, on other occasions children are left in unsafe living conditions for the wrong reasons. It appears that this is an issue with many contextual factors and, therefore, should be considered and decided upon on a case by case basis.

Another central takeaway from the discussion was that the expansive 231 Calls to Justice which comprise the Executive Summary are wide in scope and are essentially calling for the decolonization of Canadian society. For instance, Call to Justice 2.2 calls upon all "governments to recognize Indigenous languages as official languages, with the same status, recognition, and protection provided to French and English". Additionally, Call to Justice 6.1 states that the media must include "authentic and appropriate representation of Indigenous women, girls, and 2SLGBTQQIA people, inclusive of diverse Indigenous cultural backgrounds, in order to address negative and discriminatory stereotypes". While these and the other 229 Calls to Justice are incredibly important to implement, the amount of time and resources
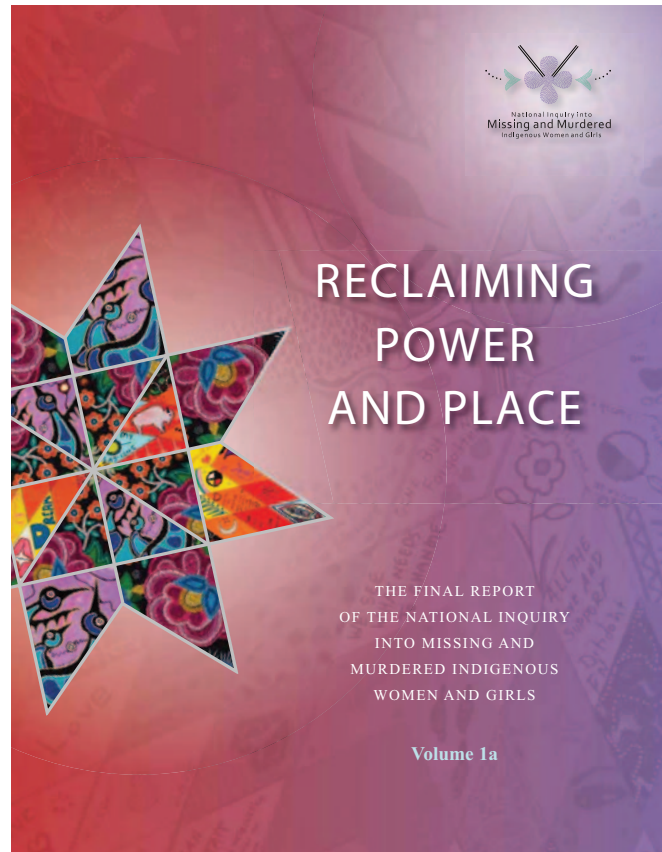
required to institute them will be extensive. Accordingly, given the urgent nature of the ongoing scourge of violence, and the large number of Calls to Justice, SHARE discussed the importance of generating adequate political will to institute all of the Calls to Justice in a timely manner. It was noted that so far, the Inquiry's findings have not been met with the same governmental, institutional, and public responsiveness as were the Calls to Action released by the Truth and Reconciliation Commission in 2015.

It is incumbent upon all Canadian governments, institutions, and private citizens to read the MMIWG Executive Summary and institute productive changes. A tool that has been developed by the CBC to track the progress of the TRC Calls to Action is a website called *Beyond 94: Truth and Reconciliation in Canada*. The site tracks each of the 94 Calls to Action and classifies them as either:

- not started,
- in progress with a project proposed,
- in progress with a project underway, or
- completed.

As of August, 2019, 27 of the TRC's Calls to Action are not started, 36 have projects proposed, 21 have projects underway, and only 10 are completed. A similar tool could be developed to keep track of the implementation of the MMIWG Calls to Justice.

Finally, with Chanel's input and encouragement, SHARE members discussed the possible role of Queen's University in educating about and producing meaningful research related to the MMIWG Inquiry. All ideas centered around the importance of community and relationship building when learning about this important and emotional topic. For instance, we discussed holding brown bag lunches and a speaker series during which individuals could discuss and learn more about the issue. We also discussed the importance of connecting teacher candidates and university instructors to the teaching tool *Their Voices Will Guide Us: Student and Youth Engagement Guide,* also released by the Inquiry. The guide shows educators how they can introduce the value of Indigenous women and girls into their classrooms by using a decolonizing and trauma-informed approach.

When the Inquiry released its findings on June 3, 2019 it used the word genocide to describe the epidemic of missing and murdered Indigenous women and girls in Canada. Genocide is defined by the UN in Article 2 of the Convention on the Prevention and Punishment of the Crime of Genocide (1948), as "any of the following acts committed with intent to destroy, in whole or in part, a national, ethnical, racial or religious group, as such: killing members of the group; causing serious bodily or mental harm to members of the group; deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part; imposing measures intended to prevent births within the group; [and] forcibly transferring children of the group to another group". The Inquiry found that the targeting of Indigenous woman and girls constituted a genocide because it was racially motivated and systematically empowered by deleterious colonial structures such as the Indian Act, the sixties scoop, residential schools, and breaches of human rights. While many Canadians criticized the use of the term genocide, saying that it obfuscated the content of the report and instead drove the public to debate the applicability of the term, the SHARE group concluded that the inclusion of the descriptor *genocide* was important. First, and most importantly, it is critical for community members who have lost loved ones or who live in fear of violence to hear a word used that adequately describes their lived experience. Second, using this term compels non-Indigenous Canadians to bear witness to the experience of Indigenous peoples in this country in an honest manner. The ongoing genocide enacted towards Indigenous peoples in Canada's colonial context is easy to ignore given the porous spatial and temporal boundaries of the epidemic. Given this, honest descriptors must be used to compel Canadians to finally recognize the devastating impact colonial structures have on the lives of Indigenous Canadians.

The Inquiry into Missing and Murdered Indigenous Women and Girls in Canada was an important first step in understanding how a genocide against a segment of the Canadian population has been permitted to unfold since the advent of colonization. It is now incumbent upon all Canadian governments, institutions, and citizens to read the Inquiry's Executive Summary and consider how they can act in a manner that is protective of Indigenous women and girls in our country. As an Institution committed to training the next generation of educators in our country, the Faculty of Education at Queen's University has an especially important role in both hearing and internalizing the truths shared by the Inquiry. Moving forward we must enable these stories to commit us to preparing teachers to deliver these realities, and to approach the Calls to Justice in a powerful, culturally responsive, and trauma informed way.

The members of SHARE are grateful to Chanel Blouin for taking the time to join our group and share her experience of being a part of the Inquiry into Missing and Murdered Indigenous Women and Girls. We are hoping to continue contact with Chanel and to have opportunities for the wider Queen's community to learn firsthand from her and/or others as the Calls to Justice are addressed.

Alice Johnston is a settler Canadian and is currently working towards her PhD at Queen's University. Alice's work examines how land education can be used to integrate Indigenous ways of knowing and being in the K-12 curriculum to precipitate student engagement and decolonization. Before pursuing a PhD Alice completed a Master's degree in Education from the University of Saskatchewan (2010) focused on environmental and anti-oppressive education. Additionally, Alice taught for five years (2012-2017) in schools serving primarily First Nations and Métis learners.

Dr. Jennifer Davis teaches in the Queen's Faculty of Education – primarily the WISE program and the PME Indigenous concentration. Identifying as a settler, she is cognizant of always being a guest on this land, and acknowledges the continuing effects of colonization on education, as well as the ongoing reality of white privilege, especially as a white woman. Her research interests are Indigenous pedagogy, specifically land-based education, and the respectful incorporation of two-eyed seeing in academic research practices.

COURSES FOR TEACHERS
Continuing Teacher Education

Queen's UNIVERSITY

Ontario

ONLINE ADDITIONAL QUALIFICATION COURSES INCLUDE
• ABQ Primary
• ABQ Junior
• ABQ Intermediate
• ABQ Senior
• Honour Specialist
• One-Session AQ
• Three-Session AQ
• Technological Education ABQ

POST-GRADUATE CERTIFICATES *
• First Nations, Metis and Inuit Studies
• Reading and Literacy
• Special Education
• Teacher Leadership
• Teaching English Language Learners
• Teaching Mathematics
• Technology in Teaching

British Columbia

ONLINE COURSES INCLUDE
• Assessment & Evaluation in Special Education
• BC First Nations, Metis and Inuit Peoples
• Mathematic Strategies for At-Risk Students
• Reading & Literacy in the Primary Grades
• Social Emotional Learning
• Teaching & Learning in an Intercultural Setting
• Teaching Through Inquiry
• Using Technology to Teach Mathematics

TQS-APPROVED POST-GRADUATE CERTIFICATES *
• Early Childhood Education
• English Language Learners
• Mathematics in Education
• Special Education (includes assessment & evaluation)
• Teacher Librarian

* Candidates who complete certificates will have credits applied to the fully online Professional Master's of Education through Queen's University.

**FOR MORE INFORMATION, VISIT
COURSESFORTEACHERS.CA**