

# Lighting the Qulliq: The First Master of Education Program in Nunavut



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*The importance of tying participant experience to the ideas and concepts at a graduate level cannot be stressed enough. We cannot come in and impose [w]estern perspectives without relating them to Nunavut and Inuit worldview. Inuktitut carries the culture, beliefs and traditions and Qallunaat instructors cannot bring that into the teaching. We need Inuit co-instructors in all the courses, but not as some kind of token presence. So, my philosophy includes a negotiation of epistemologies with an Inuit co-instructor to ensure courses are academically rigorous from both a Western and Inuit perspective.*

–Quote from Instructor



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# Executive Summary

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The Master of Education (MEd) in Nunavut involved a partnership between the Faculty of Education at the University of Prince Edward Island (UPEI), the Government of Nunavut (GN), Nunavut Arctic College (NAC), and St. Francis Xavier University (StFX) to plan and deliver a graduate program for Inuit educators in Nunavut who already held Bachelor of Education degrees. The pilot program was funded by the Nunavut Department of Education with UPEI acting as the leading academic institution.

The program was delivered over three years in Nunavut, beginning in the summer of 2006 and ending with a special UPEI Convocation on July 1, 2009. Twenty-one Inuit women successfully completed the degree bringing number of Inuit educators holding master's qualifications in Nunavut to 23.

The Nunavut MEd was specifically designed to raise the level of university qualifications held by Inuit educators as they held or moved into leadership positions at various levels in the system. It also addressed the Inuit Employment Plan, outlined in Article 23 of the Nunavut Land Claims Agreement, which aims to increase Inuit participation in government employment in the Nunavut Settlement Area to a representative level.

The MEd consisted of 10 graduate-level courses offered on a part-time basis using a

combination of face-to-face and distance learning. The MEd framework and courses were based on the on-campus UPEI Master of Education Leadership in Learning, though the sequencing of the courses was altered and course content was adapted to provide relevance to the northern context. Two instructors were assigned to teach each course with a large cohort of 27 women, all second language learners fluent on one or more of the Inuit languages of Nunavut. Inuit co-instructors holding MEd degrees were involved in four courses. An instructor/counsellor was available to provide support during the face-to-face courses.

The guiding principles for the program were based on Inuit Qaujimagatuqangit, Inuit traditional values, and integrated with the values upheld at the Faculty of Education at UPEI including respect; harmony; resourcefulness; serving and sustainability; inclusion, equity, social justice, and diversity; learning; and creativity, exploration, and aesthetic appreciation. All courses incorporated these principles and values.

Inuit perspectives were central in the program and the presence of Elders and Inuit leaders as guests in courses contributed to the cultural foundation and northern relevance of the courses. Priority was also placed on developing critical thinking skills and academic writing skills as they are exercised within the complex society and educational system in Nunavut.

Program evaluation and research were integral to the program with student interviews and surveys conducted at several stages and instructor feedback solicited after the program was complete. Participants and program instructors noted increased growth in confidence, voice, Inuit identity, critical thinking, and writing ability as the program evolved.

Several key factors contributed to the success of the pilot MEd: the high level of commitment from the students, instructors, mentors and partners; the use of Knowledge Forum; and the leadership from the Department of Education in Nunavut.

The challenges included logistical issues surrounding travel, communication, and technology as well as deeper challenges related to maintaining high academic expectations, defining roles, and balancing Inuit and western perspectives. These factors will all be carefully considered in the planning and delivery of the second iteration of the MEd in Nunavut, which starts in September 2010.



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# Introduction

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*Lighting the Qulliq* summarizes the history, development, evolution, and evaluation of the first Master of Education (MEd) program offered in Nunavut from October 2006–July 2009. A report on the first year of the program, (Walton, McAuley, Tompkins, Fortes, & Frenette, 2008) also provides information relating to the Nunavut MEd. An article published in the journal, *Études/Inuit/Studies* (Tompkins, McAuley, & Walton, 2010) considers challenges and successes encountered in the MEd from the perspective of three instructors who were closely involved in delivering the program. The distance learning aspects of the program are addressed in *Decolonizing cyberspace: Online support for the Nunavut MEd* (McAuley & Walton, 2010).

The MEd program supported priorities established by the Department of Education, Government of Nunavut (GN) with respect to developing Inuit educational leaders, and was offered in response to the Inuit Employment Plan by supporting the goals outlined in Article 23 of the Nunavut Land Claims Agreement that aim “to increase Inuit participation in government employment in the Nunavut Settlement Area to a representative level” (Department of Human Resources, GN, 2008). This representative level in the school system would see Inuit holding 85% of the positions, including those involving educational leadership. Inuit hold approximately 51% of the positions in the Nunavut Government (Department of Human Resources, GN, 2008). Statistics surrounding the number of Inuit holding leadership positions in the educational system are presently being gathered by the Department of Education but are not available at this time.

The part-time, course-based, pilot MEd program was led by the Faculty of Education, University of Prince Edward Island (UPEI) in partnership with the Department of Education of the Government of Nunavut (GN), the Faculty of Education at St. Francis Xavier University (StFX), and Nunavut Arctic College (NAC). UPEI added experience with a successful and

innovative MEd outreach program in Alberta, the Bachelor of Education (BEd) Specialization in Aboriginal Education, and qualified instructor-researchers with extensive Nunavut experience. The participation in program planning, development, and organization by key individuals at the Nunavut Department of Education, in particular Cathy McGregor, was central to the success of the program.

Long-term, successful educational leadership experience in Nunavut and ongoing contributions to Inuit educational leadership development made the participation of Dr. Joanne Tompkins an important element in the program's success.

Nunavut Arctic College supported the MEd by granting special rates at the college residences when face-to-face courses took place, providing access to classrooms at the Nunaata Campus in Iqaluit during the summer of 2008, as well as financial support for instructors and staff who were accepted into the program.

In March 2006, a Memorandum of Understanding was drafted and later signed by all parties. A proposed sequence of courses to meet the needs of students in Nunavut was developed and an agreement on tentative dates and locations for the courses was reached. A brochure advertising the program was drafted and mailed, with a letter of invitation, to all qualified Inuit teachers in Nunavut holding BEd degrees from McGill University.

*Lighting the Qulliq* is based on documents, evaluations, and research gathered over the three years of the program. It includes coordinators' notes, transcribed and analysed interviews with participants and instructors, Advisory Committee minutes, survey results, and access to course evaluations approved by the participants and instructors in accordance with ethical guidelines established by the Research Ethics Board (REB) at UPEI, The Nunavut Research Institute (NRI), and the Collective Agreement between UPEI and the Faculty Association. The REB granted approval for the gathering and dissemination of students' and instructors' opinions related to the program, with informed consent and voluntary participation, and for research on the program itself to provide feedback on the successes and challenges that can shape future graduate programs in Nunavut and other Indigenous contexts.

The report forms part of the efforts to document and tell the story of this graduate program and is supplemented by a documentary video, *Lighting the Qulliq: The First Master of Education Program in Nunavut 2006–2009*, produced by Mark Sandiford of Beachwalker Films (2009). The documentary provides participants' perspectives on the program and is available either from the Faculty of Education at UPEI or from the Nunavut Department of Education. It can also be viewed online at: [http://web.me.com/amcauley/nunavut\\_med](http://web.me.com/amcauley/nunavut_med).

An exhibition of photographs of the graduates taken by Carlos Reyes-Manzo was launched in Iqaluit, Nunavut, on November 5, 2009, and at UPEI on December 4, 2009. The

exhibition will also be available for viewing on the website <http://cms.upei.ca/education/nunavutmed>.

The body of this report is divided into four sections. The first section provides history and background, a description of the purpose and vision supporting the program, and information relating to the organization of the program over the four years from May 2005–July 2009.

The second section provides comments from the participants and instructors drawn from surveys, interviews, and course evaluations. This information is organized into themes with supporting quotations. As previously mentioned, ethical approvals were obtained prior to sharing this information. Quotations are usually anonymous and separate written approval was obtained when quotes are acknowledged with an individual's name.

The third section includes the overall summary of the strengths, challenges and recommended changes used to shape the second iteration of the program.

The fourth section includes a short description of the documentary video produced by Mark Sandiford, information related to the involvement of photo-documentary journalist, Carlos Reyes-Manzo, and a description of the Research Symposium held on June 30, 2009, in Iqaluit when graduates presented their papers. A summary of the papers is attached (Appendix A) and posted on the website <http://cms.upei.ca/education/nunavutmed>. References and appendices are included at the end of the report.

### **Brief Description of the Master of Education Program**

The MEd was offered to a cohort of 27 Inuit teachers holding BEd degrees from McGill University. All students who applied to the program were Inuit women. All eligible Inuit teachers received the information related to the program, but only Inuit women submitted applications. Twenty-one of these women successfully completed the program in April 2009, and a special UPEI Convocation was held in Iqaluit on July 1, 2009, to mark this achievement.

As the first graduate-level program to be offered in Nunavut, and the first graduate program to be offered in any of the three territories of Canada (Brian MacDougall, personal communication, July 13, 2009), the program followed the same policies, structures, standards, and requirements established for the MEd Leadership in Learning offered on campus at the University of Prince Edward Island. Course outlines and teaching methods were adapted to include theories, texts, and content relevant to the socio-cultural and linguistic context of Nunavut and the vision for Inuit education outlined by the GN and the Department of Education (1999; 2004; 2005; 2009).

Ten courses were offered to the participants over a period of three years on a part-time basis using a combination of face-to-face and distance learning. Pre- or post-course assignments were completed online for most of the face-to-face courses. Given the large size of the group and the bilingual and bicultural nature of the instruction, two instructors were assigned to teach each course, with Inuit graduates of the MEd degree at UPEI acting as co-instructors in four out of the ten courses. An additional instructor/counsellor was available to provide student support during the face-to-face courses. Mentors were also available in the communities to offer academic support with the completion of assignments required in the distance learning courses. Elders and a variety of guests provided Inuit perspectives on education and leadership as well as Nunavut-related content in the courses.

Face-to-face courses were offered in Nunavut in the fall and summer terms and distance courses took place in the winter term.

Offering the program over three years provided time for deeper learning to take place, for a scholarly community to develop, and for all participants to take on the challenge of a small-scale research project.

Research and evaluation throughout the three years of the program provided insights into the strengths and challenges encountered in the MEd and forms the basis for this report.



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# Background, Vision, and Organization

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In October 2004, a team of researchers and Inuit collaborators from UPEI and StFX, in partnership with the Department of Education, GN, received a \$40,000 Northern Development, Social Sciences and Humanities Research Council (SSHRC) grant entitled *Pursuing a Dream: Inuit Education in the Qikiqtani Region of Nunavut from 1980–1999*. SSHRC created Northern Development Grants in 2002 to address the issue of diminishing research in northern Canada.

*From Crisis to Opportunity: Rebuilding Canada's Role in Northern Research* (2000), the final report of a task force established by the Natural Sciences and Engineering Research Council of Canada (NSERC), the Canadian Institutes for Health Research (CIHR), and SSHRC outlines many issues facing efforts to maintain ongoing research and capacity-building initiatives based in northern Canada. The report recommends the development of more partnerships between northern agencies and researchers to address the challenges facing northern communities. This report is available on the SSHRC website (<http://www.nserc.ca/pub/crisis.pdf>).

Researchers involved in the SSHRC Northern Development Grant included: Fiona Walton (Principal Investigator), Faculty of Education, UPEI; Joanne Tompkins (Co-applicant), School of Education, StFX; and Alexander McAuley (Co-applicant), Faculty of Education, UPEI. The collaborators in the grant included Lena Metuq, Principal, Alookie School, Pangnirtung; and Nunia Qanatsiaq, Inuktitut Language Arts Consultant, Department of Education, GN, Arviat. Elizabeth Fortes, a counsellor from Vancouver with long-term involvement with education in Nunavut, attended the research meetings as a facilitator. All researchers had direct experience in excess of 15 years living, teaching, working, and leading educational initiatives within the educational system in Nunavut and the Northwest Territories between 1982 and 1999.

The grant identified the following objectives:

- Open communication and build the relationships and partnerships necessary to establish a long-term research agenda focussing on the decolonizing best practices in Inuit education in the Qikiqtani Region of Nunavut;
- Initiate research that begins the process of discussing and identifying the decolonizing best practices and key factors involved in teacher education, educational leadership, and professional learning in the Qikiqtani Region of Nunavut for the period 1980–1999;
- Develop a plan to build research capacity among Inuit educators working in the Qikiqtani Region of Nunavut and support Inuit graduate students to complete their MEd degrees; and
- Contribute to the literature on First Nations and Inuit education in Canada by co-authoring and publishing several scholarly articles based on the research findings and disseminating the findings in other ways.

One of the key findings emerging from the *Pursuing a Dream* research suggests the need for Inuit teachers holding BEd degrees to access graduate-level qualifications. The SSHRC research confirmed previous research findings that family and community commitments make it difficult for Inuit teachers to leave their homes and communities to enroll in graduate programs offered in southern Canada (O’Donoghue, McAuley, Tompkins, Metuq, & Qanatsiaq, 2005). This information emerged from a Nunavut-wide survey of 669 educators, conducted in November 1994 and coordinated by Fiona O’Donoghue (Walton<sup>1</sup>). The survey revealed that 44% (N129) of a total of 294 responding Inuit educators were interested in completing MEd degrees in Inuit education (Nunavut Boards of Education, 1995; O’Donoghue, 1998). *Pauqatigiit: Professional Needs of Nunavut Educators—Analysis and Possibilities* (Nunavut Boards of Education, 1995), the report resulting from the survey, recommended that a long-term goal for professional learning in Nunavut should include access to an MEd degree in Inuit education offered in Nunavut (p. 45). Though McGill University, the institution providing the BEd degree through the Nunavut Teacher Education Program (NTEP) until 2006, offered several MEd courses in Nunavut over the years, Inuit educators were required to complete the majority of their graduate courses on the McGill campus in Montreal. This proved to be a challenge for most Inuit educators in Nunavut who found it difficult to move their families to a city in the south. No Inuit educators from Nunavut completed McGill MEd degrees.

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1 Fiona O’Donoghue changed her name to Fiona Walton in January 2006

The lack of opportunity to complete graduate-level qualifications in Nunavut affected Inuit educators' eligibility for leadership positions in the educational system, salary levels over their careers, pensions paid following retirement, and the overall socio-economic status of individuals, families, and Nunavut communities. Access to opportunities for ongoing, credit-based professional learning and development, readily accessible to many educators in southern Canada, was far from easy for teachers in Nunavut communities. Ultimately, the lack of access to higher educational programs and opportunities in the north limits the growth, capacity, development, and potential of Inuit educators whose influence as leaders is critically important in shaping education in a rapidly changing Inuit society. It also affects children and youth in Nunavut who need to see Inuit role models completing graduate degrees, accepting leadership positions in education, and guiding young people in their own communities. These topics and related theoretical concerns were the focus of Fiona O'Donoghue's doctoral dissertation, *The Hunger for Professional Learning in Nunavut Schools* (1998).

As researchers were leaving Iqaluit in May 2005, a long-term Inuit educational leader asked if there was any possibility of offering an MEd degree in Nunavut in the near future as she had waited many years to complete such a program. While sharing their research findings with the UPEI Faculty of Education in June 2005, research team members mentioned this request and received enthusiastic encouragement to investigate the possibility of offering the UPEI MEd degree to a cohort of Inuit teachers. Reasons for the strong support included the presence of three faculty members with direct experience working and teaching in Nunavut, the existing expertise in Indigenous education fostered through the Specialization in Aboriginal Education at the BEd level, the research base integral to the initiative, and the support of the Nunavut Department of Education and NAC.

A formal request to offer a pilot MEd Leadership and Learning in Nunavut was brought to the Dean of Education and faculty members following discussions in January 2006 with the Assistant Deputy Minister of Education, Peter Geikie, and the Director of Curriculum and School Services for the Nunavut Department of Education, Cathy McGregor. Strong support from the Dean of Education at that time, Graham Pike, the Faculty of Education, and the UPEI Academic Review and Program Committee (ARPC) resulted in the endorsement of the proposed Nunavut MEd degree program in March 2006. Detailed planning commenced immediately.

### **Vision, Purpose, and Principles**

The vision, purpose, and principles supporting the Nunavut MEd were based on the Faculty of Education's mission statement and the principles, values, and goals established by the

NG and Department of Education. Partners agreed that the MEd designed for the Nunavut cohort would include most of the same courses offered at UPEI with adaptations to aspects of the course content, sequence, and design to meet students' needs and ensure the centrality of Inuit perspectives, worldview, and Nunavut-related language and content. Inuit epistemologies and Elders' knowledge and wisdom, as well as the perspectives and content offered in campus-based courses would provide a major focus in the courses.

A major purpose of the program was to enable Inuit educators to gain graduate-level qualifications that were also decolonizing. A desire to interrogate and raise consciousness of the colonial and neo-colonial structures, influences, and practices operating within the educational domain in Nunavut, as well as the desire to enhance, strengthen, and highlight Inuit ways of knowing, doing, and being provided a central focus as the program was designed. Inuit leadership within the educational system in Nunavut was also stressed. Developing critical thinking and academic writing skills in both English and Inuit Uqausingit were seen as priorities. Realizing that the program originated in a southern university and was being led by Qallunaat ("southerners"), the planning team and instructors knew that institutional standards and policies, as well as the teaching and learning processes, carried the potential to act as re-colonizing forces at an unconscious level. Careful, conscious, and intentional dialogue and planning were essential elements in the effort to design a graduate program with aspirations to become a decolonizing learning experience that strengthened Inuit identity and subjectivity.

### Vision

The MEd for Nunavut created the time and space to enable Inuit educators to enhance their academic knowledge, wisdom, critical understanding, and leadership skills. Participants were encouraged to articulate, document, develop, and implement a personal and collective vision of Inuit educational leadership founded on Inuit Qaujimajatuqangit (Government of Nunavut, 2005) that serves the community of Nunavut and works towards the creation of an Inuit educational system.

### Purpose

The MEd in Nunavut was designed to be an academically challenging process that would lead to personal and professional transformation through the completion of a graduate degree focusing on Leadership in Learning for Inuit educators. **Leadership in Learning envisions educational change characterized by collaborative efforts from teachers, program and student support staff, Elders, parents, community members, and learners to provide an education for the learners in schools and other environments.** Conceptions of Inuit leadership in education



provided a focus within the MEd program. These notions strengthened Inuit identity and facilitated the exploration of Inuit ways of knowing, being, and doing in educational contexts at a graduate level.

## Principles

The following principles emerged from several discussions during the planning phases of the program. These principles were drawn from *Pinasuaqtavut 2004-2007* (<http://www.gov.nu.ca/english/pinasuaqtavut>), a Government of Nunavut document summarizing Inuit social values, and integrated with principles articulated by the Faculty of Education at UPEI (<http://www.upei.ca/education/mission-statement-goals-and-history>). Developed in 2006, the following guiding principles continue to evolve as partners collaborate and suggest changes and additions.

### Respect.

- The social context, history, identity, lived experience, and culture of the Inuit participants are respected and valued as foundational.
- Respect for Inuit Uqausingit (Inuit languages) is central in teaching and learning, and the program is considered to be multilingual.
- Personal and professional aspects of knowing, being, and doing are respected and regarded as integral to learning that focuses on leadership in education.

### Harmony.

- The common good, as collectively defined in consultation with partners, Elders, and students, guides ethically based decision making and leadership in education promotes harmony. Individual and collective well-being and health of the participants are sustained and strengthened throughout the program.
- Harmonious community building is central in all courses.
- Facilitative and conciliatory abilities are developed.
- Power relations are revealed, considered, and ethically negotiated.
- Issues relating to the inclusion of all voices are discussed in order to support harmonious discourse that includes all opinions.

### Resourcefulness.

- Exploration, creativity, innovation, and passion are encouraged.

- Self-reliance and confidence grow through problem-solving opportunities integrated into the program.
- Issues in education are explored through case studies and stories drawn from the lives and experiences of the participants as well as from texts and resource materials written in both Inuit Uqausingit and English.

### **Serving and Sustainability.**

- Application of knowledge in real contexts serves educational change and promotes responsible leadership.
- Clarity of direction as an educational leader is based on self-knowledge and ethical judgement fostered through consultation with community members (including Elders).
- Caring and connectedness are fostered as they build strong and sustainable relationships that serve communities.

### **Inclusion, equity, social justice, and diversity.**

- Learning focusses on building equitable and just relationships and practices.
- Intentionally welcoming, healthy, and caring communities based on mutually respectful relationships enable and facilitate learning.
- Diversity of perspectives, opinions, and open-mindedness promote vibrant, challenging growth for learners.

### **Learning.**

- Inuit ways of knowing, being, and doing are articulated and explored in all courses.
- Academic excellence, critical explorations, and intellectual challenge and rigour are actively promoted and encouraged in all learning experiences in Inuit Uqausingit and English. Critically informed reflection is developed and applied in educational practice.
- Deeper readings and analyses of text, stories, media, sociocultural context, educational history, and institutional practices are fostered.
- Theoretical foundations and practical applications are investigated and interrogated.
- Experience and context are researched through investigation, reflection, discourse, and writing.
- Confidence and clarity emerge through sustained multiliteracy practices in Inuit Uqausingit and English.

- Reading the world expands awareness and wisdom.
- Feedback from instructors and self- and peer-evaluation promote growth and foster ownership of learning.

### **Creativity, exploration, and aesthetic appreciation.**

- Participants develop and expand creative approaches to education as they explore a variety of perspectives, options, representations, and choices.
- Fostering and encouraging aesthetic expression through a variety of modalities and ways of representing experience is seen as central in learning at a graduate level.
- Educational research at a graduate level explores difficult questions in many different ways to reveal a variety of truths and perspectives.

## **Approaches to Teaching**

Dr. Joanne Tompkins is currently developing a document, entitled *Promoting Success in the Nunavut Master of Education—Approaches and Methods*, describing specific approaches and practices found to be particularly effective in the delivery of this MEd program. This document will closely examine the challenges and successes involved in the delivery of a decolonizing graduate degree in an Inuit context. It will focus on the methods, approaches, and strategies that proved to be successful as the curriculum and content in courses were negotiated with the participants.

Long-term Inuit leaders involved in the planning of the program stressed the importance of providing multilingual, writing-intensive experiences in a variety of genres with careful attention to issues of power, voice, and identity. These issues will be addressed in Dr. Tompkins' document. Please contact Dr. Joanne Tompkins, [jtompkin@stfx.ca](mailto:jtompkin@stfx.ca), at the Faculty of Education, StFX for copies of this document. The document will be made available on the MEd program website when it is completed.

## **Program Design and Delivery**

Courses were organized in a sequence designed to build graduate students' confidence and skills. For example, the first course, ED 615N: Educational Leadership (November 2006) focused on building community with an emphasis on educational leadership in Nunavut. The second course, ED 626N: Technology: Leadership in Learning (January–April 2007) stressed the

development of skills involved in communicating and working effectively at a distance, as well as a critical consideration of the issues involved in using a variety of technologies in education. This course helped to develop and create an online community and facilitated interactive telecommunication among the students and instructors, a critical element in the success of the program.

In July 2007, students completed two courses in Rankin Inlet, Nunavut: (ED 601N: Leadership in Language and Literacy (elective), and ED 625N: Curriculum: Leadership in Learning). These two courses focused on issues related to language and curriculum in the socio-cultural context of Nunavut, drawing on students' experiences as long-term teachers and educational leaders. The courses helped to develop critical perspectives related to the language and curriculum topics that are important in Nunavut. Taking two courses together during the summer provided opportunities for the development of deeper relationships, a sense of an emerging graduate learning community, and the fostering of commitment to a shared purpose. More details on these first four courses can be found in the report on the first year of the MEd program, *Master of Education—Leadership in Learning—Nunavut: Background, History and Year-end Report*, (Walton et al., 2008).

In October 2007, participants completed ED 616N: Critical Pedagogy and then moved into ED 611N: Introduction to Research. ED 611N is usually the first course graduate students complete in the on-campus program, but it was delayed in the Nunavut MEd to allow time to develop critical perspectives, technological skills, and confidence in academic writing.

Summer courses were held in Iqaluit during July 2008. ED 614N: Theories of Research and Learning provided a theoretical orientation to western European, Indigenous, and Inuit theories of education. Working closely with Naullaq Arnaquq, the instructor, and Meeka Arnakaq, a respected Elder from Pangnirtung, provided a valuable workshop during this course. ED 617N: Issues in Leadership considered some of the most difficult issues facing educational leaders in Nunavut. John Amoagoalik's visit to this course proved to be a significant opportunity for learning.

In the fall of 2008, ED 613N: Qualitative Research was offered as both an online learning and a face-to-face learning experience. This course explored many qualitative methods, but also enabled participants to develop research proposals based on their interests.

All students completed a final research project in ED 695N: Graduate Seminar (January–April, 2009). The Seminar was conducted primarily by distance, with each of seven instructors guiding three students through their research experience. The Graduate Seminar brought together participants' interests, questions, research, reading, and writing from the entire program. The course culminated in the sharing of research presentations at the Lighting the Qulliq Research

Symposium that took place at Arqsarniit School in Iqaluit on June 30, 2009. A booklet summarizing the presentations is included as Appendix A and the summaries are also posted to the website <http://cms.upei.ca/education/nunavutmed>

All courses in the Nunavut MEd involved integration of Inuit and mainstream knowledge related to leadership and education, and fostered and facilitated dialogue in Inuit Uqausingit; however, this was a developmental process evolving and improving as the program progressed. Whenever possible, courses were taught by instructors with northern experience and included resources and texts relevant to Nunavut. A background in Inuit education and an understanding of the issues and concerns involved in promoting the academic and personal success of the students helped instructors and facilitators to optimize learning and ensure the program's vision and goals were implemented.

The following table summarizes the sequence of courses offered from November 2006 to May 2009. Lead instructors in courses are listed first. Elizabeth Fortes attended all face-to-face courses, and provided instruction, student support, and counselling throughout the program. Inuit instructors with MEd degrees, Jukeepa Hainnu and Naullaq Arnaquq, enriched the program by facilitating the use of Inuit Uqausingit (Inuit languages) for instruction, dialogue, and assignments, and by ensuring the integration of Inuit Qaujimajatuqangit (IQ) in the courses. Both the Inuit instructors and the participants brought Inuit perspectives into courses and worked directly with Elders and Inuit leaders over the period of the program to bring deeper Inuit epistemologies and ontologies into the course dialogue. Complete course outlines are attached as Appendix B.

<b>Course</b>	<b>Course Name</b>	<b>Location</b>	<b>Dates</b>	<b>Instructors</b>
ED 615N	Educational Leadership	Iqaluit	Nov. 2006	Joanne Tompkins, Elizabeth Fortes
ED 626N	Technology: Leadership in Learning	Distance	Jan–April 2007	Sandy McAuley, Gwen Frankton
ED 601N	Leadership in Language and Literacy	Rankin Inlet	July 2007	Ian Martin, Jukeepa Hainnu, Elizabeth Fortes
ED 625N	Curriculum: Leadership in Learning	Rankin Inlet	July 2007	Fiona Walton, Joanne Tompkins, Cathy McGregor
ED 619N	Critical Pedagogy	Iqaluit	October 2007	Joanne Tompkins, Elizabeth Fortes
ED 611	Introduction to Research	Distance	Jan–April 2008	Sandy McAuley, Jessie Lees, Elizabeth Tumblin

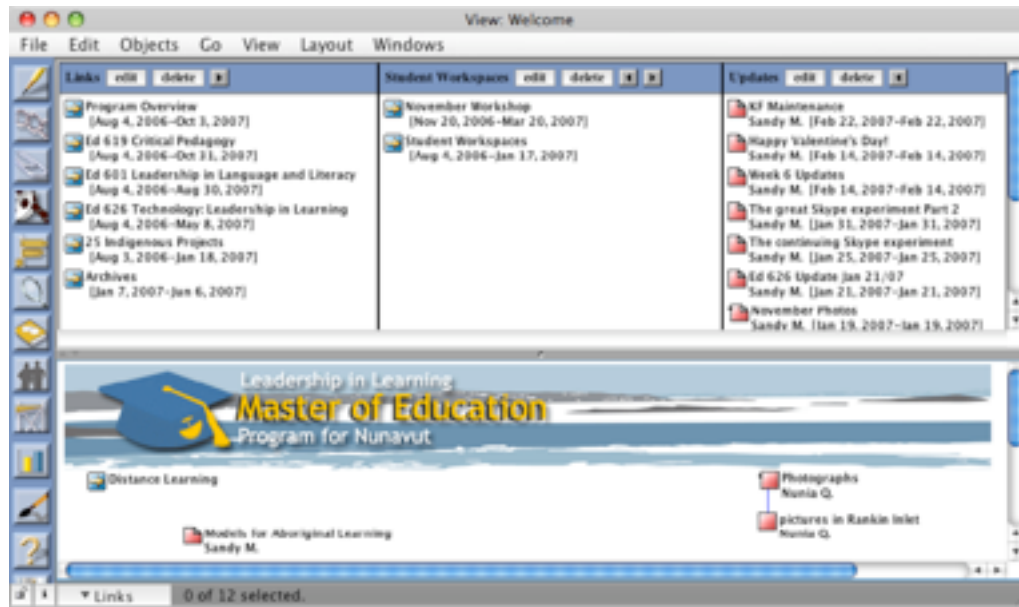
ED 614	Theories of Research and Learning	Iqaluit/Distance	July 2008	Fiona Walton, Naullaq Arnaquq, Elizabeth Fortes
ED 617	Issues in Leadership	Iqaluit/Distance	July 2008	Joanne Tompkins, Jukeepa Hainnu, Elizabeth Fortes
ED 613	Qualitative Research	Iqaluit/Distance	October 2008	Sandy McAuley, Jessie Lees, Elizabeth Fortes
ED 695	Graduate Research Seminar	Distance delivery in small groups of three students.	Jan–April 2009	Fiona Walton, Naullaq Arnaquq, Joanne Tompkins, Sandy McAuley, Elizabeth Fortes, Jessie Lees, Elizabeth Tumblin
N/A	Public Research Symposium	Research Presentations	June 30, 2009	Graduates
N/A	Convocation	Nakasuk School, Iqaluit	July 1, 2009	

### Supports for Distance Learning

While distance learning is generally at least as effective as face-to-face learning in most contexts and it does permit students great flexibility in when and where they do their work, it also brings significant challenges. First, it requires that students be relatively self-motivated and capable of working with minimal supervision. Second, because distance-learning courses tend to rely more heavily on reading and writing as part of the overall learning process than face-to-face courses, they also tend to require a greater time commitment from individuals. Finally, although new technologies have extended the range of interactions possible at a distance, those technologies also tend to rely more heavily on reliable broadband Internet connections, something that continues to be problematic in Nunavut.

The MEd program was designed to address these challenges in a number of ways:

- 1) Knowledge Forum, an asynchronous web-based knowledge-building environment, was chosen as the primary platform for the distance elements of the program. Easy to set up, very flexible, and with relatively minimal network overhead, Knowledge Forum allows the setup of linked online views to support all courses in the program, is customizable by students as well as instructors, and supports discourse in Inuit Uqausingit.



- 2) Students received a two-hour orientation to Knowledge Forum as part of their face-to-face sessions in Iqaluit in November 2006.
- 3) The Department of Education hired local mentors in each community to initiate and lead face-to-face sessions and help students and address any problems before they became serious.
- 4) Existing technologies such as conference calls were supplemented by emerging technologies such as Skype, iVocalize, and Elluminate Live to supplement asynchronous text-based interaction with real-time voice and screen sharing.

Knowledge Forum also supported sharing and feedback among students as well as between students and instructors. Although none of the emerging alternative technologies to the regular telephone system proved reliable for group interactions, Skype did provide a free alternative for person-to-person phone calls and an easy way to determine whether instructors were online and available for consultation.

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# Participant & Instructor Feedback

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The Nunavut Department of Education provided research funding to support the gathering and analysis of data related to the program, including student feedback at various stages of the program and instructor feedback at the end. The documentary video was also funded from the same research contribution. Approval from the Research Ethics Board (REB) at UPEI and the Nunavut Research Institute (NRI) was provided before any data-gathering took place. Ethical requirements prevented direct involvement of instructors, program coordinators, or administrators in any data collection, including surveys or interviews, during the program.

Evaluations were completed at the end of each course and with the instructors' permission were available as data. Following the first course, student volunteers were contacted and interviewed either in person or over the telephone. Their comments were recorded, transcribed, and analysed either by Eryn Sinclair, Leadership Development Coordinator with the Department of Education at that time or Danielle Frenette, Research Coordinator at UPEI. In addition, the Leadership Development Coordinator facilitated and transcribed the dialogue in the teleconferences and meetings of a student advisory committee composed of four participants: one representative from each region in Nunavut and one representative of NAC. The members of the advisory committee changed each year to obtain a broad range of input. Danielle Frenette coordinated and analysed participant and instructor surveys and facilitated exit interviews with interested participants to discuss the impact the program on their lives and careers.

In addition to student feedback, interviews and surveys were completed with instructors who were involved in teaching more than three courses in the MEd. Department of Education



officials were invited to complete a survey or an interview with the UPEI Research Coordinator to provide comments, feedback, and suggestions, but as of March 2010, no interviews had taken place and no surveys were returned. The UPEI Research Coordinator conducted an informal interview with the former Coordinator of Leadership Development in February 2010. A lack of resources prohibited the acquisition of feedback from community mentors.

Responses have been edited for grammatical correctness, professionalism, and confidentiality. All names and possible identifiers have been removed from the participants' comments, to uphold ethical responsibilities and adhere to the principles of confidentiality as required by the UPEI REB and the NRI.

The documentation of the successes, challenges, and lessons learned from the MEd is included below. While the report summarizes many aspects of the program, describes some of the successes and challenges, and provides some recommendations, more detailed descriptions relating to approaches to instruction, emergent themes, and research aspects of Inuit education can be found in documents written by the researchers and participants (Arnaquq, 2008; Tompkins, McAuley, Walton, Metuq, & Hainnu, 2010; Tompkins, McAuley, & Walton, 2009; Tompkins, 2010).

### **Student Advisory Committee and Course Evaluations**

Feedback from the initial set of interviews, the advisory committee meetings, and the course evaluations were used to shape and improve the pilot program as it unfolded. Student feedback from the initial year of the program was included in an earlier report (Walton et al., 2008). Many of the comments and suggestions in the ongoing feedback from participants were echoed in the exit surveys and interviews, the analysis of which follows. Ongoing feedback was critical in making improvements throughout the pilot program and shaping the second offering of the MEd in Nunavut, which starts in September 2010.

### **Participant Surveys and Interviews**

During the final year of the program, July 2008–July 2009, all participants were invited to complete an exit survey and take part in one-on-one interviews with the UPEI Research Coordinator. This section of the final report represents a compilation of comments from eleven student interviews conducted, transcribed and analysed by the Research Coordinator, eight exit survey responses from students; and the results of a two-day debriefing focus-group session held

in May 2009 with four graduates. There was some overlap in these three sources of data, but in total, this report is based on feedback from 16 of the 21 graduates.

Participants provided feedback on specific aspects of the program including the integration of Inuit culture and languages, the challenges and supports of the program, and the impact on their learning and personal and professional lives. They also provided words of advice for the next round of the program. The major themes are documented below.

### Cultural integration

One of the most significant differences between the Nunavut MEd and the on-campus MEd was the incorporation of Inuit culture and languages into each of the courses. This was particularly challenging given that the program was designed and facilitated largely by Qallunaat educators (from the south). The integration of Inuit culture and languages evolved over the three years of the program as valuable input was received from participants. Final feedback revealed that the location of the courses in Nunavut and the incorporation of Inuit Elders and co-instructors contributed to the success of the program and helped to provide a cultural foundation for learning.



### “This is our land.”

The significance of this pilot MEd program was heightened by its location in Nunavut. Prior to this program, Inuit educators had to leave Nunavut and stay in the south to pursue graduate qualifications. This pilot program set a precedent for other programs, and its success demonstrates that graduate-level programs can be successfully delivered in the north. Several students commented on the importance of having the MEd program offered in Nunavut.

[The MEd program] being offered in Nunavut made a lot of difference because it's our climate, it's our land, it's our people. We're not uprooted like we have been through so many years. . . . Having courses in Nunavut . . . will always make a big difference on the success of a program.

I am very happy with the way the program has been designed from the very beginning because a lot of care and thought went into it from different partners,

and there is tremendous amount of support from all the different partners, and it's great to see that a program of this level could happen up here in our own territory, in our own homeland, and it shows to me that anything is possible in reality; it just takes a matter of belief, commitment, support, and ensuring that it does go ahead.

Complemented by other cultural aspects, the location of the courses contributed to the comfort of the students and the validation of Inuit strength and identity. It sent the message that that Inuit deserve to have higher-level education programs delivered to them in their own Territory. Though students still had to travel within Nunavut to attend some courses, they did not have to leave their land and their culture behind.

### **Inuit Elders and co-instructors.**

The value and importance of having Elders involved in the program was clear from the outset in the student feedback. Early feedback from course evaluations and advisory committee meetings revealed strong messages related to the incorporation of Inuit Elders and Inuit Uqausingit (Inuit languages) into the program. In a telephone interview in 2006, one student suggested that the wisdom and counsel from Elders should be more carefully incorporated into the courses themselves.

I think having the Elders there was very, very helpful... But if we are going to be inviting community resource people, it would be really helpful to have an instructor plan that portion of the program and try to integrate that into the course. And, perhaps, not just one day, but spread it out throughout the course... Or spreading it out a bit and then integrating that part of the program in to the rest would be really helpful.

Another important suggestion from students related to creating space for the use of Inuit Uqausingit (Inuit languages) for student dialogue. Students sought more opportunities to express themselves in their own languages as well as read relevant materials or resources in these languages. A student explained her perspective on this issue in a telephone interview on December 15, 2006:

The only thing that came to mind at the end of the course, because the Master's course is in Nunavut for Nunavut students, I think that there has to be consideration for people who want to write in Inuktitut—any of the assignments, at least a portion of the assignments, if not all of them. To be given that opportunity to write their thoughts. Because in a sense, students complete the program and they will be going back to their communities and most will go back to their teaching job or go back to their jobs and operate in Inuktitut. So, taking that kind of course and then starting to articulate ideas and concepts in Inuktitut

would help the students to be able to discuss the concepts and ideas from the course and take it further. Which is in fact what an education course is supposed to do.

Based on this early feedback, Inuit Elders and co-instructors were integrated more fully into the program. This integration provided both a cultural grounding and opportunities to use Inuit languages for classroom dialogue and assignments. The presence of Elders was perceived as an educational benefit, not only through the sharing of stories, lived experiences, and histories, but also as a cultural connection that often incorporated more traditional Inuit ways of teaching and learning and supported the principles of Inuit Qaujimajatuqangit. In her exit survey, one participant remarked:

[The program] was done wonderfully, with having Elders at the beginning of some of the courses, which set the tone for the content of the course. It was integral to this program.

Another participant mentioned that learning from Elders helped to strengthen her identity as an Inuk.

[Having Elders present in the classroom] has been very beneficial to me as an Inuk and as a woman. [It] grounds me, reminds me of my traditional teachings and values.

In a personal interview in July 2008, a third participant expressed the value she places on learning from Elders.

So there's two ways I'm thinking. Sometimes I think in English, and because I'm bilingual, sometimes I think in Inuktitut. I want to have a third mind. . . it's from the Elders' perspective. . . I want to spend more time with the Elders and learn to think and see the world as the Elders do.

The Nunavut MEd emphasized an awareness and theorization of colonization and its impact in Nunavut. As the Government of Nunavut continues in its efforts to create a decolonized education system, educational leaders who are keenly aware of decolonizing practices and their benefits are helpful in the process. Facilitators drew on decolonizing practices, as advocated by Linda Tuhiwai Smith (1999). One student commented on how powerful impact of the teaching of Meeka Arnaqak, a highly respected Elder from Pangnirtung, and noted the difference between the instruction in the Nunavut MEd and her other, southern, learning experiences.

Meeka's sessions were helpful in that it revived the forgotten Inuit way [of] self-care. It was refreshing to hear and re-live how we were raised; when we were children the

teachings were so subtle we didn't know we were taught, so unlike the western teaching "Thou Shalt Not."

Despite the efforts made by the facilitators of the pilot program, one student remarked that even more time with Elders would be beneficial. The message from the participants is clear: the more time spent with Elders, the better!

More time with Elders, not just an evening or part of the day—focus on a full day or two sessions.

Two Inuit instructors, Jukeepa Hainnu and Naullaq Arnaquq, acted as co-instructors in four courses offered in the program. Participants appreciated the presence of Inuit instructors in these courses and found that they brought Inuit knowledge and ways of being into the program. Inuit instructors also acted as role models and leaders and facilitated dialogue in Inuit Uqausingit. Involving Inuit instructors was particularly important in motivating students and encouraging confidence and a belief in self. When individuals were able to see colleagues who had already completed an MEd degree taking on instructional leadership at a graduate level and sharing their own culture, experiences, and ideologies, it instilled a belief that their goals were achievable. Participants regularly identified the benefit of having Inuit instructors teaching about Inuit culture and education in Inuit Uqausingit. In her exit survey, one student remarked that "the knowledge of Jukeepa's learning experience, expressing her story is a path for us." Another student specifically mentioned the language benefits of having Inuit instructors when she recommends:

To see and use bilingual instructors because some [of] the students may prefer [to] speak either language. Inuktitut writing and speaking was used anytime.

A third participant suggested that more Inuit instructors should be involved in the next iteration of the MEd, noting:

Now that there are twenty-three MEd scholars, there will be more chances [of] having co-instructors and [courses] could be taught in Inuit languages.

The participants expressed a deep appreciation for the opportunities to learn from both Inuit Elders and Inuit Instructors in the pilot MEd. One participant noted, "It was such an hono[u]r to hear [and] learn from Elders in this program as well as Inuit Instructors . . ."

## Student support

Students also provided feedback on the supports that were available during the MEd. Additional support included a counsellor/instructor who was available during the face-to-face courses, guest Elders and Inuit leaders, and mentors in the communities during the distance learning courses. The final feedback from students provided insights on the challenges that they faced and the supports that they found particularly helpful.



## Distance education courses and Knowledge Forum.

The courses offered by distance in the winter terms of each of the three academic years were identified as some of the most challenging learning experiences in the program. Most participants worked in full-time positions while balancing family and community commitments and responsibilities. Finding the time and space to complete demanding graduate-level coursework for the distance courses while maintaining their daily activities proved to be very difficult for some students. One student commented in her exit survey, “It is way too difficult to do online courses because of the distractions in the home.” The following comments echo the challenge of the distance courses and indicate the level of commitment and self-discipline that were required to complete the courses.

Sometimes I was busy with work and had to deal with work when I had to do course work. I needed to be more diligent with myself.

In the distance education courses, one really needs to be disciplined and committed and really make time . . . but that can be a good thing too. Although the physical contact is always better for me, because it’s where I learn best.

The hardest part about this program is the online courses because I have to work at home. When I’m at home there’s a lot of distractions . . . It’s very hard. Face-to-face was . . . easier because I could see [my colleagues] and we could work together. Alone, I don’t know what to do.

These students also identified another issue: the isolation of completing distance courses

when separated from the whole cohort. In some communities, students would set time aside to meet and work together on their courses, but that wasn't always possible, and in a few communities students had to work alone. Knowledge Forum provided another way of keeping students connected with one another and their instructors through the distance component, and throughout the three-year program. Feedback about the use of Knowledge Forum was overwhelmingly positive, even from those who were intimidated in the beginning.

Oh . . . I remember in the beginning I was just so full of fear; fear not being able to know what to do or how to post all the stuff on. Knowledge Forum was overwhelming at first. I can truly tell you that it was very useful for me.

Using modern technological devices is a big plus— it was intimidating at first, but it became our life-line in our course work.

Participants indicated that Knowledge Forum maintained the connections between students despite the physical distance.

Knowledge Forum— it was like we were still together even though we weren't together in body.

[Knowledge Forum was] very important. [It] was like our own little connection space, kept us connected even when we [were] in our communities.

In our vast territory where colleagues were thousands of miles away, Knowledge Forum was a way to keep in touch and to see what they thought and wrote. We learned from each other through Knowledge Forum as much as we learned from our instructors.

The sense of community created in the face-to-face courses was maintained and extended with the use of Knowledge Forum. Participants could keep in touch, work collaboratively, and learn together. In the following comments, participants suggest the continued use of Knowledge Forum in the MEd and even suggest it as a means of maintaining contact with their own cohort.

[A] very useful tool, an excellent way to keep in touch. I got used to logging on after work and it became a routine for me to check Knowledge Forum. I recommend Knowledge Forum to continue with [the] graduates and future students.

[Knowledge Forum] keeps everyone on the same page, and connected throughout program. [It] would be ideal to have a similar forum after graduation to continue communication/support and mentorship amongst ourselves.

Even with the use and success of Knowledge Forum, the distance courses were challenging, though some students appreciated being able to complete course work without have

to leave their home communities. They also felt some relief in having more time to prepare for, and complete, assignments when compared with the intensity of the one-week, face-to-face courses.

[The distance courses] gave us time to go through readings and video teachings on our own time before the weekly calls. We didn't have to leave our communities. [It] gave us skills on using technology we wouldn't have if not for this.

The graduates of the Nunavut MEd found ways to meet the requirements of the challenging distance courses, and were pleased at having developed the technological skills to work in an online forum.



### **Well-being.**

The academic and distance challenges of the program created stress and challenge for all the participants. In addition, some participants were survivors of residential school or had encountered a variety of traumatic events in their lives, as previously stated. Participants were encouraged to consider their own well-being and self-care as an important foundation for their educational leadership. Aspects of wellness were addressed in some of the courses and a counsellor was available during the face-to-face courses. In their exit interviews and surveys, students expressed a deep appreciation for the focus on wellness in the program.

[The wellness focus was] very much needed as we dealt with issues that we had held within and this program is really good in getting us through the issues. This was a healing process for all of us. Elizabeth Fortes was crucial in being there in our face-to-face courses.

Comments from students indicate that the wellness portion of the program was also a source of learning. Students learned the healing effects of identifying and expressing their pain.

I learned that dealing with obstacles is part of my healing, to find a name for it, then voicing it will direct me back into dealing with the obstacle and doing something about it.

The circle has helped a lot of us express our feelings and I think that has been very wonderful because I think some of us need to say, 'It's okay. It's okay what happened in the past. Now we have to move on and help our people.'



One participant noted that the impact of healing extended beyond herself to her family, and another observed that her own healing process contributed to her health.

It's helped me start my healing path that I may have not dealt with yet. . . . It has only positive effects . . . it has benefitted me a lot, personally, and I think I can say the same for my family.

I used to be so angry . . . I guess taking the courses helped to put these, the resentment and bitterness, to the surface, so I have to deal with them. . . . I can have Qallunaat friends and discuss issues freely as truth, as part of history . . . [I am] more healthy now . . . I now have the choice of what I will become.

Students identified the important role that the wellness counsellor and Elders played in helping to heal past wounds and establish a stronger sense of well-being.

The wellness portion is really important; having Elizabeth was a bonus. I feel some students really benefited [from] talking with Elizabeth because she is from the outside and knows colonization. Without the Zen practice, I think students would appreciate having her available on-site.

Here again, participants noted the power of merging western and Inuit ways of knowing and being. One student suggested that having an Inuit counsellor would further enrich the wellness component.

We came with so much baggage! It was important to deal with the negative aspects of our early education and the second generation effect of colonization. Using the western and Inuit ways of addressing our issues helped.

There should also be Inuk counsel[or] . . . they have the knowledge of healthy wellness and Inuit knowledge that would be great for the program.

Participants realised the importance of self-care and well-being in maintaining a healthy mental, physical, and spiritual balance as educational leaders. Many of the participants carried painful memories of negative and personally debilitating experiences with colonization, relocation, and residential school. Participants recognized that coming to terms with the past was an important process in the effort to move forward as healthy Inuit leaders.

An effective leader must be healthy mentally, emotionally, [and] spiritually, and [be] strong to be able to lead.

One student referred to the wisdom of an Elder when asked to comment on the importance of the wellness portion of the program:

[Well-being is] very critical—I remember an Elder saying: ‘one who will be dealing with Inuit (people in general), one has to be “whole” and free from the past with no issues.’ To be saima—at peace with oneself (rough translation).

### **Supportive instructors and partners.**

Addressing the challenges faced by students in the pilot MEd required instructors with patience, perseverance, passion, and an unwavering belief in the abilities of the students. From the very first course evaluation until the final exit surveys, students consistently stated and re-stated the value of having instructors with northern experience.

[The instructor] respects the culture of students. Northern teaching experience is an asset to making learning relevant to the context of [any] course.

The instructors were best because of their experience in the north and with Inuit. They were great examples to guide us to be leaders as well.

Students appreciated the instructors for their level of respect and understanding of Inuit culture and their ability to integrate Inuit beliefs, culture, and perspectives into various aspects of their teaching. The instructors provided the time and space for students to find their voices and they valued what each student brought to the courses. Students recognized the genuine care and concern that the instructors demonstrated for participants’ learning and well-being.

The knowledge of Inuit worldviews [and] the level of respect they give is amazing.

[They] cared about who we are, followed our cultural differences, gave us time to reflect, and a lot of listening happened.

What makes a difference is the instructors that really care, that have time for you, that you know, let you speak the way you speak [and] want to speak. That makes a difference, a big difference.

Words such as *honest*, *helpful*, *understanding*, *passionate*, and *amazing* were frequently used to describe the qualities that these instructors displayed in their teaching. Students felt confident in trusting their instructors as they faced personal, professional, and academic challenges. The instructors provided constant support and encouragement.

These instructors, we have worked with them and they have given us the confidence to trust them.

Having instructors that know who we are, where we come from, and having ongoing support at all times.

Overcoming a mental meltdown in an utter despair and defeat and can't seem to meet the deadline. Facilitators were very discreet and professional, giving support where they can and never wavered in their belief we could finish our projects.

The caring relationships between the students and instructors were essential in the success of the Nunavut MEd. In addition to the strong relationships fostered throughout the MEd program, and the northern experience the instructors brought, the students felt and appreciated the passion the instructors had for the north. As one student commented on her exit survey,

What really worked is that we had planners and facilitators who had worked in the [n]orth and had the 'heart' for Nunavut issues and its people.

### **Community of learners.**

Participants also identified the importance of the sense of community that developed within the cohort. The participants entered the MEd program as individuals, but over time they became closely connected. Participants felt they were able to help each other through many challenges: lending support and encouragement, offering consolation, and growing together as educational leaders.



Students need to talk to each other more freely. We started this journey together. . . . [We] need collective support to keep everyone in the program; we are supporting each other.

It's like we're a family now.

I really enjoyed the program. It was a real learning experience. Having be[en] part of the group and sharing all the laughs and tears was amazing. Experienced, wise, full of knowledge is how I see our group.

One participant noted the depth of dialogue and learning that resulted from having a group with shared cultural values, traditions, and goals. The participants were working together to create a vision for education in Nunavut.

Learning with these women . . . I find that if you're learning with your own people, because you can communicate with them and identify with them and the courses helped us understand children and how they learn, and Inuit society and how they learn . . . we can really look into our Inuit learning styles and Inuit way of life because there's a connection there; they coincide.

This idea of community established an important sense of belonging, instilling in students the idea that they were not alone on their educational journey.

Your peers are so helpful, too, and they're there for you, and, you know, we're not alone and we need that connection.

Participants realized that their peers and colleagues have much to offer in the facilitation of personal growth; they shared unique views and held different opinions on educational leadership that everyone could build on and learn from. This environment of mutual respect, co-learning, and acceptance also served to increase the confidence of some participants.

Yes. I'm now much more confident than I was at the beginning of the course, of the program . . . because I know I am accepted by the group, and it's not just this group, I think I've also grown as a person, with the course content being given the way it was.

I am a new person with confidence and pride because I worked hard with my Inuit [colleagues] during the course. I did not complete this program alone—I did it with my colleagues, family, and instructors.

I have personally and professionally grown over the three years. I am more confident with myself. I have learned so much from my peers; we are a strong group/family. The discussions that we had were very informative for me—it was not just noise—they were deep discussions [with] my peers [who] are passionate about education in Nunavut. It's not everyday that I speak with others about my interests who also [share] the same interests.

The graduates can carry these connections into the future as educational leaders in their communities and territory.



## Positive impact of the MEd

Significant feedback from students related to its positive impact on their personal lives. The results were clearly articulated by the graduates in their exit interviews and surveys.

### Voice and confidence.

Voice and confidence are two important attributes that successful leaders possess. These two characteristics often parallel one another: in order for voice to be established, individuals must have the confidence to believe that what they have to say is worth contributing, that their opinion is valid, and that their ideas matter. Students repeatedly identified the prominent influence that the MEd program had in establishing voice by developing professional and academic confidence.

I have learned that I can voice my issues, without getting angry, and [have] them be understood. I have something worth saying. I don't have to be intimidated by anyone. I am taken more seriously by my colleagues at work.

I'm finally learning how to find my voice . . . to be assertive.

I should trust myself more.

I am well educated in both cultures. Confidence—I count as a person.

The community dynamics fostered in the cohort contributed to the increase in confidence in some participants. The sense of security and support from peers allowed students to take more risks and allow themselves to be heard.

I'm much more confident, and people . . . have really guided me to speak up, and that it's okay to speak and that I'm powerful, too.

For the first time I was allowed to express my concerns and ideas that were relevant to me as an Inuk and I was supported for my ideas. For the first time as an academic, my ideas mattered and that caused me to express myself the best I could.

[I know] that I have something worth saying and thinking. I am a strong woman who has successfully been bicultural and bilingual for many years.

I became more confident in what I do, and less shy of sharing my opinions and ideas. I've become more assertive.

Participants also expressed increased confidence in their written expression. The sequencing of the courses was designed to gradually introduce the graduate students to academic language and

writing and to allow for skill development, particularly for students working in their second language. Several students remarked on their improvement in writing skills and their comfort with written expression.

I used to be kind of scared to say things . . . I used to question myself a lot, but the more I write, the more I say what I feel, what I think. . . . I'm not concerned about other people's reactions, but I just want to convey my own thoughts on paper. . . . So I think it has helped me to voice my opinions and my feelings, which in turn has built up my confidence. . . . I think I know who I am now.

I believe writing about my personal stories and being able to share to others, that was a big step for me.

I can now express my ideas and feelings better now when I write.

Instructors, staff, and mentors were identified as enabling and encouraging growth in voice and confidence. Skilled facilitators saw the potential of the participants and fostered leadership skills in each member of the cohort.

I am very pleased with the instructor's teachings because she heard our voices. We discussed as a group about the negative and positive obstacles we go through in our Nunavut schools. Thank you.

She encouraged the more quiet participants and gave them room to contribute. Without saying we have to do this and this, it gave the class an opportunity to fit right into leadership as presenters/responders.

The realization that obtaining an MEd degree was achievable, transformed this graduating cohort into a group of strong Inuit women with the confidence to reclaim their identity and voice. They are willing and able to take on challenges, both personal and professional.

This course gives me the freedom to express myself.

I'm always surprised at myself when I find out I can do it . . . I didn't know I was so good!

[I am] able to step up and do things, more confiden[t] in becoming a leader; the research paper really made me think [about] more things that I can do as a leader.

[I now have the] ability to handle obstacles/challenges and difficult situations or people much better.

Two participants described the direct effect this increased confidence has had on their careers and in their work.

I'm also taking on the role of Vice Principal next year, and I would never have thought of doing that if I hadn't come to this program. . . .I would have thought that I don't have the skills, I don't have the knowledge . . . I still don't think I have the skills or the knowledge, but I'm willing to tackle it.

I'm more able to say things in our staff meetings. I can give advice. I can work, interact more with teachers, non-Inuit or Inuit.

These comments of confidence and pride from the graduates are in stark contrast with the initial attitude one participant described.

I heard of a Masters, but [thought] that's going to be [a] white man's scene, you know. I'm not going to be good at it because I'm not white. I'm an Inuk.

This single comment is a glowing example of the need for the integration and validation of Inuit culture in the program. Integrating both Inuit and western epistemologies and ideologies, valuing perspectives from both cultures, and considering how the two interact all contributed to increasing the confidence of the participants.



[The program was able to] produce local leaders that have the knowledge and skill sets from two worlds, from two cultures.

I really believe that if we are taught in the issues that we're familiar with, we learn better. . . .The program that I have been taking really makes me think about what's in me, how can I express what's in me, how can I express intellectually, how can I communicate so a person working in the Qallunaat department who is white and a person who is Inuk educated could understand the same level, that I can reach the Qallunaat and I can reach the educated Inuk.

I can now speak with more confidence on what I truly believe. I did not see myself as an educational leader, but I see myself as an Inuk leader. For me, I set an example for my family and community members that furthering education is possible.

### **Identity and personal and professional growth.**

Confidence and voice were two aspects of change that students attributed to their participation in the MEd. They also indicated an increased self-awareness and pride in their Inuk identity.

I have reclaimed my pride in being Inuk.

The course has helped me to see myself [and my] environment in more detail.

One participant identified the continual reflection of course content to the northern context as a source of this strengthening of pride.

When we read . . . and we're asked how do you think this relates to Nunavut. Always making it—applying it to our reality has helped me to appreciate being Inuk . . . and I'm not going to take it for granted anymore.

Initial fears that an MEd program in Nunavut would have lower expectations or less academic rigour than a southern program were gradually dispelled, contributing to the participants' increased sense of cultural pride.

To know that our program is not watered down because we are Inuit. As long as that's done to us then we won't feel like second-grade.

A process of self-reflection was integral to the program. This process promoted a greater self-awareness that strengthened identity as women, learners, and Inuit leaders.

I've had to think of myself and make time for myself and put my work aside, put my family aside, as I'm taking the courses, and that is not easy to do as a woman, especially when you have your own family.

In the past three years I have learned to study independently, learning for myself not just for a good mark, but for my own knowledge.

It was [a] profound experience for my personal growth even though I thought I was grounded in my ways; therefore all the readings we've had have also helped me find my own answers and gave me more focus.

Learning that Inuit have values, theories, and culture that are worth sharing and are equal in all aspects to any other culture or way of life came as a surprise to some students.



The theories . . . I didn't know that this part was a theory, you know. I thought only Qallunaat had theories, and we didn't have any, but really . . . Inuit have theories.

Participants were inspired by the wealth of knowledge and wisdom that their colleagues brought into the courses and by the joy of learning together, with one another and from one another. A deep respect for each individual and for Inuit culture resulted from the three-year process.

I have understood that each voice should be heard, each voice can be heard, and that each person should be respected and given opportunity and also to remember that being silent does not mean that one necessarily agrees with the discussion or the topic of the day or the issue of the day; that what I learn from my culture is very important in the program, in the assignments, in my workforce, in my community, that each person matters.

We're all humans. The only difference is . . . we have different perspectives in life, and even though we—our cultures and traditions—are different, I can learn things from you and you can learn things from me. That's how I think now.

### **Broadening of perspectives.**

The graduates of the MEd indicated a newfound respect for each member of the cohort, understanding that each person has their own perspective and that each perspective has value.

The time to reflect, the time to discuss, the time to hear other people's views, experiences, and opinions; the fact that everyone's thinking or experiences matter; and I guess one of the very important aspects would be the patience . . . we are over twenty students in one classroom and we all come from twenty different experiences.

Having recognized the diversity of perspectives within the cohort, the graduate students were also exposed to a variety of other perspectives, both national and international, through their texts and readings. Comments from students revealed that this exposure helped to broaden their own perspective and change their worldview. Students became more open to opposing views and theories and started to challenge longstanding societal norms. They began to look at issues through a more critical lens.

The courses opened my eyes to other theories and other ways of knowing.

Expanding my ideas . . . I can now write more ideas, I can write more. I would like to expand my knowledge.

From our readings, I now understand other theorists—not just look at Nunavut but beyond.

Once again students identified the value of integrating Inuit theories, epistemology, and readings, with those from a Qallunaat or non-Inuit perspective. Comparing and contrasting theories lead to new learning and a deeper understanding of both perspectives.



Amalgamation of Inuit epistemology with Qallunaat epistemology was very effective. A correlation between Inuit knowledge and theorists was an eye-opener as there are a lot of similarities between the philosophies.

The courses were so relevant that it gave me understanding of epistemology, Qallunaat & Inuit. The amazing part was those books . . . [they] were profound for me to begin to understand the frustrations I have had about our school system/culture.

Combining [w]estern [k]nowledge and Inuit [l]earning/[t]eaching methods can be very successful, when decolonization is applied.

I have learned that there are people (Inuit or [n]on-Inuit) who are capable of helping Inuit to get further education. Teachers in Nunavut have the same/similar issues (problems and concerns) with the education system.

A global perspective on colonization, decolonization, and anti-colonization enabled some students to challenge and reshape their own personal beliefs and ontological assumptions surrounding colonialism.

We thought we were the only colonized people in the world, but with all the readings we've had to do and with radio, [television and] internet, you can tell that it's not only up [n]orth that people are colonized. In fact, I think we're not as colonized as other people are in the world.

I did not know there were other indigenous groups in the world that were also going through the same thing. . . . I was really biased for a while against the whole western society because I was finding out that they had colonized other groups, other indigenous groups around the world top to bottom. But I also know that in this world there are people who want to conquer, conquer you or conquer a country, and run it the way they see fit and that's kind of a hard concept for Inuit to come to.

Developing a more complex analysis of colonization alongside postcolonial possibilities proved to be energizing and healing.

It has really opened my mind more globally . . . I can try to think of and better see and identify all the good things of life, all the good things from my culture, all the good things from the other culture that was imposed on me, and see the benefits and advantages to life today. I can actually think that this is a healthier attitude than just being in a state of self-pity or just being angry at what colonization has done to me and to the rest of our people.

### **Skills and change.**

The confidence building, identity-strengthening, and broadening of perspectives have all contributed towards the personal and professional growth of the graduates. The MEd program enabled participants to acquire more knowledge and skills to effectively face challenges and initiate life changes. It increased participants' capacity to change their own lives and to support the education system in building a decolonized model of Inuit education.



I have grown stronger as an individual, as an educator, as a parent, and as an Inuk woman in a society where different expectations or different beliefs have been shown or used about leadership from different perspectives. I am very happy that I was accepted into this educational leadership program because in the education system, many policies, guidelines or mandates or styles or strategies aren't very reflective of our ways, of Inuit culture, of Inuit way of thinking. I feel there is not a lot of consultation or involvement of the population that it should reflect and that is the Inuit.

It makes me happy that I understand at a deeper level that I am part of the change—the bridge between colonization, assimilation, and decolonization because I have been

grounded in our values system, our strong roots to our families where relationships are very critical, and with the outside world, how the effects of change have impacted us and our parents and our children to where we as Inuit educators play a very critical role in decolonizing our fellow Inuit, the education system, the policies, the procedures . . . even the everyday routines that happen in a school or a school day. I feel that us, as the change agents, the people to bridge the gap have this tremendous contribution to make to the rest of our community.

Even though we are Inuit and don't like colonization, some of the things we do are following the colonized system, so . . . I don't think you can completely let go . . . of colonization for a society to run . . . to decolonize it? Stand up for ourselves. Talk about everything without bias, without prejudice, without racism, and these are very hard to do. So it's going to take a while for us to hone our vocabulary, so it's not seen as demeaning to the other.

For many graduates, the program enabled them to view knowledge and experiences at a more critical level, understanding that education and learning should not be taken at face value. Participants found they were starting to challenge their perceptions of experience and reality in a more theoretically grounded way.

The program has changed a whole lot of things about how I look at everything—even right now when I listen to music . . . I stop and think how could this be and how could this be better? Especially the newspapers . . . I read them and I think, oh this could be better, like how could this be changed? Inuit should have more voices. It's unbelievable that what I see, that I've never really thought about before, but now I'm able to stop and think and see what can be done.

I have become a better critical thinker. That also goes back to a couple of values that come from our culture, being innovative and creative and looking at the big picture and not bringing . . . assumptions into the big picture. I have really understood that those are critical aspects of what a leader should think of [and] try [to] do because for me, leadership is not done by an individual, but with the support—with the support mechanisms from the people it affects, the people it [is] deliver[ed] to.

It has helped me to think deeper . . . not just to accept status quo, not just to accept 'common sense.' Common sense may be coming from the Qallunaat view. This is the Inuit common sense.

### Participants' recommendations

Recommendations are an important component of any program review. Participants were asked to suggest improvements for the next iteration of the program. Participants believed that the following recommendations would the next MEd program more manageable and beneficial for the next cohort.

### **Courses and assignments.**

The following recommendations have been identified by graduates to help ease the transition into a graduate level program and prepare students for their multi-faceted journey through the MEd.

I think for the next group it would be good to start [with] how they would like to see themselves as leaders. You may need to understand in the beginning their strength and what they believe about Inuit Qaujimagatuqangit.

A writing course would be good to take because I get limited, and I understand why I get limited. It's because too many lifetime issues, too many try to fix it . . . always being there for someone else, and then all of a sudden, I'm focusing on myself . . . I don't know always how to focus on the question.

I think [for] the healing portion, it would be best if the next round of MEd students had a Healing course so they will have clear minds and be 'whole.' It would have [been beneficial] if we [students] were assigned to collect views/topics from Elders in our community to make into a book for future reference, could be other ways too—video, text [written] recording, slides, etc.; views from Elders to preserve their knowledge.

Allow [for the] use of personal journals for those who don't feel comfortable sharing in large groups.

Assertiveness, when there is pre-assignment making sure every student has done the pre-assignment before face-to-face courses, because when it is too flexible the learning changes and becomes what did I do that for when we will not look at this.

Critique me more, so I can challenge myself better

### **Elder involvement.**

Throughout the entire program, students have frequently identified the importance of having local Elders from the community present and actively involved in the courses. Students suggested that Elders should be involved on a regular basis, both in the planning and instructional portions of the program.

Involve more Elders, guest speakers, hands-on programs and going out on the land.

Introduce the courses to the students using views from Elders—to relate the course [to] Elders' [knowledge]. . . .Collect data/info from Elders for future reference.

Plan the program in advance with local Elders, assisted by graduates.

Ensure there are Elders in the next course.

There could have been an Elder to talk to us more about our history.

As an Inuk and [n]ortherner, I have been to Aupilardjuk's and Rhoda's sessions. There are other Elders (not so prominent) who could give a different aspect to learning life of the past and life today.

### **Participants' advice for next cohort.**

The recent graduates of the MEd Nunavut program have overcome obstacles and barriers during the program. These graduates are continuing to open the path for other Inuit leaders to complete graduate degrees and move on to become Inuit educational scholars. Inuit scholars are much-needed at this time of anticipated change in Inuit education when Mary Simon, National President of ITK, is working with representatives from all four Inuit Regions in Canada to complete a National Strategy on Inuit Education. The words of the graduates of the first MEd in Nunavut provide inspiration and advice to guide and support the next cohort of MEd students.

Perseverance is an important characteristic named by many of these graduates; the ability to succeed in the face of adversity and having the determination to reach their goal.

Don't give up; the learning will really help you to become more of who you are.

You can do it, keep up with all the assignments

If you feel like you are ready, go for it. Try your hardest to keep on task, you will learn new things that you wouldn't believe at times and learn to listen and read, read, read!

In addition to perseverance, commitment is named as a key attribute of success. These graduate students described the strong sense of commitment to their purpose that was required, knowing they needed to push themselves to ensure that they would see the program through until the end.

They [participants] must be totally committed to complete the program, must be able and ready to be part of a group

Be ready to commit! To be able to push your limits.

To keep on top of the assignments, as deadlines come fast, be diligent with self.

Seek help if unsure from instructors as soon as possible [and] to help each other and support each other without doing it for them.

One student emphasized that asking for help is not a sign of defeat, seeking help will facilitate learning.

I would want others to know that when you ask questions or for help, things get easier. Get advice from older people because they understand and can help you with things.

The students also indicated that learning can occur with and from other participants, that the knowledge, experiences, and perspectives of others should be valued and respected.

You will deal with peers who will irk you, thinking you possibly cannot be in the same course as them. Swallow your pride and get off your pedestal, they have different learning styles; if not the course can teach you to be patient and accepting, all students can contribute to your learning.

### **Participants' advice for future program facilitators**

Facilitators were identified as the backbone of the MEd program, the key component in planning and delivering relevant and successful courses. Students consistently stated that just because they are Inuit, does not mean that instructors and facilitators should ever expect any less from them in terms of academic ability and standards.

Like it was once said, do not water the program down.

Teach students the proper way of doing this level [of] educational writing at the beginning of the program. I read a few of my colleague's papers and was appalled at their poor writing skills. Let's not expect less of our students just because they are Inuit.

Belief in Inuit to be capable [and] successful and understand that Inuit don't require dependency today, don't need to be colonized anymore.

Patience and assertiveness are both important, there needs to be patience to grasp some of the concepts but there are times there needs to be assertiveness around course work expectations.

Inuit share a unique culture, language, and educational philosophies that differ significantly from the western perspective. It is essential that instructors acknowledge these differences and understand this northern way of life.



Keep in mind we are Inuit—we will not be assimilated. The western philosophy of learning and living defers for our Inuit philosophy and learning. If the coordinators don't have the 'heart' for Inuit and Nunavut issues, then they should [not] be in the program.

I want coordinators to know that students with children have heavier responsibilities than those with no children.

Have an open mind.

I know that as long as the instructors are the same, they are the best to guide students to become leaders.

### **Instructor Feedback**

Another very important aspect of the MEd program evaluation is feedback from the instructors in the program. The Research Coordinator invited instructors to complete a telephone interview or a written survey. The four instructors who each taught at least three courses in the program all provided feedback: two instructors completed an interview over the telephone, and two completed the survey in writing. Despite several attempts to contact other instructors, the Research Coordinator was unsuccessful in obtaining their input. As a result, the themes included in this section of the report are drawn from individual feedback solely from the four instructors who instructed the majority of the courses. The resulting themes are divided into sections revolving around the rewards and the challenges of their involvement in the program, and their recommendations for the next iteration.



## Rewards

*We did it!*

One of the first comments made by the instructors when asked about the strengths and successes of the program was that the program had been attempted at all and then brought to fruition. This being the first program of its kind to be held in Nunavut, the instructors were strongly committed and very proud to be part of the pilot program:

What I found rewarding was being part of the project and what the project was aiming to do in terms of credentialing and making space for Inuit educators to be affirmed and to move forward in their confidence and in their leadership . . . I found it rewarding to see old relationships and build on those and try and affirm what people had been doing to keep Inuit education burning . . . and I found it rewarding to see new leadership coming up.

What a wonderful experience this has been for me. It is a very privileged position to have been able to be part of this course: the training, getting to know some of these women, and it's just been really an important experience at this stage of my life.

The instructors all expressed a deep satisfaction and relief at overcoming so many challenges and putting so much effort into assuring the success of the students. One instructor commented, "Given the depth of the overall challenge, probably the greatest reward was just getting 21 graduates through."

## Growth in students skills and confidence

The instructors spoke with passion about the changes they observed in the students over the three years. As the students themselves indicated, instructors observed growth in their confidence, critical skills, voice, and writing ability.



I have seen a huge growth in the students' confidence and willingness to speak out.

There were big changes [in the students]. There was a lot of self-confidence; there was a lot of courage from having faced a particular moment in their lives and sharing about that; there was some confidence in divulging what they had been through. . . . Some of them have been inspired to a tremendous level of self-validation. Even people who are depressed, and they found the pleasure of learning was sustaining to them; there are

people who sorted relationship issues—many of them. Witnessing these changes is very touching.

[The students] came with so much, and this space was about sharpening that. Their culture and their gender were such a strong basis for their leadership and what we were doing was fine-tuning the edges. So really, I think, having them believe that in the end, watching them walk across the stage and seeing that they believed in their own leadership when so often they had been put down and so often it had been ignored . . . I mean just the way they were stand[ing]—their bodies were standing at those microphones, the confidence! I mean, I think when you have people who believe in you, you believe in yourself. I think that the affirmation that people believed in them, that we believed in them, and then giving them some of the words to name and to be able to voice, they started believing in themselves. . . . I see people going to a more critical level, a level of critical thinking . . . seeing the whole process of power and privilege and decolonization and what that has done, so that's just a whole deeper level with which you analyze situations around you.

The change in confidence and voice is remarkable. Their use of language has changed so that more theoretical vocabulary is used when discussing issues or concerns.

This academic growth was identified by one instructor who stated that, “writing has improved.” A second instructor identified a positive growth in student confidence and writing ability after the completion of the Theories course.

The improvements in writing, theorizing and gaining voice during the theories course. The growth in confidence and pride in the students. The shared journey and the striving for success that we were privileged to witness.

### **Re-affirmation of teaching philosophy**

All four instructors came to the project with years of Nunavut experience, though they had been working in the southern context for some time. The MEd pilot program provided an opportunity for the instructors to revisit the north and to reimmerse themselves in the northern context. Despite their extensive northern experience, time away from Nunavut required all of the instructors to refresh their knowledge and understanding, making no assumptions that previous experience alone was sufficient in understanding the very complex, post-Nunavut educational system. One instructor described having to relearn the northern context, despite years of prior teaching and leadership experiences in Nunavut, a process that took place over several courses. This challenge contributed to the satisfaction of seeing the program through. Another instructor commented, “The ability to meet students’ needs in an Inuit context even though we had been away for so long. This is a truly remarkable achievement.”

All of the instructors found this teaching opportunity reinforced their beliefs in their work as teacher educators, as the following quotes illustrate.

I think [my philosophy] has been really reinforced. . . . I learned that creating community is paramount and is ongoing. I learned the confidence that comes when people learn, that when it's been positive, it really is transformational. A lot of what I believed has just simply been strengthened.

The students are so inspiring to teach. They work so hard and are always willing to go further, as long as they know that you believe in them and will offer encouragement.

Working in this program has reaffirmed my belief in the value of working across cultures. It is a constant reminder to interrogate and reflect on the invisible assumptions that we hold as members of a relatively privileged group in Canada, and the world. My appreciation for and understanding of the challenges faced by Inuit educators has grown. . . . My appreciation for the nearly 20 years of research and development into the theory and technology of knowledge building has also been reaffirmed.

## Learning

The learning from this pilot project is significant. The instructors spoke of the broader learning in terms of the philosophy of the program as a whole and the sequencing and delivery of the courses, as well as finer details in delivering courses and integrating culture and language.

We've learned a lot about pacing and about better incorporating Inuit knowledge, and where we teach, and how we sequence.



We need to challenge students academically and intellectually in ways that are relevant, exciting and result in higher levels of thinking. This takes very skilled teaching and we need to write down what works (Joanne's manual). We have learned how to reach and involve students at a graduate level and this is valuable information that needs to be in writing for all of us to share.

Flexibility and the long-term developmental view of this program were essential. The latter encompassed a long-term view of student success, that is, the view that their progress should be seen as cumulative over three years rather than adherence to arbitrary 'standards.'

I think overall what I learned, and I continue to learn, is less is more. So if I look at the first course outline, it was nuts in terms of the amount of content trying to be covered. . . . Process is as important as content, so I think setting more of the ground rules and doing more of a careful explanation of power and privilege, how we are in community in the first course . . . so I think the first couple of courses are really important in terms of how we can talk to each other.

I wish we could have established a bit more collaboration within the group itself, and that could have been done by a little bit more group process rather than intense academic work. I believe that the first block could have been exclusively group process and then some academic outcome would emerge.

On a somewhat smaller scale, one instructor spoke of learning about the impact and importance of pre-course readings and assignments and having the students arrive with some content knowledge before an intensive face-to-face course.

The preparation through Knowledge Forum before course . . . I think this is extremely important to set them up . . . to get them prepared to come together and think together afterwards.

Another instructor spoke of the importance of relationships in the classroom and how the process of building those relationships cannot be taken for granted regardless of experience.

Every teaching situation requires negotiating new teacher/student relationships. Experience may facilitate that process, and it may broaden the range of choices and effectiveness of the alternatives available to draw upon, but it doesn't negate the need to negotiate.

The instructors identified the ways they incorporated and promoted Inuit language and culture in the classroom. Their main focus was on validating the experiences of the students, encouraging the analysis and interpretation of concepts from an Inuit perspective and valuing the students' cultural grounding.

What I tried to do was use their lived experience as a jumping off point for the curriculum I was teaching. I think by inviting them to examine their own life experiences and making that an important part of all the courses that I did, I think, that that was my way of bringing Inuit culture in, into the courses so they were examining the Inuit experience and not over-privileging the southern texts. I really strongly feel that one's own identity is a great source of curriculum foundation.

Anything that validated their culture was very valuable. And that meant people who came to speak to us, John Amogalik, the Elders, the leaders that came to speak to us, they were safety-building because they were able to dialogue with them in a way. So the more of their leadership is included, the more safety and eloquence and facility and ease with their culture, that validation is conducive to their motivation to learn.

One instructor in particular mentioned encouraging students to question and "critique mainstream theories and look for alternatives from Inuit perspectives."

Having Inuit co-instructors also enriched the courses. The Inuit co-instructors provided opportunities for the students to engage in deep dialogue in Inuit languages, particularly Inuktitut. The importance of Inuktitut instruction in this program was identified by one instructor, who indicated that,

Inuktitut carries the culture, beliefs and traditions and Qallunaat instructors cannot bring that into the teaching. We need Inuit co-instructors in all the courses, but not as some kind of token presence. So, my philosophy includes a negotiation of epistemologies with an Inuit co-instructor to ensure courses are academically rigorous from both a Western and Inuit perspective.

Another instructor identified that students seemed more responsive and engaged when they were able to communicate and respond in Inuktitut.

The whole dynamic of language was very rich. . . . They were freer to speak to each other in the classroom when they had to use their language. I think they became more spontaneous. Some of them really relied on communicating from an Inuktitut position, although they had English. . . It was almost a lived language rather than a bureaucratic English dominating environment. I think they were more spontaneous to feel that Inuktitut was welcome and valid.

Elders also played a large role in integrating culture and language into the program. Initially, the Elders were not well as integrated into the courses, but throughout the program, and with the help of the Inuit co-instructors, Naullaq Arnaquq and Jukeepa Hainnu, the role of the Elders became more integral to the courses. One instructor spoke of the impact they observed in the students when Elders and Inuktitut became an integral part of the course.

What I noticed immediately was everybody's body language changed when Meeka [Arnakaq] came in and started speaking Inuktitut. People just relaxed and stopped fidgeting. . . . When the delivery of the content was in Inuktitut, by an Elder, it was . . . I think it's essential to the program.

## Knowledge Forum

There is no question that Knowledge Forum was a huge success in the pilot program. Students and instructors have both praised its contribution to maintaining contact among students, and between students and instructors. It was used to prepare students for face-to-face courses and to facilitate learning in distance education courses.

I think that Knowledge Forum is extremely valuable in the overall delivery of this program, before, during and after. It's an incredible resource. I've seen how it has helped people to arrive at the material.

Knowledge Forum system lived up to its potential. Its success vindicated both the use of a knowledge building theoretical framework in an Inuit post-graduate educational context and the choice of Knowledge Forum as the online system to be used. Moodle would have been an easier choice because it is supported by UPEI and because they have experience with it in Nunavut . . . but it would have required more technical support and would not have easily supported the knowledge-building framework we were using. Knowledge Forum was very well suited to the erratic Nunavut Internet connections.

The students' satisfaction with KF was probably the most rewarding aspect of this to me.

## Challenges

When asked to comment on the challenges faced in the pilot MEd, one instructor replied,

What wasn't a challenge? Connecting effectively with 25+ students from a distance. The extreme challenges they faced in their day-to-day lives. The challenge of ensuring students stayed engaged in regular, sustainable, and productive fashion during the online parts of the program, full courses and supplementary sections alike. Wonky Internet connections, most notably very limited bandwidth. The fact that every course had to be hugely rethought and reconfigured regardless of whether I had taught it before. Balancing encouragement and criticism of student writing. Shifting the burden of initiative and agency from instructor to students.

Clearly, there were many challenges faced by instructors and students alike.

### Role confusion.

From the outset, some details were never clearly defined. One such detail was the role of each instructor in the overall delivery of the program. Some instructors had multiple roles, which conflicted with each other at times. One instructor commented, "The coordinator's role is a dog's breakfast!" The lack of role definitions was problematic for both students and instructors to negotiate.



Elizabeth Fortes's role as counsellor and co-instructor was particularly challenging. Elizabeth's counselling work with the students was of such a personal nature and contrasted dramatically with the role of instructor and evaluator that she was called upon to play at other times.

I really didn't know what the expectations of my role as far as being trained as a psychotherapist and a trauma clinician were except that I would be providing some kind of support to the participants and also dealing with any trauma issues that would emerge. . . . I thought I would be really a resource person. And of course that came along with the definition of, or the job of being an instructor. That created a conflict for me because the boundaries get confused sometimes. . . . I think that my role was also confusing to many of the women.

Though particularly challenging in Elizabeth's role, a similar issue existed for the other instructors as well. The core instructors had prior relationships with many of the students in the program as former friends and colleagues. One instructor commented, "The language of the ally . . . needed more attention." The authority structure of instructor and student belied the message of equality and alliance from the instructors and coordinators.

Despite the challenges of juggling multiple roles, the expertise Elizabeth brought in dealing with cultural grief is an important aspect of the program. The students themselves indicated the value in having a counsellor present, and this was echoed by the instructors.

That was potentially a group with huge trauma issues to be dealt with. First there were many survivors of residential schools . . . there were many survivors of suicides . . . there were many issues that I call 'cultural grief' or the post-colonial condition. . . . Given their previous training, or given the situation in the school system right now, and given the previous history of residential schools . . . to have a counsellor in the classroom . . . that's an unusual format, and I believe it was helpful to some of them and continued to be threatening to others because there were issues there that were not supposed to emerge.

Another instructor commented, "The work is always going to be emotional work." One instructor suggested it would be useful to include a "course on cultural grief and then thread it through other courses."

In the next iteration of the program, roles need to be more clearly defined among the coordinators, counsellor, and instructors and then be clearly communicated to the students.

### **Maintaining balance.**

Another challenge that arose for the instructors was the emotional exhaustion faced by the students. Every student in the program faced tremendous challenges in balancing their careers,

their courses, and their family duties, not to mention the constant tragedies that arose and had an impact on lives and the workplace. The instructors had to take great care in working with the students given the stresses they were coping with while trying to complete their graduate program. Extensions had to be requested from the Dean and the Registrar at UPEI when students faced overwhelming personal challenges or could not complete assignments on time because of difficult circumstances they faced. The instructors had to be fully present at all times for this group of students in order to support their academic engagement and success.

The greatest challenge was supporting people to complete courses when they wanted to quit or just stopped participating. The hours of tracking people down to provide support, encouragement and [give] a little push took a kind of relentless tenacity that was demanding.

The instructors were reminded of the delicacy required when working as members of the colonizing group in an indigenous context and how very carefully and consciously power must be negotiated in relationships. A small indiscretion can be much more harmful when working with students in an Inuit context, particularly considering the legacy of residential schooling. Even the most experienced Nunavut instructors needed to speak and act with great caution in order to maintain the trust of the students.

I re-learned how challenging that space is, to be of the colonizing group and be working with—that you really have to have your feet under you because the ice might crack at any time.

Some instructors were knowledgeable about the dangers of walking into that room, and some may not have been. So, the reflection that I would like to see from the participants, the self-reflection, is also required from the instructors: What am I doing here? What does this mean? Where am I going to go from here? What are my expectations of them? What are the gaps that we have in the communication?

### **Development of a learning community.**

One of the key factors in the success of the 21 graduates was the sense of community that was fostered throughout the program. The instructors saw this as a critical part of the program, and a surprising challenge. One instructor described having the expectation that creating community with a “homogeneous” group of Inuit women would be simple. The instructor was surprised at





the complex dynamics of the group given that the participants were all Inuit women educators working and living in a geographically large but politically and culturally united Territory. Issues of cultural and linguistic difference; of differences in power, privilege, and experience; differences in age and stage; and differences in socio-economic levels and personal histories were added to issues arising in any cross-cultural teaching environment.

[It was] challenging . . . particularly trying to address issues of power and privilege within that group of Inuit [students]. [One instructor] was surprised at the complexities of the dynamics of the group given they were uniformly Inuit, but there were challenges in outing issues of power and privilege and challenges in dealing with those issues in a cross-cultural environment.

There was a lack of safety for some of the students. Some things were not supposed to be touched on. . . . There was a sense of insecurity amongst different members of the group because of what lay in the community history. . . . [Some participants] were extremely pressured into a sense of . . . boundary confusion. . . . They were not psychologically independent enough to express their voices and some voices appeared, others were silenced, others emerged in different ways. . . . There were different roles in the community bringing about anxiety and almost a threat that things would be divulged in different ways. So, that was one level of safety that was quite painful.

In addition, another instructor commented that students must be “free to fully express their thoughts, feelings, and opinions without the risk of being ‘reported.’” Having supervisors present as classmates was very problematic, creating a form of surveillance that was at times oppressive and silencing. Also, trust could not be guaranteed. Personal stories shared in class were not always kept confidential and would travel through the “grapevine” raising concerns that certain truths could not be safely shared in the courses. Some individuals tended to dominate discussions in spite of their own agreement to make space for other voices to be heard. Silence was often a form of resistance but was not named as such by those who did not speak. Some students said very little creating a form of tension and concern because their opinions were not shared in the larger group. “Safety is a constant concern,” stated one instructor.

Despite the many challenges, the instructors and students managed to successfully build a close and supportive community, and one instructor expressed the outcome as “the shared journey and the striving for success that we were privileged to witness.”

### **Level of commitment.**

Instructors stressed the significant level of commitment required to teach in the MEd in Nunavut. All of the instructors in this program were fully committed to their courses, but were concerned that the time and energy required of the Nunavut MEd courses went above and beyond

that required in any course delivered at their home institutions. Two instructors in particular mentioned feeling drawn away from their local work and spending a disproportionate amount of time on their Nunavut teaching. These instructors had these Nunavut courses allocated as part of their overall workload at their southern universities, creating an imbalance that was unfair to both their faculties, their southern students, and ultimately to themselves because personal time with families was sacrificed to ensure the needs of the Nunavut participants were addressed. The instructors felt themselves caught between two worlds.

We were all part-time in that program. . . . I really feel like when I'm in that world, I'm in that world, and the expectation is that's what I'm doing, and when I'm back here, nobody sees that world, so I'm pulled into this world. For me, that's always been a challenge.

The added challenge of researching, reporting, communicating with students, instructors, partners and [f]aculty adds a great deal more work than in any other involved in delivering the program. I do not believe that the Faculty of Education at UPEI realizes what was involved or fully appreciates the program. They just see that it has taken away from the on-campus program, which is certainly true. How can we ever compensate for the loss of faculty members unless we hire full-time replacements who carry a large load!

The biggest challenge was the depth and breadth of the commitment required. Both seemed endless. I taught more courses than I had expected, and teaching the courses took far more effort than expected. I felt unable to keep up with the level of engagement required to ensure student success. There are few things more frustrating and challenging than tasks that seem endless and unbounded. . . . I also found the quantity and intensity of this work reduced my connection with the UPEI Faculty of Ed overall. . . . It's a question of priorities and time and space: there are only seven days in a week, 24 hours in a day. The bulk of my work should focus on my responsibilities at UPEI. I am a UPEI employee, after all, not an employee of Nunavut.

### **Community among instructors.**

The instructors in the program all indicated the depth of the challenge of teaching in this pilot MEd program and stressed the importance of communicating and working together collaboratively and closely. There were significant challenges in finding time and space to plan together, discuss issues, and debrief after a course. Given the significant challenges of teaching in this program, the instructors needed more time together not only to plan and prepare courses, but to process their own observations and learning.

There were a few times that [another instructor] and I left these courses together and we sat on the plane and we cried because of the stress, of what moved us, and what immense task it is to try and face this.

The collaboration between instructors was further complicated by distance, with instructors spanning the country and no budget allocation for collaborative planning for instructors teaching courses together. In some cases, when funding was available, instructors were unable to travel to meetings because of work and family commitments and the additional time involved which added an even greater time commitment for the work.

What I found challenging was the co-teaching in the absence of really the time or space to do good planning. . . . We did more co-facilitation because co-planning wasn't able to be as good as it should have been.

I needed more time for planning with my colleagues and more time to really think through each day of instruction as well as the processes we were supporting. I needed to have someone to talk to about the teaching and when this was present I believe the teaching was better.

The sharing of information between instructors is critical with a program with cumulative goals. If there is to be continuity throughout the program, there must be time and a mechanism in place for instructors to communicate effectively. Addressing this challenge in the next iteration of the MEd may prove to be quite difficult.

### **Administrative, logistical, and program challenges.**

Several other challenges were outlined by the instructors in their final feedback. The instructors indicated that the location of courses in the old Ukkivik/Nunatta residence in Iqaluit was problematic for several reasons. One instructor mentioned that the site was not secure and safe enough, and some students reacted badly to the setting having had prior negative or traumatic experiences while living there while attending high school or the Nunavut Teacher Education Program (NTEP).

One instructor mentioned the additional pressure of teaching in the pilot program with so much to prove. The additional pressure of being “placed under a microscope” adversely affected this instructor’s confidence in the classroom.

Another instructor believed that this same effect compromised the students’ “freedom to express their opinions in safety.” Issues of power and privilege and authority can “threaten the students’ safety to speak and close down the dialogue.”

Intellectual property rights need to be clarified between partners and with students. Academic freedom and copyright for intellectual property developed by instructors are built into the Collective Agreement for UPEI instructors and need to be clear for graduate students and

instructors who are sponsored to complete a degree. Ownership of papers and writing remains with the students unless a separate agreement is negotiated. When instructors' and students' work is used in any documents that are then shared more widely, the authors need to be credited. Ethical approvals are required if students' work is quoted or used as research. The dangers of appropriation require a vigilance and awareness by both the instructors and the students. All these matters must be openly discussed and negotiated with great care. Far too often in the past, the work of Inuit has been used in academic writing and presentations with no acknowledgement. A written protocol needs to be developed regarding the intellectual copyright and freedom of expression issues that arose during this program.

The intense one week, face-to-face courses also added to the pressures in this program. Readings and pre-course assignments are immensely valuable, but are not always required in the on-campus, one week summer courses, creating additional expectations for the Nunavut cohort and increasing stress and workload. The constant technological issues, facility issues, long hours of teaching, and providing after hours support in a residence setting all added to the challenges of teaching in the MEd in Nunavut. One instructor summed it up in the following way: "I do call it extreme teaching because there were so many outside variables that impacted on the teaching."

## **Instructors' Recommendations**

### **Careful negotiation of roles.**

As mentioned previously, one of the strong recommendations for the next iteration of the MEd is to develop carefully defined roles for instructors, co-instructors, counsellors, and the coordinator. Careful planning and communication will enable each person to enter the program with clear expectations, and the students will also have a better understanding of what to expect from each person.

Offering any pilot program in a challenging context involves walking into new terrain. It is inevitable that this creates extra challenges. Open and honest communication is the only way to address some of this complexity, and often there was insufficient time available to debrief or clarify roles or raise issues when teaching and meeting students' needs were the priorities.

### **Inuit co-instructors.**

All of the instructors indicated that having Inuit co-instructors strengthened the program tremendously. Once again, the role of instructors and co-instructors must be well defined, and time and space for planning will be essential to co-planning, particularly across great distances.

I think the presence of an Inuk helps in terms of navigating cross-cultural space.

### **Move to a more sustainable model.**

The pilot MEd was a success because a group of highly qualified, well-informed individuals with a passion for education in Nunavut came together and made it happen. It took an enormous effort from everyone involved, and the coordinator in particular. The energy, time, and effort that went into making this first MEd a success is unsustainable, and all of the instructors made note of it.

The sustainability of the program as it is needs to be evaluated.

It still has a long way to go. Moreover, its success is built upon an unsustainable model that demands too much of the existing personnel. . . . But the main challenge is finding a bridge between the factors that made this program successful (the knowledge of the core instructors, their commitment and time, the human relationships that were at the heart of the program) and factors that will contribute to its sustainability (a broader range of qualified instructors, more of them Inuit, increased knowledgeable logistical support). We will also be dealing with an entirely new group of students, many of whom may not have the pre-existing connections with program instructors that this group had. . . . The main point is that the second will be different in many respects from the first and so must be set up with those differences in mind, mainly in terms of infrastructure and support.

### **Development of the relationships and partnerships.**

The pilot MEd involved a partnership between four organizations, each with their own visions, goals, and agendas. Strain and tension between the partners was felt by each of the instructors who all indicated the need for greater clarity in the boundaries of the partnership. The partnerships must be clearly negotiated before another iteration of the MEd program, and in a second delivery occur, the partnerships must be strengthened and solidified in order to create a strong foundation. Multiple partners bring multiple challenges with respect to communication and ownership. Given the challenges involved in offering this program, it was not possible to ensure that all partners were adequately involved and consulted. Changes in personnel in some of the agencies involved further exacerbated the challenges related to communication about and understanding of the program.

The success of the MEd depended on the relationships between and among the main representatives of the partners who managed, coordinated, and delivered the program. Maintaining these relationships requires time, patience, honesty, and a great deal of communication. Additional time was not often available and at times students' needs took

precedence over relationship-building during the three years of the program. Relationships are fostered when regular meetings take place, when communication is frequent and ongoing, and when issues are raised and problems are solved. The more partners, the more relationships there are to negotiate. In the next iteration of the program, each partner needs to be ready to build and maintain the relationships necessary to maintain the program over a period of three years. This will never be easy given the challenges facing agencies in both Nunavut and the south.

It's very relational. . . . so much of this was premised on relational credibility.

### **Specific program recommendations.**

[Students] need a bit more transition time. They need a day to arrive. They needed to reconnect with each other. . . . They just needed to transition before they can think properly. It's like they're moving between cultures. So I really want to recognize their need for physical stabilization before they embark into the academic part of the program.

Instructors also included some recommendations for the program as a whole. These include the following:

- Establish a clear focus on wellness that is negotiated with the cohort and includes time with the counsellor.
- Carefully plan for the incorporation of a “decolonizing, focused writing, theorizing, and voice into all courses.”
- Allow joint planning time for instructors both before and throughout the program “to establish themes, threads, and sequencing.”
- Include a leadership practicum experience towards the end of the program.
- Begin face-to-face courses a day after students have arrived to allow time to decompress, recover and prepare for learning at the graduate level.

### **Closing comment.**

One instructor summed up the journey through the pilot MEd beautifully:

It was the most demanding and exhausting, as well as rewarding, professional experience of my career. It took all of my energy, creativity and resolve to meet the challenges provided by this program, but it was an intellectually and psychologically transformational experience that I sincerely hope will have an impact on education in Nunavut.

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# Successes, Challenges, and Future Directions

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A combination of factors contributed to the overall success of the MEd program. These factors provided a solid foundation for the program to grow and flourish. The Nunavut MEd was a pilot program, setting directions for graduate education in Nunavut. The documentation of the successes, challenges, and future directions have implications for a variety of educational programs.

## Successes of the MEd Program

### Determination and commitment of the graduates

A remarkable level of determination and high levels of motivation drove participants to succeed in graduate-level courses that required them to leave families and communities and devote time to intensive and demanding academic work over a period of three years. Twenty-one of the 27 students finished the program and 27 completed between one and eight courses. A 70% graduation rate can be considered a significant success for a program delivered across a large geographical area serving Inuit educators in remote communities. Graduates faced and overcame personal and professional challenges while undertaking a demanding and academically challenging program. Commitment and very hard work were required in order to succeed.

### Leadership from the Nunavut Department of Education

The leadership, vision, and commitment of the Department of Education in providing the human and fiscal resources to enable this degree to be offered in Nunavut were critical to its success. The Department of Education exceeded its original budgetary commitment to this

program in order to address the various challenges encountered over the period of three years. This included providing some part-time, course release time for the management and coordination of the program, for the distance coordination and for the extra time involved in planning and offering the degree. It also involved supporting the costs of an extra instructor for the distance-learning courses in the second and third year of the program, hiring and coordinating mentor support in eight Nunavut communities, providing onsite coordination and logistical support for face-to-face courses, and meeting the costs involved in providing an onsite counsellor for all face-to-face courses. The commitment was truly significant.

The Department also organized and paid for participants' travel, accommodation, and meals. In addition, the Department provided a small annual grant of \$10,000 to support the costs of research and evaluation, including completion of the documentary video. Several of the financial commitments extended beyond the terms of the Memorandum of Understanding or the service contracts with UPEI, but support was always provided when it was required.

The extensive time, the vision and in-kind support given to the MEd by the director of Curriculum and School Services, Cathy McGregor, was crucial to the success of the MEd program. Cathy McGregor was closely involved in the planning of the program and integrally involved in the monitoring and adjustment of aspects of the courses. She also offered valuable sessions in ED 625N: Curriculum: Leadership in Learning during the summer of 2007.

The commitment of the three coordinators of leadership development, Eryn Sinclair during the first year, Cathy Lee, for four months in the second year, and Darlene Nuqingaq for the last seven months of the program, were essential factors for its success.

### **Commitment and understanding of partners**

The partnerships supporting the program were a key factor in promoting success. The ability of four partners to work together across geographical and institutional boundaries is commendable. Patience, understanding, and awareness of the complex issues and the many complications involved in the delivery of this program required institutional flexibility. Given that the MEd in Nunavut added complexity for each of the partners, the flexibility and willingness to make exceptions to meet students' needs was greatly appreciated. This was particularly evident at UPEI and within the Department of Education where many individuals at all levels in the organization provided exceptional support to this program.



### **Encouragement from instructors**

As stated previously, the involvement of encouraging, flexible, and patient instructors with knowledge of Inuit education as well as experience in the north has been identified many times by the participants as a key element of their success. The instructors devoted countless hours to supporting students in order to ensure their success.

### **Counselling support**

The presence of an instructor who was also a counsellor enabled participants to address issues that may have otherwise become overwhelming. Elizabeth Fortes brought experience with issues related to cultural change and grief into the program. Participants' identities, cultures, and histories were integral to their graduate experience, and a program commitment to personal well-being provided time for deeper reflection in courses and individual discussions. Opportunities for emotional and relational growth, in addition to academic development, were necessary in a program committed the future of Inuit education in Nunavut.

### **Knowledge Forum**

The success of Knowledge Forum stands out in the comments from graduates and instructors. This success is being documented, published, and disseminated widely because of its potential impact in other Aboriginal contexts in Canada (McAuley & Walton, 2010).

### **Support from mentors**

Meeting the challenges of academic work while working full-time, responding to the needs of extended families, and providing community leadership was particularly difficult for students during the distance components of the program. The mentors in the communities provided valuable support and encouragement during distance courses by working with students individually and in small groups to facilitate academic success.

Though instructors provided support by telephone and on Knowledge Forum during the distance courses, the mentors were located in communities and could meet with students face-to-face to offer support and guidance. This additional support was valued by both participants and instructors.

### **A community of emerging scholars and leaders**

Over the three-year period, as each course was completed and the participants gained knowledge and confidence, the group developed into a community of emerging scholars and educational leaders that can serve as a source of energy and strength for the educational future of Nunavut.

### **Challenges of the MEd Nunavut Program**

Several challenges stand out as significant over the three years of the program and need to be carefully considered in the next program. Some of these changes required are logistical and organizational, related to distance, communication, and technology. Other challenges are deeper and need to be addressed in the orientation at the start of the program. These challenges include balancing western and Inuit knowledge within the program, maintaining high levels of academic rigour throughout the program, defining roles clearly, and supporting students as they manage academic challenges at the graduate level.

Careful reflection on the challenges encountered in the program, as well as thoughtful changes in response to these challenges, will improve participant learning and result in a better program.

### **Balancing Inuit and western knowledge in learning**

Team members and partners faced challenges as they attempted to balance the demands of the program in an Inuit context. They needed to remind each other that this was a pilot program, the first of its kind, involving new learning at every step throughout the process. The instructors used the metaphor of stepping on thin ice because of the levels of flexibility, creativity, and inventiveness that were constantly required in a very challenging cross-cultural context.

A commitment to providing a program that was balanced between Inuit and western knowledge and used Inuit languages as much as English created constant challenge. At this time in the history of education in Nunavut, a multilingual program that integrates knowledge from a variety of sources would need to be offered by a balanced team that includes both Inuit and Qallunaat instructors. In the future, when Inuit educators have completed PhD degrees, a fully integrated program should be possible and this needs to become a goal for the Government of Nunavut. In the meantime, the involvement of Inuit instructors in all courses will increase the degree and quality of Inuit knowledge provided to the students. It is also important to provide

time for planning in some detail and with careful attention to issues of power, voice, and identity so that balance is achieved.

### **Preparation for courses and academic rigour**

After the intensity of the first condensed face-to-face course, the students requested that they receive the readings and assignments in advance in order to adequately prepare for courses. Allowing four weeks of reading and distance-based Knowledge Forum communication prior to the face-to-face courses required that course texts be ordered by students several months prior to each course. Pre-course activities enabled students to arrive well-prepared for discussions and with one or more pre-course assignments complete. Pre-course readings and assignments helped to reduce the level of stress and intensity experienced during the face-to-face courses and contributed to an increase in student self-sufficiency and their acquisition of knowledge.

Unfortunately, a few participants did not complete the pre-course readings adequately, resulting in frustration for both students and instructors. This proved to be a source of irritation and perceptions developed that some participants were more committed to the program than others and that some individuals were not meeting the course and program requirements. In any graduate program there are learners who exceed instructor and course expectations, those who meet these expectations, and a few who may not meet expectations. Participants were not aware that some of their colleagues failed courses, were required to complete additional academic work, or were granted extensions. All participants who graduated completed the requirements but in some cases this involved extra time and additional academic work. Organization of additional participant support is a confidential aspect of any academic program. Community mentors supported some students who fell behind in their assignments and three make-up courses were provided for some students who were unable to attend or complete a course for personal reasons. As a result of these actions, every student was held accountable for meeting course expectations and program expectations; however, this was never an easy process.

Every exception, extension, or provision of extra supports required additional time and involvement of many individuals, particularly for the UPEI Program Coordinator and those who provided support at the community level. Students who were granted extensions often required additional time and encouragement. Struggling alone in communities was stressful and some students found it exceedingly difficult, or in some cases impossible, to complete the required work and withdrawal from the program resulted. Instructors learned that a great deal of effort was required to help some participants complete assignments within the established deadlines. At times, both students and instructors had to go beyond the level of effort and support that might be

necessary in a mainstream context, but ultimately the success that followed each struggle was the reward.

One of the challenges in this program involved maintaining high academic expectations while responding to students' individual needs. Several individuals were involved as leaders in their communities, churches, or in other organizations, in addition to their personal and professional responsibilities. Participants were also learning in their second language, which was a significant struggle for some individuals, particularly given the graduate level of the discourse and readings.

The face-to-face and distance courses came with different challenges. Because face-to-face courses were condensed, they provided less time to engage and make sense of complex concepts and issues in education. While distance courses provided additional time to tackle difficult conceptual material, they brought another level of challenge related to the use of technologies and lack of adequate bandwidth. Well-established supports are required to address these particular challenges in the next iteration of the program.

## Communication

Other challenges that arose during the program were often related to the degree of communication required to sustain a team approach to course development and maintain connections with the students by distance in-between and during the courses.

Maintaining communication with partners and all the stakeholders provided a significant challenge. Changes in players in the four partner institutions required briefings and updating that were demanding and sometimes beyond the capacity of individuals working on a part-time basis to support the program. The demanding professional lives of all stakeholders meant that time-consuming telephone contact was difficult to maintain but often necessary in order to discuss issues and challenges.

Maintaining communication between coordinators and instructors was demanding, sometimes impossible, when specific, face-to-face planning time was not provided before courses were offered. Instructors carried multiple responsibilities within their own academic and life contexts and finding sufficient time to discuss the details of the courses was often difficult. Face-to-face meetings are a preferred mode of communication when planning complex and demanding graduate-level courses in a complex indigenous context.

Students had limited face-to-face access to each other or their instructors once the brief face-to-face courses ended. Telephone communication is never quite the same as a face-to-face meeting, but it was used extensively when students encountered academic or personal challenges and it proved to be far more effective than email. Reaching individuals by telephone proved to be

immensely time consuming, but also rewarding as issues were resolved and problems understood in a different way following a discussion in person.

### **Logistical and personal issues**

Logistical and personal issues also created challenges. Remote locations often meant that sending materials by mail, or even by courier, was unreliable and costly. Mail is not recommended within the Nunavut MEd unless adequate time is available.

Scheduling courses at convenient times was difficult when academic years in the community schools differed across the territory, and airline schedules always needed to be considered. Condensed courses sometimes caused problems for participants who had pressing issues that required immediate attention in their professional and personal lives. Family and community crises resulted in students missing time or even losing an entire course or withdrawing from the program. Fortunately, inclement weather resulted in a delay of two days for a small group of students in only one course, a miracle considering a three-year program offered in Nunavut. However, the logistics involved in connecting these students to the course by telephone and a speaker phone as they waited for the weather to clear, were far from easy. Helping these students to catch up on activities and discussions missed in an intensive course proved to be a challenge. The organization and provision of make-up courses was difficult, time-consuming, and costly.

Six students withdrew from the program for personal reasons reducing the number of participants to 21. In several cases the withdrawal was related to illness, losses, crises, level of family supports required from participants, or adoptions in families.

Considering that participants were drawn together from across a landmass one-fifth the size of Canada, it was remarkable that so few logistical issues arose. The Department of Education managed the logistical aspects of the courses with tremendous skill and commitment.

### **Financial costs**

The significant costs involved in offering the MEd program must be noted as a challenge. In Nunavut the development of Inuit educational leaders is a very high priority and addresses the requirements of Article 23 of the Land Claim Agreement. The costs were lower than some other programs offered in Nunavut.

Over the period from 2007–2009, 23 Inuit educational leaders graduated with MEd degrees from UPEI. In the many years since the BEd was offered in Nunavut, no Inuit had managed to complete graduate degrees in education making this achievement valuable and significant.

The investment by the Government of Nunavut proved to be worthwhile and the next iteration of the program from 2010–2013 will result in more graduates.

### **Course location: The “old” residence**

As previously mentioned, the Nunatta/Ukkivik (“old residence”), was the site of unhappy memories, even trauma, for several students who lived there as high-school or Nunavut Teacher Education Program (NTEP) students over the years. These negative memories affected some of the students’ abilities to concentrate on their challenging academic work and added to the psychological stress and disequilibrium in the classroom. Students were already nervous as they started a graduate program and the extra stress was difficult. No further courses should take place in that location if at all possible.

### **Graduation research seminar**

The challenges presented by this course were significant and often overwhelming. Participants needed to submit their proposals for ethical approval to both the Nunavut Research Institute and the Research Ethics Committee in the Faculty of Education at UPEI. This process created a double challenge, as each submission required the completion of different forms and involved significant waiting time before research could be conducted. All participants were working full-time in challenging positions with no time available during the day to complete the research. Several participants held positions that required travel, reducing the time available for conducting interviews or gathering data. With the exception of those writing autoethnographies, most individuals conducting research with human participants found that after ethical approvals were granted, there was little time to complete and write up the research adequately. Advisors stressed that the assignments were described as mini-research projects; however, most students wanted to investigate large questions and tried to take on more than was possible within the scope of a 12-week course.

Another significant obstacle was access to the library databases at UPEI. In spite of the best efforts of instructors, the lack of broadband, high-speed Internet access from Nunavut communities made it laborious and difficult to locate and download articles relevant to the research topics chosen by participants. This meant that many participants were disadvantaged in the literature review process, which provided more disappointment and frustration.

Most participants were pressured for time when writing up the research reports against a graduation deadline, and this created stress. A few students expressed the desire to withdraw from the program because they thought it would be impossible to complete their research on time. In

these cases, the Department of Education hired mentors to provide support and extra assistance so the participants were able to finish the course and the degree. The contribution of some mentors was significant and merits appreciation, particularly in communities with larger numbers of students.

Instructors working at a distance found it was hard to schedule regular times for discussion of the research with each individual, and delays with ethics and frustrations with being unable to complete interviews or surveys proved to be disheartening for everyone.

However, the learning resulting from the mini-research projects was significant and despite all of the challenges, most students very much enjoyed the process of conducting their own research and commented on its value.

In the future, a different approach and more structured approach to the research project may improve the process. Proposals developed in the ED 613N: Introduction to Research course need to be carried into the other courses, and all instructors will be provided with a database to inform them of participants' research interests. Ethical submissions will be drafted before the Action Research course starts to allow time for processing. Participants will have an opportunity to locate literature to support their research while they are on campus in the summer of 2011 and can store electronic copies of articles on their laptops and memory sticks in preparation for their literature reviews. Instructors in the Introduction to Research course can support participants in choosing discrete problems and questions and conducting simple investigations that can be successfully completed during the Action Research course within the available time. In this course in the next iteration of the program, topics will relate to the working lives of participants, with research participants or documents drawn from the work site. This focus helps to limit the scope of the investigation, yet provides the opportunity to conduct independent research. Action Research should be taught by a smaller team of instructors—ideally the same individuals who offer the Introduction to Research course.

The database started in the Introduction to Research course should be updated as individuals apply for and receive ethical approvals and move into their action research projects. Time can be allocated for conducting research, analysing any data gathered, and writing up the findings. The exploration of a wide variety of research genres and decolonizing methodologies can be explored.

Regrettably, course evaluations were not conducted for the Graduate Seminar. The campus-based evaluations were not suitable for this type of course, but in the future an appropriate evaluation will be designed for the Action Research course.

## Future Considerations

The following considerations are based on administrator, coordinator, instructor, and participant comments and suggestions throughout the various stages of the program.

### 1. Embed Inuit knowledge and Inuit Uqausingit into all courses

Instructors need to continue designing courses with Inuit knowledge, Inuit Uqausingit, Inuit traditions, and ways of being as a central focus. The presence of Elders is vital to the success of each course, but their involvement needs to be carefully considered so the topics and content of the particular course are addressed. In addition, depth of knowledge can only be accessed when Elders have extended periods of time to engage in discussion of complex ideas and raise theoretically difficult issues rooted in what are increasingly and regrettably becoming buried epistemologies. This legacy, foundational to teaching and learning in Nunavut, must increasingly become a focus in all the courses offered in the MEd program.

Inuit instructors were involved in developing and teaching four courses during the program, providing the opportunity to increase the amount and depth of Inuit Uqausingit used in each day of a face-to-face course and enabling students to complete some of their written assignments in their own language. Inuit instructors need to be involved in every course in the next iteration of the program.

Many of the participants hold deep and valuable knowledge related to Inuit epistemology and the course content. Facilitating instruction to allow for this knowledge to be shared requires flexibility, trust, and very skilled facilitation.

### 2. Continue to involve instructors with Nunavut experience

Instructors with Nunavut experience and knowledge are in a strong position to facilitate learning at the graduate level. However, regardless of prior knowledge, Qallunaat instructors must continue to work very hard to decolonize their instruction. The efforts to decolonize pedagogies needs to be discussed, documented, and researched. The level of awareness, scholarly knowledge, and understanding required to teach in ways that are anti-colonial and decolonizing mean that instructors teaching in the program must prepare and plan their courses very carefully.

Integrating Elders' and Inuit knowledge in a multilingual context that provides respectful support and encouragement requires a complex understanding of the context, history, and issues. Instructors rarely work alone in this program and the need to cooperatively plan courses and instruction adds a great deal of extra time. It also requires patience and increased flexibility. Ensuring that courses are organized and planned well ahead of time and that instructors meet



face-to-face to plan and debrief is both costly and time consuming but will improve the next MEd program.

### 3. Maintain graduate-level expectations while meeting students' needs

This is one of the most important recommendations and one of the most challenging. The pass/fail nature of the MEd courses at UPEI at the time this program was offered left a great deal of freedom for instructors to work with students in terms of meeting the course expectations. Most students met the expectations, worked hard at the graduate level, and experienced success. Some students found the academic challenges difficult, particularly as they balanced competing demands in their lives and learned in their second language. **In the next iteration of the program, letter grades will be provided to students.** This change requires discussion and careful consideration. Graduates of the Nunavut MEd greatly appreciated the pass/fail system and found that it helped them to focus on their learning as opposed to the grades. More stress will result from the change to the letter grade requirement.

Instructors in other MEd courses at UPEI return assignments that do not meet required expectations, but this is more difficult to do in the intensive, week-long courses in the Nunavut program. Students writing in their second language need time to start using the academic language and concepts integral to studies at the graduate level. Initial writing focussed on narrative and autobiographical genres, then extended into critique and report writing, and finally proceeded into more theoretical writing and longer research-based papers. Teaching writing in the three-year MEd is a developmental process requiring careful and conscious planning.

Several students required extensive feedback and support with assignments. Theoretically complex topics are difficult to write about in either English or Inuit Uqausingit. Some students struggled with reading complex texts and required extra assistance at times during the courses. This was expected. However, finding time to provide adequate support and feedback was not easy in either the face-to-face or the distance courses. **Once a participant fell behind, it was difficult to catch up again.**

Providing extensions is far from ideal and should be avoided whenever possible in the next iteration of the MEd. Previous experiences of granting extensions in the program revealed that some of the students who were granted extensions had great difficulty adequately completing the assignment outside the supports provided within the courses and eventually received a failing grade. Because extensions cause inconvenience, additional work, and pressure, they should only be granted in the most extreme circumstances. These circumstances need to be clear to the participants.

When pre-course assignments were required for the face-to-face courses students arrived prepared for discussions and the academic challenge. Graduate students are expected to take responsibility for their own learning, and closely monitoring students' work is antithetical to both the nature of graduate school and the principles of the program that stress the importance of participants directing their own growth. However, it is unacceptable when participants arrive without the pre-course assignments completed. It immediately puts these individuals at a disadvantage and affects the quality of their work. It also has a negative impact on the morale and ethos at the start of the face-to-face course creating awkwardness and tension. Pre-course assignments are completed on Knowledge Forum and all members of the cohort are aware that certain individuals failed to complete the reading or the assignments.

There are no easy solutions in this difficult, negotiated process and each case needs to be considered individually, in confidence, and with empathy, understanding, and a willingness to provide support. Communication and negotiation between and among instructors and participants must guide this difficult decision making but academic rigour and expectations must also be maintained.

#### **4. Provision of additional supports during distance learning courses**

The 12-week distance-learning courses provided opportunities for extended learning, but they also posed many challenges. The supports provided were necessary in ensuring students' success. Based on feedback from students and instructors, and in recognition of the amount of time required to meet students' needs in the distance-learning courses, the number of instructors was increased to three. This enabled a low student-teacher ratio and made it possible to provide more support to participants. While these supports added to the costs involved in offering the distance courses, they contributed significantly to students' academic success. Mentors at the community level provided academic and personal support during the distance-learning courses. Feedback indicates that this was helpful. Implementing these supports involved an additional financial commitment and needs to be carefully organized and coordinated if it is to be successful.

Knowledge Forum provided a valuable support in facilitating communication and a site for the development of writing skills. It needs to be maintained and used in all courses whenever possible. Instructors may need some support with implementation and usage.

#### **5. Document learning**

Ongoing communication between and among partners and instructors is crucial to the success of the program. Though time-consuming and expensive, face-to-face meetings promoted the sharing of successes, deeper discussion of learning and issues, and the detailed planning of

program changes. Maintaining an annual meeting of the entire team supplemented by monthly phone calls and weekly e-mail communication between coordinators and instructors is highly recommended. Organizing a face-to-face planning meeting for instructors teaching a course will greatly benefit the students.

Ongoing documentation of the program is time consuming, but provides a valuable history that builds knowledge to inform and shape future academic programs in Nunavut and other northern and Indigenous communities. For this reason, it is imperative for students to provide detailed feedback on their experiences in each course and be willing to participate in interviews and discussions that seek input about their learning.

Instructors need to reflect verbally and in writing on their own learning as each course is offered and should complete reports about the course shortly after it finishes. This involves expectations beyond those required in teaching on-campus courses and places additional demands on instructors. This recommendation will need to be negotiated with each instructor as it may not be possible, even if it is desired. Finally, students' and instructors' stories about their experience need to be written and shared as the program evolves, again this creates additional expectations that may not be achievable.

The Department of Education had the foresight to provide some funding to help document and evaluate the program. Ideally, this support for research and evaluation should continue in the next iteration of the MEd. Given the level of financial commitment to the program, and the fiscal challenges facing Nunavut at this time, additional funding may not be available regardless of how desirable it might be to document learning. The allocation of significant time for the UPEI Coordinator of the MEd program may facilitate this recommendation, but time will need to be carefully allocated for this purpose.



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# Documentation and Dissemination

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Documentation of the first Nunavut MEd provides evidence of the successes and challenges encountered over three years, and records the history of the program in film and photographs. The documentary video produced by Mark Sandiford brings the strong voices and perspectives of the graduates to audiences in Nunavut and elsewhere. Compelling photographs by Carlos Reyes-Manzo reflect the resilience and determination of these educational leaders. Several graduates and instructors have presented their papers at local, territorial, national, and international gatherings, disseminating research and sharing stories. Publications related to the program are forthcoming.

## Final Research Symposium

In spite of the challenges faced by participants as they completed their research in the Graduate Seminar course, all but one person who was unable to attend the convocation presented their papers for approximately 15 minutes each at a day-long public Research Symposium held at Aqsarniit School in Iqaluit on June 30, 2009. Summaries of the students' research papers are included as Appendix A. Throughout the day, between 70–80 people attended this event. Participants were interviewed and featured on CBC Television North.

The Research Symposium offered an opportunity to share some of the original research conducted by the participants with the public, media, families, and interested educators. This practice should become an established part of the program.

## Documentary Video—*Lighting the Qulliq*

The great fortune of having Mark Sandiford, a Gemini Award winning film maker, produce the documentary video about the MEd program in Nunavut cannot be overstated. Mark has worked in northern Quebec and Nunavut with the Inuit Broadcasting Corporation and the CBC, and in Yellowknife with the CBC. His success with making *Qallunaat! Why White People Are Funny*, a National Film Board Gemini Award winning production, and *First Scientists*, a beautiful film about Aboriginal science, speak to his national and increasingly international profile.

The documentary video enabled the story of the MEd and the voices of the graduates to be shared. The video documents participants' experiences and their vision for education in Nunavut. It focusses on educational leadership and scholarship within Inuit education. The video was shared with the Kativik School Board's Executive Committee in February 2010 and with the National Committee on Inuit Education in April 2010. It was disseminated at the Annual Meeting of the Association for Educational Research (AERA) in Denver at the end of April 2010, and shown at the Annual Meeting of the Canadian Society for Studies in Education (CSSE) held in Montreal at the end of May 2010. It will also be shared with delegates at the Inuit Studies Conference in Val-d'Or, Quebec in November 2010.

The DVD is available from the Faculty of Education at UPEI or from the Nunavut Department of Education in Iqaluit. It is also available online at <http://cms.upei.ca/education/nunavutmed>

## Photography Exhibition

From May–July 2009, award-winning, photo-documentary journalist Carlos Reyes-Manzo travelled to five Nunavut communities to document the lives and work of the graduates. Carlos also attended and documented the special UPEI Convocation held in Iqaluit in July 2009. Twenty-two photographs were selected for an exhibition that was launched in Iqaluit on November 5, 2009, and at UPEI on December 4, 2009. These photographs will also be available for viewing online at <http://cms.upei.ca/education/nunavutmed>

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## Conclusion

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The feedback from graduates is positive and optimistic, instilling a strong sense of hope and determination for the future of Inuit leadership in education. Reading and reflecting on the comments from the graduates reinforces the significance and urgent need for the continuation of high quality, graduate-level education programs in Nunavut.

As the second round of the Nunavut MEd program commences, the recommendations and considerations in this report will be taken into account to ensure it is relevant to the needs of Nunavut educators and future educational leaders.

### Final Comments from Graduates

In their final comments, some of the graduates expressed gratitude toward instructors, staff, family members, colleagues, the Department of Education, Nunavut Arctic College, and to the university partners.

Thank you to all [of] the faculty who taught us, to Elizabeth for being there when we dealt with personal issues. [Thank you to the] University of Prince Edward Island for allowing this to happen and the Department of Education; NAC for letting us stay in their residences. And the most wonderful symposium and convocation anyone could ask for. Kudos to all of the faculty and coordinator[s].

Thank you for the opportunity to make this MEd program available to us, since some of us can not just move away from home, even just for a year or part of the year.

[I] just want to say qujanamiik, nakurmiik, qujanaq, thank-you, bonjour.

Thanks to all instructors for giving 110%! Three years seemed long but just went by so fast. Very well organized— I am truly thankful.

It was the best and challenging [thing] for myself; the past three years have been [the] best learning experiences I have ever experienced. It would be better to write more about our experiences, in more depth, which I plan to do after my body and mind have rested. I would not have made it without every instructor's support . . . courses were selected carefully [so] that we were able to do . . . as well as we did. . . . What an awesome experience it was to finally have an understanding of [how] colonization had such an impact in our life and schooling. We will begin decolonizing our school system.

The biggest thing that kept me going is my family—[they're] very supportive [of] me—and my instructors, who are knowledgeable about Inuit . . . and peers we are with, we're just like one big family because we've known each other for a while now. . . . Makes you want to go on, you know, perk each other up to go on, and that really helps.



Lena Metuq, the longest serving Inuit principal in Nunavut, summarized some of the findings in the initial phase of the program and provided an endorsement for the MEd in Leadership when she stated:

I think there were lots of things that were happening. Our readings were relevant. We could visualize or make connections with them and they gave us Elders, so that was good. We had a chance to speak in the language we chose and share what we felt with help from other people. I felt the class more directed the way the course was going. I felt it was not top down, put down on us. It also helped to take out our strength too and our ideas and our expectations too and to meld the two together. So I felt there was a lot of that going on and it was not just you talking and the teacher all the time. It was flexible. I felt it was very good.

## A Found Poem

Composed by Joanne Tompkins from notes taken during the Research Symposium on June 30,  
2009

*Coming to know the past is helping me move  
forward.*

Saa Pitsiulak  
Kimmirut/Iqaluit, Nunavut



*I am learning to be a person in control of my  
being.*

Millie Kuliktana  
Kugluktuk, Northwest Territories

*I can stand up now—I am not ashamed.*

Peesee Pitsiulak-Stephens  
Iqaluit, Nunavut







*I'm interested in turning schools more into  
community learning places,*

Nunia Qanatsiaq  
Arviat, Nunavut

*When I dug into my mother's genealogy, I  
discovered so many things.*

Maggie Kuniliusie  
Apex, Nunavut



*Inuit knowledge was/is practical, creative,  
involved, and about problem solving.*

Elisapee Karetak  
Arviat, Nunavut

*I realized nobody talked with the young people. Where were their voices?*

Nancy Uluadluak  
Arviat, Nunavut



*How can you move forward if you don't know who you are and what your culture is?*

Susie Evyagotailak  
Kugluktuk, Nunavut



*Using the IQ framework document as a foundation for the report card and "I thought about all the parents who were not educators."*

Darlene Gibbons  
Arviat, Nunavut



*We have to have a clear vision of what we want to accomplish and what we believe in to make changes in education in Nunavut.*

Elisapee Flaherty  
Iqaluit, Nunavut



*But for some unknown reason the students will stop showing up...we need classroom activities that connect with Inuit culture. We have to rediscover, respect and recover.*

Jessie Lyall  
Cambridge Bay, Nunavut

*The drop-outs (push-outs) have something to say.*

Shuinai Mike  
Iqaluit, Nunavut



*Amazingly I saw a number of students become more excited about Inuit naming. Many Inuit students do not know who they are.*

Mary Kavik  
Sanikiluaq, Nunavut



*I think I know who I am now.*

Monica Ittusardjuat  
Igloolik, Nunavut



*Elders play a central role. They can teach what teachers cannot.*

Lisi Kavik  
Sanikiluaq, Nunavut





*I was “researching back” to know myself more fully.*

Mina Rumbolt  
Sanikiluaq, Nunavut

*There should be collaboration between teachers and administrators. We should bend over backwards, sideways, what way we need to in order to benefit the students.*

Dinah Kavik  
Sanikiluaq, Nunavut



## Additional Comments from Graduates

*At Churchill Vocational Centre, we had excellent teachers. They were caring, keen to help, and friendly...[but] just imagine how free we were when we went home for the summer not having to follow any rules.*

Meeka Kakudluk  
Iqaluit, Nunavut



*I feel I needed to re-learn my history, re-claim my history. I think it is very important to carry and pass on [our] traditional cultures.*

Leesie Akulukjuk  
Pangnirting, Nunavut

*Trying to become a school with the foundations of the eight IQ principles...we talked about having a space in the school where students could go to talk to a counselor....This was to practice the concept of 'Piliriqatigiiniq', working together for a common cause, for success of the students and for the school to be a caring and welcoming place for the students.*

Lena Metuq  
Pangnirtung, Nunavut



*The involvement of elders is crucial because it links culture and literacy to practical skill building. Elders have the wisdom and knowledge to teach our culture and tradition.*

Doreen Hannak  
Arviat, Nunavut



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# Appendix A

## Research Symposium Booklet

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### *Lighting the Qulliq:*

Nunavut Master of Education  
Closing Symposium



**Aqsarniit School**  
**June 30, 2009**

## Participant Presentation Summaries

*The Impact of Relocation on My  
Family and My Identity as an Inuk  
Educational Leader*

Saa Pitsiulak



“Coming to know the past has been part of the critical pedagogy of decolonization.” Saa uses this statement by Linda Tuhiwai Smith to frame and map her narrative of the Lake Harbour Relocation – “the before” and “the after.” Three Elders provided the details of the lives of Inuit prior to relocation: self-sufficient and nomadic, thriving on their skills and local resources. Three adults shared their life experiences living in two worlds: traditional versus contemporary. Saa was three when her family was relocated and draws on the details of her own memories as well. Leaving a cooperative culture where men, women and children worked together and shared resources, the children began formal schooling, predominantly in English, where individuality and competition took over. A chasm opened between children and their parents. Saa envisions a new tomorrow: a way of learning that reconnects the Elders from before and the children of now.

*Where I’m From... Forces of Change*

Millie Kuliktana



In powerful and poetic language Millie writes about her own experiences and challenges providing a narrative text that is itself an historical document about the evolution of education in Nunavut. Documenting the efforts to revitalize the Inuinnaqtun language, and in Millie’s own words, ensure that the “song for the dance of Inuit *Qauyimayatuqangit*” becomes a shared vision for all educators, this research provides testimony of the commitment to change that will enable young people to become *Inummarik*, capable of living and leading in a modern Nunavut.

*Colonization of My Family in the Last  
Fifty Years*

Peesee Pitsiulak-Stephens



In her autoethnography, Peesee Pitsiulak traces her family's journey from a semi-nomadic way of life with a father who was a traditional hunter and “part of the land as the rocks belong to the land” to life in a settlement. The older Inuit regularly said to them, “Do not go against the Qallunaat. They know a lot more than us.” School imposed a foreign language and culture, a place where living by a clock as opposed to the traditional daylight and seasonal rhythms symbolized the drastic change between life on the land and life in the settlement. Peesee reflects, “I am grateful that I have been educated both by my traditional parents and the formal education system. We will never go back to the way our grandparents lived but we still have to live according to their values and belief systems.”

*Arctic Cotton and the Stratified Identity of  
an Inuk Educational Leader*

Maggie Kuniliusie



Maggie Kuniliusie explores her “stratified identity” in this auto-ethnographic study. She reflects on her experiences and interviews her mother, tracing the erosion of traditional ways of collaboration and sharing while celebrating her family’s versatility. Her grandfather, who could bring in a boat full of walrus meat, became a Special Constable who spearheaded the establishment of the RCMP detachments in the Arctic region. Her father, a fine hunter, made a living as a government mechanic. Her mother, who “could magically turn any ordinary animal skin into beautiful clothing with vibrant patterns and designs,” was a teacher. Maggie has experienced settlement life and change, public schooling and undergraduate and graduate education, and a wide range of positions, which have helped her to achieve her present position and educational standing. “As a result of my parents’ strong cultural identity and versatile personalities,” she writes, she has succeeded in living, “between two cultures and between two worlds.”

*How My Residential School  
Experience Affected My Identity*

Monica Ittusardjuat



Monica Ittusardjuat begins her autoethnography with the story of a teacher who raged at the worthlessness of his Inuit students. Monica describes how her residential school experience affected her identity very clearly: “I think I lost myself.” When Monica returned to a culture she hardly knew, her parents selected a husband for her. Abused in residential school, her husband “had lost his identity, his self-respect and self-worth. He couldn’t trust anyone... and I wasn’t any better.” During their painful and turbulent marriage, Monica’s baby daughter was given in traditional ‘custom adoption’ against her will. She now cares for her grand-daughter and concludes with hope and pain, “I think I know who I am now but I don’t know who I was at the age of seven-eight. Just let me grieve for my lost childhood for a while.”

*Inuit Qaujimajatuqangit Inuit Ancestral  
Experiential Knowledge and Inuit  
Qaujimajangit Inuit Experiential Knowledge*

Elisapee Karetak



A resident of Arviat and long-term educator now working for the Department of Economic Development and Transportation, Elisapee Karetak is concerned about the implementation of *Inuit Qaujimajatuqangit*, the set of principles intended to guide the Government of Nunavut in its integration of Inuit traditional knowledge into its day-to-day operations. Her research focuses specifically on the subtle distinction between *Inuit Qaujimajatuqangit* (Inuit experiential ancestral knowledge) and *Inuit Qaujimajangit* (Inuit experiential knowledge) as a way of understanding more deeply the connection between the traditional and contemporary in Inuit life today. Drawing from her own experience, current events, and educational theorists, she points to the danger of reducing *Inuit Qaujimajatuqangit* to a set of static principles. She argues for a more fine-grained and dynamic understanding of *Inuit Qaujimajatuqangit* and how it can be lived in contemporary Nunavut.

*Exploring Traditional Lifestyle in Sanikiluaq:  
Conversation with an Elder*

Mina Rumbolt



“As our lives as Inuit have been so deeply changed by colonization it is important that I try to reach back to the knowledge that people of my mother’s generation possess... to better understand my own past.” Mina achieves this through conversations with an Elder, her mother, about the traditional lifestyle of the Inuit on the Belcher Islands before they moved to the permanent settlement of Sanikiluaq. This “reaching back” is part of the process of increasing their *Qaujimajatuqangit* – their knowledge of Inuit beliefs, laws, principles and values as well as traditional knowledge, skills and attitudes. This autoethnography is framed by Mina's understanding of culture: “Culture influences how I think... It shapes every part of who we are.”

*Traditional Inuit Medicines*

Leesie Akulukjuk



Leesie Akulukjuk spent her early childhood living in a settlement, but her later childhood was spent living with her family in the traditional way on the land. This “meant helping one another and caring for each other because in those days one could not live alone without regard for other people.” Leesie and her family moved back into modern society in Pangnirtung after living on the land for a number of years.

As an adult Leesie became interested in Inuit folk medicine that “does not have buildings, books or rules... it is shared knowledge.” To learn more, she interviewed Elders and discovered that Inuit medicines were based on three elements: plants such as Mountain Sorrel, animals such as caribou antlers, and direct treatments for illnesses such as snow blindness. As a result of her inquiry, Leesie intends to prepare teaching documents so that this important aspect of Inuit culture will survive.

*Achieving Goals in Child's Learning with Tunnganarniq*

Nunia Qanatsiaq



In this paper, Nunia Qanatsiaq focuses on *tunnganarniq*, one of the eight *Inuit Qaujimajatuqangit* principles established by the Government of Nunavut. *Tunnganarniq* offers educators in Nunavut “a way to think deeply about how Inuit Qaujimajatuqangit can be more fully achieved in our schools.”

*Tunnganaqtuq* is defined as “to be approachable, hospitable, humble, kind, and generous, honest, respectful. In Inuit culture *tunnganarniq* is one of the moral laws.” Nunia's concern is for “the forgotten students” – the ones who may become more engaged in schooling if they feel accepted, acknowledged, and respected. She uses her own stories and experiences and the advice and wisdom of the Elders, to develop concrete proposals for integrating the Inuit concept of giving and sharing.

*The Influence of Elders in Schools: Inuit Elders and Cultural Education at Nuiyak School*

Lisi Kavik



As someone who survived the residential school experience, Lisi Kavik knows first-hand the value of traditional Inuit culture and the devastation that results from attempting to supplant it with another. While her research does not shy from the colonial legacy of the residential schools and the post-colonial legacy of much recent settlement schooling the roles, it points the way to a more hopeful alternative. Drawing from her own experience, relevant literature, and the perspectives of nine community interviewees, her research argues for the need for consistent support for Elders in schools as a way to support Inuit cultural survival and individual and collective well-being. Although her research leads to specific, practical recommendations to support such programs, it also points to a vision of the school as a place where learning is shared equally across generations and cultures.

*What Should Inuit Quajimajatuqangit Look Like in our High School in Pangnirtung?*

Lena Metuq



Nunavut schools are mandated to promote and practice *Inuit Quajimajaqangit* (IQ) but what does this mean and what does it look like? As co-principal, Lena Metuq worked with colleagues to make eight IQ principles of behaviour the driving force of their school. She kept records and a reflective journal. With Inuit and non-Inuit staff, students took part in seasonal activities, learned traditional skills, engaged in collaboration and service. Barriers to implementation were a non-seasonal school timetable and lack of adequate funding for vital activities such as Spring Camp. Lena observes that, “students become different when they are learning their language and culture. They shine... Their other strengths come out. When they are in their environment where there are no walls, they are different. When they work with Elders they are respectful, observant and try new things.”

*Total Physical Response for Revitalizing Inuinnaqtun*

Susie Evyagotailak



Total Physical Response (TPR) is a method of teaching language using physical movement to respond to verbal input in order to reduce student shyness when learning a new language.

In Kugluktuk, located in the Kitikmeot Region of Nunavut, the use of the Inuinnaqtun language is declining and the children speak mostly English. Susie Evyagotailak wanted to find out if the TPR immersion approach could “become a major tool in revitalizing the language.” She used interviews, group discussions, observations, previous school activities and writing folders to find evidence of Bauman’s five specific goals for language teaching (to prevent its decline, to expand its role, to fortify its base, to restore its vitality and to revive its use) in the teaching of Inuinnaqtun.

*Inuit Students Struggling to Complete  
Grade 10: Drop-outs or Push-outs?*

Shuvinai Mike



As a high school teacher, Shuvinai Mike worried about the number of grade ten students who failed to graduate: “It breaks my heart when I see students struggling in the same grade for two or three years.” Her concern persists in her present position as the Director of *Inuit Qaujimajatuqangit* at the Department of Culture, Language, Elders and Youth and led to her research question, “Are they dropouts or push outs?” Shuvinai speculates that the Anglo culture of high school, “with its differences in communication styles between home and school,” as well as the practice of streaming students, are major factors. Her interviews with teachers, students and parents elicited concrete suggestions including modular units, evening classes, more Inuit teachers and permanent homeroom teachers.

*Communicating with Parents  
About Student Achievement*

Darlene Gibbons



Darlene Gibbons called on the experience of three generations of Inuit women – her mother, herself and her daughter – to formulate her research question: “How can teachers communicate successfully with parents?” Her daughter’s report card (from Arviat Middle School) was the immediate prompt. “Her report card was only one page and had no comments from her teachers. I had a hard time understanding it. I started to think about all the parents who are not educators.”

Interviews with parents and teachers revealed some common suggestions for improvement: more space for comments, more information about what the marks mean, more parent contact throughout the year, use of both *Inuit Uqausinga* and English. Both parents and teachers expressed the need for more comments in the two languages. Parents commented that they are open and would help with their child’s progress throughout the year.



*Modularizing High School Courses at Nuiyak School*

Dinah Kavik



Dinah Kavik has students who “decide to return or not to return to the same course year after year.” Would these students benefit if high school courses at Nuiyak School were modularized? Choosing different approaches for different groups, Dinah used individual interviews, a questionnaire and focus groups to gather opinions from 3 parents, 4 teachers, 7 high school students and 3 students who had dropped out of high school. Most, she concluded, believed that modularization would help the majority of students, though exceptions need to be recognized. She identified four other components: better information for parents and students; adequate resources for Inuttitut courses; a school year reflecting the seasons; use of age-appropriate learning stages as in the Inuit tradition. Modularization and other changes require work and commitment from educators but we must not forget “it is the students we work for.

*How Can Inuit Students be Motivated to Complete their High School Education?*

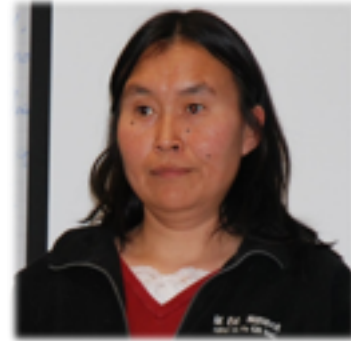
Jessie Lyall



Jessie Lyall sees students who are keen about high school in September but drop out later in the year. She wonders how they can be motivated to complete their education. Jessie reflected on her own school experiences and gathered information from five of her former Grade 3 students, now in Grade 10. She heard that high school was difficult. Students told her that more hands-on work and connection with Inuit ways could help; Elders in the classroom and good Inuit counsellors were important. Jessie envisages inclusive sports activities and music, greater exposure to the “real learning environment” outside school, and learning to “share, appreciate and accept other cultures but live your own.” Teachers must be leaders who keep the needs and well-being of children clearly in focus and “stand firm like the tent I was born in, with strong rocks to keep it from falling.”

*Inuit Naming Practices with High School  
Students in Sanikiluaq*

Mary Kavik



One of Mary Kavik's goals as a teacher is to "make school a place where Inuit culture is valued and real." Her research, centred on the *saunik* (name giving namesake relationship), emerged from a project with her Grade 10 and 11 students designed to demonstrate that "naming practices maintain a web of connections and relationships." The students' assignment was to trace the *saunik* of family members. She interviewed the students two years later and elicited comments such as: "I was really proud. Even my great-grandmother was really proud;" "We must keep our culture strong so we don't forget our ancestors." Locally, this was a collaborative project with students, teachers and the community. Nationally, it was linked with other schools through the Canadian Heritage Society Agora website.

*Parental Involvement*

Elisapee Flaherty



As a young teenager forced to leave her small home community to attend the residential high school in Frobisher Bay, Elisapee Flaherty found her contact with her parents reduced to short phone calls. She persevered to complete her high school and become a teacher. Now an Inuktitut program consultant, she finds herself wondering about the importance of parental involvement in schooling, the extent to which it has improved since her experiences as a student, and what might be done to improve it further. Her current research explores these questions and draws upon her own experience, interviews with representative stakeholders, and a review of research on parental involvement in schools in other contexts. Although improved access to higher grades in small communities has increased the potential for parental involvement in Nunavut schools, she finds there remains room for improvement and suggests strategies for doing so.

*What Influences Members of a Small Community  
in Making Decisions about Alcohol Prohibitions*

Nancy Uluadluak



How do members of a small community decide whether to continue to ban alcohol or re-introduce it? When Nancy Uluadluak's community held an alcohol plebiscite, she sought out different perspectives and then realized that the lives of her high school students would be affected by the decision, and yet young people were not being consulted. Nancy sent an on-line questionnaire to recent high school graduates. Almost all who responded were against alcohol re-introduction. Some described local bootleggers and negative effects of alcohol on "people in town." To combat these influences, Nancy proposes alcohol education in schools, creation of addiction support groups, and more space for recreation. She advocates greater youth involvement in community decision-making: "Today, life has changed and young people have dreams that Elders never experienced before. Dreams will allow them to move forward for a healthier life."

*Why is there a lack of Inuit Educators Involvement  
within Teachers Association?*

Meeka Kakudluk



Meeka Kakudluk has been concerned for some time with the imbalance between the percentage of Nunavut teachers who are Inuit (33 per cent) and the percentage of Inuit teachers who serve on the committees and executive of the Nunavut Teachers Association (NTA) (8 percent). She conducted interviews and distributed a questionnaire to probe the reasons for this disparity. One major reason emerged: many Inuit teachers feel uncomfortable calling the NTA offices, visiting or asking questions in Inuktitut when the operating language is English. Meeka likens this to Paulo Freire's concept of "limit situations" beyond which "people cannot imagine themselves." Meeka notes that since she began her research project, the NTA has changed "to reflect more of the cultural and linguistic situation in Nunavut." The NTA Newsletter, the collective agreement and other documents are now published in both languages.

*Integrating Cultural Activities With Literacy in a  
School in Arviat, Nunavut*

Doreen Hannak



Doreen Hannak investigated the links between curriculum-based literacy outcomes and cultural programs. She interviewed three Arviat teachers at the elementary, junior and senior high levels who were involved in coordinating such programs and distributed questionnaires to seven randomly selected teachers from other schools in the Kivalliq Region. In total, ten teachers were involved, five of whom were Inuit. She also interviewed two Elders.

All the teachers reported success but stressed the importance of careful planning and organization. Inadequate budgets were identified as limiting consistent delivery and the involvement of Elders. Doreen concludes that, “By integrating cultural skills directly into the curriculum, students’ education today and into future will be strengthened as they access their own history and maintain their own language.”

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# Appendix B

## Course Outlines

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**Education 615**  
**Educational Leadership**  
**Fall 2006**

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Elizabeth Fortes [efortes1918@yahoo.com](mailto:efortes1918@yahoo.com)

**“There is great power in knowing what is to be done”.**  
**(Graham Smith, 1999)**

**Course Description:** As the opening course in the Master of Education program for Nunavut this course aims to set the foundation for your educational inquiry over the next three years. You will be provided with the space and time to critically examine your own leadership practice and lay it alongside the experiences of others within Nunavut and beyond. Graham Smith reminds us of the power that comes from examining, explaining and publicly sharing your personal and professional platform.

**Course Intentions:** The course is essentially an exploration into who you are as an educator and educational leader and what you are called to do in providing educational leadership. Four major questions frame this course

- 1) What is my own individual location and position in life and in schools?
- 2) What is the nature of knowledge?
- 3) What is the context of schooling in which I work?
- 4) What will my leadership practice be in Inuit schools? (knowing, being, doing)

This course aims to ask these ‘hard’ questions and attempts to help participants embrace the complexities that are part of schooling and education. The course will therefore include sociological issues which focus on the bigger picture of schooling combined with the use of narrative journals and life histories as ways of exploring autobiography and personal location. You will be asked to draw largely upon their own personal and professional lived experiences in schools and supplement these activities with course readings. There will be a conscious attempt by the instructors to demystify, through autobiography and experiential learnings, the foundations of education and research. We will continually relate course learnings to the question of educational research and encourage you to begin to think about your platform for educational research.

An important component of this first course involves building a community of supportive learners with whom you can explore current issues in Inuit education. The course aims to help you feel safe and confident to use your voice in class. There is a conscious effort to model strategies and experiences (knowing, being, doing) that can be used as part of leadership development in your own context.

**Course Readings:** A large part of the course ‘texts’ will come from the lived experiences of the educators in the course. The course readings have been deliberately and carefully chosen allowing participants to engage more deeply with a smaller number of readings.

**Texts:**

- a) Course pack readings
- b) Ah Nee Benham, M.K.P. & Cooper, J. (1998). *Let my spirit soar! Narratives of diverse women in school leadership*. Thousand Oaks, CA: Corwin Press.
- c) Readings and report pertinent to Nunavut

**Course topics and outline**

This is a *tentative* outline of where we hope to travel together. Consider it kind of a “flight plan”. It will change and be modified once we begin to learn together.

<p><b>Friday, November 17, 2006</b>  <b>Welcome and opening</b></p>
<p>Saturday, November 18, 2006  <i>Who am I? Who are we? How will we work together?</i></p> <ul style="list-style-type: none"> <li>- Name ball game</li> <li>- Lego activity</li> <li>- Base group formation (redesigning the school)</li> <li>- Mysterious Mumbo Jumbo</li> <li>- Quote Wall</li> <li>- Tool Kits (knowing, being, doing)</li> <li>- Ways of being</li> <li>- <u>Crysanthemum</u></li> <li>- Welcoming our full selves into the program</li> </ul> <p>Please read <u>Narrating my life</u> (Mary Louise Gomez) and <u>Identity and Empowerment</u> (Jim Cummins) – Save the last word          Sharing reading strategies.          Journal #1 is due tomorrow.</p>
<p>Sunday, November 19, 2006</p> <ul style="list-style-type: none"> <li>- <i>What has been my educational journey?</i></li> <li>- Community Circle/ Quotation</li> <li>- <u>Shi Shi Etko</u></li> <li>- Sharing chronology and vignettes</li> <li>- Save the Last Word (readings)</li> <li>- Assimilation vs Identity affirmation experiences</li> <li>- Decolonizing schools</li> </ul> <p>Please read <u>Don't act like a teacher!</u> ( Sharon Nelson – Barber and Vicki Dull) and <u>Imperialism, History, Writing and Theory</u>. (Linda Smith) [quotation activity]</p> <p>Journal #2 is due tomorrow.</p>

Monday, November 20, 2006

*What is the nature of knowledge? How do we know what we know?*

- Community circle/quotation
  - Mr. Blueberry
  - Inside/outside circle on the reading #1
  - Ways of knowing
  - Talking circle on Linda Smith
- STOP! START! CONTINUE!

*How do we name power and privilege?*

- Mama Zooms
- Building the flower of power
- Equity based on flowers – what does it look like in Nunavut?
- Meritocracy and how it plays out – common myths
- The triangle of oppression

Please read an article from Let my spirit soar! (Jigsaw) (Venn diagram)

Journal # 3 is due tomorrow.

Tuesday, November 21, 2006

*What does engaged learning look like?*

- Community circle/quote
- Through the cracks
- 2cents activity related to Let my spirit soar?
- Building our definition of engaged learning – placing the learner at the center of the

leadership model

- Moving away from a leader/follower model of leadership to core beliefs
- Crow Boy
- Film – Off –Track (Discussion)
- Culturally responsive teaching (reflection)
- Cultural capital (auction)

**Computer time with Sandy McAuley and Gwen Frankton**

Please read Roots and wings (Eugene E. Garcia)

Jigsaw readings from Let my spirit soar!

Journal #4 is due tomorrow

Wednesday, November 22, 2006

*How do we create safe spaces in Inuit schools that affirm Inuit identity?*

- Community circle/quote
- Discussion on Roots and wings (yarn ball)
- Mingle, Mingle with Let my spirit soar!
- Problem solving activity (getting Josee through school)
- Debriefing
- Challenges in the Nunavut context (independent reading assignments)

Prepare final synthesis paper for tomorrow

Thursday, November 23, 2006

Final synthesis of the course

Sharing of synthesis papers in small groups – key points

Public sharing of insights – talking circle

Community circle/Quotation

What are questions worth asking? Looking ahead

**Course Assignment:** A central premise of this course is that as professionals we learn from in-class discussion and dialogue coupled with self-reflection and introspection. To best capture the on-going and continuous work in the course a journal format will be the major assignment.

**Journal.** You will be asked to keep a detailed journal that responds to readings and in-class activities on a daily basis. This journal will be largely autobiographical and a place in which you are continually questioning your location in education in relation to the ideas of the course. We want you to explore your own experiences as a teacher, as a leader, as a community member and your lived experiences in out-of-classroom places on the school landscape, your understanding and meaning making in relation to places, experiences, and social forces that you and others experience off the school landscape.

The journal will serve four main functions.

1. Firstly it will be a tool for self-reflection in the course and allow you to write autobiographically and pedagogically about the main questions that frame each day's course theme.
2. Secondly it will create an opportunity for dialogue and feedback between you and the instructors about your emerging understanding of these themes and questions.
3. Thirdly it provides a place where you can think and assess your intrapersonal, interpersonal and communication skills which play a central role in our effectiveness as educators.
4. And lastly, the journal will provide the basis for the final entry which will be a synthesis of key learnings in the course related to the three key questions – *Who am I as a person and an educational leader? What do I believe about knowledge? What is the context of schooling in Nunavut? What will my leadership practice look like?*

The key qualities we will be looking for in the daily journals will be:

- Your ability to write pedagogically about the main questions that frame each day's course theme
- Your ability to write autobiographically about the main questions that frame each day's course theme
- Your ability to make links between who you are as educators, the practices you use and the larger context of schooling



- Your ability to ‘push your thinking’ and challenge ‘taken for granted assumptions’ about schooling (evidence of critical thinking)
- Your ability to write in a flowing, conversational style that is easy for the reader to follow

### Course Grading:

Assessment of student work continues to be one of the most important and challenging aspect of our work as educators. We continue to journey towards what we hope are more thoughtful, respectful, and educative forms of assessment in our practice. Courses in this Masters program are graded on a Pass/Fail basis. Below are the *qualities* of graduate work that we hope to help you achieve in this course.

Consistently makes insightful pedagogical and autobiographical links to the main questions that frame each day’s course theme. You write in a flowing conversational style. Your work demonstrates you have pushed your thinking’ and challenged ‘taken for granted assumptions’ about who you are as an educator and leader, your practices, the nature of knowledge and the larger context of schooling. Writing is outstanding.

Displays at least two of these three qualities and often demonstrates the others. ie insightful pedagogical and autobiographical links to the main questions that frame each day’s course theme; flowing conversational style; pushed your thinking’ and challenged ‘taken for granted assumptions’ about who you are as an educator and leader, your practices, the nature of knowledge and the larger context of schooling. Writing is excellent.

Displays at least one of these three qualities and often demonstrates the others; ie insightful pedagogical and autobiographical links to the main questions that frame each day’s course theme; flowing conversational style; pushed your thinking’ and challenged ‘taken for granted assumptions’ about who you are as an educator and leader, your practices, the nature of knowledge and the larger context of schooling. Writing is very good.

Beginning attempts at demonstrating awareness of the relationship between one’s own personal experiences and issues raised by classmates and readings. Has some examples of evidence of these qualities; ie insightful pedagogical and autobiographical links to the main questions that frame each day’s course theme; flowing conversational style; pushed your thinking’ and challenged ‘taken for granted assumptions’ about who you are as an educator and leader, your practices, the nature of knowledge and the larger context of schooling. Writing is good.

Is moving towards evidence of these three qualities; ie insightful pedagogical and autobiographical links to the main questions that frame each day’s course theme; flowing conversational style; pushed your thinking’ and challenged ‘taken for granted assumptions’ about who you are as an educator and leader, your practices and the larger context of schooling. Writing is minimally acceptable.

Not acceptable. Does not or rarely shares examples from one’s own personal experiences and/or does not understand the issues raised by classmates and readings. You do not demonstrate any of the three qualities. Writing is unsatisfactory.

**Ed 626N: Technology: Leadership in Learning**

Winter 2007

**Instructors****Sandy McAuley****Telephones: Office: (902) 894-2814;****Home: (902) 672-3487****E-mail: [amcauley@upe.ca](mailto:amcauley@upe.ca)****Skype: sandy\_mca****Gwen Frankton****Telephones: Office (867) 975-5641;****Home: (867) 979-2401****E-mail: [gfrankton@gov.nu.ca](mailto:gfrankton@gov.nu.ca)****Skype: gwenfrankton**

You are welcome to get in touch via a note in Knowledge Forum, an e-mail message, or a phone call. Posted questions and requests for help usually receive an answer within 24 hours. A request for help posted in Knowledge Forum may be the most effective as it also allows others to benefit from both your question and the answer. Also feel free to use Skype if we're online.

**Introduction**

“New technological systems of representation and communication make possible new forms of activity, discourse, and reflection. The co-evolution of technology systems and social functions thus has an essential relevance to education and learning. If one takes seriously the reasonable conjecture that changing what one does changes what one becomes... access to and facility with such new representational tools is not only vital in society, but their universal accessibility becomes an issue of empowerment and identity.” (Roy Pea, 2000)

Geographic isolation, vast distances, the expense of travel, the threat of encroaching language and culture from the south: the education system faces many of the same challenges as any other aspect of life in Nunavut. Used properly and with broad accessibility, the new ICTs (information and communication technologies) may enable “new forms of activity, discourse and reflection” that help address these challenges by contributing to the “empowerment and identity” of Nunavut students and educators. On the other hand, if access is restricted or if they are used improperly, ICTs may actually lead to disempowerment and the loss of identity. The potential and dangers of ICTs, and how the former may be actualized and the latter avoided are the foci of Ed 626 Technology: Leadership in Learning.

Ed 626 is a Master's level course in which we will explore and extend our critical understanding of technology and its uses in education in through individual reading and reflection, collaboration with colleagues, and application of the group's knowledge within the context of Nunavut. Using a knowledge-building framework that emphasizes community, agency, and ideas and Internet technologies accessible from Nunavut we will enhance our individual and collective capacities as advocates for and contributors to educational change and growth in Nunavut. The course will emphasize writing as a tool for thinking through creation of a critical dialogue based on readings, experiences, and peer contributions. Writing for the web—brief, clear, and succinct—will also be stressed.

**Learning Outcomes**

Participants in this course will:

1. develop effective online collaboration and work skills;
2. apply strategies and tools for creating a collaborative virtual community;
3. outline and critically evaluate personal and group beliefs regarding educational technology in Nunavut;
4. explore possible contributions of ICTs to education in Nunavut;
5. contribute to a collective online written dialogue on course topics.

**Course Readings and Required Materials**

The required text for this course is

Cummins, J., Brown, K., & Sayers, D. Literacy, Technology, and Diversity. (2007). Boston: Allyn and Bacon.

*Other required readings will be posted in the Knowledge Forum database and may be read online or printed for reading offline.*

*Literacy, Technology, and Diversity can be purchased online from Amazon.ca (<http://www.amazon.ca>) for approximately \$45. Please purchase your copy as soon as possible to ensure you have it prior to the start of the course.*

#### *Course Evaluation*

*An emphasis on **collaborative** knowledge-building means that we all will take active roles in creating, disseminating and applying knowledge throughout the course. Specific requirements include:*

1. Weekly participation. Each week you will complete the assigned readings and post an initial response. You will then read and build on to other students' contributions to help create a deeper collective understanding of the issues. Depending on the week, readings may be done as a large group or in smaller teams.

***Due: every week throughout the course, unless otherwise noted.***

2. Progressive refinement of a personal statement of the role of technology in education and identification of a problem or a challenge relevant to your professional context. This will be posted in a view in Knowledge Forum.

***Due: Posted to the "Personal Statements" view by the end of Week 2.***

3. Critical reflection on potential roles for emerging technologies in Nunavut. You will choose one emerging technology, provide URLs for your colleagues which detail where further information may be found about this technology, and then make a recommendation to the group regarding the use of this technology in Nunavut.

***Due: Posted to the "Ed 626 Emerging Technologies" view by the end of week 6.***

4. Construct a personal Learning Portfolio view in Knowledge Forum to summarize your learning in Ed 626. Details will be posted to the Ed 626 Learning Portfolio view.

***Due: By Monday, April 9, 2007.***

Further information is available in our Knowledge Forum database. Access information will be shared in class.

*Course Schedule*

Theme	Week/Date	Topic	Reading(s)	Assignment
Precourse assignment	Before Jan 8	TBA	N/A	Contribution to KF
Critical introduction to ICT in Education	1 Jan 10-16	Introduction	Knowledge building in an Aboriginal context	KF Responses
	2 Jan 17-23	Reading educational research	Cummins, Chapter 1, Literacy	KF Responses Personal Statement
	3 Jan 24-30	Literacy, technology & pedagogy	Cummins, Chapter 2, Pedagogy	KF Responses
Emerging Technologies	4 Jan 31-Feb 6	Introduction to emerging technologies	Cummins, Chapter 4, Technology	KF Responses
	5 Feb 7-13	Emerging technologies 1	Online Activity Centres (Each person does 2). Includes UPEI Library resources	KF Responses Article critique
	6 Feb 14-20	Emerging technologies 2	Online Activity Centres	KF Responses Emerging Technology Assignment
Reading Week Feb 21-27				
Critical issues	7 Feb 28-Mar 6	The digital divide	Cummins, Chapter 10, Closing the Digital Divide Around the World	KF Responses
	8 Mar 7-13	Internet pitfalls	TBA	KF Responses
	9 Mar 14-20	Web 2.0	Multimedia for Students Aboriginal	KF Responses Critical Issue in Nunavut Assignment
March Break March 21-27				
Bringing it all back home	10 Mar 28-Apr 3	Planning for ICT in education	Cummins, Chapter 11, Framing Directions for Change	KF Responses
	11 Apr 4-10	Implementing ICT in education	Cummins, Chapter 12, Implementing Change	KF Responses
	12 Apr 11-17	Closure: Portfolio Responses	Peer contributions	KF Responses

M.Ed. Program for Nunavut. Leadership in Learning.

## Course Outline

### Education 601 Leadership in Language and Literacy Rankin Inlet. June 2007-05-27

Course Instructors: Jukeepa Hainnu   jhainnu@qikiqtani.edu.nu.ca  
Ian Martin                   imartin@glendon.yorku.ca  
Elizabeth Fortez       efortes1918@yahoo.com

***“Language is not an object to be preserved, it is a psychological tool, a way of capturing and organizing the world and one’s experience of it...it is always “language-in-use”.***

- Jaypeetee Arnakak

**Course Description and Objectives:** This course builds on Ed 615 (Fall 2006) and invites you to develop your leadership practice, both individual and collective, in the field of language and literacy. The course is Nunavut-specific. Nunavut has adopted a bilingual education policy, in which Inuit language (Inuit Uqausingit) and IQ principles must play a greater role, but this policy will fail without the active, informed, leadership of Inuit educators acting collectively. This course has the objective of bringing together a wide range of resources, concepts and strategies which Nunavut education leaders have used in the past or which you may wish to use in the future in order to promote the fullest possible development of Inuit Uqausingit as a language of instruction K – 12 in Nunavut schools.

## COURSE INSTRUCTIONAL APPROACH USING BOTH ENGLISH AND INUIT UQAUSINGIT

*In order to advance Inuit Language, we need to adapt, modify and integrate current scientific knowledge into Inuktitut. The main problem, as I see it, is that the Inuit Language is up against some formidable barriers to two-way communication. As it now stands, Inuktitut is the silent one while English does all the talking. At the end of the road, I see not footprints of two, but one. – Jaypeetee Arnakak.*

1. In this course, we want to see footprints of two, not one, language.

In order to ensure two-way communication, so that both English and Inuit Uqausingit do the talking, both English and Inuit Uqausingit will be used during the course, both for speaking and for writing. Between the two co-instructors, Jukeepa and Ian will try to present and discuss ideas about language and literacy using both languages.

Since Ian is just a beginner in using Inuit Uqausingit, he will be asking different course participants to give a reflection in Inuit language on any presentation he may make. Since Jukeepa is comfortable in both languages, course participants will be asked to give a reflection in “the other language” than the language of Jukeepa’s presentation.

Course participants may choose to give presentations in either language; however, they must arrange to have someone give a spoken reflection in the other language after they finish speaking.

In terms of written work, there will be three assignments. Two all-group assignments, intended to build or consolidate the foundations of thinking about language in Nunavut,

will be completed before the course begins. This “front-loading” is necessary since this course will be immediately followed by another course on curriculum.

The third assignment will be a personal project to be worked on and presented during the course itself. Typically, it will involve a short (3-5 pages) piece of writing and a 10-15 minute presentation (on the last day of the course) followed by a discussion period. This could also be a group project and panel presentation. In principle, we would like to structure this as a Mini-Conference, organized by themes and topics. Subject to the group’s approval, these presentations may be video-taped as part of a larger knowledge-creation project.

You could start thinking of what topic you would like to focus on in your personal project. You can always contact either Ian or Jukeepa to discuss your ideas for a project, and we would like to discuss your preliminary project idea before it becomes finalized.

There will be some resources for research on your topic at Rankin, and we should have access to do internet research as well. However, you are encouraged to bring along to Rankin any other reading material about a language and literacy topic which interests you.

You will write two assignments in one language (English or Inuit Uqausingit) and one assignment in the other. For all assignments, there must be a 1-2 paragraph abstract in the other language, which summarizes the assignment’s main ideas.

The purpose of this bilingual translated-summary approach is to develop your abilities and confidence in using both languages for academic purposes. It is also, as far as we know, the first time that Inuit Uqausingit has been used as a language of instruction and academic reflection in a university course in Canada. Hopefully, it is just the first course of many such courses in the future!

Another reason to include both languages more or less equally in the course is to reflect our belief that knowledge and practice in language education come from a creative dialogue between “what can be known through English” and “what can be known through Inuit Uqausingit”. Both IQ (inuit qaujimajatuqangit/ inuit qaujimanginit) resources and QQ (qallunaat qaujimajatuqangit / qallunaat qaujimanginit) resources can be sources of strength for educators, and an IQ approach to language and literacy still needs to be worked out and applied.

By the way, this course description uses the term Inuit Uqausingit to refer to all the geographical varieties “dialects” of the Inuit language(s) of Nunavut, from Kugluktuk to Sanikiluaq. These varieties are sometimes referred to as “Inuktitut in all its forms”, as “Inuinnaqtun/Inuktitut”, or even simply as “Inuktitut”.

We will say more about this when we talk, in the course, about such issues as language ideology, linguistic culture, bi- and multi-dialectalism, dialect convergence, and language policy and planning.

## **COURSE READINGS:**

AS IN ED 615, MANY OF THE “TEXTS” OF THE COURSE WILL COME FROM THE lived experiences of the course participants. Also, there are three course readings:

- a) Aajiqatigiingniq volume 1
- b) Sources and Issues (Aajiqatigiingniq volume 2)
- c) Francis, Norbert and Reyhner, Jon (2002). Language and Literacy Teaching for

Indigenous Education: A Bilingual Approach. Clevedon U.K.:Multilingual Matters.

The first two readings have been sent to you via email, for printing in your communities. Please let Ian know if you haven't received these readings! ([imartin@glendon.yorku.ca](mailto:imartin@glendon.yorku.ca)). The Francis and Reyhner book is more a course book to be used in Rankin, but there will be useful chapters in it for each one of your assignments. We expect it to be delivered to you round about June 20.

Other reading materials will be available for reference and self-study at the course site.

**Books and materials to bring to the course:** Please bring the two volumes of Aajiqatigiingniq, an Inuktitut (perhaps E. Ootova's) and an English dictionary (perhaps Oxford's Canadian English Dictionary), a notebook or laptop which you can use as a journal, a yellow highlighter.

Also, please bring your own copies of the first two course assignments, although these will have been completed and sent to the instructors before the course begins.

### Course requirements:

There are TWO pre-course assignments, and ONE in-course assignment. Each assignment includes a Major Part and a Minor Part:

	Major Part	Minor Part	
Assignment #1	Aajiqatigiingniq reading and reflection (4 pages, due July 2)	Terminology Quiz (sent June 20, due July 2)	
Assignment #2	Community language plan (5 pages, due July 9)	"Critical Situation or Decision" (1 page, bring to Rankin)	
Assignment #3	Personal project on bilingual literacy pages, due for last day of Rankin course)	Presentation at mini-conference (10-15 minutes, plus question and answer on last day of Rankin course)	(4-5

HINT: It would be a good idea to be working and thinking about the first two assignments at the same time. Perhaps three weeks of reading, note-taking and reflecting on the two together would be a good idea, followed by one week of writing on each, sending in #1 on or before July 2 (giving Jukeepa and Ian lots of homework!) and #2 on July 9 (giving Jukeepa and Ian a week to read them).

*Here are your assignments in more detail. Don't hesitate to ask us if you have any questions or if there are parts of the assignment you don't understand. Good luck!*

**ASSIGNMENT #1** Reading, note-taking, and a reflection on language, literacy and bilingual education. [expected completion date: July 2]

**Read Aajjiqatigiingniq and Sources and Issues , keeping a reflective journal and making notes on terminology about language, literacy and bilingual education. Finally, write a 4-page reflection on one issue of special interest to you.**

You have been sent an electronic copy of the two volumes of Aajjiqatigiingniq report, which recommended a strong bilingual education system for Nunavut. The report which you have been sent is in English, but it was translated into Inuit Uqausingit, and you can read the report in either language.

Please read with a yellow highlighter pen, and, as you are reading, highlight any terminology which is new or unfamiliar to you. Toward the end of June, we will be sending you a **terminology quiz** based on terminology used in Aajjiqatigiingniq and Sources and Issues. We will be doing some terminology work for and with you in the course.

Also, as you are reading, mark somehow (perhaps with a “star” or an “\*” in the margin) any ideas which help you understand the report’s basic ideas about bilingual education in Nunavut.

Finally, keep a journal – just as you did in the first course – of your own reflections on what you read. Read and reflect critically – remember, the report was written by a “fresh qallunaaq” about your world, so there will be lots of things which you would express differently and lots of things which are missing, so please feel free to disagree with or criticize what you read in this report.

Again, you can write your journal in either English or Inuit Uqausingit (or both!).

Please try to read BOTH volume 1 (“Aajjiqatigiingniq”) and volume 2 (“Sources and Issues”) Volume 1 was aimed at the two ministries – Education and CLEY – and it was the summary of the research, with many recommendations.

Volume 2 was intended to become a textbook for a Master’s course in Nunavut, since it presents summaries of all the background studies and the sources of the concepts for the report in volume 1. Again, read critically and if you wish to add some information or make corrections, please do so.

Volume 2 has a lot more technical ideas than volume 1, so your yellow highlighter pen will be used a lot more.

The final product of this assignment will be a reflection on one source or issue which you are especially interested in. At this point, you should include **both** your personal knowledge **and** your Aajjiqatigiingniq readings.

If you wish to choose a source or issue related to bilingual literacy, this reflection could be the first step in a longer piece of writing and a presentation called your “personal project on



leadership in bilingual literacy education”. (see Assignment #3, below, on bilingual literacy).

Assignment #1 is intended to encourage you to look more deeply into a specific area of language education, preferably an area which you feel needs strengthening and leadership.

The length of this reflection will be **about 3-5 pages**. Please include references to Aajiqatigiingniq volumes as footnotes or end-notes. The audience will be Ian and Jukepa, and also your classmates. This should be completed and handed in **by July 2<sup>nd</sup>**. When you have finished your assignment, **please post it on Knowledge Forum AND send it to Jukepa and Ian by email**.

NOTE: Two views have been created on Knowledge Forum, one for Assignment #1 and another for Assignment #2. Comments on everybody’s assignments can be made as build-ons to each others’ assignments.

ALSO NOTE: **Sandy Mcauley** is available to Ed 601 course participants if you have any questions or problems with Knowledge Forum.

#### ASSIGNMENT #2: Community language plan [Expected completion date: July 9]

The GN Legislature has just received (June 5) the new Inuit Language Protection Act. An electronic copy of this act has been sent to you by email attachment. Read this act, especially Section 8 on Education.

Let’s imagine that your DEA has decided to implement a community consultation on the question of which type of bilingual education your community wants. They have asked you to prepare a survey of the local language situation in your community and to make recommendations for an action plan to strengthen Inuit language.

Here, you are expected to use your own knowledge of the community. At this point, you don’t need to interview people or conduct any special research. But your reading of the two volumes of the [Aajiqatigiingniq](#) report will help you a lot. In fact, you can be thinking of your survey as you are doing Assignment #1.

There is a sample plan in volume 1 of [Aajiqatigiingniq](#) report (section 26.4.3, pages 86-91), but you can feel free to use another planning model, if you know one.

You will write a **five-page** document. It may be written in English or Inuit Uqausingit, with a short summary (1-2 paragraphs) in the other language placed at the end.

Please include one page on each of these three main domains:

- language use in **families**. Which language(s) tend to be used between parents, between parents and children, between grandparents and children, between children (young children? teen-agers?) Other?
- language use in the **community**. Which language(s) tend to be used in stores, in work, in the hamlet office, on signs, on the local radio? Playing outside? Going on the land? Meeting people and just chatting? Other?

- language use in the **schools** (pre-school? Primary school? High school? adult education?) What is the school's current policy on bilingual education, especially on the use of Inuit Uqausangit as a language of instruction?

Now write a fourth page in which you describe the **language attitudes** of people on the GN policy of strengthening the use of Inuit Uqausangit in the school.

On your fifth page, write your **recommendations for an action plan to strengthen Inuit Uqausangit in your community.**

Remember to attach a short summary in the other language from the main language you used in your survey.

When you have finished (on or before July 9), **please post** your document to Knowledge Forum (the Assignment #2 view) AND **email it** to Jukeepa and Ian.

Here are some questions which might help you think about this part of the assignment:

Which model or models of bilingual education do you think the community would prefer? Mostly Inuit Uqausangit? Mostly English? What proportion of the two languages? Does your community agree that all high school graduates should have a strong spoken and written knowledge of both English and Inuit Uqausangit? Does your community agree with the length of time (July 1, 2019)

proposed in the Inuit Language Strengthening Act before the language rights in education take effect?

Do you see differences in opinion across the generations?

Do men and women seem to feel differently?

Are there economic factors which influence people's visions of the future?

Using your community survey to spark a simulation activity

As you do Assignment #2, you will be thinking of critical situations or important decisions which would have to be made in order to achieve community consensus around the way forward? Start thinking of the role of leadership to help the community work together around a common purpose on language strengthening.

This last question connects with an activity which we would like to do during the first day of the summer course. We would like you to look over what you have written and select one **critical situation** or **important decision** which your community will need to make as they think and act in order to strengthen Inuit Uqausangit in the school, in the community, and in families.

This situation – which would take place in the school, in the community, or in a family (choose one) - would require some kind of “leadership” to help move forward from thought to talk, and from talk to action, and from action to positive change. The change may be in people's attitudes, or in some specific action, or both, which would lead to a strengthening of Inuit Uqausangit use.

Your critical situation or important decision could be expressed as a story which you have personally experienced or heard about. As in any story, there will be a background situation, some people involved, some action, perhaps some dramatic moment, in which people (actors) confront the situation coming at it from different points of view, and then...what happens?

That's what we want to find out – by acting out “your situation” during the course!

Since bilingualism can be seen as a kind of “language problem” – let's try to learn to help communities understand how to move forward and solve language problems in a positive way.

All you have to do is present the situation or decision to the course participants and we will use your situation to try to understand people's attitudes, concerns and hopes about Inuit language. Then we will discuss and analyse the issues which your situation demonstrates – dramatically. If you like theatre, you will enjoy this type of learning activity.

Here are some sample situations or decisions to get you started thinking:

- an elder feels that the quality of young people's language is poor and she doesn't know how to understand this, or what to do.
- the DEA wants to create a Community Language Committee to find out what the community thinks, and needs help choosing people
- some parents feel that “more time spent on Inuktitut/Inuinnaqtun means that the children will learn less English” and feel torn between two apparently opposing desires for their children's future.
- a young high school student – also a mother – complains that there is no Inuit language programme in her school, so she is left unable to understand her grandparents' language, and she has nothing to pass on to her baby.
- some parents complain that a teacher is teaching another dialect, not the community's dialect, and they want advice on what to do.
- there are few resources to teach Grade 7 math in Inuit Uqausingit
- there is a mine opening up and all the jobs require English only
- young people are spending all their time playing video games and they very rarely speak Inuit language, even at home, and their parents are worried
- a young couple are about to give birth to their first child; they want the child to learn Inuit language but they don't feel strong enough in the language themselves to speak all the time to the child in Inuktitut.

You will know many other critical situations with some part of a human problem connected to language, which would require *iliup inuuqatigiitsiarniq, qanuqturniq, tunnganarniq, and aajjiqatigiingniq* – all important Inuit *Qaujimajatuqanginnik Tukimuagutit* for leadership around language, literacy and education.

Please bring a short description or story of one critical situation around language from your community. **One page** will be long enough. We will collect them and we develop **simulations** around them. Simulations are like role-playing games, in which parts are played by different actors, and they are shown to the learning group as a way of starting a discussion.

**ASSIGNMENT#3 In-class Personal Project: Leadership for Bilingual Literacy (Biliteracy) Short essay plus a “mini-conference” presentation.**

*A strong literacy component, involving sustained indigenous literacy development, should be an integral part of any additive bilingual programme.* (Francis and Reyhner, p. 131)

***Literacy is a skill that enables people to interpret and effectively respond to the world around them. Based upon language development from birth, it includes the ability to learn, communicate, read and write, pass on knowledge and participate actively in society.*** – Nunavut Literacy Council, Cambridge Bay, 2003.

This assignment will be completed during the Rankin course. It is connected to Chapter 6 in the Francis and Reyhner book, which will be sent to you. Also, Ian and Jukepa will be introducing some more ideas about literacy in that course. You also realize that the way we are using both languages, in both written and spoken mode, in this course is an example of promoting biliteracy.

***Biliteracy may be defined as “any and all instances in which communication occurs in two (or more) languages in or around writing.”***

This assignment will, again, be a short (4-5 page) essay on the topic of leadership for biliteracy. Again, your main sources will be: course discussion and handouts, and course readings.

On the last day of the course, we would like to have some form of public presentation of your work on this assignment. This could be as a “Conference on Strengthening Inuit Language and Literacy”. Conferences can have panel presentations, workshops, or even poster sessions, and we will try to organize this during the course, so that the final day will be exciting and provide an excellent summary of your work in the course. Again, with the permission of each presenter, presentations may be video-taped as part of a general project in which this course “researches itself” and makes the knowledge which The course participants generate available to all, and to the profession of Inuit Educators of Nunavut.

Finally, there will be time set aside during the course for some discussion of setting up a Nunavut Inuit Educators Association.

### **Evaluation**

Each course in the UPEI programme is graded on a pass-fail basis. In order to help you understand the weighting of the different components of the course, we offer the following information:

The two pre-course assignments are each worth 25% of the final grade.

The personal project on biliteracy, including the public presentation, is worth 25%

Class participation is worth 25%

PLEASE NOTE: Class participation will be based on the quantity and quality of participation in the simulations, reflections on the simulations, and in the classroom

discussions during the week at Rankin. You will be expected to make every effort to integrate the knowledge gained from your readings into classroom discussion during the course.

**Late assignment policy: PLEASE READ**

We have established deadlines of July 2 and July 9 for the pre-course assignments. If, for any reason, you have difficulty meeting these deadlines, please email Jukeepa and Ian, giving us a reason why you need more time. Please state how much more time you think you will need. No reasonable request will be rejected! But – we do insist that the pre-course assignments be completed before the Rankin course begins because we want to complete our reading, grading and providing feedback on these assignments before the course, since we will have our hands full with the course itself and the third assignment.

Course grading and writing assessment:

Courses in this Master's program are graded on a Pass/Fail basis. Jukeepa and Ian will each look at every student's work and come up with a joint decision and provide you feedback on your completed assignments.

The qualities of student writing in this course are the same as those set out by Joanne Tompkins in her course outline (six levels of proficiency, ranging from "not acceptable" to "outstanding".) In Ed 601, these levels will apply to both languages, whether you write in Inuit Uqausingit or English.

Please feel free to contact either or both of the course instructors by email at any time before the course if you have any questions or if anything is unclear.

Good luck to all course participants on this historic Ed 601 course!

Also, this course will be using "Knowledge Forum" for all chats and for all posting of student work, and this course has a site on the network available for you now.

University of Prince Edward Island

**Faculty of Education**

**Ed 625 Curriculum: Leadership in Learning**

**July 23 - 29, 2007**

**Facilitators:** Fiona Walton and Joanne Tompkins

**Telephone:** Fiona: 902-672-3487 (Home). 902-566-0351 (Office). Joanne: 902-863-6965

**E-mail:** [fwalton@upei.ca](mailto:fwalton@upei.ca) [jtompkin@sfx.ca](mailto:jtompkin@sfx.ca)

**Course Location:** Maani Ulujuk School, Rankin Inlet

**Times:** This is an intensive, six day course which involves seven hours of class each day followed by reading, writing, viewing, and reflection each evening. Classes take place from 8:20-12:00 and from 12:45-4:00. There is a 45 minute break for lunch. Evening sessions are planned to include time for reading and assignments as well as viewing of videos with some discussions. Class on Monday, July 23 will start at 4:00. An evening session may also take place that day.

**Description**

This specialized graduate course in education challenges participants to critically examine curriculum development, implementation, and change from a variety of theoretical perspectives and in light of their past, present, and potential future experiences as educators and educational leaders. The development of a personally and theoretically grounded curriculum position provides a major focus for the course.

**Specific Focus**

***Graduate participants completing Curriculum: Leadership in Learning:***

- Compare, contrast, and analyse differing curriculum perspectives and orientations.
- Clarify their beliefs and values about curriculum.
- Relate curriculum to their autobiographies and teaching practices.
- Critically examine, analyse and share a curriculum or curriculum initiative.
- Articulate a theoretically critical and personally grounded position regarding curriculum

**Central Questions**

- *What is curriculum and how does it impact on teaching and learning?*
- *How do identity and subjectivity, as well as educators' beliefs and values, influence curriculum practices?*
- *Whose perspectives shape curriculum?*
- *Which forces impact the way curriculum and program are enacted in Nunavut and what are some of the challenges involved in basing curriculum on Inuit ways of knowing, being and doing?*
- *How can teachers and other educational leaders act as negotiators of curriculum?*
- *How does curriculum foster and influence learners' motivation, engagement, critical capacity, creativity, achievement, and well-being?*

**Negotiated Learning**

***Graduate participants completing Curriculum: Leadership in Learning explore and discuss a range of theories, discourses, and perspectives in the field of curriculum and relate them to***

*their own areas of expertise and interest, as well as their autobiographical experiences. Dialogical processes draw on personal experiences with curriculum as theoretical and practical perspectives emerge and are refined. The negotiation of a specific focus for the curriculum critique needs to be decided before the course begins so relevant curriculum materials may be brought to Rankin Inlet.*

Required Text

**Cary, L. (2006). Curriculum spaces: Discourse, postmodern theory and educational research. New York: Peter Lang.**

*The text will be available at the course. A variety of additional readings are provided.*

Assignments:

1. Curriculum Critique – Poster Presentation
2. Development of a Curriculum Position: Three Letters
3. Framing a Curriculum Theme from a Critical Perspective
4. Interaction and Involvement

1. **Curriculum Critique:** Grounded in examples from the participant's own life and practice as an educator and educational leader in Nunavut, the curriculum critique offers an opportunity to consider the theoretical framework, development, and implementation of a specific curriculum, program, unit or curriculum initiative as well as its impact or potential impact on the learners it is designed to serve.

Participants may work on this assignment individually or in pairs. Creative approaches to the assignment are encouraged, though preparation time is a major challenge and consideration in a one week intensive course. References from your life, literature, history, the arts, philosophy, psychology, curriculum theory, or other disciplines may be drawn upon to enrich the paper.

The critique should be between five and seven pages in length and will be presented as a poster for sharing with the class. APA format is required. Curriculum critiques are presented as posters on Saturday, July 28.

2. **Curriculum Position – Three Letters:** Three one page letters are completed during the first three days of the course. These reflections provide an opportunity for personal expression and communication with the instructors. Specific information related to this assignment will be provided on the first day of the course. The instructors will respond to the reflections.
3. **Framing a Curriculum Theme from a Critical Perspective:** In order to underscore the importance of bringing teachers together to develop curriculum based on critical perspectives, participants will develop a theme plan organic to the community context of Nunavut. A detailed outline for this assignment will be presented on the second day of the course. Knowledge and insights related to critical perspectives on the theme will be presented back to the group on Saturday, July 28. Participants are encouraged to consider multiple intelligences in their presentations.
4. **Interaction and Involvement:** Participation and engagement in small and large group discussions and discourse are considered vitally important elements in this course.

**St. Francis Xavier University**  
**School of Education**  
**Ed 619 Critical Pedagogy**  
**October 19-26, 2007**

*“ We know that it is not education which shapes society, but on the contrary it is society which shapes education according to the interests of those who have power”*  
(Freire, 1987, 35)

**Facilitators:** Joanne Tompkins, Elizabeth Fortes and Invited Elder (TBA)

**Telephone:** Joanne: 902-863-6965 Elizabeth: 604-732-9302

**E-mail:** jtompkin@stfx.ca; [efortes1918@yahoo.com](mailto:efortes1918@yahoo.com)

**Course Location:** Arctic College Residence, Iqaluit and Joamie School, Iqaluit

**Times:** This is an intensive six-day course which we begin at the Arctic College Residence and move to Joamie School during the week. There will be a bus to take us back and forth to the school and our lunches will be provided by the College and sent with us to Joamie School. As there is a considerable amount of focus in this course on writing, editing and polishing narratives the evening periods will generally be scheduled as time for individual and small group writing conferencing.

**Course Website:** [www.kforum.upei.ca](http://www.kforum.upei.ca)

### **Description**

Paulo Freire, as are many others, was passionate that schooling was not neutral. Schools were set up with the interests of certain people in mind, often leaving other groups of people on the margins. Critical pedagogy is a course that aims to look at how schools are currently structured and how power is embedded in the policies, practices, rituals and routines that we often ‘take for granted’. Because we have all been ‘schooled’ we will continue to look more deeply at our own individual and collective experiences of schooling to better understand the way that power exists in Inuit schools. By individually and collectively exploring our diverse narratives of experience and the tensions shaped as they bump up against one another and dominant structures and practices in classrooms and schools, we will work toward the development of ‘pedagogy of hope’ that is respectful of all learners.

### **Intended Outcomes**

- to more deeply explore personal narrative work, specifically using visual narrative techniques
- to explore and share Inuit knowledge about healing, sustaining and nurturing the self in leadership positions
- to explore key concepts such as critical pedagogy, cultural capital, hegemony, hidden curriculum, conscientization
- to explore the work of Paulo Freire and attempt to make links to his work with Maori education and potentially Inuit education
- to prepare (draft, edit, polish) a piece of autobiographical writing that critically situates itself in the sociopolitical context of Nunavut
- to deepen consciousness of our own individual power and privilege in the Masters program and work in ways that democratize the classroom/staffroom and share and honor the learning space for all learners
- to gain a greater appreciation for the central experience plays in education

### **Central Questions**

- Who am I and what forces have shaped/continue to shape me? How can I deepen my understanding of my own autobiography and how can that deeper understanding guide me in my leadership work?



- How can my work with photographs, my time with an Inuit elder and my interaction with the course readings help me deepen my self-awareness?
- What are/were ways that Inuit sustain(ed) themselves in leadership positions?
- How has colonial power shaped Nunavut schools and how does it continue to shape relationships between Inuit and Qallunaat?
- What are the ways that power can be renegotiated and shared in schools in Nunavut? Where are the places where a 'pedagogy of hope' currently exists?
- How can I use self-assessment as a tool for my own personal change?

### Assignments

**1) Pre-course assignment: Reader Notebooks.** (Please use a small notebook for this assignment) **Note: There are three parts (a,b,c) to this assignment.**

The course text is *Critical Pedagogy – Notes from the Real World*. Before coming to the course you should have read the text.

- a) As you read each chapter use whatever techniques you need (post-it notes, highlighters, notes in the margins) to help you interact with the text. At the end of each chapter, write a short ½- 1 page reflection on how you made sense of a key idea in the chapter. It is not a summary but your reaction to the text. What ideas did you connect with? What ideas were confusing? What are you left wondering about?
- b) At the back of the notebook write down any words/concepts (and the page number beside them) that you'd like clarified
- c) For each chapter use a flashcard or recipe card to do a SAVE THE LAST WORD FOR ME (STLW4M). We did this activity in the first graduate course. You write down a quote you particularly like (and the page number). On the back to write your personal reaction to the quotation. Please save these in your notebook. There should be a STLW4M for each chapter.

Please have the course text read and your notebook ready for the first class. These notebooks will be the basis for our discussion groups in the course. I would like to collect the notebooks on October 19<sup>th</sup> and we will start using them for discussion on October 21. All graduate students are encouraged to post any of their notebook reflections on Knowledge Forum.

**2) Autobiographical writing** – There is great power in your stories. They are stories of courage and survival, of pain, of love, of humor and of power, of surviving, of struggling and celebrating. Over the course of the week we will explore some vignettes (some moments from your lives) and we will work on writing those moments. We will use the course content, both from Inuit and Qallunaat worldview, to make deeper sense of these stories. Several such stories, written by other critical pedagogues will be shared in class as possible models for writing. There will be time devoted in the course (in class and in the evening) to writing deeply, to conferencing, to editing and rewriting and polishing one piece of autobiographical writing. These pieces will be well 'worked through' with the idea that graduate students may chose to publish them at a later date. Graduate students may wish to develop some of the writing ideas that were started in previous courses. This autobiographical piece will be completed by Thursday, October 25<sup>th</sup>.

**3) Visual Narrative Cubes – Exploring narrative through photography.**

As one way to attend to and learn more about our own complexity and diversity, we will work with photographs of our own lives. Our work in this area will draw together Hedy Bach's (1998) and Wendy Ewald's & Alexandra Lightfoot's (2001) visual narrative work with children and youth as a way to explore and make meaning of experience in the making of curriculum. **Please bring 12 photographs (or photocopies of photographs) to the course that are meaningful to you.** They can be from any point in your life, of any people, places you think are important. The only criteria is that you bring 12 photographs that are meaningful, important and special to you. During the week we will be using guiding

questions to create and develop visual narratives cubes. The cubes will be completed and shared in class on Thursday, October 25<sup>th</sup>.

**4) Self –Assessment:** In an attempt to share the authority for learning more with graduate students, each student will be asked to identify learning/personal goals for the course. At several points during the course, graduate students will be asked to assess themselves in relation to their goal. On Friday, October 26<sup>th</sup> there will be a meeting between the student and the facilitators to discuss learnings.

*Ed 611N Introduction to Research Methods in Education*  
**Course Outline**

*Instructors*

Each of the three instructors has responsibility for specific communities. They will maintain “office hours” on Skype during stated times and be available by email at other times. In normal circumstances you can expect a response to a phone or email inquiry to an instructor within 24 hours.

<b>Arviat, Igloolik, Pangnirtung, Rankin Inlet</b>	<b>Cambridge Bay, Kugluktuk, Sanikiluaq</b>	<b>Iqaluit</b>
Sandy McAuley	Jessie Lees	Elizabeth Tumblin
email: amcauley@upe.ca	email: jlees@isn.net	email: ejtumbli@edu.pe.ca
office: 902 894-2814	office: 902 894-9654	office: 902-888-8495
home: 902 672-3487	home: 902 894-9654	home: 902-836-4067
cell: 902 393-0479	cell:	cell: 902-439-0869
Skype: sandy_mca	Skype: jessie_lees	Skype: ejtumbli

**Office Hours**

Office hours on Wednesdays are intended for home group activities such as conference calls and all instructors will be in contact with their group members during those hours. Monday, Tuesday, and Thursday office hours have been set up for informal questions and support. You will find the listed instructors available by Skype, phone, or email during those times.

<b>Sandy</b>	<b>Jessie</b>	<b>Liz</b>
Wednesday 8-10 PM AST	Tuesday 8-10 PM AST	Monday 8-10 PM AST
Thursday 8-10 PM AST	Wednesday 8-10 PM AST	Wednesday 8-10 PM AST

**Note that 8-10 PM AST = 7-9 PM EST = 6-8 PM Central = 5-7 PM Mountain time**

*Calendar Description*

In this course, students are introduced to a variety of methods that are appropriate for conducting research in educational settings. Students develop an understanding of qualitative and quantitative research methodologies. Students are introduced to the process of planning, conducting, and reporting research on learning and instruction, and to the critical analysis of current studies reported in educational literature.

*Course Format*

Ed 611N will be offered online over a 12-week period from January to March, 2008. Three home groups of 8-9 students will each work with an instructor. A text will be supplemented with readings and multimedia resources online.

*Course overview: Educational “Re-search”*

Sometimes we think of research as a mysterious and arcane art beyond the understanding of mere mortals. We needn’t be intimidated: at its most fundamental level research simply means to “look again” at a problem or an issue carefully and systematically and to report the results clearly. Rigorously and thoughtfully done, research has the potential to extend and deepen our knowledge of education, inform good policy decisions, and improve educational practice. Poorly done or misused it can contribute to the opposite. A good understanding of how to interpret, apply, and conduct educational research is therefore essential for educational leaders.

Ideas of what constitutes “good” research have changed over the past 30 years or more, to some extent because ideas of what constitutes knowledge and how it is acquired have changed. Part of that change can be seen in the growing recognition of the value of such things as traditional knowledge and indigenous ways of understanding the world.

Ed 611 Introduction to Research Methods in Education is the first of two courses in the Nunavut MEd intended to help students prepare for their final research project in Ed 691. Building on topics and critical lenses from previous courses, students in Ed 611 will begin to develop an understanding of and appreciation for research in education that speaks both to Inuit cultural values and the wider national and global educational research communities. Students will consider the ethical imperatives of research in a Nunavut context and the principles behind robust and rigorous research. They will learn how to read, evaluate, and design research projects. These topics will be addressed further in Ed 613 Qualitative Research Design and applied more fully in the design of the final research project.

#### *Course outcomes*

Students will:

- discuss individual and collective beliefs about, and attitudes towards research;
- explore principles for ethical research in different communities;
- develop skills for informed and critical reading of qualitative and quantitative research in published studies;
- gain familiarity with the nature and use of data-gathering methods in qualitative and quantitative research;
- use research tools available at UPEI and on the World Wide Web;
- identify individual areas of research interest, and
- examine the necessary steps in the research process, including:
  - 1) identifying a problem;
  - 2) reviewing the literature;
  - 3) specifying a purpose;
  - 4) collecting data;
  - 5) analyzing and interpreting the data, and;
  - 6) reporting and evaluating research.

#### *Text Resources*

***Creswell, J. (2008). Educational research: Planning, conducting and evaluating quantitative and qualitative research. New Jersey: Pearson Education Inc.***

***Smith, Linda Tuhiwai. (1999). Decolonizing methodologies. Zed Books: New York, NY.***

***Supplemental readings will be supplied online.***

#### *Online Resources*

***Because this course will be conducted at a distance, online resources will be integral to your participation and success. These include:***

***Knowledge Forum <http://kforum.upei.ca/kforum>***

You may find the companion website for Educational research: Planning, conducting, and evaluating quantitative and qualitative research, <http://www.prenhall.com/creswell>, useful to help you test your understanding of the readings.

### *Course requirements*

Ongoing contributions to the course database through:

1. Readings. Assigned readings should be completed in advance of the class in which discussion begins. Readings will be supported by online multimedia prereading presentations.
2. Ongoing contributions to the course database through an online research portfolio. Record your questions, and reflections on coursework and readings in weekly entries to your portfolio view in Knowledge Forum. In addition to your own entry, you will be responsible for reading and responding to the journal of at least one colleague in your home group each week. Note that your Research Portfolio view will support your work in Ed 613 Qualitative Research (Fall 2008) and Ed 691 Directed Study (Winter 2009).
2. Preliminary and final statement of a research problem.
3. Literature search and summary.
4. Selection and application of a research design appropriate to your problem.
5. Hands-on research experience. In co-operation with a colleague, apply data-gathering techniques of interviewing, observation, questionnaire use and the identification of educational artifacts. Record and reflect on these experiences in your research journal.
6. Individual written critique of 1 published research study.

Details for weekly readings, assignments, and reflections will be posted in the appropriate view in Knowledge Forum on the weekend prior to that week's work. In addition, details for each major course assignment will be supplied in a separate document prior to the due date. These documents will outline the specific expectations for each assignment and assessment criteria.

### *Assessment*

The UPEI Masters of Education program operates on a "professional assessment" model. At the end of each course, students will be assigned either a "pass" or a "fail" for their work in that particular course. To obtain a passing grade, students are expected to achieve the objectives of the course by completing all course assignments, attending and participating in class. Assignments must be completed at a level deemed acceptable for a Masters program (details to follow for each assignment).

Students will have the opportunity to resubmit an assignment that does not meet the acceptable level provided that this resubmission occurs within one week (except in the case of the last assignment—in this case, the instructor will contact students in difficulty and resubmission will be required before April 7, 2007).

If extenuating circumstances (sickness, family responsibilities, etc) get in the way of keeping up with the course, please inform your instructor as soon as possible. Extensions will be given only for exceptional and serious circumstances.

*Course schedule*

	Date	Topic/Activities	Readings	Notes
1	January 7	Introduction to course Beliefs about and ethics of research Defining and classifying educational research The research process	Creswell, Chapters 1 & 2 Smith, Chapter 6	Research journal entries will be ongoing from this time
2	January 14	Identifying your areas of interest Problem statements, research questions and hypotheses	Creswell, Ch. 3 & 5	
3	January 21	Theory and literature What is a literature review? Using research tools at UPEI and on the WWW	Creswell, Ch. 4	Preliminary problem statement due
4	January 28	Overview of Quantitative research	Creswell, Ch. 6 & 7	Hands-on work with questionnaire(s) begins at this time
5	February 4	Overview of Qualitative research	Creswell, Ch. 8 & 9	Hands-on work with interviews, observation, artifacts begins
6	February 11	Practicum week		Complete hands-on work.
7	February 18	Critiquing published studies	Creswell, Ch. 10	Literature search and summary due
8	February 25	Reflection on methodologies of qualitative and quantitative research: ethics, strengths and weaknesses	Smith, Ch. 7 & 8 (you may wish to review Creswell, Ch. 6 & 8)	Hands-on work with interviews, observation artifacts recorded
9	March 3	Designing research	Read appropriate chapter in Creswell	Design presentations and responses ready for discussion
10	March 10	Returning to your problem statement	Review Creswell, Ch. 3 & 5	Individual summary/critique due
11	March 17	presentation and discussion of research journals: methodological experiences and reflections		methodology sections of research journals ready to be shared
12	March 24	Summary and reflections		Final problem statement due
	April 1			All course work completed satisfactorily for credit

**University of Prince Edward Island**

**Master of Education - Nunavut**

**Education 614**

**Theories of Research and Learning**

**Naullaq Arnaquq, Meeka Arnaquq, Elizabeth Fortes and Fiona Walton**

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June 30 – July 6, 2008

**This course is delivered online and face-to-face**

### **What is Theory?**

*Theory calls one to abandon or negate aspects of one's personal or professional identity. Theory is disruptive.*

Roger Simon

*The language of theory is effective...to the extent to which it overcomes the given grounds of opposition and opens up a space of translation: a place of hybridity, figuratively speaking, where the construction of a political object that is new, neither the one nor the other, properly alienates our political expectations, and changes, as it must, the very forms of our recognition of the moment of politics.*

Homi Bhabha

Theory is often denigrated as being elitist, jargon-packed and irrelevant to the daily practice of educators and learners. Roger Simon's quote highlights the mixed feelings we often have towards theory. Simon suspects that our fear of theory is based in a complex emotional response to, on the one hand, being excluded from a discourse of "higher learning," and on the other hand, being profoundly challenged to re-evaluate ourselves and perhaps abandon previously cherished beliefs. He argues that the resistance that we may feel towards a theoretical text may in fact be a pivotal learning experience. The sometimes abrasive encounter between participant and text can function as a transformational moment of personal and professional development. Texts that resist our understanding also challenge us to take ownership of our own interpretation. Theory demands that the reader impose a particular reading, and in doing so, position her/himself in relation to the text. In many ways, theory is a battle ground where the good fight occurs. This is particularly the case in the Nunavut context where the Western canon has, in the past, occupied a

central place in teaching and learning. In this course, however, Inuit theoretical conceptions are critically examined alongside those from the European and North American traditions.

A theoretical text is never neutral or plain-speaking – it is always strategic. Theory is about taking positions and articulating the relationships between various positions. Because theory involves a great deal of new vocabulary and new concepts, it can feel at first like complete confusion. Like any new language, you need to immerse yourself, while not fretting over particular unfamiliar words or references to unfamiliar concepts. You are learning another new, and sometimes very difficult language –you can expect that it feels like walking through the dark.

**Required Textbook:**

Dimitriadis, G. & Kamberelis, G. (2006). *Theory for education*. New York, NY: Taylor & Francis. Please note: These texts were mailed to participants. The book costs \$20.00 which can be paid to Sandra McDonald by mail before June 13 or to Julia Tatuakjuk on Sunday, June 30.

**All assigned chapters in this text must be carefully read and commented on before the face-to face classes begin. It will not be possible to complete this course successfully without completing the pre-course assignments.**

**Meeting Times:** The first interactions take place by distance as the pre-course assignments are completed from May 20 – June 27. The class will meet on Monday, June 30 at 7:00 at Nunavut Arctic College in Iqaluit when the face-to-face part of the course starts. Classes will then take place from Tuesday, July 1 until Sunday, July 6, with dialogue supplemented by interactions on the Knowledge Forum website

**Course Schedule:**

**Tuesday, May 20 – Friday, June 27:** On-line section of the course takes place. Please go to [kforum.uepi.ca](http://kforum.uepi.ca) and log in using your usual user name and password.

Get to work as soon as possible so that you will have time to process the theories and ideas. Please do not wait too long to start this work as this will cause stress later.

**Monday, June 30 – 7:00 – 9:00:** Nunavut Arctic College - Opening class.

Quillq lighting and welcome. Brief, three-minute presentations/talks/sharing by participants on a chosen theorist. This will take place in a sharing circle format.



**Tuesday, July 1: 8:35 – 12:00 & 1:00 – 2:45.** Review of critical and poststructural perspectives/lenses. Presentations by participants on theorists may need to continue. (Fiona)  
**3:00 – 4:30** Time to meet in groups and work on final paper.

**Wednesday, July 2: 8:35 – 12:00 & 1:00 – 2:45** Inuit epistemologies, world views and perspectives as applied in education (Naullaq and Meeka)  
**3:00 – 4:30** Time to meet in groups and work on final papers.

**Thursday, July 3: 8:35 – 12:00 & 1:00 – 2:45** Inuit epistemologies, world views and perspectives as applied in education. (Naullaq and Meeka)  
**3:00 – 4:30** Time to meet in groups and work on final paper.

**Friday, July 4: 8:35 – 12:00** Inuit epistemologies, world views and perspectives as applied in education. (Naullaq and Meeka)  
**1:00 – 2:45** Paulo Friere and bell hooks (Elizabeth).  
**3:00 – 4:30** Review of Post-colonial and feminist theories of research and learning (Fiona)  
**6:30 – 8:30:** Participants start presenting their final papers. A respondent comments on each paper.

**Saturday, July 5: 8:35 – 12:00 & 1:00 – 4:30** Participants continue presenting their final papers. A respondent comments on each paper. Closure of course.  
**6:30 – 8:30 Individual meetings with participants start.**

**Sunday, July 6: 8:35 – 12:00 & 1:00 – 2:30. Individual meetings with instructors continue.**  
**2:30 Course evaluations are completed.**  
**6:00 Submission of final papers in hard copy or by e-mail. Please note that either format is acceptable.**

### **Course Description**

This course addresses postmodern and Inuit theories in research and learning. The aim is to familiarize graduate participants with various theoretical frameworks used by researchers to make sense of educational issues and the history that shaped today's realities. The course examines theories or strategies of inquiry and representation as they pertain to current educational contexts. As such, the course challenges participants to rationalize their own theoretical position as practitioners and researchers, and to become sensitive to the personal and political issues surrounding that position. It also aims to expose participants to the current post-positivist

epistemological and ethical issues that problematize research in the social sciences, particularly in Indigenous contexts. Although much of the course reading stems from a qualitative perspective, the issues raised are relevant to both qualitative and quantitative research. This course aims to cultivate a reflexive approach to the research process, and to improve your reading skills and familiarity with educational research and theory in English as well as Inuit Uqausingit. Our emphasis on theory is meant to generate a self-reflexive research and teaching practice that encourages personal investment, ownership and accountability in educational contexts. In emphasising theory, we are politicizing research and inviting participants to reflect on the political or ethical role of educational research and practice in society. Participants are encouraged to locate educational research within a three-layered theoretical framework.

Your three-layered theoretical framework:

Outer layer - The philosophical rationale for adopting a specific attitude toward knowledge and understanding (i.e. Indigenous worldviews, decolonization, postcolonial spaces, rationalism, hermeneutics, critical theory, feminist standpoint epistemology...)

Middle layer - The methodological strategies to be employed when exploring research questions or educational issues(i.e. Inuit methods of inquiry, narrative inquiry, critical ethnography, historical analysis, discourse analysis, cultural studies, (quasi) experimental approaches)

Inner layer - The interpretive strategies applied to the specific research or educational problem (i.e. various cognitive or constructivist learning theories, Inuit perspectives, Bourdieu's theory of cultural capital, Freire's liberation theories, Vygotsky's zone of proximal development, Foucault's genealogy)

The three layers can be organized by questions:

Outer Layer: What is your epistemology? Do you believe in objective knowledge? How do you think meaning is made? What do you think is measurable? What tacit assumptions under gird your personal philosophy of life? How do you think research functions in our world? How would you describe the relationship between the researcher and the researched? How does your understanding of power intersect with your understanding of knowledge? What qualifies as 'data'? How do you perceive the difference between explanation and interpretation? Did you find resonance with those authors who described their work as structuralist or post-structuralist?

Middle Layer: What kind of ‘data’ do you intend to collect or examine or are required to consider in your educational practice or leadership? Will your approach be empirically based? How does language mediate your collection of ‘data’? What is the scale of your research or the range of your educational practice and leadership? (an individual, a community, a province, a structural aspect of an institution) Where are you in your research or consideration of the educational issues you encounter? Why do you need to do this research or examination of educational practices? What style of writing are you most comfortable in? What do you want the thesis, or your writing to look like? How do you hope to serve the researched (or some other community)? Which of the many methodologies discussed in classes fit with your interests: narrative inquiry, life history research, auto-ethnography, critical ethnography, collaborative inquiry, discourse analysis, cultural studies, practitioner research, quasi-experimental?

Inner Layer: What strategic tools would you like to use in order to analyse your ‘data’ and the educational phenomena you are considering? Are you examining your research or subject through a cognitive-psychological lens or a socio-cultural lens, or some other lens? Which theorists are best suited to the specific focus of your research or educational questions? How will you transfer the theory into your context? How will you translate the theory into questions relevant to your context? This layer is specifically grounded in your research or educational interests, and thus your reading in this area will inevitably far exceed anything we touch on in class. Most articles will offer a hybrid fusion of this three layered approach.

The challenge in your research and practice is to find a way to mesh all three layers so that your own theoretical framework functions smoothly. **This three-layered structure is offered as a guide and not a recipe.** In most cases, the layers fuse and the differences between alternate frames are sometimes difficult to identify. The agenda is not to create a catalogue of theoretical choices, but rather to cultivate your own particular form of inquiry as a hybrid of the many others in the dialogue. Our hope is that the course allows you to generate a deeper understanding of educational and research processes and your part or role in them.

### **Participant Responsibility:**

Participants are asked to read the short chapters from the text and some articles to be provided by the instructors during the course. The participant should come to the Knowledge Forum website with their written responses/reflections, and be prepared to discuss in person and on-line those key quotes and to generate an interpretation of the texts as they apply in Nunavut. This creates an on-line dialogical community that introduces some of theories.

Reading, thinking, questioning, speculating, pondering and hypothesizing are all central in this course which creates a space for intellectual discourse about the many competing theories in education and research. Participants need to take up the readings and ideas in the spirit of intellectual engagement and challenge.

### **Evaluation:**

Pass/Fail: Full participation in the items listed below provides the basis for earning a passing grade at the graduate level.

### **1. Readings:**

Complete the course readings making notes and grappling with the ideas in a way that generates your own questions and promotes critical self-reflection on your position and the theories that underlie your practices.

### **2. Pre-course Assignments:**

a) Drawing on selected key quotes from the assigned readings in the required text, as well as questions raised by the instructors and your colleagues, contribute your commentaries/responses/reflections on/to Freire, hooks, Foucault and **ONE** other theorist. Your comments represent your perspectives on the theory and help to provoke and stimulate the group discussions. The more interesting the KF data-base becomes, the more everyone will understand the theories. In addition, contribute **at least one response** to the posted reflections of your colleagues and instructors. This dialogue is essential as we develop and play with our understandings of the theories. When we meet together on June 30 at 7:00 p.m., you will briefly share your understanding of the theorist you worked on during the pre-course assignments. **No more than three minutes** is available for this brief sharing. This brief sharing is not the same as the presentation described in number four (below).

**The pre-course assignments must be completed by Friday, June 27. They are an essential part of this course.**

**3. Class Participation:** All voices are encouraged to express ideas and respond to the ideas of others, to share learning, ask questions and name any confusion. Speculation about theories and suggestions for alternatives to conceptual problems and questions about everyday practices in education add to the learning. We are all interested in understanding and no one interpretation will reflect any fixed truth, rather our discussions will represent many truths and opinions.

**4. Presentation:** Final papers will be delivered as a formal paper, poster, power-point presentation or in any creative representation you believe is appropriate. Your own theoretical position as well as your

approaches to research and education need to be evident in what you present. This presentation summarizes ideas that are then submitted in the major paper for this course. Please consult with instructors in determining the focus and approach you are planning to use for this presentation. Presentations should take between **seven and nine minutes only**.

**5. Final Paper:** Individually prepare and write a **ten page paper**. Papers may be written in many forms: they might document your own personal journey towards a specific theoretical position, provide a series of vignettes/stories that expose aspects of your evolving position, or explore and examine your own theoretical beliefs about research and education. The aim is to create a paper that uses theory/theories to interrogate your understanding of education, leadership, research, and learning into a statement about your beliefs and practices. This assignment turns a critical, provocative lens on your own educational values, beliefs, perspectives, and practices as well as on specific aspects of education that you may wish to examine, critique, interrogate, or disrupt. You may draw on quotations from texts in the Theories course, or from any other courses or reading you have encountered.

Papers need to include:

(i) Your own “theoretical position” Write about your beliefs, the theories you use in your teaching, research and leadership as well as the perspectives that inform your practice. Stories may be used to illustrate these beliefs. This process should facilitate the development of more considered writing and thinking to be shared with your colleagues. You can draw on the readings in the course and in other courses. This section of the paper offers an opportunity to examine and challenge your perspectives as well as the theoretical aspects of the educational environment you interact with in your daily life. It also enables you to pursue political, moral, and ethical questions related to education that you may not previously had the time and space to consider in other courses.

(ii) The “application” of your position and theories to a phenomenon, an experience or a given set of data. You must first select a particular phenomenon, experience or set of data (a series of photographs, a personal diary, an interview transcript, a textbook, a policy document, a school policy, an incident within the school community, a youth cultural trend or behaviour pattern) and then interpret the data using the theory that you outline in the first section of your paper. You are encouraged to be imaginative in selecting your data. “Data” is a term that can refer to almost anything. It is important that you select something that interests you and lends itself to theoretical interpretation. You will apply the many different theorists/theories discussed in this course, as well as your own emerging ideas, to discuss the data. Try and use only one or two theorists – possibly three – and increase your familiarity with these three, instead of enlisting

too many. Using your selected theorists, you must perform a “close” textual reading of the data to determine what it means to you and what the implications are for research and education.

A daily one and a half-hour block is set aside each day during the face-to-face course to work on planning and writing. **This assignment may be broken down into sections and submitted in three- to five-page parts for commentary and feedback from your instructors, or you may start work on the assignment ahead of time and send sections to [fwalton@upei.ca](mailto:fwalton@upei.ca) for feedback.** These sections may include:

- a) Introduction: Outline what you are planning to write about in the paper and say why you have chosen this particular approach or theoretical position. To be shared with your assigned instructor by Tuesday morning at 8:35 a.m.
- b) Theoretical Position: Describe your theoretical position drawing on your favourite theories and using quotations to argue that position. To be shared with your instructor by Wednesday morning at 8:35 a.m..
- c) Application of the Position: Write about how your position affects the way you think about, analyse and interpret a problem, idea or set of data. Providing some historical background on this data may be very helpful, particularly if it uses some of methods of analysis you have learned in your courses. To be shared with your instructor by Thursday morning at 8:35 a.m.
- d) Closure: The paper will close with some final comments and reflections on what you have learned and how your thinking might inform your future practices and decisions as an educational leader. To be shared with your instructor by Friday morning at 8:35 a.m.

**The final revised and edited paper must be submitted to instructors by Sunday, July 6 at 6:00 p.m. No extensions will be available as the Issues course starts on Sunday evening at 7:00 p.m. We do not want to have any participants leaving the Theories courses with outstanding assignments due.**

#### **Recommended Online Resources and Articles**

[http://carbon.cudenver.edu/~mryder/itc\\_data/postmodern.html](http://carbon.cudenver.edu/~mryder/itc_data/postmodern.html)

<http://www.brocku.ca/english/courses/4F70/characteristics.html>

**St. Francis Xavier University/University of Prince Edward Island**  
**Education 617**  
**Issues in Leadership**

Instructors: Jukeepa Hainnu, Elizabeth Fortez, Joanne Tompkins

Dates: Sunday July 6-Saturday July 12, 2008

**Focus:**

In this course you will have opportunities to critically examine your experiences and understanding of leadership, particularly educational leadership in the schools and systems that have been colonized. How do Inuit leaders exert leadership in systems where there have been/are imbalances in power? Using case studies and role-plays we invite you to bring your 'issues' into the classroom space.

**Key questions:**

- How do Inuit educational leaders advocate for what is best for children and families in Nunavut while balancing what the larger system(s) demand(s)?
- What are different styles of leadership and what is their impact on educators? Which leadership styles seem best suited to the context of Nunavut?
- How do Inuit leaders, particularly Inuit women with so many multiple demands on them, sustain themselves in positions of leadership?
- Whose voices inform our leadership?
- What do we know from change theory and our lived experiences about how change happens in schools/systems?

**Course Intentions**

- 1) reflect on major components of leadership and management theory relevant to educational organizations
- 2) apply leadership concepts in real and simulated situations
- 3) examine the change process and its impact on individuals and groups
- 4) build upon previous ideas developed in other courses, particularly Educational Theories and Critical Pedagogy
- 5) develop a personal, evolving and reflective theory of educational leadership suitable for the context of Nunavut
- 6) consider how gender and ethnicity impact upon traditional notions of educational leadership
- 7) consider ways that Inuit educational leaders can sustain themselves in leadership situations
- 8)

**Course Assignments.**

In an effort to support **Inuit Uqasiingit** you may write any or all of your assignments in the language of your choice. If you chose to write in Inuktitut please provide a very brief summary of key points in English.

**1) Case Study: Pre-course assignment. Due Monday, July 7th**

As a way to invite each of you to bring your lived experiences into the course case studies will be used as a teaching/learning strategy. You probably touched upon case studies in your research course. They are a way of taking a specific situation, a specific event, a specific interaction and describing and exploring it to make deeper meaning of it.

You will be asked to think of a moment of tension, or a burning issue you face in your leadership role. Make sure it is something you are comfortable sharing. In a page describe the situation in enough detail so others can brainstorm ideas with you about your case study. Please avoid using real names of

people so as to keep tone professional and educative. **These case studies need to be typed and 5 copies made and brought to class on the morning on Monday, July 7th so that the class is ready to use them in small group discussion. A sample case study is included at the end of this course outline. Remember to choose a situation that is real and meaningful for you. There will be time Sunday night to talk more about the case studies but be thinking about them.**

## **2) Case Study – Action Plan. Due Friday, July 11.**

At the end of the course, after we have explored more about issues in leadership you will be asked to write a **two –page action plan**, based on ideas from your peers, instructors and community members, your own reflection and the course readings. See attached template.

## **3) Exit Card Reflections. On-going**

Over the course of the week we will be learning from a number of sources – our own critical reflection, dialogue other experienced Inuit leaders in the room, and the course readings. At the end of each day you will be asked to chose one key idea or quotation you heard and write a short reflection about how you are making sense of the course ideas.

## **4) Personal Growth Target. On-going.**

A key goal of the course is to think about what each of you needs in terms of sustaining yourself in the demanding leadership roles that you occupy. At the beginning of the course you will be asked to think about what is one issue that you would like to spend time thinking about in your personal/ professional life that will help you find that balance that is so important for well-being. Periodically during the course you will be asked to reflect on how the course is providing time for you to reflect on this goal and perhaps even giving you some tools for beginning personal change. Think about building upon insights you have gained from working with people like Meeka Arnaquq, visiting Elders as well as insights from this course.

### **Texts:**

Please bring your copy of *Let My Spirit Soar! Narratives of diverse women in school leadership*. which we used in the first course Education 615-Educational Leadership

We will also be using the text *Leadership and Sustainability: System Thinkers in Action* by Michael Fullan. Fullan is someone who has written a great deal about the change process in schools. The book is \$35 and I will bring copies with me when I come to Iqaluit. It is a fairly short book (100 pages) and we will work through the text in small groups during the class.

We will use other ‘texts’ in class – short videos, your lived experiences, discussions with guests, and readings about Nunavut leaders.

**Sample Case Study:** Here is a sample of one case study given by a Nunavut principal. You can see that there needs to be enough description to give the reader the important information so that an engaging discussion can follow.

*The story takes place in a small Inuit community in Nunavut in the early spring of the year. A new high school student, Markoosie arrives at the school from a nearby community and expresses his wishes to attend school in this community rather than his home community. He is known to all of the Inuit staff in the school: several teachers are relatives. As the two communities are located close enough to each other for travel to occur back and forth by land, boat and plane it is not an uncommon occurrence to have children spend time back and forth between relatives in the two communities. The usual protocol is followed which involves the Inuk principal of Anurapaktuq, Malaya –calling Markoosie’s old school to have his file sent across. In the course of the conversation, the principal of Markoosie’s former school tells Malaya that Markoosie was expelled from their school because he brought a loaded gun onto the school ground. He was apparently agitated at the break-up of a relationship and brought the gun to school. The principal indicates that Markoosie never aimed the gun at anyone other than himself and that the RCMP*



officer was able to calm him down, take the gun away and lead him off the playground. Markoosie is described by the principal as someone with anger management problems who attended school erratically.

Malaya, the principal of the school is left with a dilemma as to what to do with Markoosie. The response from the local school board officials at the Board office is that the school is under no obligation to accept Markoosie and the school would be advised to not accept him into the school as he may present a threat to other students. It is suggested that this is a 'social service' problem. The community's social worker's position is vacant. The special needs team consisting of an Inuk principal, an Inuk vice-principal, an Inuk community/school liaison worker and two Qallunaat program support teachers meet to discuss what supports need to be put into place to accept Markoosie and minimize the risk of him hurting himself or others. It is determined that Markoosie needs some anger management support and regular counseling sessions are set up and arranged for him. There is a member on staff who has extensive background and training in this area and is willing to work on this program with Markoosie. Markoosie's academic performance is to be monitored. It is difficult to ascertain his performance because of his poor attendance. In-class support will be provided for the teacher if required. Meetings take place with Markoosie's relatives in the community to ensure that the hunting rifles in the house are under lock and key – an effective management strategy in dealing with impulsive behaviours. Markoosie's attendance in school is made conditional on his attending his anger management and counseling sessions. In this way Markoosie's emotional needs as well as cognitive needs are being addressed. Then the administrative team brings the program to the staff for further discussion.

The staff divides along ethnic lines on the issue of whether to include Markoosie or not in the school community. The junior high and high school teachers are all Qallunaat teachers, all with less than two years experience in the community. They unanimously agree that Markoosie should not be admitted to the school. They feel that their own safety and the safety of the students is threatened by his presence. They express their serious discomfort with the issue. They appear angry that Malaya and the administration have even considered the possibility of accepting him into the school. Comments such as "I'll go to the union," or "Not in this school we won't" are heard at the meeting.

The Inuit staff, all of whom grew up in the community, hold the opposite view. They feel that to allow Markoosie to be living in the community, with anger management problems, with easy access to guns and with no supports is a danger to their safety and the safety of their own families. They feel that the program has been well-worked out and they are ready to welcome Markoosie into the school. Lucy, an Inuk teacher states, "if he's got anger problems and problems in gun let's work with him in here...we can do that." (Field notes, 2003)

### **Education 617 – Issues in Leadership Sample Template for Case Study**

***In one sentence state your the issue that is at the heart of your case study:***

***List actions that have been tried to resolve the problem to date?***

***From discussion with peers, course readings, guest lectures in the course describe the first few steps you will take to address the problem. (You can cite the sources if you wish)***

<i>Think of the resources, support you will need to implement these first steps</i>
<i>What measures will you use to know if your plan is working? What will be evidence of success? What will happen more if your plan works? What will happen less? How will you know that your efforts are working?</i>
<i>How will you build leadership capacity into your plan? (Remember Linda Lambert's model of increasing skillfulness and participation among staff to build leadership capacity)</i>
<i>If you do this (work on this plan) what will you NOT do or do less of?</i>

- 5) Case study refers to the collection and presentation of detailed information about a particular participant or small group, frequently including the accounts of subjects themselves. A form of qualitative descriptive research, the case study looks intensely at an individual or small participant pool, drawing conclusions only about that participant or group and only in that specific context. Researchers do not focus on the discovery of a universal, generalizable truth, nor do they typically look for cause-effect relationships; instead, emphasis is placed on exploration and description.



## ED 613 QUALITATIVE RESEARCH DESIGN

Iqaluit, NU  
October 20-27, 2008

**Instructors:** Sandy McAuley, Jessie Lees, Elizabeth Fortes

### Calendar Description

In this course, students study the development of qualitative research methodology and explore approaches drawn from this model that are used frequently by educational researchers. Students examine the use of observational techniques, interviews, questionnaires, and personal and official documents. Students design studies using qualitative methods.

PREREQUISITE: Education 611 or permission of instructor.

Lecture: 1 hour

Seminar: 2 hours

Hours of Credit: 3

### Course Introduction

While quantitative research is to a large extent characterized by well-established theory and practice, qualitative research is much more fluid. It draws from a diverse body of theoretical frameworks, perspectives, and disciplines, each based on a different central question (Patton, 2002). In addition, the variety of qualitative research methods has continued to expand in recent years through foci on such things as Arts-based and Indigenous research. A key portion of the job of any qualitative researcher, then, is to match her own research passions with a methodology that will enable her to create new understandings.

Ed 613 builds on the overview of educational research developed in Ed 611. Students will finalize planning for the research projects that they will undertake in the next course, Ed 695, the final course of the Nunavut MEd program. Through additional readings, guest speakers, and written and oral dialogue, they will continue to explore their contributions as Inuit intellectuals and educational leaders to both the creation of knowledge relevant to Nunavut education and uniquely Inuit methods through which they create that knowledge.

Ed 613 will be taught in two parts. The first part consists of three pre-course assignments completed in Knowledge Forum before the second part of the course begins. The second part is an intensive face-to-face session in Iqaluit which will build on the pre-course assignments as it prepares students to conduct their research projects over the winter of 2008-2009.

Ed 613 will be taught by Sandy McAuley, Jessie Lees, and Elizabeth Fortes.

### Course Goals

Students in Ed 613 will:

1. Understand the theoretical underpinnings, characteristics, and contextual appropriateness of a range of qualitative research designs.
2. Explore ethical, methodological, and epistemological connections between Inuit values and qualitative research methods.
3. Review the tools and techniques of online literature searches.

4. Maintain and extend the seminar group supports established in the pre-course assignments.

### Assignments

1. Three online pre-course assignments to (1) review and consolidate the draft designs developed in Ed 611, (2) review and assess a range of qualitative research designs, and (3) critique individual research designs in seminar groups.
2. A complete design for the research project to be undertaken in Ed 695.
3. A “next steps” outline to schedule the research undertaken in Ed 695.
4. Read and respond to two qualitative research articles.
5. A completed UPEI ethical review form.
6. A collaborative project board and presentation to summarize their upcoming research project prepared by each seminar group to be presented to invited guests on Saturday, October 25.

### Evaluation

Ed 613 will be evaluated on a pass/fail basis. All assignments must be completed to the instructors’ satisfaction by noon, Sunday, October 26.

### Resources

Arnaquq, N. (2008). *Uqaujjuasiat: Gifts of words of advice*. Unpublished Master’s thesis. Charlottetown, PE: University of Prince Edward Island.

Creswell, . (2007). *An introduction to educational research*.

Patton, M. (2002). *Qualitative enquiry in education*.

(2008). *Handbook of Arts-based Research*.

(2008). *Critical and Indigenous Methodologies*.

### Proposed Schedule

The following schedule provides a rough guide for the structure of the face-to-face portion of the course. Each day will be structured around morning, afternoon, and evening sessions which will allow for whole-group presentations, seminar group work, and one-on-one conferencing.

Daily Schedule	<b>Morning</b>		<b>Afternoon</b>	<b>Evening</b>
	8:30-10:00	10:30-12:00	1:00-2:30 3:00-5:00	7:00-9:00
MON				Welcome and opening ceremonies. Review plan for week.
TUES	Seminar groups meet, review PowerPoints, discuss and make suggestions. Students write “identify problem” and “purpose/significance” section of proposal			Reciprocal reading of “Indigenous and Authentic”: Sandy, Jessie, Elizabeth and students

	Sheila Watt-Cloutier	Writing time: Methodology: Data Collection	“Identify Problem” and “Purpose/Significance” submitted for review	
WED	Naullaq Arnaquq Students should review first and last chapters of Naullaq’s thesis.	Writing time: Methodology: Data Interpretation and Analysis	Qallunaat: Why White People are Funny	Whole group reciprocal reading of first article, discussion (see note)
	Groups choose an article to read together. Read and discuss, any method.	Sandy demonstrates lit search, students follow steps using their own keywords	Methodology submitted for review.	
THURS	Sandy & Jessie: An example of research design	Writing time: Next Steps	Jay Arnakak	
	Writing time: Reporting and Evaluation	Work on project board	Reporting and Evaluation submitted for review	
FRIDAY	Students review “next steps” plans in group.	Groups present chosen articles.		
	Linda Tuhiwai Smith video. What connections can we make between Maori and Inuit research?	Writing time. Ethical review form.	“Next steps” submitted for review.	
SAT	Small-group working/writing sessions. Finalize project board presentations, proposals, “next steps”, and ethical review	Project board display and discussion. General questions and walk-about time to view boards Each group also acts as “discussant” for one other group	Party!	
			NB: On Sunday morning, each student will spend 20 minutes with Sandy or Jessie for debriefing and research support.	

**University of Prince Edward Island**  
**Ed. 601N Postcolonial Education Make-up Course**

Instructor: Elizabeth C.G. Fortes  
Dates: Fall 2008

**Focus**

In this distance delivery course participants familiarize themselves with the themes and concepts of Postcolonial Theory in general and as they apply to education, elaborating on some particular aspects relevant to contemporary Inuit society and history.

Participants articulate some of their personal experiences/definitions regarding Inuit identity with a critical analysis of how these formulations might have already impacted educational developments in Nunavut.

**Course Format**

This course will be held mostly online but will also include a brief pre-course face to face meeting in Iqaluit in October. The course will also include a final gathering of participants and instructor when presentations take place prior to graduation.

**Key Questions**

- What is Postcolonial Theory and how does it apply to Education in Nunavut? How and when did this theory originate? What is the significance of this process? How and why is it developing so extensively?
- How relevant are the works of writers from various cultures, to an understanding of postcolonial conditions in Nunavut?
- How are Inuit voices, writers, artists, communicators expressing their postcolonial consciousness? How do they compare/contrast with expressions from other cultures?
- Consider the development of your own communicative style: how would you like to share your understanding of this course's material with Inuit Educators and the public at large? What issue(s) would you like to address, individually, to build towards a group and/or individual presentation illustrating how a Postcolonial critique may benefit Educational programs in Nunavut.

**Course Intentions**

- To reflect on personal aspects of self-identity and how these correlate (generally) with Inuit identity and representation of Inuit in the media, over time.
- To grasp an overview of postcolonial theory themes and how they apply to the historical development of Inuit/Qallunaat/Canadian government and sociocultural relations.
- To formulate how postcolonial literature themes and concepts apply to present day processes of decolonization and globalization.

**Course Assignments:**

**-Readings and Critical Reviews:**

- Chapters from the Postcolonial Reader, Decolonising Methodologies, L.T.Smith (assigned in July, 2008).

- *The Inuit Way- a Guide to Inuit Culture*, published by Pauktuutit. Critical review and discussion of the bilingual content. Possible action may include sharing participants' views and opinions with the publishing organization.
- Performance/presentation/ event production: A public sharing of course content. Format and title to be designed by participants, utilizing decolonizing methodologies .

### **-Knowledge Forum**

Knowledge Forum postings will be required on a weekly basis in response to readings and postings from the instructor and colleagues. Communication will involve all course participants. Discussions of readings, initiatives, assignments and projects will be encouraged. Given the size of the group, e-space will be freely available to all.

### **-Personal Growth**

It is expected that all readings will stimulate reflection and dialogue. Clarification of specific points amongst course participants and instructor may impact sense of self and elicit sensitive emotional responses. Supportive online interactions may be evaluated and, at times, telephone contact will also be available.

### **Texts**

Ashcroft, B., Griffiths, G. Tiffin, H. *The Post- Colonial Studies Reader*, 2<sup>nd</sup> Edition, Routledge. (Readings as assigned in July, 2008)

Smith, L. T. (1999). *Decolonizing methodologies*. London: Zed books

John Steckley, 2008. *White Lies about the Inuit*. Broadview Press.

Fazal Rizvi, Bob Lingard and Jennifer Lavia: *Postcolonialism and education: negotiating a contested terrain*. *Pedagogy ,Culture and Society*, Vol.14, no. 3, October 2006, pp 249- 262.

Ah Nee-Benham, M. K. P. & Cooper, J. E. ((1998). *Let my spirit soar! Narratives of diverse women in school leadership*. Thousand Oaks California: Corwin Press.

Other articles , ethnographic material (thesis) and excerpts will be suggested / provided as required. Bilingual articles welcome!

Some Online Sites :

<http://faculty.pittstate.edu/~knichols/colonial2.html>

<http://www.postcolonialweb.org/>

Films, videos, children's books, magazine and newspapers items will be included.

Participants are strongly encouraged to provide suggestions as to items which may come to their attention, in their own communities, and which may be discussed/ critiqued/ incorporated within one of the postcolonial themes.