Power in Places, Policies, and Pedagogies:
One Teacher's Critical Inquiry into Reconciliation

by

Katherine (Katya) Adamov Ferguson

A Thesis submitted to the Faculty of Graduate Studies of

The University of Manitoba

In partial fulfilment of the requirements of the degree of

MASTER OF EDUCATION

Department of Curriculum, Teaching, and Learning

University of Manitoba

Winnipeg

Copyright © 2017 by Katherine (Katya) Adamov Ferguson

Abstract

In response to the Truth and Reconciliation Commission of Canada (TRC), this arts-informed study problematizes one un/settler teacher's sources of dissonance and experiences of resistance engaging in processes of reconciliation. Although reconciliation discourse is gaining prominence in the Manitoba context, colonial discourses dominate educational institutions, policies, and practices. This study analyzes how discourses contribute towards institutionalizing hegemonic practices that marginalize Indigenous peoples and their perspectives. This theoretical and methodological bricolage utilizes Critical Discourse Analysis (CDA) and arts-informed methods to explore two central research questions: 1) How can a critical inquiry into language, texts, and discourses highlight and raise awareness of potential issues and sources of resistance to reconciliation within educational establishments, policies, and practices? and; 2) How does one teacher undertake processes of reconciliation in respect to her own practice? This study illuminates colonial narratives and discourses of deficit and domination that are embedded within the texts *on* schools, the language used to talk about achievement *in* schools, and internalized *within* teaching practices. Arts-informed methods (such as found/data poetry and an art installation) are used as strategies for data analysis and as alternative representations of the findings. This study reveals power-filled discourses that resist processes of reconciliation by effacing the perspectives and contributions of Indigenous peoples and suggests calls to action with implications for pedagogy and policy decision-making across the broader educational community.

Keywords: *reconciliation, hegemony, critical discourse analysis, arts-informed, colonialism*

Acknowledgements

Дякую

Mom and Dad, for teaching me to read the word and read the world

Спасибо

Stephie, for courageously sharing your truths

Большое спасибо

Babushka and Dedushka, for teaching me about the importance of culture and spirituality

Miigwetch

Learning communities at the Winnipeg School Division, for your support and inspiration

To my committee members: Melanie, your courses have helped me to think more critically of who I am and who I am becoming as a teacher and have served as the impetus for this research. Niigaan, I have appreciated learning from you at professional learning sessions—you have taught me many lessons that I wish I was taught in my school experiences.

To my advisors and mentors: Wayne and Clea, for supporting me throughout this dynamic research journey. I am deeply appreciative of your encouragement to pursue these challenging inquiries, for supporting my creativity, and ensuring that I remain mindful of self-compassion throughout this all-encompassing process

Thank you

Marlene and Ian, for the gift of time and for creating wonderful memories for our family

Jimmie, for your love, humour, and patience

Ilya, for giving me hope

Dedication

This work

is dedicated

to the generations of children

who have been affected

and continue to be affected

by the legacy of

Indian Residential Schools.

TABLE OF CONTENTS

Abstract……………………………………………………………………………….. **i**

Acknowledgements………………………………………………………………… **ii**

Dedication……………………………………………………………………………….. **iii**

Table of Contents…………………………………………………………………….. **iv**

List of Tables…………………………………………………………………………. **viii**

List of Figures………………………………………………………………………… **ix**

Preface…………………………………………………………………………………… **x**

CHAPTER I: No. 2 Pencils, Labels, and a Backpack………………………….. **1**

Introduction……………………………………………………….. 1

Interweaving of Arts-Informed Approaches……………………… 2

Key Terms………………………………………………………… 4

Indigenous……………………………………………….. 4

Settler and un/settler…………………………………….. 5

Discourse………………………………………………… 7

Research Questions………………………………………………. 8

Theoretical Framework…………………………………………… 9

Bricolage and critical theory…………………………….. 9

Colonialism……………………………………………… 11

Decolonization…………………………………………... 13

Post-colonial theory……………………………………… 14

Positioning as Researcher………………………………………… 15

Honouring Indigenous wisdom and perspectives……….. 16

Roots…………………………………………………….. 17

Privilege…………………………………………………. 19

Aporetic moments and dissonance………………………. 21

Becoming researcher…………………………………….. 22

CHAPTER II: Binders, Glue Sticks, and a Box of Tissues…………………….. 24

Section 1: Preparing for Reconciliation………………………….. 24

Importance of story……………………………………… 24

Trauma…………………………………………………... 26

Social devaluation……………………………………….. 27

Transformative education……………………………….. 29

Hegemony and hidden curriculum……………………… 30

Inquiry as stance………………………………………… 31

Happiness and the goodlife……………………………… 32

Section 2: Engaging in Reconciliation…………………………… 33

Truth and Reconciliation Commission of Canada………. 33

Reconciliation…………………………………………… 35

Research in the context of Truth and Reconciliation……. 36

Language………………………..…………………… 39

Naming …….………………………………………… 43

Human resources, experiential learning, and ceremony… 49

CHAPTER III: Scissors, Sketchbook, and a 3 Hole Punch…………………….. 51

Bricolage as Methodology……………………………………... 51

Ethical space…………………………………………….. 53

Critical Discourse Analysis……………………………… 54

Data Collection…………………………………………………… 55

Aboriginal academic achievement………………………. 55

School names……………………………………………. 56

My personal discourse…………………………………… 57

Analyzing the Data……………………………………………….. 58

Aboriginal academic achievement………………………. 60

School names…………………………………………….. 61

My personal engagement in reconciliation……………… 62

Limitations and Ethical Considerations…………………………... 63

Move to innocence………………………………………. 63

Generalizations of Indigenous peoples………………….. 64

Sustainability and appropriation………………………… 64

Criticality…………………………………………………. 65

Getting political………………………………………….. 65

Reflexivity and bias……………………………………… 66

CHAPTER IV: Rulers, Erasers, and Whiteout………………………………….. 69

Part A: Aboriginal Academic Achievement……………………… 69

The discourse of Aboriginal academic achievement…….. 69

Unpacking the term Aboriginal………………………….. 70

Rhetoric………………………………………………….. 72

Overarching macrostructures……………………………. 74

Part B: School Names…………………………………………….. 78

Overarching macrostructures……………………………. 79

Logic of elimination…………………………………….. 79

Omissions and marginalization………………………….. 81

Key themes………………………………………………. 83

Important trends…………………………………………. 96

Part C: Artistic Representation of Findings……………………… 97

Artist's statement/reflections…………………………….. 98

CHAPTER V: Washable Markers, Highlighters, and Running Shoes……….. 102

Reflecting on the Research Questions……………………………. 102

Calls to Action……………………………………………………. 106

Conclusions……………………………………………………….. 113

References……………………………………………………... 117

List of Tables

Table 1 Sampling of School Name Data…………………………………………… 88

Table 2 Sampling of School Name Data…………………………………………… 90

List of Figures

Figure 1 Visual Overview of the Thesis…………………………………………….... 2

Figure 2 Sample of Arts-informed Approach……………………………………….. 3

Figure 3 Connecting to the TRC…………………………………………………….. 34

Figure 4 Bricolage as Methodology…………………………………………………. 52

Figure 5 Overview of the Study…………………………………………………… 56

Figure 6 Screen-clipping of WSD School Names…………………………………… 58

Figure 7 Visual Representation of Findings…………………………………………. 98

Figure 8 Art Installation…………………………………………………………... 101

Preface

My understandings of reconciliation are evolving   a process

Ebb and flow of Re-defining/thinking/teaching/learning/living/oppressing/giving/imagining

At a conference on reconciliation, my mind engaged but not yet my heart

A presenter shows a model for reconciling cultural differences, until a participant opposes:

uncomfortable dilemmas? is that the way to describe

the death of my child, communities in crises, suicides

generations of families t/born   apart?

living through centuries of oppression, institutionalized racism

as we continue to sit and listen to people who know best   between cement walls of the institution

Whitewashing the problem and the solution

Like a prophet she speaks on behalf of her community, her nation, her son

Condemns our ignorance, the patronizing of a Eurocentric approach, thinking outside a new f/box trap

We don't have time for this model

talking as if it's history   children continue to be taken everyday

the millennial scoop

communities pleading for help from leaders who have not seen or felt the consequences   maintaining un/healthy distance

I hear you

the presenter responds in attempt to show solidarity (undermining but not yet understanding)

You listen with your ears   but not with your heart

As the woman tried to leave the room, like eagles the women flocked to her and embrace her one by one

Recognizing her pain, the communities   suffering

The presentation slide remains displayed as a visual reminder of the tension, frozen in time, by a spontaneous display of love

strangers embracing   united in/by dis/comfort   streams of tears   healing   the women begin singing

Hand in hand, oppressor/oppressed, I sit next to a woman, crying together   no longer just conference participants

An opportunity to share our stories, who we are, where we are from, matters of the heart

The songs bring rhythm and life to the room

The opposition opened a space for truth

Conference Reflections (Katya Ferguson, personal communication, June 15, 2016)

CHAPTER I
No. 2 Pencils, Labels, and a Backpack

Introduction

Reconciliation is an essential topic for Canadian teachers. Truth of Canada's appalling history and legacy of Indian Residential Schools has been revealed through the Truth and Reconciliation Commission of Canada (2015). Senator Murray Sinclair (2014), Chief Commissioner of the Truth and Reconciliation Commission of Canada (from here on referred to as the TRC), emphasizes the important role of teachers in reconciliatory efforts, stating: "It is precisely because education was the primary tool of oppression of Aboriginal people, and miseducation of all Canadians, that we have concluded that education holds the key to reconciliation" (p. 7). This serves as the rationale and the motivation behind this personal exploration of reconciliation.

Reconciliation discourse is gaining prominence in public, education, and scholarly circles. The TRC (2015) published 94 Calls to Action "to redress the legacy of residential schools and advance the process of Canadian reconciliation" (p. 319). Teachers, policy makers, churches, government agencies and institutions are called to "take action" towards reconciliation, making it a contemporary issue reported on the news, around boardrooms and kitchen tables, and in personal and professional conversations. This is a positive first step; however, I think reconciliation discourse is at risk of becoming a "feel good" approach or token gestures that may not substantiate the changes desired by Indigenous peoples.

This study uses bricolage as both a theoretical and methodological framework to structure this critical inquiry. Central to this thesis are discourses that have emerged as problematic products of discursive processes from my own personal and professional engagement *in* and *with* reconciliation. Critical Discourse Analysis (CDA) and arts-informed approaches support the analyzes of external discourses that have been unsettling to me as a un/settler teacher which includes: 1) the discourse of Aboriginal and Indigenous academic

achievement; 2) the names of schools in the Winnipeg School Division; 3) as well as my own discursive practices. These discourses provide tangible starting points for me to unpack my understandings of challenging topics connected to reconciliation such as settler colonialism, hegemony, and decolonization (which are defined in the section called, “Key Terms”).

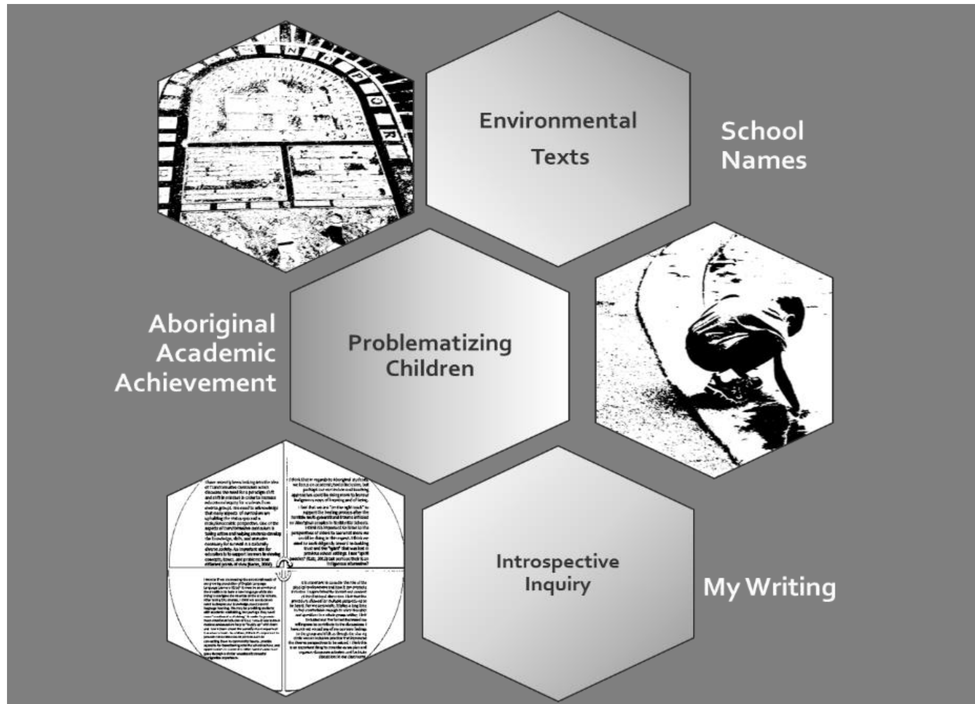

Figure 1. Visual overview of thesis.

Interweaving of Arts-Informed Approaches

In addition to analysing external sources/discourses from my teaching practice, I interrogate my own writing and discourse, to look at issues of reconciliation in a deeply critical and personal way. My experiences working towards reconciliation have been wrought with tensions; I have witnessed suffering and prejudice, and wrestled with emerging feelings of sorrow, defensiveness, and guilt. The use of arts-informed methods as a strategy for analysis and as a means of interpreting and displaying my findings will support a dimension of analysis, not possible in a “traditional” research format.

Readers will notice that one arts-informed approach will be present throughout this thesis. I will refer to this as my Researcher Two-Voiced Found Data/Poetry. This is a hybrid form of poetry that combines found poetry and generated poetry (Butler-Kisber, 2010) as a heuristic device to make meaning of my personal and professional experiences and to analyze how my own discursive practices and understandings of reconciliation have changed over time. These poems show evidence of my writing, thinking, and stories from my Post-Baccalaureate and Masters coursework as well as my personal and professional experiences. This researcher-voiced data poetry (Freeman, 2001; Prendergast, 2003) includes two voices—my voice from the past (displaying data excerpts of my thinking and writing in italicized font) and my current researcher voice (not in italics).

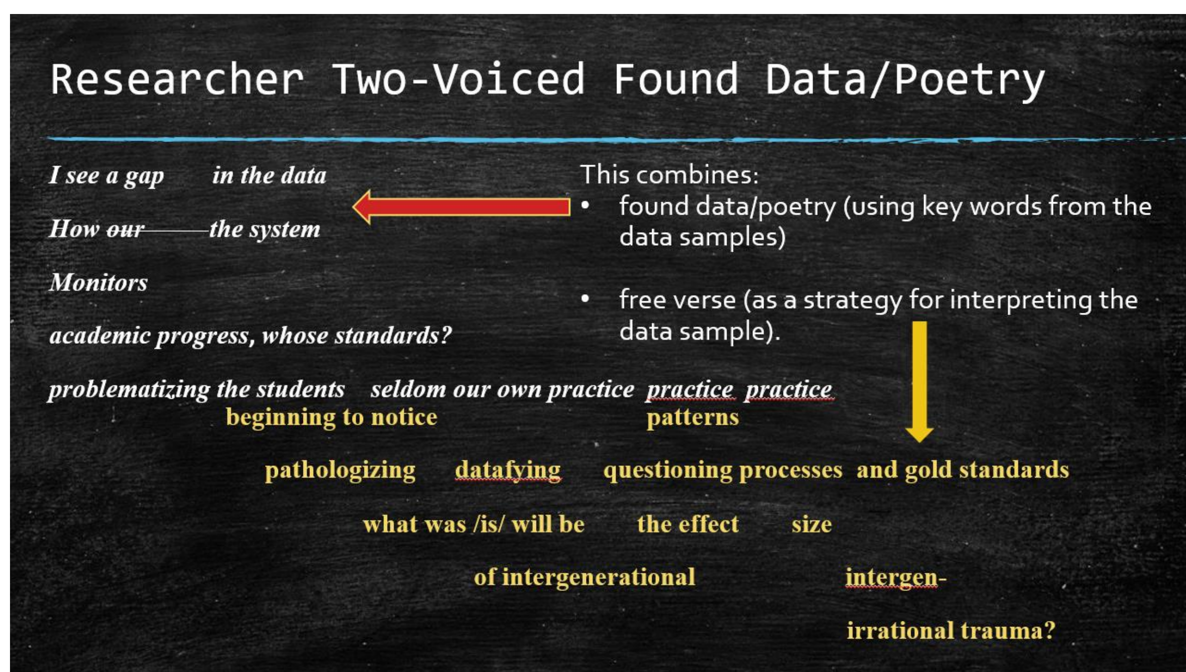

Figure 2. Sample of arts-informed approach.

This unique genre enables both my data and my analysis of that data to be displayed together. Throughout the various forms of poems these two voices (data of past/current analyzes) interact, question, and interrupt each other—showing the internal dialogue and the tensions I have encountered as a teacher/researcher engaging in processes of reconciliation. These poems are purposefully interwoven throughout as a way of embedding the arts and

maintaining and sharing my reflexivity as a researcher throughout the study. This arts-informed method will be described in further detail in Chapter III.

Key Terms

This section addresses three key terms that will be used throughout this study: “Indigenous”, “settler and un/settler”, and “discourse”.

Issues of word choice, names, and labels are central aspects of this study. Therefore, I must note some of my own linguistic choices. According to Kovach (2009), “the layers of difficulty in bridging cultural paradigms within research most often begin at the level of the individual word choice” (p. 21). Van Dijk (2009) notes an aversion to labels because of their reductionist qualities and because perspectives and meanings change over time. Therefore, I encourage readers to take the notion of linguistic fluidity into consideration. I could have used other terms, and by the time this thesis is published, some of these terms may have fallen out of favour, however, these choices reflect my current temporal and cultural contexts.

Indigenous. The naming of the original inhabitants of the land that is now referred to as Canada is a tension-filled topic. In a recent article, “Indigenous or Aboriginal: Which is Correct?”, Bob Joseph (2016), a member of Gwawaenuk Nation, states that “a collective noun for the original inhabitants of Canada has been a challenge ever since Christopher Columbus arrived in 1492” (para. 1). Although “there is no across the board agreement on a term” (Vowel, 2016, p. 8), largely because names are linked to identity, time, place, and socio-cultural context, I have chosen to use the term “Indigenous” to refer to First Nations, Metis and Inuit peoples living in Canada. A more in-depth analysis of the term will be provided in my analysis of Aboriginal academic achievement (Chapter IV: Part A).

I understand that the use of the term *Indigenous* is also not without opposition. According to Linda Tuhiwai Smith (2002), “the term ‘indigenous’ is problematic in that it appears to collectivize many distinct populations whose experiences under imperialism have

been vastly different" (p. 6). I acknowledge this diversity and will utilize the term to refer specifically to the Canadian context with an understanding that even within Canada there are numerous different experiences (Battiste, 2013; Kovach, 2009; Vowel, 2016). Scholars do seem to agree that it is important to use the most specific references to nationhood or the names and terms people call themselves whenever possible.

Settler and un/settler. A name is necessary for people who occupy Indigenous lands. Vowel (2016) points out that often much effort goes into trying to use the appropriate terminology for Indigenous people, but a term is also needed to describe someone that is *not* an Indigenous person. I will refrain from using the term "non-Indigenous" to describe myself. Vowel (2016) indicates the term "non-Indigenous" can dichotomize the relationship between Indigenous and non-Indigenous and that describing someone as "not" something is "inherently exclusionary" (p. 15).

Throughout most of this thesis writing process, the term *settler* was used as the preferred term for someone who is not Indigenous to what is now called Canada. Smith (2002) summarizes some of Fanon's (1990) arguments, noting that "the colonized were brought into existence by the settler, and the two, settler and colonized, are mutual constructions of colonialism" (as cited in Smith, 2002, pp. 25-26). I thought this term was preferable over other options (such as Canadians) because the term Canadian in this context is problematic. Some Indigenous peoples may not identify as Canadians while non-Indigenous Canadians may view everyone as a Canadian and view a denial of the term Canadian as "unpatriotic".

Throughout this research, the term "settler" has become increasingly problematic. It has associations with farming and "settling" on the land (more appropriate for first generation Canadians) as well as connotations of privilege. Privilege is a topic that I explicitly try to unpack in my analysis of my own discourse. Although many resources continue to use this

term, it too has become loaded—causing me to search for alternative ways to identify/position myself as a researcher. The term settler, similar to the use of the prefix "non", may further dichotomize relationships between peoples. It was however the most prolific term that surfaced in this exploration.

I have been introduced to the term "relative" as an alternative way of identifying myself in relation to this research. (Niigaan Sinclair, personal communication, September 20, 2017). The term relative embodies something to work towards—a term that embodies the hope of reconciliation in which Indigenous and non-Indigenous work together as a family collectively towards common aims. It shows a shift toward an Indigenous worldview in which everything is connected. At this point in my research journey, I am hesitant to use the term relative as it may be perceived as a "move to innocence" (Tuck & Yang, 2012), a way of claiming indigeneity when my ancestors are not originally from this land.

This contentious topic highlights the importance of language and naming—a central aspect of this study. Names matter. The names we use to identify ourselves hold immense power and can be used to tell a certain version of the story. Throughout this research I have identified myself in varying ways, each problematic depending on one's perspective or the context. In my final revisions of this thesis, I have chosen to identify myself as an un/settler—which speaks to the tensions with the term settler as well as my struggle to find another name and my intention of challenging and disrupting the status quo.

Who am I?
Spending time wrestling with names for myself
a name chosen for me all along

I'm a *colonizer*	and/yet I am a relative?
I'm an *ally*	and/yet I am the oppressor
I'm a *settler*	and/yet I was born on this land
I'm *non-Indigenous*	and/yet I am somebody that views indigenous issues as everyone's issues
relative	and/yet I am not related

Names creating divides   who decides?
The names we choose

Influence the story we tell   who hears
a/p/art of the story
who cares
stories in relation
each/other/ing
confused about who I am/want to
be
me
a name I call myself

Data excerpts from reflections after thesis defence (Katya Ferguson, personal communication, September 20, 2017)

Discourse. The notion of *discourse* used in this study ventures beyond just spoken and written words. A standard definition of the notion of discourse would not adequately explain its intricacies and "would involve many dimensions and consists of many other fundamental notions that need definition, that is, theory, such as meaning, interaction and cognition" (van Dijk, 2009, p. 67). Bloor and Bloor (2007) use the term discourse to describe "all the phenomenon of symbolic interaction and communication between people, usually through spoken or written language or visual representation" (p. 6), which can include context, background information or knowledge exchange. CDA studies may focus on various dimensions of verbal and written discourse including rhetoric, style, semantics, and may also include semiotic dimensions such as images, music, gestures, and even physical or geographical space (Albers, Holbrook, & Seely Flint, 2014; van Dijk, 1995). According to Fairclough (2001), discourse refers to the whole process encompassing processes of production, interpretation, and the social conditions for interpretation. Honouring this complexity in a similar way, Van Dijk (2009) states:

> Discourse is a multidimensional social phenomenon. It is at the same time a linguistic (verbal, grammatical) object (meaningful sequences or words or sentences), an action (such as an assertion or a threat), a form of social interaction (like a conversation), a social practice (such as a lecture), a mental representation (a meaning, a mental model, an opinion, knowledge), an interactional or communicative event or activity

(like a parliamentary debate), a cultural product (like a telenovela) or even an economic commodity that is being sold and bought (like a novel). (p. 67)

A central idea of this study is the understanding that discourse is an integral aspect of power and control (Bloor & Bloor, 2007, Fairclough, 2001; Gee, 2008; van Dijk, 2009, 1995; Wodak & Meyer, 2009). Language alone will not help to unpack how language is used in social contexts, as a form of communication and as a social process (Gee, 2008). Language functions within big 'D' discourses which "are ways of behaving, interacting, valuing, thinking, believing, speaking, and often reading and writing" (Gee, 2008, p. 3). Big 'D' discourses address how we interact with each other, not just what is said, but how it is said, and how it is interpreted and perceived within broader social contexts.

Acknowledgement of a place, a settler on
Anicinaabek
Cree
Oji-Cree
Dakota
Dene
Territory   this land   Homeland of the Métis
I live, learn and research
At the university of Manito-wapow
Strait of the spirit
University has no translation
acknowledging an institution
that needs to move
beyond acknowledgements of place
how do I research soasnottotakeupmorelandmoretreesmore space ?

Data excerpts from thesis proposal (Ferguson, 2016c, p. 4)

Research Questions

This study has two central questions: 1) How can a critical inquiry into discourses analyze potential sources of resistance to reconciliation within educational establishments, policies, and practices? 2) How does one teacher undertake processes of reconciliation with respect to her own practice? The first question provides an opportunity to analyze concrete examples of how discourses are used within a variety of educational contexts. The second

question reveals insights into my own practices and offers support to teachers who may be grappling with the same concerns and dilemmas in their own practices.

Both these central questions explore ways in which discourses produce and reproduce social inequities and have implications for reconciliation. In my experiences as a teacher, I have noticed problematic discourse use, such as: labels to describe ourselves (and others), names of approaches to teaching and assessment, ways in which we communicate knowledge and data, and texts on/within school buildings. I am interested in learning how existing discourses contribute towards institutionalizing hegemonic practices and how this effaces Indigenous peoples and marginalizes their perspectives.

The challenge of choosing a title as a
~~*The Red Road*~~ white
~~*Messages and Métissage*~~ settler
~~*A Hoop Dance*~~ researcher
~~*Initiating a process of decolonization*~~ colonizer
After all, what's in a name?
Power

Data excerpts from thesis proposals (Ferguson, 2016b, p. 1; Ferguson, 2016c, p. 1)

Theoretical Framework

Bricolage and critical theory. This thesis uses aspects of bricolage in terms of hybrid methodological and theoretical approaches. Kincheloe's explanation of *bricolage* helps to conceptualize a complex and rigorous approach towards knowledge and about education and research (Kincheloe, 2004). The theoretical and methodological bricolage "is concerned not only with divergent methods of inquiry but with diverse theoretical and philosophical understandings of the various elements encountered in the act of research" (Kincheloe, 2001, p. 679). It is essentially a hybrid framework that blurs the genres (Denzin & Lincoln, 2005) of theoretical/methodological approaches. A more detailed discussion is provided on how the bricolage will be used as a methodology in Chapter III.

A central component of this theoretical bricolage is critical theory. As I understand it, there is not one "critical theory". Critical theory/research is purposely broad and complex, relying on multiple theories that are constantly evolving and responding to social changes (Kincheloe & McLaren, 2005). Although as a researcher I am tempted to seek a clear definition, I have come to understand that from a critical perspective, "to lay out a set of fixed characteristics of the position is contrary to the desire of such theorists to avoid the production of blueprints of sociopolitical and epistemological beliefs" (Kincheloe & McLaren, 2005, p. 303).

When researching a complex topic like reconciliation, this approach emerged as the most appropriate for answering my research questions. With each news story—about cities being called racist (MacDonald, 2015), settlers appropriating Indigenous writing and artworks (Lavoie, 2017), violent disputes about oil pipelines (Barrera, 2016), resistance of Canada's 150th "birthday" (MacDonald, 2017), or the recent issues with the launch of the Murdered and Missing Indigenous Women Inquiry (Hutchinson, 2017), and the recent debate about the changing the name of Sir John A. MacDonald schools in Canada (Farooqui, 2017)—the social, historical, cultural context in which research has changed. The bricolage and the utilization of multiple hermeneutic strategies and methodologies create a uniquely personal and relevant analytical space for research.

Freire's work as a critical theorist has influenced my scholarship. In *Pedagogy of the Oppressed,* Freire (1970/2011) notes that "pedagogy must be forged *with*, not *for*, the oppressed (whether individuals or peoples) in the incessant struggle to regain their humanity" (p. 48). This has guided my initial wonderings about whether there is a direct conflict between *who* has the power to make decisions and the reality of *who* is struggling to navigate the norms and achieve success in our classrooms (Ferguson, 2014e). Even after many decades, Freire's work remains relevant; however, Unangax scholar Eve Tuck and settler

scholar K. Wayne Yang (2012) point out that Freire's use of language to describe power relations can become problematic for Indigenous/settler relationships. Freire's vagueness in naming the oppressor can lead to anyone conceptualizing themselves in the role of the oppressed, which can lead to misrepresentation of *who* is the oppressor/oppressed (Tuck & Yang, 2012). The danger is that anyone might feel that *they* are the oppressed, which would minimize very real and systemic oppression of marginalized peoples (Tuck & Yang, 2012). Using a bricolage approach enhances the criticality of this study—venturing beyond white-male, critical theorists and seeking to create a space for the perspectives of critical Indigenous scholars to support this work.

~~*I am not*~~
~~*a colonizer*~~
~~*per se*~~
~~*because*~~
~~*I did not come here*~~
~~*with the intention*~~
~~*of taking*~~
~~*over*~~
~~*the land*~~
I tried to deflect my own involvement in colonialism
as if to ease
the burden of guilt
Reassert
Myself as
the ally
I am not?

Data excerpts/omissions from thesis proposal (Ferguson, 2016b, p. 15)

Colonialism. As I take a postcolonial approach in this research, it is important to outline my understandings of colonialism. Colonialism is "an image of imperialism, a particular realization of the imperial imagination … an image of the future nation it would become" (Smith, 2002, p. 23). The acknowledgement of imperialism and colonialism are important overarching issues in education and educational research in Canada, as well as in

many other colonized areas (Battiste, 2013; Kovach, 2009; Smith, 2002; Tuck & Yang, 2012). Colonialism also has many different interpretations and variations.

Tuck & Yang (2012) propose two types of colonialism: external and internal. External colonialism "denotes the expropriation of fragments of Indigenous worlds, animals, plants and human beings, extracting them to transport them to—and build the wealth, the privilege, or feed the appetites of the colonizers, who get marked as the first world" (Tuck & Yang, 2012, p. 4). This type of colonialism has recently garnered more attention in the media as our society's entitled desire for resources has violently clashed with Indigenous sustainability efforts. One such example is the recent protests of the Dakota Access Pipeline project in Standing Rock First Nation in North Dakota (Barrera, 2016).

Sometimes colonialism is misunderstood as a past movement, however, coloniality continues as each new settler moves and takes up settlement on Indigenous land (Tuck & Yang, 2012; Vowel, 2016; Wolfe, 2006). Colonialism is often viewed as the legacy of the historic actions connected to a European age of exploration and the enactment of policies and doctrines such as *terra nullius* which declared Indigenous land, "no man's land" (TRC, 2015, p. 46). However, Tuck and Yang (2012) posit that *settler colonialism* is a unique form of colonialism that is not "temporally contained in the arrival of the settler but is reasserted each day of occupation" (p. 5). Wolfe (2006) states that in this type of colonialism "settler colonizers come to stay: invasion is a structure not an event" (p. 388). As a settler researcher, this has been unsettling as I have come to recognize my personal colonial impact.

The notion of *internalized colonialism* deepened my understandings of the far-reaching implications of colonialism and the complexities involved in decolonizing and reconciliatory processes. Internal colonialism describes a subtle yet profound way that colonialism and oppressive systems and structures may work *within* individuals who internalize racist stereotypes in ways that may reproduce self-hatred or self-doubt and

rationalize the status quo (Adam & Moodley, 1993). This destructive process of oppression reinforces power hierarchies and delegitimizes Indigenous perspectives, ontologies, and epistemologies in favour of harmful deficit discourses.

This term is deepening my understandings of how discourses can perpetuate the negative effects of colonialism on individual teachers' and students' identities. For example, Senator Murray Sinclair (2014) states that public schools "taught us to believe in the inferiority of Aboriginal people and in the inherent superiority of white European civilization, and in order to get the grades I did, I was compelled to repeat that unconscious mantra" (p. 8).

Decolonization. There are various interpretations of colonialism amongst writers and scholars, and in turn there is diversity of understandings of the term decolonization as well. In *Decolonizing Methodologies*, Smith (2002) states:

> Decolonization does not mean and has not meant a total rejection of all theory or research or Western knowledge. Rather, it is about centring our concerns and world views and then coming to know and understand theory and research from our own perspectives and for our own purposes. (p. 39)

A commonplace decolonizing discourse uses the term decolonization ubiquitously, as a buzz word that is often used metaphorically— minimizing its meaning in relation to the land (Tuck & Yang, 2012). Tuck and Yang (2012) vehemently argue that phrases such as "decolonize student thinking" can reduce both the act and idea of decolonization into a metaphor which reaffirms the dominance of settler colonialism. Decolonization as a term is sometimes used synonymously with human rights-based projects and subsumed by other social justice initiatives which do not consider Indigenous peoples or their perspectives (Tuck & Yang, 2012). They caution that a misinformed use of the discourse of decolonization is a form of settler appropriation.

Postcolonial theory. Within a research context, the naming of theories themselves becomes problematic. Kincheloe (2004) points out that it is important for researchers to recognize that "all observations of the world are shaped either consciously or unconsciously by social theory—such theory provides the framework that highlights or erases what might be observed" (p. 2). For example, many scholars have critiqued the language of "the posts" (such as post-colonial, post-modern, post-structuralist, post-positivism) and how this can limit the way theories are interpreted (Battiste, 2013; Kincheloe & McLaren, 2005; Kovach, 2009; Shohat, 1992).

The discussion of the "post-discourses" has stimulated much needed discussion, which in turn has led to a reconceptualization of critical theory (Kincheloe & McLaren, 2005). The prefix "post" in *postcolonial* makes this a loaded and often misinterpreted term. In her in-depth interrogation of the term postcolonial, Shohat (1992) posits that colonialism's macro-narrative is being advanced by using the term, while the struggles of Indigenous people have been silenced. She notes that "the hegemonic structure and conceptual frameworks generated over the last five hundred years cannot be vanquished by waving the magical wand of the 'post-colonial'" (Shohat, 1992, p. 105).

Although the name of the term alludes to a temporal condition, Battiste (2004) indicates that postcolonial is *not* merely a time after colonialism, but it represents "the acknowledgement of the colonial system that has triggered Indigenous peoples' trauma and disconnection with many aspects of education and themselves and an articulation of aspirations for transformation and healing through education" (p. 2). Battiste's conceptualization of postcolonial theory guides this study.

After the publication of the TRC reports, our educational system can no longer continue to emphasize a one-sided narrative. Through the process of uncovering and analyzing these powerful discourses, I hope to initiate a process of *conscientização* (Freire,

1970/2011). Furthermore, this study is a form of critical social research that is concerned not only with raising awareness of colonial discourses that are enacted in educational environments but also with providing ideas and insights for how discourses can be powerful sites for transforming our educational environments in ways that are more responsive to Indigenous communities in Canada.

Shawnadithit, why haven't we heard from you?
Only now do we consider her story
An entire nation that disappeared
How
current
as women continue to
disappear
out wit out play out last

a colonial mantra

survivor

played untelevized for generations

Wishing I knew this history
the Beothuk people
extinct
because of settlers
small pox
slavery
selfishness

Data excerpts from personal journal after participating in the Blanket Exercise (Katya Ferguson, personal communication, February 27, 2015)

Positioning as Researcher

This section contextualizes my identities, aims, and perspectives as a researcher. It is incredibly important to situate myself and explain my rationale for inquiring into my own processes of reconciliation in respect to my own practice.

A Swampy Cree colleague told me that often when settlers introduce themselves they say what they do for work, but when Aboriginal people introduce themselves they share where they are from (Shelby Playford, personal communication, September 26, 2016). This speaks to the connection to the land and the importance of situating oneself in relation to community and within research as "it shows respect to the ancestors and allows community to locate us" (Kovach, 2009, p. 110). I will take this advice as I introduce myself and where I am *coming* from in terms of my role as researcher and in relation to this topic.

Honouring Indigenous Wisdom and Perspectives. When striving to move from truth to reconciliation, I think it is paramount for this study to honour Indigenous voices and perspectives. As a researcher, I approach this study with respect and humility. Toulouse (2011) synthesizes humility according to Anishinabek teachings as one's ability to know oneself as a sacred being with strengths and challenges, and to ask for help when needed. I utilize Indigenous perspectives whenever possible to challenge my own assumptions, decentre my own viewpoint, and expand the possible.

I incorporated Indigenous perspectives throughout various aspects of the research process, and continue to seek the advice of Indigenous colleagues, friends, and community members to ensure that I am on a good path. I have sought out numerous professional learning opportunities such as: attending *Shawane Dagosiwin* Aboriginal Education Research Forum (2015/2016), attending "Pathways to Reconciliation Conference" (2016), "Rising Up" Graduate Students Conference on Indigenous Knowledge and Research (2017), participating in many seminars and discussions around topics of truth and reconciliation, participating in the creation of an art piece by Edgar Heap of Birds (personal communication, June 15, 2016), and participating in ceremony and healing practices. I have had the privilege to connect with Elders, Indigenous Support Teachers, and Residential School survivors; these experiences have deeply influenced my thinking and my actions and have nudged me beyond my own personal frames of reference. Although scholarly work is important to read and cite, my professional learning has also revolved around deepening my relationships and listening with my heart to guide my inquiries.

At a recent symposium, Mi'kmaq scholar Marie Battiste discussed that settlers taking action towards reconciliation without Indigenous people can become problematic if done without an Indigenous partnership. Battiste stated, "Nothing about *us* without *us*" (Re-Visioning Teacher Education: Responding to the TRC's Calls-to-Action, April 25, 2016).

Even though there are no direct participants in this study, I think this is an important consideration. In a similar way, Van Dijk (2009) points out that “socially committed research should be carried out in close collaboration and solidarity with those who need it most, such as various dominated groups in society” (p. 63). Regan (2010) addressed the riskiness of researchers trying to claim an empathetic understanding of the “Other”. Regan suggests that “non-Indigenous scholars embrace the uncomfortable epistemological tension that comes with the realization that they can never fully know the Other; nor should they aspire to do so” (Regan, 2010, p. 26). The central aim of this personal and political study is not to claim understanding of Indigenous perspectives, but to seek out their voices to interrogate my *own* practices and discourses as a settler/colonizer living within my colonial environment.

I’m a Third generation ~~Canadian~~
~~My grandparents immigrants~~
immigrant means taking on the culture, laws, and epistemologies of the original inhabitants (Tuck & Yang, 2012, p. 60).

And so I become settler
from Treaty 1
Selkirk Avenue
The North End

Going to my first PowWow
asked, “Are you from here?”
And being excited to say, “YES!”
a settler moving to innocence by claiming a sort of indigeneity

Data excerpts/omissions from thesis proposal and conference presentation (Ferguson, 2016c, pp. 22-23; Katya Ferguson, personal communication, October 21, 2016)

Roots. I was born in Winnipeg, Manitoba, Canada. I feel a connection to the land on which I have been born and raised. I used to think of myself as a third-generation Ukrainian/Russian Canadian. My grandparents came to Canada from various parts of Eastern Europe at the beginning of the 20th century, hoping for a better life.

My grandparents’
experience of immigration undoubtedly challenging
I have a new perspective of my family’s story
Seeking to become part of Canadian culture
massive immigrations impact Indigenous lands and peoples Moving closer to

articulating tensions between Indigenous-settler
relations
still not yet acknowledging
the myth of meritocracy (Maclean, 2017)
where learning an additional language was the norm
for settlers
while Indigenous languages were at risk of extinction
forced out of peoples' mouths and minds
through the process of education
We gained citizenship, land and opportunity
while they didn't have the right to vote, to move, to learn, to be

Data excerpts from thesis proposal (Ferguson, 2016b, pp. 22-23)

My Eastern European relatives experienced elements of cultural assimilation when the Russian language dominated Eastern Europe and specifically Ukraine (which is along Russia's eastern border). My Ukrainian relatives on my mother's side spoke of feeling demeaned by being called "little Russians". Many relatives later began to identify as being Russian and my relatives continue to speak Russian (although to my knowledge no one was born in what is now known as Russia). They had experienced a type of cultural assimilation. On the other side, my paternal grandparents still identified as being Russian and passed on many aspects of the culture. On the other hand, my mother's side identifies as Ukrainian. Because of the history of Russian domination over Ukrainians, this has caused conflict within my own family and still surfaces occasionally as a source of contention within my various circles and amongst friends.

I still identify with both Ukrainian and Russian cultures. I know a bit of the languages and continue to practice and preserve many other aspects of both these cultures, however, English became the dominant language in our home. As a mother, I now struggle to relearn the languages of my grandparents to teach them to my son, Ilya. I now see this as an example of how coloniality has seeped into my life.

As first-generation settlers, my grandparents endured struggles leaving their homelands and learning new languages; they were challenged to navigate new norms, protocols, and standards of Canada. They often spoke of having to quickly learn the English language and cultural customs to feel part of the Canadian community. They also began to use anglicized versions of their names (or new names entirely) in efforts to fit in with Canadian culture. My father's name is Vladimir, but he became known as Bob; my mother, Marianna, uses her second name Carol; my Grandmother, Valentina became Tina. I am formally named Katherine, as it is my given name, but I am known as Katya, as this is the Slavic form of the name that connects me to my cultural heritage. It has been a challenge to have this name recognized in some contexts, even on this thesis.

Last minute decision
Going Home Star -Ballet about Indian Residential Schools
Must see for teachers
No ticket, no problem
Kindly offered a ticket as I walked in
Not enough cash to cover,
not to worry she said
Enjoy the show. Privilege.
The drums transform the colonizers space
Forging of artistry and honesty
the story, the moves, unsettling
Tanya's voice, haunting
I'm moved
The plush red chairs become uncomfortable. Privilege.
Race through the parking lot to head home
A man knocks on my car asking for money
Separated by glass, feeling unsafe, not generous enough
From the comfort of my car I mouth without sound
Sorry
If only he knew
I was sorry for much more than before. Privilege.

Data excerpts from personal narrative (Katya Ferguson, personal communication, 2014)

Privilege. My privilege is becoming increasingly more visible to me as a white-settler educator. I acknowledge that the hegemonic forces which this thesis acknowledges (and

actively tries to identify) have worked in my favour. I have been granted many opportunities because of my position as a settler in Canadian society.

I grew up on Selkirk Avenue in the North End of Winnipeg, in the same catchment area of King Edward Community School, where I have been privileged to work and teach. I attended a private school on Flora Avenue. My school experience was positive, not one of cultural, physical, emotional, and spiritual struggle like the experiences of many Indigenous peoples in the past and present. I was fortunate to learn English, as well as basic Ukrainian that honoured the language of my ancestors. I had opportunities to be involved in cultural activities at school, such as Ukrainian dance and learning folksongs, and to learn and celebrate cultural and traditions. Even aspects of spirituality were represented and respected in my school experiences. School gave me a profound sense of belonging. Later in my school life, my family was fortunate to move to a bigger home and I had the opportunity to live with my grandparents, who spoke their Russian language, for much of my life. For high school, I attended another private school, and went on to attend university just as many of my relatives had before me.

Considering the TRC, as a settler, I feel a responsibility to explore Indigenous knowledges and worldviews. I am on a learning journey towards deepening my understanding of some of the myriad of Indigenous histories which were unfortunately glossed over in my school experience. This missing experience in school fuels my desire to understand the history of this territory and Indigenous ways of learning, knowing, seeing, living, and being.

I have come to recognize major issues
issues in the way discourses are used
(intentionally ~~and unintentionally)~~
assert power
over
people
used to misrepresent teachers approaches programs
talk

down
to kids and teachers
causing me to cringe

I have admittedly fallen into this trap

hopes of equitable learning opportunities
thwarted
language use/d to perpetuate existing power hierarchies

Data excerpts from thesis draft (Ferguson, 2017b, pp. 27-28)

Aporetic moments and dissonance. I have had many uncomfortable, disorienting conversations and challenging moments in my teaching practice. Often teachers talk about having "aha moments", but I think there may be more value to discussing the problematic, ethical dilemmas I have faced. After reading about the notion of cognitive dissonance in transformative learning theory (Mezirow, 1991) and the role of Derrida's (1993) concept of *aporia*s—or puzzling moments of "not knowing where to go" (p. 12), I have shifted my focus to the moments, feelings, and conversations where things are inharmonious and dissonant. Clarifying Derrida's complex notion of aporia, Janzen (2014) describes the aporetic experience as "the difficult moment in which one is faced with the irreconcilable decision" in which responsibility to the other is enacted (Janzen, 2014, p. 245). Many of my data sources for the analysis of my own discourses stem from these types of experiences. Analyzing aporias can create spaces to "become teacher differently from the discursive norms" (Janzen, 2014, p. 248) and provide a highly contextual framework for self-reflection and analysis. While "aha" moments come, and go, these problematic "uh-oh moments", however minor at the time, have stayed with me (Ferguson, 2014). As well, they have continued to provide me with qualitative data for analysis and pivotal insights into the process of becoming a researcher and towards deepening my understandings of the complexities of reconciliation.

I was *a teacher who aimed to please*
content to go with the flow
Barely spoke

Whom?
a powerful current to keep oppression in place

Silence encourages the tormentor (Wiesel, 1986)
Two voices used now
To make up for lost time…land?

Idle no more?
Willingly nervously
Entering a space of discomfort

Data excerpts from thesis draft (Ferguson, 2017b, p. 28)

Becoming researcher. I think that research done by Canadians/settlers, especially those in the field of education, must acknowledge the TRC and work towards a new respect for Indigenous perspectives and scholarship. I question and critique the language used to name schools, policy, and initiatives in our current educational system. I unsettle my own assumptions and practices as a way of deepening my understanding of the implications of the TRC.

I am currently a teacher in the Winnipeg School Division (WSD). I have spent the first 8 years of my career teaching grades 1–4 in schools with a high population of children of First Nations and Métis ancestry. Throughout my studies in the Faculty of Education I have developed an interest in finding ways to provide more equitable education. From my experiences, it appears our current educational system has many ways in which it can improve how it supports children at risk of being marginalized, and more specifically, Indigenous children. Although I call myself a teacher, I feel that I have much to learn. Within this teaching context, the TRC caused disruption to my identity as a teacher and caused me to wonder: Why was I not taught about this in my school experience? What implications does this have on my position as a teacher? How is my role perceived by members of the school community? How do some of our practices continue to assert dominant Eurocentric perspectives and how does this position Indigenous peoples in our schools? What is my role in reconciliation and where do I begin?

Seeing that there is value in an analysis of one person's experiences, one of the main foci of this study is to take an introspective look at how I have engaged in processes of reconciliation. Throughout my educational experiences both as a student and as a teacher,

there have been key moments that make me wonder if our current educational environments are working against Indigenous populations. I continue to hear, read about, participate in, and enact discourses at a classroom level, school, and political level that beg critical analysis. I feel a sense of urgency to become more critical of the current state of educational affairs and more equipped for teaching in a post-TRC educational system.

I seek to uncover multi-layered tensions around discourse and power. I am still shocked by the fact that Indian Residential Schools were part of a government sanctioned policy in Canada—a country that prides itself on international recognition as a "peacekeeping" and progressive nation. This shock fuels my inquiries into discourses used in our current educational systems and how organizational structures still assert a Eurocentric worldview over Indigenous perspectives.

1996		150
	a number	
forgotten		celebrated
not known		newsworthy
closing		opening
last Residential School		"first world" opportunities
	represents	
	the rawness of the experience	
	settler ignorance	

Data excerpts from personal journal after participating in Blanket Exercise (Katya Ferguson, personal communication, February 27, 2015)

CHAPTER II
Binders, Glue Sticks, and a Box of Tissues

The literature included in this chapter supports my engagement in processes of reconciliation as a teacher and is key to supporting my critical inquiries into how language, texts, and discourses reproduce social domination that may impede reconciliation. This literature review is divided into two parts: 1) a brief snapshot of key literature that had primed my thinking around reconciliation *before* I was purposefully engaging in processes of reconciliation; 2) "new" literature in the sense that it was read after I actively undertook personal goals towards reconciliation and when engaged in a research process *after* reading the TRC Summary Report and subsequently engaging in reconciliatory work in my practice.

The purpose for this arrangement is not only to synthesize key scholars' ideas but to provide insights into how one teacher began to engage in processes of reconciliation. This format helps make connections between the work of settler and Indigenous scholars and to analyze my own discursive practices as I engaged with different topics.

These two sections are interconnected as they have both influenced my thinking as a researcher and the data that have been analyzed. The literature included may not be overtly about reconciliation but sparked my interest in working towards reconciliation, provided me with a framework for understanding, gave me the language to explain my thinking, or may have only recently resonated with me after having read the TRC.

Section 1: Preparing for reconciliation

As I inquire into my engagement with processes of reconciliation, I think it important to reflect upon my own conceptual framework as a researcher. This section gives insight into formative influences on me as a researcher. The terms outlined have helped me to name the dissonance and aporetic moments I have experienced.

Importance of Story. In my first course in my PBDE program, Foundations of Teaching English as an Additional Language, I participated in a narrative inquiry experience.

Narrative inquiry is a methodology that studies how humans experience and perceive the world as “storytelling organisms who, individually and socially, lead storied lives and views" (Clandinin & Connelly, 2000). This approach changed my entire perspective on my own teaching experiences; my stories had value.

I began to recognize that my personal and professional teaching stories (positive and negative) were relevant, not just as past experiences that *connected* to the present, but as a way to *re-imagine* future stories and possibilities. I began to see common threads and tensions within my experiences through the process of writing, sharing, and re-storying. I also began to think of the role I played within other people’s stories. In a final paper, I stated:

> This unique opportunity to view my experiences through a new lens allows me to look for patterns that are unconsciously influencing my pedagogical decisions. As I re-imagined my stories, I gained valuable information which I believe will have tremendous potential to influence my teaching. (Ferguson, 2012, p. 16)

From there, I began to look critically at the stories that were being reinforced and whose narratives were being silenced. In a TED talk by Nigerian born Chimamanda Adichie (2009), she cautions about the dangers of a single story—reminding me about the importance of providing texts that represent the cultures, background, and languages of the children who are in classrooms. I began to see that a single story was not just noticeable in the texts on bookshelves *in* classrooms but also in the types of texts, language, and discourses teachers use, the text *on* school walls and buildings themselves. These story-centred experiences, initiated my inquiries into how acknowledging this one-sided story was a necessary starting point for reconciliation. I began to notice the grand-narrative of colonialism that was privileging the stories of settlers.

A Canada Day tradition dressing in red and white, cake, kitchy gear

sit together on our dock
Lake of the Woods, sunset country

Celebrating settlerness
our fort
on stolen land

National Post Canada Day quiz
testing our settlerness, our patriotism?
well-educated
mis-educated
family and friends
privileged white settlers
recalling and remembering the history of Canada
that we were taught in schools
One sided history
taught to silence
perspectives/Indigenous peoples

Q: Whose land are you on?
A: See the July 2nd issue for answers

Data excerpts from personal narrative (Katya Ferguson, personal communication, June 2017)

Trauma. Understanding the impact of trauma has been a key factor in my evolving understandings of reconciliation. In my PBDE coursework I read *The Boy Who Was Raised as a Dog* (Perry, 2007). This text provides numerous examples of the disastrous effects of trauma on the brains of young children from his personal psychiatric and clinical practice. At the time of reading I began to wonder about how Perry would approach intergenerational trauma, a term I had heard mentioned a few times in my coursework. According to Anishnawbe Health Toronto (2000):

> Many Indigenous people are seeking emotional, mental, and spiritual healing for past abuses and traumas, for the pain that they are carrying as a result of what generations of their families went through and for a loss of identity due to separation from family and culture. (para.3)

Perry (2007) states that experiences can shape our social, emotional, moral, and physical development and that “the brain is a historical organ, a reflection of our personal histories” (p. 228). Perry (2007) notes that the timing of trauma is a critical factor and that “the earlier it [trauma] starts, the more difficult it is to treat and the greater the damage is likely to be” (p. 152). Knowing that in many cases the youngest members of Indigenous communities were taken to Indian Residential Schools, I began to think critically about the impact of these early “school” experiences.

According to Perry (2007) the heartbeat is "life's fundamental rhythm", which allows the child's heart and brain to communicate important signals to regulate stress, foster language development, and can prevent mental health issues later in life—these may not yet be internalized by children who have had early experiences of neglect (Perry, p. 144). Perry's ideas connected to Anicinabek teachings, which view the drum as "the heartbeat of our people; it's the heartbeat of life. We live the first nine months of our lives within our mothers and we listen to the heartbeat; it sets the pattern of existence" (Anishnawbe Health Toronto, 2000, p. 2). Every time I hear the sound of the drum, I think about how these essential self-regulating, internal rhythms of life were taken away from generations of children in Indian Residential Schools; children were forcibly removed from their families, away from their providers, away from ceremony.

When I read the TRC two years later, I connected back to many of these valuable insights about child development, the effects of trauma, and the physical, mental, emotional, and spiritual elements needed for healing and reconciliation.

His [Perry's (2007)] interpretation
of Canadian inter-generational traumas and Residential Schools
would have been a welcomed Canadian addition"
Trying to be polite
My criticality diluting
The point
Realizing that the discourse I analyse elicits a quiet sort of violence
Like neglect
Which can lead to an internalization
Of colonialism

Data excerpts from book review (Ferguson, 2013, p. 9).

Social devaluation. Social devaluation is an important underlying concept that connects to processes of reconciliation. Wolfensberger (2013) states that devaluation is "when a person is evaluated negatively by a perceiver" (p. 21) or believed to be of lesser worth because of social, cultural, and linguistic differences. People are not devalued because they *are* less valuable but because *our* perceptions and perspectives are negative. Although

this may sound like a simple concept, these negative social judgements influence discourses, thoughts, and actions of individuals that contribute to a complex process of "othering," which can have a profound impact at a broader societal level. This type of social devaluation where entire groups of people are judged negatively is considered the "most devastating because it creates and maintains societally devalued classes who systematically receive poor treatment at the hands of their fellows in society and at the hands of societal structures—including formal organized services" (Wolfensberger, 2013, p. 23). At this level, these perceptions not only influence the individuals but have power over societal systems and structures.

By understanding this notion of social devaluation, I began to see how Indigenous peoples have been historically devalued in Canadian society and in our educational system, most notably through Indian Residential Schools, but also continually within a system that has unquestioned the hegemonic dominance of Eurocentric perspectives. This research explores how discourses can be used as a vehicle of social devaluation, and how discourses influence our perceptions (or confirm already engrained negative perceptions). In turn, these can create sources of resistance to reconciliation. I now see many connections between the concepts of internalized colonialism and social devaluation.

People ask where I worked
Inner city North end
Seemed to pity me Prejudice embedded in everyday conversations
Allude to the struggles of the people who reside there Furthering otherness
Where I was raised
Derogatory terms? passing comments
Core areas like an apple those parents
ready to throw away have you called CFS yet?
another no show
another sharing circle
smudge
teaching…
Sometimes no words at all
eye roll

Data excerpts from thesis proposal (Ferguson, 2016b, p. 24)

Transformative education. The processes of reconciliation connect to the concept of transformation. My understandings of the terms are still evolving, but I am beginning to see reconciliation and transformation as interconnected processes. Readings in transformative curriculum and transformative education have been significant to my visions (and re-visions) of teaching, learning, and reconciliation.

According to Ada and Campoy (2004), the goal of transformative education can be understood as an "inner transformation, as well as facilitating transformation in students' lives and in the life of society as a whole" (p. 10). Transformative education has become a tool to connect pieces of the puzzle for me and to connect disciplines such as critical, feminist, and constructivist theories as well as critical pedagogy, multiculturalism, and anti-biased education (Ada & Campoy, 2004).

In a course on English as an Additional Language (EAL) and Content Instruction, I explored the notion of curriculum transformation (Banks, 2008). Upon reflection, this assignment on transformative curriculum *was* a transformative learning experience which initiated a whole new trajectory for my professional life and primed me for engaging in reconciliation. Within transformative curriculum "students and teachers made paradigm shifts and view the American and world experience from the perspectives of different racial, ethnic, cultural, and gender groups" (Banks, 2008, p. 39). This directly contrasts with more common, integrated methods of curriculum such as a *contributions* approach which focused on a cursory examination of token social justice initiatives such as "human rights week" or the common additive approach in which "cultural content, concepts, and themes are added to the curriculum without changing its basic structure, purposes, and characteristics" (Banks, 2008, p. 47). A transformative approach challenges the status quo and meaningful action steps against the systems that work to keep oppression in place.

language to articulate feelings of dissonance
around approaches to cultural celebrations and social justice initiatives

Good morning, class!

Yesterday was_________________

the last day of the week
dedicated to Aboriginal Education

Today is _____________________

Orange Shirt Day
commemorate Residential School Survivors
adults feel good

Tomorrow will be ___________

poverty
children
trapped in child welfare system

we can aim to go deeper

Data excerpts/omissions from thesis draft (Ferguson, 2017, p. 36)

Hegemony and the hidden curriculum. The concept of hegemony has been conceptualized by Gramsci (n.d.) as a powerful psychological and cultural force (as cited in Kincheloe & McLaren, 2005). Apple (2004) describes hegemony as the "fundamental patterns in society [that] are held together by tacit ideological assumptions" (p. 80). These unspoken, ideological underpinnings are so normalized that they reinforce the status quo and may legitimize colonial power structures within facets of schools, divisions, policies, and practices. Within this system "certain meanings and practices are chosen for emphasis (usually by a segment of the middle class), and others are neglected, excluded, diluted, or reinterpreted" (Apple, 2004, p. 77) Misinterpretations, representations and misrepresentations are also key in articulating with greater detail how these can affect discourses and social beings. Hegemony is central to critical research and to a deconceptualized critical theory of power (Kincheloe & McLaren, 2005).

The hidden curriculum refers to "the curriculum that no teacher explicitly teaches but that all students learn" (Banks, 2008, p. 38). Davis, Sumara, and Luce-Kapler (2008) indicate that notions of hidden curriculum suggest that "schools always teach more than what is made explicit in curriculum documents" (p. 182). The hidden curriculum may vary among different contexts and over time. As these new terms became part of my vocabulary, I investigate how

power operates and explore new-to-me questions such as: Who is affected by hegemonic policies and practices in education structures and what are the implications?

Are our current practices procedures structures honouring the diversity that exists in our schools?
We crave a one size fits all universally designed learning environment
I provide reflections and connections using a Medicine Wheel
Questioning "our" responsiveness to diversity yet, my own practice implies a universal indigeneity, a no name brand medicine
I feel we are on the right track
Who am I to say? Who is we?
Wampum
reminding
me not
to interfere
Diligently rebuilding trust and the "spirit" that was lost
Delegitimizing the existential
succumbing to the tensions
in the academic setting
an institution that bears its name on the building, but is there space for spirit within?

Data excerpts from journal entry for University coursework (Ferguson, 2014a)

Inquiry as stance. I think the term *inquiry* is often understood and applied in very different ways. In school contexts, I have heard it often described as a way of learning by asking questions within an established set of steps, one fixed method, or a standardized inquiry cycle. Readings on inquiry as a stance have been helpful to reconceptualise the term inquiry as it relates to my practice and role as researcher. Inquiry as stance is described by Cochran-Smith & Lytle (2009) as "a grounded theory of action that positions the role of practitioners and practitioner knowledge as central to the goal of transforming teaching, learning, leading, and schooling" (p. 119). This concept taught me to see that I could problematize my own teaching practice and make it a central research site because "every site of professional practice becomes a potential site of inquiry" (Cochran-Smith & Lytle, 2009, p. 121). This research takes an inquiry stance towards discourse that affects reconciliation efforts but also orientates inward into my own processes of reconciliation.

Happiness and the goodlife. The Seven Sacred Teachings of the Anicinabek (Toulouse, 2011) have been important concepts and teachings to my professional learning. According to Buswa and Shawana (1990), “these teachings are fundamental to living a balanced and goodlife in the physical, emotional, intellectual, and spiritual aspects of the self (as cited in Toulouse, 2011, p. 41). In a graduate course in which I participated—Writing for/as Human Rights and Social Justice—we used the Seven Sacred Teachings as a pedagogical framework through which to consider language, power, and Indian Residential Schools. This was a helpful exercise to challenge my worldview by using a new analytical structure.

To respect and honour the sacredness of the teachings I must acknowledge that my understandings here are partial. I understand there are many understandings, interpretations, purposes, and even names for the teachings. My understandings of the Seven Sacred Teaching/Grandfather Teachings come from a settler perspective. I will not claim to fully comprehend the Seven Sacred Teachings, but want to share that they have been influential to me as a human being, continue to guide my efforts to be a reflective practitioner, and support my attempts to be sensitive to the intellectual, physical, emotional, and spiritual needs of learners in my teaching contexts. The “Red Road” is the path towards the goodlife “whereby the individual is encouraged to walk with kindness in everything that he or she does” (Toulouse, 2011, p. 28). The Seven Goodlife Teachings and the “red road” connect to Nel Noddings (2003) view that the pursuit of happiness is an aim of life and education. She posits that discussion of aims in contrast to that of objectives and goals centers on the deepest questions in education. Noddings (2003) notes that “most of our ‘why’ questions are answered within the prescribed system; that is, we explain why we are doing something in terms of other objectives or occasionally in terms of goals” (p. 75). Are current initiatives and practices working towards meeting Eurocentric standards (and getting “good” jobs), or are

they supporting children in their pursuit of happiness? She makes me reflect upon the aims of education. I think this work highlights the importance of reflecting upon collective aims of education in the context of reconciliation so that school communities know what we are working towards.

Section 2: Engaging in Reconciliation

Truth and Reconciliation Commission of Canada (TRC). The Truth and Reconciliation Commission has been an important milestone for Canadian education. The TRC has raised the profile of historical injustices to Indigenous people and has started a conversation that would not have been possible without hearing the stories from survivors of Indian Residential Schools. The TRC Summary report provides a history of Canada that has been absent from many Canadian classrooms (including my own education) and it speaks of the ongoing legacy of and challenges of reconciliation. Chief Ian Campbell of Squamish Nation poignantly notes that because of the TRC, “we now have the language for this [legacy of Residential Schools and colonialism] to be discussed” (as cited in Mays Weibe, 2014). It is changing my view of what it means to be a teacher in Canada/Turtle Island.

The TRC documents physical, emotional, mental, and spiritual implications of Indian Residential Schools and colonial practices. Through my Masters coursework I began to explore the impact of hegemonic practices as part of reconciliation (see Figure 3), but I am becoming increasingly more aware of how complex reconciliation is and will continue to be for generations to come.

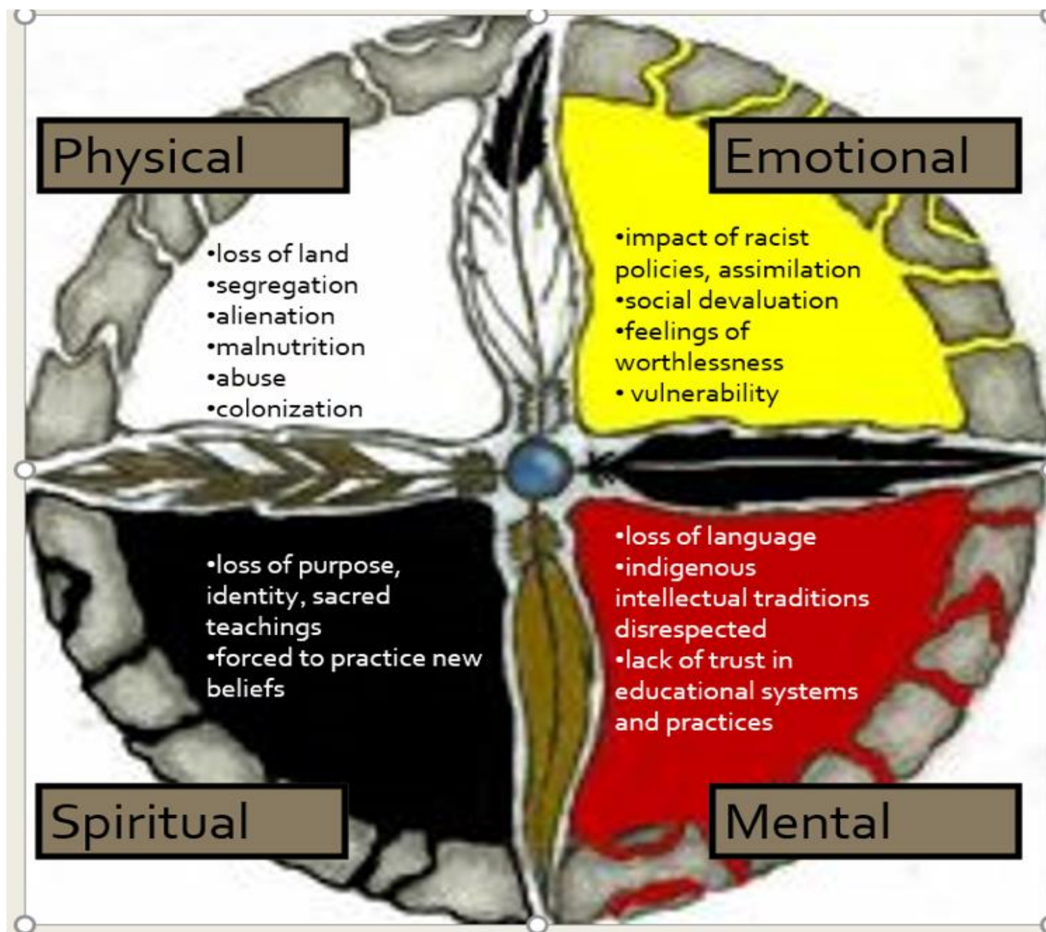

Figure 3. Connecting to the TRC. This figure illustrates some of the implications of Indian Residential Schools and hegemonic practices and serves to show areas that need to be restored (Ferguson, 2014c).

In those intense moments of tension or discomfort
There is an opportunity
I wonder if the most powerful intervention would be to encourage and ensure
That more people—
Students, teachers, administrators, superintendents, trustees, politicians
Work towards reconciliation
And join this journey
along the winding Red Road? Naively envisioning a peaceful journey, teachers, bureaucrats, Indigenous people hand in hand in hand while we take the land?
A myopic perspective preventing me from seeing truth(s)
Always seeing "opportunity", but for whom?
The journey requiring more than one mode of transport, not just moving forward
No future tense for reconciliation
taking time to go back, unpack,
new ways of seeing/living the present
My use of the word
tension
minimizes

Who am I to talk about
Suicides, Missing Wo/men
Deaths, known and un/knowticed
Mothers dying before the 3:30 bell
Reality, crises,
Inquiries
of backward design

Data excerpts from University coursework (Ferguson, 2014e, p. 20)

Reconciliation. My understandings of reconciliation are perpetually evolving throughout this research process. I acknowledge reconciliation broadly as an active process of repairing, developing understanding, learning, and taking action (TRC, 2015). I think one aspect of reconciliation is to repair the multilayers of social, emotional, physical, and spiritual consequences and the legacy of Indian Residential Schools. I seek the voice of survivors. In the TRC (2015), Survivor Committee Member Elder Barney Williams states, “My understanding [of reconciliation] comes from a place when there was no English spoken … We need to go back to ceremony and embrace ceremony as part of moving forward (p. 17). Similarly, it is significant to note that:

> Elders and Knowledge Keepers across the land have told us that there is no specific word for “reconciliation” in their own languages, there are many words, stories, and songs, as well as sacred objects such as wampum belts, peace pipes, eagle down, cedar boughs, drums, and regalia, that are used to establish relationships, repair conflict, restore harmony, and make peace. (TRC, 2015, p. 17)

Education was used as a vehicle for cultural genocide (TRC, 2015). The creation of policies such as Indian Residential Schools sought to “continue until there is not a single Indian in Canada that has not been absorbed into the body politic” (TRC, p. 3). I wonder: How could a culturally xenophobic policy, that unapologetically outlined the goal to “acquire the habits and modes of thought of white men” (TRC, 2015, p. 2) as one of its main goals, have become normalized? This makes me question what else has become normalized without

consideration? Were there teachers who were critical of these policies at the time, but remained silent, or were their voices purposely silenced because they were counter-normative?

~~*While watching a hoop dancer*~~
~~*I begin to see*~~
~~*research is a dance*~~
~~*display of rhythmic method, skill, aesthetic*~~
~~*expanding interconnected morphing complexity*~~
~~*Words change*~~
~~*a sacred dance transformed*~~
~~*A colloquial term*~~
~~*jump through hoops*~~
~~*another perspective creates a metaphorical*~~
~~*struggle like an animal*~~
~~*trained to meet a western standard*~~
~~*Someone else has set*~~
I acknowledge my introduction to injustice
Wanting to capture my encounter with institutional racism
Still complicit
Finding discomfort in my ability to wrestle with issues in the abstract because I'm supported by a system I now try to resist
To what extent will I proceed?
My white hands grip
tightens to protecting my privilege

Data excerpts/omissions from thesis proposal (Ferguson, 2016c, p. 3)

Research in the context of Truth and Reconciliation. Both novice and experienced researchers need to delve into the term "research" itself. The history of research has been painful for Indigenous peoples (Kovach, 2009; Smith, 2002). For example, Maori scholar Linda Tuhiwai Smith (2002) notes that the term "research is inextricably linked to European imperialism and colonialism" (p. 1). From this perspective, the term *research* has become "one of the dirtiest words in the indigenous world's vocabulary" (Smith, 2002, p. 1). One must be conscious of culturally compassionate methodologies and be cautious not to view the research "through imperial eyes" (Smith, 2002, p. 43). Even if ethical considerations are made, research can reinforce and regulate internal structures of colonialism (Smith, 2002). A philosophical stance that honours multiple truths (such as in the qualitative tradition)

combined with research that honours a self-reflective process is "congruent with a research approach that seeks *nisitohtmowin* (a Cree word for understanding)" (Kovach, 2009, p. 27)

Settler writer John Raulston Saul (2015) calls for a change in the narrative that acknowledges Indigenous realities, which he says the universities are incapable of accomplishing. He states, "I do not believe for one minute that the change that is required is going to come from the universities. The universities aren't capable of doing it. They are far too locked up in their specializations, their narrowness" (Saul, 2015, p. 6). Settlers in the late 19th century whitewashed what is now Canada "with the full flood of the British Empire's confidence behind them" (Saul, 2015, p. 7). Saul (2015) indicates that they imposed themselves and their models, ways of thinking, and "took over our universities, [and] they set our curricula, based on a British model" (p. 7). From his perspective, there is a need to broaden the scope of what is possible within the field of research and to acknowledge dominant Eurocentric perspectives that have permeated many facets of our institutions. This thesis is my attempt to explore ways that researchers can attempt to influence the narrative.

What counts as knowledge has been an enduring debate in education along with many other disciplines. Indigenous scholars are leading the way in their critique of colonial understandings of knowledge and how it influences educational discourses. It is important to acknowledge the presence of positivism in educational discourses as it influences my research into the term AAA. Positivism is an empirical emphasis on the "all-embracing capabilities of science" (Honderich, 1995, p. 706). Although post-positivism theory exists, signifying the end to positivistic dominance, from my experiences, positivism is still a dominant paradigm in education. Although it has been critiqued, Barone and Eisner (2012) remind us that experiments and standardized measures are viewed as the "gold standard" for research. This alludes to a type of hegemony that has the power to dilute the richness and potential of educational research.

Positivistic approaches imply the presence of a stable reality and present a narrow view of teaching and learning within education, which can affect how research is done, who and what is researched and what data is considered valuable. An over reliance on numbers to connote an unquestionable and unchanging reality can create an abstract and dehumanized view of participants, researchers, and reality (Barone & Eisner, 2012). Barone and Eisner (2012) further acknowledge that "the application of statistical methods to determine causal relationships ... have given us a great deal, but they are far from the whole story" (p. 2). Through analysis of language and the often-invisible effects of discourse, I support another version of the story. Denzin & Lincoln (2008) recognize that:

> It is time to dismantle, deconstruct, and decolonize Western epistemologies from within, to learn that research does not have to be a dirty word, to learn that research is always already moral and political. It is time to chart a new decade, the Decade of Critical, Indigenous Inquiry. (p. ix)

Indigenous scholarship that includes Eurocentric structures is common because academia has prioritized this worldview. Indigenous scholarship that includes both Indigenous perspectives and methodologies are becoming more common; however, settler scholarship that includes Indigenous perspectives and is conducted from a critical perspective of the Canadian context may still be emerging. The co-writings of Indigenous/settler scholar team Tuck & Yang (2012) is an important contribution. In their article "Decolonization is not a Metaphor", Tuck & Yang (2012) indicate that "relying solely on postcolonial literatures or theories of coloniality that ignore settler colonialism will not help to envision the shape that decolonization must take in settler colonial contexts" (p. 5). In searching for a transformative approach, Battiste (2013) calls scholars to develop a "trans-systemic" approach which aims for a "regeneration of new relationships among and between knowledge systems, which

needs scholars competent in both knowledge systems to converge and reconcile these and other knowledges, ways of knowing, and systems" (p. 103).

~~*wisdom of Indigenous peoples predates settler arrival*~~
~~*in the world of academia Indigenous voices, methodologies and perspectives are relatively new*~~
~~*For many years, there was a void of Indigenous perspectives in academic literature*~~

Naively I began to start to re-tell the deficit tale

The reasons for this need to be questioned

Through this thesis process I realize there is so much information by Indigenous scholars thinkers advocates elders writers
I can't keep up

What are the factors that contribute to this void? Is it institutional racism?

Is it my own bias?

Cognitive imperialism (Battiste, 2013) *valued over Indigenous forms of knowledge and sense making?*
Educational research centered on positivistic tradition?
More public attention?
Appeal to teachers?
More concrete and easily digestible?

I ask many questions, trying to address central issues
making it seem like these barriers have stopped them
but instead it has added fuel to the flame
They have been working quietly courageously compassionately creatively
As I hear about Sandy Grande's 10th Anniversary edition, Red Pedagogy
My White pedagogy is 10 + years behind and
I am just now beginning to notice

Data excerpts/omissions from thesis proposal (Ferguson, 2017a, p. 47)

Language. Language plays a key role in the process of reconciliation. Indigenous languages were forcefully denied in Indian Residential Schools in favour of the English language. This had a profound impact that should not be understated.

Language is inextricably linked to Aboriginal cultural identity, it is necessary to define and maintain an Indigenous worldview, and it has a social, emotional, and spiritual purpose (TRC, 2015, p. 152). Applied linguist scholar Kumaravadivelu (2003) states that:

> Language is so intricately woven into the fabric of human life. It is closely linked to the relationship between mother and child, between self and society, between thought and action, between war and peace. It is all pervasive. We use it, misuse it, and abuse it. And yet, we seldom think about it. We hardly notice its presence around us. We rarely recognize when people use it to control others. (p. 156)

Similarly, the TRC (2015) notes that "a First Nation world is quite simply not possible without its own language. For Indigenous people, the impact of residential school silencing their language is equivalent to a residential school silencing their world" (TRC, 2015, p. 152). Indigenous leaders and Knowledge Keepers are leading the way for their communities to restore and preserve Indigenous languages.

English is the dominant language in many educational environments in Manitoba. In many contexts, French is also prioritized because of its status as one of Canada's official languages. Although there is currently a shift in school divisions within Manitoba, such as the Winnipeg School Division, to include Indigenous language programs such as the Ojibwe and Cree (Winnipeg School Division, 2017a), curriculum documents and educational policies are available primarily in French and English. This reasserts and infuses settler colonialism throughout educational structures. English as a dominant language has placed Indigenous cultures in a vulnerable position and has not increased understandings between Indigenous and non-Indigenous peoples (Kovach, 2009). Kovach (2009) suggests that understandings are multi-layered and that "a common language is not the panacea for common understanding" (p. 24). Therefore, interrogating the English terms may serve as a positive step forward to acknowledge assertions of colonial powers in everyday contexts. This may help both un/settlers and Indigenous peoples think about whose perspective is central and whose perspective is excluded.

Language can be used to perpetuate racism and simultaneously used to keep this oppression hidden. Moore (2008) posits that there is racism and deeply embedded prejudice within the English language—from symbolic superiority of white symbolism, to the use of passive tense to minimize the achievements of people of colour. Moore (2008) highlights how the words used to describe people as "economically disadvantaged" reinforce the

ethnocentric superiority of white dominant culture and this bias distorts reality and are used to justify colonialism. Moore (2008) suggests:

> While we may not be able to change the language, we can definitely change our usage of the language. We can avoid words that degrade people. We can make a conscious effort to use terminology that reflects a progressive perspective, as opposed to a distorting perspective. (p. 169)

This shows there is merit in interrogating these discourses to see how they have and continue to use language to reflect particular attitudes and values. The idea that language that is used is not neutral (Lee, 2008) is central to my analysis.

The creative publications and influential contributions of Stl'atl'imx scholar, Peter Cole provide direction for researchers who are portaging the themes of colonization, decolonization, and trying to paddle against Western worldviews. His scholarship has guided my research and journey towards reconciliation. In his thought provoking journey/book, *Coyote and Raven go canoeing: Coming home to the village,* Cole (2006) challenges language and research from an Indigenous worldview by using language and Indigenous perspectives in a clever format. Cole's style of writing serves as an inspiration to this study as it seeks to disrupt colonial discourses, challenges notions of correctness and legitimized structures, and questions the authority of institutions to decide:

> "how documents are to be languaged   over what counts
> as legitimate discourse within a sanctioned institution of post-knowing"
> (Cole, 2006, p. 23). [text format as represented by author]

Cole's fiercely critical, yet playful, use of language explores dimensions of what it means to research in an era of reconciliation. Throughout the process of data analysis, I will consider how these discourses can potentially marginalize other language usage or text types.

I ask: whose perspectives have been omitted or underrepresented? whose language is central? and, whose worldviews have been misrepresented?

Westlund (2008), in her review of Cole's book, states, "Peter Cole holds up a mirror for dominant settler society, and the reflection is ugly, disturbing, and often uncomfortable. But perhaps this is precisely the image needed in this time of global crisis, when (internal) colonization persists and languages, cultures, and species are disappearing at alarming rates" (p. 313). Cole's research piece provides multimodal inspiration for this study, challenges what it means for me to become a researcher (who is also searching and re-searching), and reaffirms the need for unsettling my own biases and practices.

In addition, settler scholars are exploring discourses of power within curriculum and policy in a Canadian context. In her Master of Arts thesis, un/settler scholar Hayley Clausing (2012) provides a critical discourse analysis of the Ontario Grade 7 History Curriculum. Within the hegemony of educational institutions, she found a culture of ignorance (Clausing, 2012) is cultivated in which settlers have been taught to ignore other versions of Canadian history. Indigenous perspectives and contributions are largely absent while "themes of denial, ignorance, Euro-centrism, racialized sexism and White settler colonial hegemony were pervasive" (Clausing, 2012, p. iii). She provides a valuable critique of ways in which culturally oppressive hegemony and a hidden curriculum can be legitimized within provincial school curricula.

Janzen and Schwartz (in preparation) also provide a critique of the province of Manitoba's *Safe and Caring Schools Policy*. This research highlights how language within policy is influential on our discourse and worthy of analysis. They posit that the discourse influences how educators interact, intervene or respond to behaviours which in turn has harmful effects on the way we view children. They call for a problematizing of the system rather than a perceived "defectiveness" placed on the child (Janzen & Schwartz, in

preparation). This work has implications for my analysis of the discourse of Aboriginal academic achievement.

Struggling readers *Marginalized populations* *Vulnerable children* *"unlucky" ones*	So many names avoiding truth As if they are preyed upon reinforcing and internalizing a deficit Professionals, practitioners, educators power/ful/filled names reserved

Data excerpt from a letter to a superintendent (Katya Ferguson, personal communication, June 29, 2015)

Naming. Naming is an ongoing practice which weaves together elements of culture, politics, power, and identity. This study highlights the issue of naming and re-naming as a site for critical inquiry. According to Smith (2002), "by 'naming the world' people name their realities" (p. 157). Acts of naming have the power to affect our identities, our memories, our perspectives, and our relationship with the land and the world around us.

Historically, naming of people, places, institutions, policies and practices can be used to assert power and ideology. As an act of exercising imperial power, naming was a way of claiming "ownership" and title to the land, despite having already been occupied by Indigenous peoples. Smith (2002) summarizes naming as a central part in the imperial narrative, stating bluntly: "They came, they saw, they named, they claimed" (Smith, 2002, p. 80). Colonial naming practices were legitimized by the Doctrine of Discovery and *terra nullius* that means "lands belonging to no one" (TRC, 2015, p. 191). This justified colonial aims, land claims, and names while simultaneously de-legitimizing Indigenous physical, intellectual, and spiritual relationships to the land for generations (TRC, 2015, p. 46)

Colonial narratives are re-told through the names of territories all over the world. In Canada, provinces such as British Columbia, Nova Scotia, Newfoundland tell the story of European discovery and new-found ownership of the land, but eliminate the story of the

many nations of Indigenous peoples who already prospered on these territories. The names of countries such as Friendly Islands (now Tonga) or Savage Island (now Nuie) described the encounter of the "other" from a colonial perspective of (One World Nations Online, 2017). Some colonizers, such as Cecil Rhodes, used naming not only to re/assert rule of the empire, but also to perpetuate personal interests shown by his self-naming "Rhodesia" the territories now known as Zimbabwe and Zambia (One World Nations Online, 2017). In other cases, such as New Zealand, names were given randomly after British people and places to claim territory without regard for the Maori names for the sites (Smith, 2002, p. 157).

The topic of naming is relevant to discussions around reconciliation. Renaming children (or eliminating their names altogether) was a strategic method of asserting power that had significant impact on the loss of identity, language, and culture. For example, Cree survivor and current Advisor to the President on Aboriginal Affairs of University College of the North, Doris Young, said, "they gave us all numbers, we had no names, we were numbers … our identity was immediately taken away" (TRC, 2015, p. 145). The 17th Call to Action mentions efforts to restore these names and ties to cultural heritage and personal identity and calls upon all levels of government to provide former students who wish to reclaim their names with the necessary financial and administrative support (TRC, 2015).

After having the opportunity to meet Doris Young in person and hear her voice in the TRC, her words describing past de-humanizing practices resonated powerfully with me. I began to take notice of how many current assessment practices continue to label and problematize children in ways that reinforce deficit discourses and can lead to internalized colonialism.

Smith (2002) provides an example of how Maori Indigenous groups were given Christian names and introduced to "schooling practices where teachers shortened names or introduced either generic names or nicknames" (p. 157). The use of exonyms, or externally

assigned place names, can also have an impact on identity. One problematic illustration of this is the people in the Caprivi region of Namibia (named after a German colonizer) began to "refer to themselves as Caprivians, as if they are the descendants of von Caprivi" (Mbenzi, 2009, p. 2). In light of this issue, there has been movements to restore Indigenous place-names as well as taking on personal names linked to traditional and ancestral practices.

Re-naming is a powerful political act. There have been many contemporary efforts to change the names of places, policies, even sports teams, mascots, and institutions such as schools. Many of these re-naming efforts are met with arguments in opposition and are seen as either pointless, viewed as potential challenges because of attachments to the old names, or perceived as a way of distorting history. Renaming can be used to re-establish priorities or to assert a particular stance. Many governments and their leaders have understood the power in a name and have used names for strategic purposes. Under the leadership of Prime Minister Justin Trudeau, Canada's Liberal government took the opportunity to re-name several departments to reflect the government's priorities (Canada, 2015). For example, Environment Canada was renamed Environment and Climate Change Canada which indicates that the Government acknowledges that climate change *is* occurring and that this department is working towards solutions; Foreign Affairs, Trade and Development Canada was renamed Global Affairs Canada, using more inclusive language to signify solidarity with the global community; and Aboriginal Affairs and Northern Development Canada was renamed to Indigenous and Northern Affairs Canada which may indicate an effort to be more respectful by connecting to Indigenous communities beyond Canada with whom there is a shared long-lasting effect of colonialism. The ministry name changes have a powerful trickle-down effect on the language that is used in public discourse.

For schools, re-naming can be a collaborative and creative process. In Reggio Emilia schools, according to language and literacy scholar Wayne Serebrin's personal experience in

Reggio Emilia, Italy, the schools' names were selected and changed often because of how the thinking, writing, and art are involved in the renaming process that would inspire the children (Wayne Serebrin, personal communication, August 17, 2017). This example of co-creating a name to represent the members of the community in a way that supports further learning and inquiry stands in stark contrast to the way the topic of re-naming school is often approached in North America.

The issue of re-thinking school names is a contemporary issue. In Nova Scotia, there was a debate over renaming Cornwallis School which was named after a man who has been viewed as a butcher who issued a proclamation offering a bounty for the scalps of the Mi'kmaq people (Moore, 2011). In support of renaming Cornwallis Junior High School in Nova Scotia, Bousquet (2011) provides an argument with valuable insights about the school name issue more broadly, stating:

> The issue is straight-forward: children, of all ethnicities, are attending or interacting with (via sports teams, for example) a school named in honour of a person who promoted racially based genocide. This is simply wrong. It's wrong to subject Mi'kmaq children to this—honouring the murderer of their forebears is necessarily an emotional and, yes, *oppressive* act; it undermines their self-worth and expectations that they can fairly and fully lead successful lives in a society dominated by Europeans. But it's also unfair to subject children of European extraction to attending/visiting a school named in honour of a mass murderer; white kids implicitly learning to celebrate the genocide of natives will not likely be agents of fairness and democratic values—and their own lives are lesser for it. (para. 2)

Unfortunately, but not surprisingly, this issue of renaming schools is still met with opposition by those who prefer not to "re-write history" and prefer to hold to the status quo. In response, Mi'kmaw author and historian Paul (2011) points out that symbolism is highly influential,

and “if there is ever going to be a racially equal society you have to clean up all the mess from the past” (as cited in Moore, 2011, para. 8).

Even in places where the colonizers have long gone, the names remain as reminders of colonial legacy. In recent years there have been movements around the world to reclaim and restore ancestral names. United Nations Group of Experts on Geographical Names (UNGEGN) records and promotes the use and restoration of Indigenous names (Mbenzi, 2009). In “The Management of Place Names in the Post-Colonial Period in Namibia,” Petrus Angula Mbenzi (2009) documents Namibians efforts to “correct the past injustices with regard to place names” (p. 1). After Namibian independence, place names such as Kaiser Street was renamed Independence Avenue, and the names of African presidents—such as Nelson Mandela—have been chosen. There have also been initiatives to take this further to restore Indigenous place names (Mbenzi, 2009, p. 2).

In the United States, President Obama took the initiative to rename certain American landmarks. This, according the Hirschfeld Davis (2015), was an effort to improve relations with the nation’s Indigenous peoples. He restored the original name of Mount McKinnley, which was named after a Republican president from Ohio who was assassinated and never visited Alaska (Farberov, 2015). Mount McKinnley was “regarded as an example of cultural imperialism in which a Native American name with historical roots was replaced by an American one having little to do with the place” (Hirschfeld Davis, 2015, para. 4). Known as “Denali” (the great one), this mountain is deeply significant to the culture, geography, and spirituality of the Koyukon Athabasans (Hirschfeld Davis, 2015, para. 5-6). Obama’s decision was met with heated opposition from both Republicans and Democrats and was criticized as “constitutional overreach” (Farberov, 2015, para. 5).

In many Indigenous communities, naming has spiritual elements, purposes, and significance. The focus is not on power or authority but rather about being able to “identify

ourselves when we communicate with the spirit of each thing in Creation" (Anishinawbe Health Toronto, 2000, para. 1). For example, according to Anishinawbe Health Toronto (2000), spirit names are important for living a good life, for protection against sickness, and to strengthen your connection to the spirit world. Naming practices vary from nation to nation, but there are often naming ceremonies, specific rituals for receiving a spirit name, special people who have earned the right to gift names, and beliefs and practices about how to honour your name.

In my own cultural traditions, there is a special ceremony when you are given your name. I have been told by my Grandmother that long ago many Russian people gave names to their children based on the saint that was commemorated on the day of their birth. Although this tradition is not common now (to my knowledge), my family still celebrates what we call in Russian "angels day" or "names day" which honours the name of the saint after whom we have been named.

Within my local context, the Manitoba First Nations Education Resource Centre (MFNERC), Andy Thomas, and Florence Paynter (2010) have outlined the Traditional Names Mapping Project (TNMP), and discussed the significance of the trend to reclaim traditional place names on maps for communities in Manitoba. They note that labelling territories with English names was a method of the Canadian government to exert its sovereignty over the territory, even though the First Nation people identified (and continue to identify) their home communities with their own names and using their own languages (MFNERC, Thomas & Paynter, 2010). The TNMP involved consultations with communities across the province and went beyond just creating a new map, but showed how renaming was a first step of the process to reclaim power and sovereignty over the territories of Indigenous communities. The TNMP educates the public about the linguistic diversity in Manitoba as First Nation languages "become part of the discussions that may occur among non-fluent

First Nation speakers in reference to the communities" (MFNERC, et al., 2010, p. 51). Recreating Manitoba maps through consultations with First Nation communities acknowledges traditional names, but also the contemporary relevance of First Nation languages. MFNERC et al. (2010) indicate that the aims of this project extend beyond geographical recognition and it has potential effects on settlers as "it is further anticipated that these names will become part of the mainstream vocabulary when the communities are identified in print, in the media and in the mindset of the general public" (p. 63).

Human Resources, Experiential Learning, and Ceremony. Many of the literature sources discussed thus far have focussed on my intellectual understanding of key terms and topics around reconciliation. As I explore my own moral and epistemic processes of reconciliation, there are several key resources that have been pivotal towards deepening my physical, emotional, and spiritual understanding as well. These resources are not necessarily academic, in the form of scholarly literature, however, they represent important ephemeral sources and experiences that have contributed to my inquiries into how I can engage in processes of reconciliation. These resources that have helped me to refocus my aims as a teacher, have given me spiritual insights, and have allowed me to be vulnerable.

The TRC (2015) mentions numerous physical, mental, emotional, and spiritual harms that were inflicted upon Indian Residential Schools students. This indicates to me that a holistic, balanced approach is needed towards restoring what was lost. Processes such as sharing circles, listening to Elders and survivors, cleansing practices such as smudging, cultural celebrations such as Pow Wows, and sacred pipe ceremonies provide rich insights into both of my research questions, into my own processes of reconciliation, and into a critical inquiry into discourses of educational institutions, policies, and practices. Through observing, attending, or learning how to participate in Indigenous processes as a settler teacher, I notice how each of these experiences is another "text", with its own discursive

practices that have been key to deepening my understanding of Indigenous practices. The full significance of these cultural practices is still beyond my comprehension; however, they have helped me to notice an emotional and spiritual void in many of our educational systems and structures. There is often no space (literally and figuratively) created for initiatives that involve mystical matters of the heart and soul.

CHAPTER III
Scissors, Sketchbook, and a 3 Hole Punch

This chapter outlines bricolage as the chosen methodology for this study. This bricolage involves an interweaving of Critical Discourse Analysis and the use of arts-informed methods such as visual art and poetry.

This chapter also provides a framework for this study, including the types of data collected, the various strategies for data analysis, and the important ethical considerations and limitations of this study.

Although my two research questions are interrelated, I will outline specific data sources and strategies for data analysis for each of these foci separately. The three discourses that will be analyzed are: (1) Aboriginal academic achievement, (2) school names, and; (3) my own research and practice.

Bricolage as Methodology

As a methodology, bricolage helps me to explore how I have engaged in processes of reconciliation in respect to my own practice and how a critical inquiry into discourses can illuminate issues of reconciliation. This multi-perspectival approach honours the complexities of both research and reconciliation in the post-TRC educational context. Bricolage helps me to unpack the signs and symbols of settlements and my own settler-ness.

Kovach (2009) indicates that the naming of methodology and research practices creates a theoretical positioning that can reveal a biased approach. In contrast to other methodologies which may be entrenched in a specific theory and adhere to one method, this study focuses on the heterogeneity of methodological and theoretical approaches. Researchers in critical discourse studies are united instead by an overarching critical perspective (Wodak & Meyer, 2009).

The relevant scholarship suggests a need to move beyond a “use as needed” approach to bricolage, which selects methodological strategies and diverse methods and mediums

(Kincheloe, 2004; Kincheloe & McLaren, 2005). Instead, Kincheloe and McLaren (2005) suggest that "bricolage highlights the relationship between researchers' ways of seeing and the social location of his or her personal history" (p. 316). Bricolage represents a complex, multidimensional personal, professional and scholarly venture. In this study, bricolage as a methodology helps me explore the space between the texts, and the voices and ideas that are often silenced in traditional research paradigms, such as my own perspectives as the researcher. This adds depth to the "critical" component of this research.

Kovach (2009) compares her book, *Indigenous Methodologies,* to the sacred medicine of sweetgrass: "Like sweet grass, it has three braids, comprising of three writing styles: Expository, analytical, narrative" (p. 21). The braid is said to be the hair of Mother Earth and the three sections of the braid represent mind, body, and spirit. The sweetgrass, once braided, is stronger than any one strand on its own, which symbolizes community and unity (Winnipeg Regional Health Authority, 2011). This metaphor connects to this work, and as well I will include an analytical component (critical discourse analysis), an auto-analytical approach, and a creative component (weaving together images, narratives, and poems).

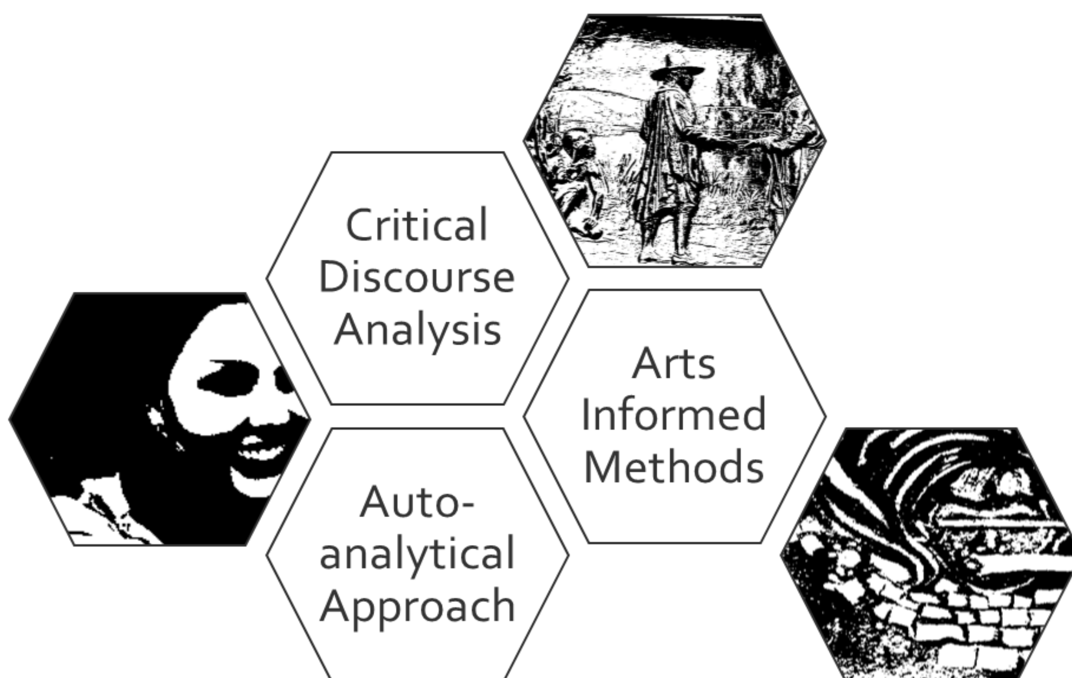

Figure 4. Bricolage as methodology.

Ethical space. This research is centered around the idea that any perspective, view of the world, or issue is always partial. The arts open up opportunities to explore various epistemological, entomological, and praxeological frameworks, which a more traditional research method would not allow (Lowan-Trudeau, 2012).

This study will attempt to create an "ethical space" (Roger Poole, 1972, as cited in Battiste, 2013, p. 105) that will expose, confront, and weave together the "in between space" that connects Indigenous and Eurocentric knowledge systems. Battiste (2013) highlights Willie Ermine's notion that when Indigenous and Western thought are melded it creates "a space that is new, electrifying, and even contentious, but ultimately has the potential for an interchange or dialogue of the assumptions, values, and interests each holds" (p. 105). Leavy (2015) points out that the arts within research have the power "to illuminate something about the social world, sensitively portray people and their circumstances, develop new insights about the relationships between our sociohistorical environments and our lives, or disrupt dominant narratives and challenge biases" (p. 17).

The arts raise consciousness and encourage critical dialogue rather than focusing on concrete findings and truths (Barone & Eisner, 2012). Visual arts and poetry as strategies for analysis and for presenting findings will "provide a platform for public debate, strategic analysis and provocation for change" (Greenwood, 2012, p. 4).

I do not want to "sugar coat" my choice of using the arts as a way of reconciling my role as a settler, or in thinking that I am somehow solving a problem. I want to create a "productive site of discomfort, disconnection, and disruption" (Hill & McCall, 2015, p. 13) to display the dissonance within the discourses I have analyzed. Métis scholar and artist David Garneau (2015) describes how art can create spaces of "perpetual conciliation" rather than reconciliation (as cited in Hill & McCall, 2015, p. 13). The arts complement CDA because they also serve to disrupt balances of power— bringing attention to subtle nuances and

understandings that may have otherwise remained unnoticed. My hope is that these representations will challenge traditional views of knowledge production and preservation. For example, my soil mandala/art installation titled, “Untitled”, will occupy space beyond a shelf in a library, making this complex subject potentially accessible to a wider audience. Figure 6 provides an overview of the study outlining the data samples collected, strategies for analysis, and the ways in which arts-informed methods will be used.

Critical Discourse Analysis. Critical Discourse Analysis is the central method of this bricolage. CDA supports my analysis of multiple discourses from my own teaching practices. By examining the way educational institutions use language and discourses to maintain power and control, we can better understand societal issues such as institutional racism and marginalization (Bloor & Bloor, 2007; Fairclough, 2001; van Dijk, 2009). This makes CDA a good fit for understanding the presence and power of colonial discourses and to illuminate ways in which text and talk reproduce social domination.

Van Dijk’s (2009) broad definition of critical discourse studies includes “a *critical analysis*, but also *critical theory*, as well as *critical application*” (p. 62). CDA is used to analyze terms that have become normalized in educational contexts (*critical analysis*); *critical theory* is drawn upon regarding my stance as a researcher; and I have included arts-informed approaches to share my findings with broader audiences as recommendations for taking action (*critical applications*).

Educational discourse is the broad discourse domain, while names are a specific discourse genre (Bloor & Bloor, 2007) of this study. School names and the discourse about Aboriginal academic achievement are rich in qualitative information about discourses within educational environments and how this information can affect relationships between teachers and students, particularly Indigenous students and (un)settler teachers.

Van Dijk (2009) comments that the nature of critical discourse studies is "*problem oriented* rather than discipline, or theory oriented" (p. 63). Freire (1970/2011) echoes this idea in his discussion of the importance of problem posing as a liberating praxis and as the antithesis to banking education. He posits that by problem posing, "the world—no longer something to be described with deceptive words—becomes the object of that transforming action by men and women which results in their humanization" (Freire, 1970/2011, p. 86). I am interested in learning about how to reveal and resist "discursive injustice[s]" (van Dijk, 2009, p. 63).

Data Collection

The data collected for this study includes a variety of personal and public sources. The following three sections outline the data samples collected for each of the three discourses: (1) Aboriginal academic achievement; (2) school names; and (3) my own research and practice.

1) Aboriginal academic achievement. I would like to make it very clear that this is not an analysis of the provincial AAA document. My analysis focuses on my personal interactions with the broader discourse of Aboriginal academic achievement and the term AAA itself. When seeking information that discusses how the Aboriginal academic achievement document is interpreted or potentially misinterpreted, I draw upon the Manitoba Education and Training, government website (http://www.edu.gov.mb.ca/k12/docs/support/aaa/) and AAA Grant Support Document (focus on pp. 12-16) to clarify the guidelines used by divisions and school teams.

A course assignment entitled, "The Red Road: Re-imagining the role of interventions and indigenous education" (Ferguson, 2014e), has been chosen as a source of data because it informs ways in which the discourse of Aboriginal academic achievement has been used and interpreted in my teaching practice. This document also illustrates tensions I have

encountered in my roles as a Literacy and Numeracy Intervention Support Teacher and as an Aboriginal Academic Achievement (AAA) representative of my schools.

2) School names. Figure 5 that follows is a screen clipping of the list of 80 school names from the Winnipeg School Division which have been analyzed. Each school name corresponds to a publicly accessible school website which was accessed. I focused my analyzes on the history sections of each webpage to retrieve information about the history of the school name as well as history of the person, place, or concept for which the school is named. I have chosen to do this because the webpages provide current examples of discourses in use as well as evidence of how history is being presented to the public—students, staff, parents, community, and visitors. Some school websites did not specify any specific historical information.

School
Andrew Mynarski V.C.
Argyle Alternative
Ashland (D.L.C.)
Brock Corydon
Carpathia
Cecil Rhodes
Champlain
Children of the Earth
Churchill
Collège Churchill
Clifton
Daniel McIntyre
David Livingstone
Dufferin
Earl Grey
Elmwood
Faraday
Fort Rouge
Garden Grove
General Wolfe
George V
Gladstone
Glenelm
Gordon Bell
Grant Park
Greenway
Grosvenor
Harrow
Hugh John Macdonald
Inkster
Isaac Brock
Isaac Newton
J.B. Mitchell
John M. King
Kelvin
Kent Road
King Edward
Lansdowne
Laura Secord
LaVérendrye
Lord Nelson
Lord Roberts
Lord Selkirk
Luxton
Machray
Meadows West
Montcalm (M.A.T.C.)
Montrose
Mulvey
Niji Mahkwa
Norquay
Pinkham
Prairie Rose
Principal Sparling
Queenston
R.B. Russell Vocational
Ralph Brown
River Elm
River Heights
Riverview
Robert H. Smith
Robertson
Rockwood
Sacré-Coeur
St. John's
Sargent Park
Shaughnessy Park
Sir William Osler
Sisler
Sister MacNamara
Stanley Knowles
Strathcona
Technical Vocational
Tyndall Park
Victoria-Albert
Wellington
Weston
William Whyte
Winnipeg Adult Ed. Centre
Wolseley

Figure 5. Screen clipping of WSD School Names (Winnipeg School Division, 2017b).

3) My personal discourse. This data set consists of a variety of personal and professional texts. I have selected Post-Baccalaureate Diploma in Education (PBDE), and Master's in Education (MEd) course assignments and presentations for this analysis, particularly where these courses related to the topics of Indigenous Education and reconciliation. This selection of data also includes personal narratives and reflections to show that the tensions I have encountered extend beyond just academic writing and professional experiences. My personal experiences outside of schools have also had an impact on my engagement with reconciliation. In some cases, the dates from my reflections and narratives from classroom practice have been eliminated from data/narratives to maintain anonymity. The following is a list of the data sources:

- Thesis proposals (Ferguson, 2016b; Ferguson 2016c; Ferguson, 2017a)
- Thesis drafts (Ferguson, 2017b)
- Several selected personal narratives, letters, and journal entries (2014-2017)
- University coursework/presentations (Ferguson, 2012; Ferguson, 2013; Ferguson, 2014a; Ferguson, 2014b; Ferguson, 2014c; Ferguson, 2014d; Ferguson, 2014e)

Overall, this variety of data support the theoretical and methodological bricolage. These data samples document my discourse, questions, and shifts in perspective throughout my engagement in processes of reconciliation. Selections have been chosen because they relate to key ideas that connect to reconciliation, Indigenous education, and illustrate some tensions I have experienced in my personal and professional life as a settler/teacher/researcher.

Discourse/Text	Data	Strategy	Arts-informed Strategy
AAA	• Selected personal writing and course assignments (Ferguson, 2014e) • Personal interactions with the term	Analyze: • Overarching macrostructures • Dominant narratives • Key themes • Trends • Omissions • Previous renaming	**Visual Representation of Findings** • Artwork/installation • Soil mandala (a creative process of using/restoring land)
School Names	• WSD School List (Winnipeg School Division, 2017a) • Historical information (text/images) from school webpages	Analyze: • Overarching macrostructures • Terminology/lexicon • Local meanings and interpretations • Rhetoric	
Personal Writing	• Thesis proposals (Ferguson, 2016b; Ferguson, 2016c; Ferguson,2017a) • Thesis drafts (Ferguson, 2017b) • Personal narratives, letters, and journal entries • University coursework/presentations (Ferguson, 2012; Ferguson,2013; Ferguson, 2014a; Ferguson, 2014b; Ferguson, 2014c; Ferguson, 2014d; Ferguson, 2014e)	• Select key text from data • Analyze data selections • Explore changes in discourse • Create poetic form by merging found text and analysis	**Found/Data Poetry**: • Researcher Two-Voiced Data Poems (one voice from past thinking and the other my current analysis)

Figure 6. Overview of the Study.

Analyzing the Data

This section first outlines the broad approaches to discourse analysis and then provides analytical strategies pertaining to each of the three specific discourses.

Critical discourse researchers need to “be on the lookout for hidden ideological positions since one of the main ways in which CDA achieves its aims is by making explicit those aspects of ideology that underpin social interaction” (Bloor & Bloor, 2007, p. 11). This thesis ventures beyond a critical linguistic analysis and considers a range of issues including the "social context of discourse, the role of discourse and social practices in the function of specific texts" (Bloor & Bloor, 2007, p. 2).

As a process, CDA helps me to view common terms through a new lens by disorienting me to what has become automatic and familiar. According to Battiste (2013), “the interplay between making the familiar strange and the strange familiar is part of the ongoing transformation of knowledge” (p. 31). The process of *making strange* helps

researchers to view our current discourses and practices from a new perspective (Battiste, 2013; Bloor & Bloor, 2007), and with an evolving criticality (Kincheloe & McLaren, 2005).

This study problematizes discourses that have become normalized in my current context, but have wider reaching relevance. Bloor and Bloor (2007) point out that discourse plays a powerful and controlling role in society and that "language is used to persuade and manipulate both individuals and groups" (p. 1). I am concerned with subtle ways in which language is used to assert hegemonic perspectives and the status quo—the dominance of a "white", patriarchal, and Eurocentric worldview.

I provide a description of the text of analysis as well as my interpretation of the processes engaged when the text is being used or interpreted (Fairclough, 2001). I will consider questions such as: Who created these texts and for whom? How might these texts be received by their intended audiences? I explain how the broader, social, historical, and cultural contexts influence social practices/discourse. How does worldview affect our interpretation? How might these texts influence our social practices, and conversely, how might our social practices and experiences influence the production of these texts? Do these terms reinforce the status quo or contribute to social change? If so, how?

Van Dijk's (2009) approach to analysis focuses on macrostructures, microstructures, and meanings that will also be useful to explore both local and global meanings and aspects of the discourses. Macrostructures are important because they represent the most memorable aspects of a discourse and are highly influential on other discourse structures (van Dijk, 2009). According to van Dijk (2009), semantic macrostructures "are what discourses are (globally) about; they are mostly intentional and consciously controlled by the speaker; they embody the (subjectively) most important information of a discourse, express the overall 'content' of mental models of events" (p. 68). An analysis of macrostructures will be derived from inferencing and summarizing the "big ideas" located within the texts. This will indicate

topics that are represented in each of the three discourses, but will also raise awareness of themes that are common across all three of these areas.

I also look more closely to personal mental models which are local meanings that "influence how the text is understood and how it affects the opinions and attitudes of the recipients" (van Dijk, 2009, p. 69). During this phase of analysis, I focus on the lexicon, the positioning of the text, as well as nuanced elements such as the implicit and indirect meanings, allusions, omissions, and implications. Models such as context and event models (van Dijk, 2009) have helped me to personally interpret these texts, and are used to consider broader, social cognition that refers to shared beliefs, representations, and attitudes.

Each of the three discourses in this study have also required discourse-specific approaches. The following describes outlining some of the strategies utilized for each CDA.

1). Aboriginal academic achievement. I draw upon a socio-cognitive perspective (Van Dijk, 2009) to look at how mental frames and mental representations affect interpretations and meaning making of these discourses. I analyze each of the discursive terms individually, examine the name of the "Triple A" Grant as a rhetorical device, and then address some problematic mental frames and interpretations.

The meanings of seemingly simple terms are not fixed and are connected to a complex web of associations and understandings. I focus on the specific lexical features of each of the terms (such as Aboriginal, academic, achievement, "Triple A") and the local meanings to understand how these influence personal mental representations/frames. Mental frames have been a helpful strategy to analyse my personal understandings and associations with the term (what is going on "in my mind") and how it affects my practice (and conversely, how my practice or its implementations affects its meaning). This helps to uncover an "everyday theory" attached to words which "allow people to understand words

differently in different contexts and even to understand new uses for a word for new contexts" (Gee, 2008, p. 10).

Secondly, I identify three key macrostructures that are implied by this term and then look at how its local meanings are mediated through macrostructures.

Lastly, my visual method of representation helps summarize my findings from my analysis of this discourse and the following discourse of school names.

2) School names. I began my analysis by looking at all 80 of the WSD names and identified broad macrostructures that stand out from this discourse overall. Two main categories of names were identified from the main list based on the type of school name: 56 schools were named after people and 24 schools were named after places, things, or concepts. These two categories were helpful to identify macrostructures. It should be noted that an argument could have been made to include some of these names such as Children of the Earth or Grant Park into either of the two categories. I made my organizational decisions based on the information provided on the webpages.

I further disaggregated the data to identify other patterns and trends. I consider elements such as who or what is represented/misrepresented/omitted/marginalized (in terms of heritage, gender, contributions, and so on), and the historical time-period referenced in the name.

Each of the school webpages was analyzed based on the content available on the history sections available online. Some webpages did not include history pages or specific information about the name of the school. As I analyzed each school history, I highlighted problematic language, looked out for bias and the positioning of historical narratives, and made connections to topics such as Indian Residential Schools.

After analysing the site-specific language of each school's data sample, five key themes emerged. The data were then categorized by colour coding according to these key

themes. Although there are many overlaps between the categories, this stage revealed the frequency of this theme in the broader discourse of school names. The section, Key Themes, provides a summary of the data based on five themes according to their prevalence in the data sample. Looking at the individual webpages also provided specific evidence to support the macrostructures that were outlined at the beginning of the analysis. Generating the key themes and evidence of how these are enacted in the schools' histories gave insight into the sources of resistance to reconciliation.

An overarching theme of colonialism became evident and began to influence my theoretical framework. I re-read the historical information using the key themes that emerged in addition to a postcolonial lens to seek out additional discourses that were problematic. From this I identified other interesting trends such as biased language/terminology and other examples of marginalization that were relevant to my research questions. Doing this, linked ideas between the webpages and illustrated potential implications of the trends that emerge from the data samples.

3). My engagement in reconciliation. I created a collection of multiple Researcher Two-Voiced Found/Data Poems to analyse how my own discursive practices and understandings of reconciliation have changed over time. This poetic strategy helps me to explore my own discourse while simultaneously acting as a strategy to display findings.

A wide range of data samples was narrowed down based on the themes and macrostructures that emerged from my parts A and B. I read each of the samples and highlighted key words and terms that resonated with the study of reconciliation. These selections are presented in italics. This represents my past thinking or experiences. As a parallel process, I recorded jot notes and reflections of my current perspectives as a researcher. This was my analysis. This generated the language for the analytical/researcher voice found in the poems (the text not in italics). I then engaged in a creative process to

weave these two texts together. Because of the variety of samples, I chose to create free-verse poems that reflected the information and endeavoured to aesthetically convey its meaning and significance.

I chose to include samples that connected to myths or elements of my miseducation, themes such as moves to innocence, stories displaying the tensions I have experienced, or samples that presented a vague discussion for which I did not have the language to describe the dissonance I was experiencing at the time. For example, after listening to Sheelah MacLean (2017), I understood that some of the tensions I was experiencing as a privileged un/settler learning about Indigenous issues related to *meritocracy* — the myth that everyone has access to the same privileges and opportunities (MacLean, 2017). Knowledge of concepts such as this informed my text selection.

Limitations and Ethical Considerations

Moves to innocence. I am cautious of the potential evasion of what Malwhinney (1998) calls "*moves to innocence*" (as cited in Tuck & Yang, 2012, p. 3). In "Decolonization is not a Metaphor", Tuck and Yang (2012) elaborate on this important notion, suggesting that "settler moves to innocence are those strategies or positioning that attempt to relieve the un/settler of feelings of guilt or responsibility without giving up land or power or privilege, without having to change much at all" (p. 10). I have consciously tried to avoid this temptation to reconcile settler guilt and to acknowledge what is irreconcilable. I now understand that it is important to emphasize that *settler colonialism* is a structure that continues to be reasserted if settlers, like me, continue to occupy Indigenous lands (Tuck & Yang, 2012; Wolfe, 2006).

I consider the voices and perspectives of Indigenous peoples to aid my understanding and analysis as they may provide new lenses for seeing and new ways to approach my analysis. According to Kovach (2009), conducting research in a good way "*miyo-wîcêhtowin*

means good relations … the heartbeat of ethical responsibilities" (p. 19). I am attempting to proceed in a good, ethical way in this research by explicitly acknowledging my settler perspectives (and their limitations) and by making that a focus to illuminate implications for reconciliation in this study.

I am mindful that utilizing frameworks of European male CDA scholars, such as van Dijk's (1995; 2009) and Fairclough's (2001), may allude to topics of imperialism, colonialism, as well as the status quo. This may reinforce the very colonial discourses that I have sought to analyze. The analysis has been "conducted within a normative perspective, defined in terms of international human rights, that allows a critical assessment of abusive, discursive practices as well as guidelines for practical intervention and resistance against illegitimate domination" (van Dijk, 2009, p. 64).

Generalizations of Indigenous peoples. I acknowledge that there is great linguistic, cultural, historical, and epistemological diversity among the many nations of Turtle Island and among First Nations, Inuit, and Métis peoples. Where appropriate and possible, I have tried to reference particular nations, histories, or peoples, but because of the nature of the general discourse analysis, sometimes I do talk about Indigenous peoples in general terms.

This study could be extended by further exploration of how these discourses are mediated amongst different members of the community. It presents my personal analysis of the discourses, but to hear the voices and perspectives of people that also interact with these discourses would be a valuable next step.

Sustainability and appropriation. When creating the visual representation for my analysis I took into consideration several elements such as sustainability and appropriation. When planning the art piece, so many ideas involved multiple materials and paper. I did not want to contribute waste, and because of the sacred nature of the land to Indigenous peoples, I wanted to find a way to represent my findings with minimal impact on the environment. In

addition, throughout the creative process I was conscious of cultural appropriation. The written poetry was inspired by Peter Cole's (2006) writing/advocacy style, but I have found data within my own writing and used a hybrid genre of poetry to ensure that my voice and perspectives remained central. The art piece was inspired by the temporal sand mandalas created by Buddhist monks as well as the innovative installations of Edgar Heap of Birds and Christi Belcourt. Throughout the rigorous creative research process, I have consciously tried to maintain my own creative style, medium, and voice.

Criticality. In my coursework and time spent as a support teacher, I have noticed that often criticality is viewed synonymously with criticism. Bloor and Bloor (2007) explain that the "term 'critical'[is] often misunderstood and can be misleading" (pp. 4-5). In common usage, it is often equated with judgement. Wodak and Meyer (2009) point out that critical should not be synonymous with "negative". In my experience, because of this counter-normative quality, critical perspectives are sometimes minimized, viewed as counter-productive, or disregarded as too much work. On the other hand, for the marginalized and for those whose perspectives have been omitted, diluted or misrepresented, critical studies have emancipatory qualities and aims.

The discipline of CDA as well as its researchers need to remain conscious of the fact that it is at risk of becoming esoteric. It is key to remain cognizant that these frameworks are all social constructions that serve to aid researchers, as well as to remain vigilant that language learning and real-life discourses and situations are fluid and complex. For example, Van Dijk (2009) notes that the distinction between micro and macro structures overlap. Fairclough (2001) also notes that within his three-dimensional model it is difficult to illustrate how the three dimension and processes overlap and interconnect.

Getting political. Although the goal of viewing language and discourse through a critical lens has positive and transformative potential, the results of this critical discourse

study threaten colonial discourses of power and privilege. CDA is a “socio-politically conscious and oppositional way of investigating language, discourse and communication” (van Dijk, 1995, p. 17). It is “oppositional” in the sense that it aims to challenge the status quo and to uncover issues of power that reveal themselves through various ways in which discourses are used.

CDA is inherently political as it seeks to challenge the status quo and existing power structures. A central aim of CDA is to “attempt to uncover, reveal, or disclose what is implicit, hidden, or otherwise not immediately obvious in relations of discursively enacted dominance or their underlying ideologies” (van Dijk, 2009, p. 18). Thus, the findings and analysis places those in power in a position of vulnerability and calls for action.

It must be said that I am not critiquing any person, division, school, or policy but rather the discourses themselves. I am not critiquing people that are using these terms, or creators of policy, or any particular school or school divisions. I highlight the larger systemic issues of language production and use. I critique the collective use of these terms and the dominant colonial discourses which are therefore reasserting and reproducing unequal relations of power. These discourses are pervasive in multiple school settings and at a variety of educational levels and contexts.

Reflexivity and bias. The ethic of reflexivity is embedded within the research question: How does one teacher engage in processes of reconciliation with respect to her own practice? I analyze external texts and discourses as well as my own discursive practices. I see reflexivity as an important part of being critical of oneself and one’s ethical position as researcher and an essential component for praxis.

I acknowledge that my writing is value-laden. Kovach (2009) notes that it is important for researchers to "be aware of their own biases as a means of consistently locating themselves in research" (p. 26). Researchers using CDA as a methodology "need to be highly critical of

their own rules and the social structure and be prepared to make clear their own position with respect to the topic of research" (Bloor & Bloor, 2007, p. 4). Even researchers that claim to be objective are asserting a value of a certain philosophical and epistemological viewpoint. Smith (2002) points out that "academic writing is a form of selecting, arranging, and presenting knowledge" (p. 36). What is presented and analyzed can reinforce certain assumptions and beliefs. My aim here is to honour and integrate Indigenous viewpoints and to expose dominant perspectives that seek to silence the Indigenous perspectives.

Discourse is a social practice, and therefore my discursive practice is not neutral. Researchers, such as myself, are not "outside the societal hierarchies of power and status but are subject to this structure" (Wodak & Meyer, 2009, p. 7). Kincheloe and McLaren (2005) echo this point out of view, stating that "students and researchers of power, educators, sociologists, all of us are hegemonized as our field of knowledge and understanding is structured by a limited exposure to competing definitions of the socio-political world" (p. 309).

Conceptualizing the aims and purposes of decolonization welcomes settler scholars into challenging territory. To aid attempts to walk along the challenging path towards reconciliation, Tuck and Yang (2012) argue that there is a need to focus on aspects that are "irreconcilable within settler colonial relations and what is incommensurable between decolonizing projects and other social justice projects" (p. 4). Using a postcolonial lens as a settler teacher can be awkward. This research aims to shed light on some of these tensions and to develop a deeper understanding of decolonization and its inseparability from issues of land and life.

The discipline of CDA as well as its researchers need to remain conscious of the fact that it is at risk of becoming esoteric. As a researcher, I must be conscious of exclusionary nominalizations and the use of acronyms in my own writing and research. In addition, I think

it is important that I utilize a diverse range of scholars and perspectives throughout this research. I have intentionally sought out many Indigenous scholars to support this study. Using solely methods and interpretation proposed by male Europeans may become a problematic and may reassert the imperial lens (Smith, 2002). However, by utilizing a bricolage approach that weaves together auto-analytical and arts-informed approaches, and committing to an evolving criticality, I represent how respect and humility ground my approach as a researcher.

A conference focused on critical literacy

Survivors stories
played without preface
four directions of screens like in conversation with each other
pixelating the trauma for all in the ballroom
re-traumatizing
survivors' voices at risk of becoming
white noise
these stories should still be unsettling
I'm startled, can't breathe, others take notes
This was the just activating piece,
Moving on
To the next critical literacy activity

White's noise
I now notice everyday invasions of
privacy
Violence
Settlers always ready for acquiring
A mantra of the colonizer…get over it
As we lose our empathy
Normalizing the stories
De sensitizing ourselves to colonial violence
Unaware of the act of violence that
just occurred

Data excerpts from person journal after attending a conference (Katya Ferguson, personal communication, 2016)

CHAPTER IV
Rulers, Erasers, and Whiteout

This chapter presents my critical discourse analysis. It will be divided into three separate sections: a) Aboriginal academic achievement; b) school names; and c) combined summary/visual and artistic representation of the findings. Part A provides my analysis and findings related to the school names in the Winnipeg School Division (WSD). Part B provides my analysis and findings from my CDA of Aboriginal academic achievement. These analyses shed light on how language used on and within schools reassert colonial discourses that impede reconciliation efforts. Part C includes a visual representation of my findings. And, as previously mentioned, the other arts-informed method (my analysis of my own writing and discursive practice in poetic form) can be found interwoven throughout this thesis.

Part A: Aboriginal Academic Achievement

trickster: *you are in charge*
academic achievement
only work with aboriginal students
teacher: That sounds exclusionary and do I assume who is/not Aboriginal?
trickster: *they need the most support*
teacher: *Maybe I can try creating texts that reflect their identities?*
trickster: *NO*
cultural activities, anymore
Too many people wasting the money, data shows
teacher: On learning and sharing who you are?
trickster: *focus on academics, literacy and numeracy*
are the priority
teacher: Whose priority? Whose academics? Whose achievement?

Data excerpts from person narrative (Katya Ferguson, personal communication, n.d.)

The discourse of Aboriginal academic achievement. Discussion about Aboriginal academic achievement (AAA) is pervasive in both educational and public contexts.

In Manitoba school divisions, the AAA acronym may be used formally to discuss the provincial grant "to assist school divisions with current programming on the implementation of new programs that target academic success for Aboriginal students" (Manitoba Education and Training, 2016). School divisions are accountable to submit an AAA report of the plan

and strategies for implementation each year. This grant is administered by the Indigenous Inclusion Directorate (formerly the Aboriginal Education Directorate). There is also an accompanying Aboriginal Academic Achievement Support Document, which provides "information to assist school divisions with developing AAA plans and measuring outcomes of programming that is focused on First Nations, Métis, and Inuit students' academic achievement" (Manitoba Education and Training, 2016, p. 1).

I want to re-emphasize that I am not analyzing provincial government documents; rather, I unpack the broader discourse of problematizing Aboriginals and the practice of putting their academic achievement "under the microscope", as well as exploring how AAA can be mis/interpreted in practice.

Unpacking the term Aboriginal. The term Aboriginal is probably the most commonly used term in Canada when describing First Nations, Indigenous, and Métis peoples because of its legal and constitutional origins (Vowel, 2016). According to Section 32 of the Constitution Act, the term Aboriginal is a government term for the Indian, Inuit, and Métis people of Canada (Canada, 1982/2013, p. 63). Given these associations to government power and control over Indigenous peoples, the term Aboriginal has been critiqued because it is "perceived as a government imposed label" (Western and Northern Canadian Protocol, 2011, p. 20). This collective name does not capture the diverse histories, languages, practices, and beliefs of the various peoples it purports to represent.

There is an ongoing debate amongst scholars about the use of the term Aboriginal. Schertow (2008) writes in opposition to the term Aboriginal, noting that 42 Anicinabek communities and their Chiefs endorsed a resolution which describes the word Aboriginal as "another means of assimilation through the displacements of our First Nation-specific inherent and treaty rights" (para. 1). Even the pluralization of the term 'peoples' to refer to Indigenous peoples or Aboriginal peoples has been an important point of contention because

of the significance to the right of Indigenous peoples' self-determination and the acknowledgement of cultural and linguistic diversity (Smith, 2002; Vowel, 2016).

The term Aboriginal with its Latin prefix meaning not/away from is problematic because "the term 'Aboriginal' can literally mean 'not original' "(Schertow, 2008, "We are not Indians, natives, or aboriginal", para. 3).

The recent replacement of the term Aboriginal in the renamed ministry of Indigenous and Northern Affairs signals a potential shift in thinking about the inclusivity and appropriateness of this term. Smith (2002) notes that the term indigenous[1] peoples emerged in the 1970s to "internationalize the experiences and struggles of colonized peoples" (p. 7). Increasing references to the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) may result in more governments using the term Indigenous and thus it may become more common in educational discourses. I have noticed evidence of this already happening in the Manitoba context. For example, the WSD recently held an Indigenous Gallery Walk that in previous years was called the AAA Gallery Walk. They also included the phrase "Every child is a sacred being" on the logo. This change reinforces a positive discourse.

Since the early 1980s, this provincial government department which oversees Aboriginal academic achievement has changed its name multiple times to remain responsible to changes in the social, political, and cultural contexts. In 2016, the Aboriginal Education Directorate was changed to the Indigenous Inclusion Directorate (Helen Robinson-Settee, personal communication, September 21, 2017).

I have found that the collective nature of the acronym AAA affects the type of strategies for implementation. As a term, AAA may be at risk of being a pan-Aboriginal approach, leading to further misunderstanding about the deeper origins or significance of

specific teachings or approaches. This could lead to First Nations, Inuit, or Métis children feeling excluded and misrepresented. For example, if a settler teacher is not aware of these distinct perspectives, there is the risk of taking a generic approach to Indigenous education. I have found evidence of this in my own practice: “Even though the Seven Grandfather Teachings are being used, I noticed now that they are being implemented on a surface level, [which] may actually reinforce otherness and often as an addition to curriculum rather than a transformative way” (Ferguson, 2014e, p. 8). Without an understanding of their deeper meanings from the Anichinabek peoples in my current context, these efforts can lead to a(n) un/setter’s moves to innocence.

Rhetoric. I have found that the discourse of Aboriginal/Indigenous achievement is used as a form of rhetoric. In *Aristotle’s Rhetoric,* Meyer (2012) notes rhetoric, dates back to Aristotelian roots, is a matter of discourse involving logos, pathos, and ethos. Logos relates to logical reason; pathos relates to the emotional and affective influence; Ethos relate to the intentions and credibility. The term “Aboriginal” may evoke pathos by engaging the emotion response that one is “supporting” Aboriginal peoples; “Academic” engages logos and appeals to technical, formalized view of learning; and “Achievement” engages all logos, ethos and pathos, albeit, likely more amongst settlers as I now notice how with all three terms combined, the acronym invites settler teachers to move towards innocence (Tuck & Yang, 2012).

Some key elements of rhetoric that are engaged with the term “Triple A” include invention (of the acronym A-A-A), style (use of alliteration), memory (easy to remember because of the stylistic features but also the mental frames and textual connections it invokes) and the delivery (it is often spoken as “Triple A”).

Aboriginal/indigenous achievement when used rhetorically can increase the distance

between Indigenous and non-Indigenous peoples. Meyer's description of rhetoric has problematic associations:

> The question dealt with often remains implicit, as if the answer offered enabled the speaker to make the question disappear. Alternatives do not need to be literally expressed, they simply are swallowed in some answer that is meant to eliminate them, through style and form; hence, Plato's accusation, according to which rhetoric is rather ''rhetotrick'', a way of presenting a solution when there is none, solely by virtue of an anesthetic use of language. (Meyer, 2012, p. 250)

Several questions are silenced: Why is there a need for initiatives focused on the academic achievement of Aboriginal/Indigenous peoples? What are the factors that influence achievement? What does achievement mean for the people involved? Who defines achievement and determines the tools/methods used to measure achievement? Who has the power to decide what achievement looks like, sounds like, and feels like? The criticality of audiences is not encouraged.

One key issue is how academic achievement is perceived by Canadian teachers. It must be stated that the AAA Support Document (Manitoba Education and Training, 2016) provides many strategies and conceptual ideas that would be helpful for teachers and school communities. I have noticed that Indigenous education is often approached without reference to this document, to the legacy of Indian Residential Schools, or an acknowledgement of the barriers that young people and their families face.

The acronym "AAA" along with the use of alliteration as a literary device engages a mental frame recalling "Triple A" alarms, the name for a Canadian security company—conveying a sense of urgency, the need for security and protection. In the context of Indigenous/settler relationship, this mental frame could convey the illusion that settlers are needed to provide this security and protection, reinforcing settler innocence. Although subtle,

I see a visual similarity between Alcoholics Anonymous (AA) which has problematic connotations. The American Automobile Association and "Triple A" batteries also both create mental frames that are inorganic, assembly-line, mass-produced mechanized products and operations—an antithesis to the holistic principles purportedly at the foundation of AAA (Manitoba Education and Training, 2015).

Overarching macrostructures. Several macrostructures (M) have emerged from this CDA. I have inferred the following three macrostructures from my analysis of the term AAA:

M1 Academics are the main priority for Aboriginal peoples.

M2 Aboriginal peoples are not achieving academic standards.

M3 Aboriginal peoples and their educators need money to improve academic achievement.

M1 Academics are the main priority for Aboriginal peoples. The TRC (2015) reminds Canadians of the legacy of Residential Schools that reaches far beyond the academic aspects of mis/education. In the Calls to Action, Indigenous health, language, culture, and justice are addressed as key areas that require attention. The focus on academic concerns in the discourse detracts from broader systemic issues that impede Indigenous peoples. It also reinforces the myth that all students are granted equal educational access and teaching that is responsive to their social/cultural needs. In the discourse of Aboriginal achievement, academics are the priority— not addressing or recognizing important social, emotional, physical, spiritual aspects of healing that are key to living and learning.

Indian Residential Schools were a national effort towards aboriginal academic achievement based on the standards values of the Churches, Eurocentric systems of education, missionaries, and settler individuals. Initiatives focused on Aboriginal

achievement under this sort of guise and reorientation around Eurocentric systems echo past mistakes.

The TRC outlines recommendations to improve children's welfare services and funding, to address alarming statistics on the death and abuse of children "in care". It states, "In 2012, the United Nations Committee on the Rights of the Child expressed to Canada its concern about the frequent removal of children in Canada from families as a 'first resort' in cases of neglect, financial hardship or disability" (TRC, 2015, p. 138). As an educator, I have found that often students that were experiencing challenges in the classroom were also experiencing difficult circumstances such as being taken from their parents.

M2 Aboriginal peoples are not achieving high academic standards. Indian Residential Schools was a government sanctioned effort to "raise the people up to their level" (TRC, 2015, p. 47) that created a "racism that chose to cloak itself in the language of science" (TRC, 2015, p. 47). Minimizing that institutionalized learning has been historically oppressive towards Indigenous peoples makes the discourse of aboriginal academic achievement unsettling.

There is a risk of viewing the discourse of Aboriginal academic achievement as an Aboriginal issue. Indigenous people are being assessed using Eurocentric tools and approaches that are often not culturally appropriate. This calls into question the provincial curricula and the classroom materials educators use to support learning experiences. Biesta (2010) notes that "the means we use in education—our teaching styles, the ways in which we try to promote certain ways of doing and being—are not neutral with regard to the ends but potentially also teach something to students" (p. 501).

Anti-racist educator Enid Lee (2008) shows how similar discourses in American contexts focus on "closing the racial gap in achievement". This discourse acknowledges a racial gap in academic performance but does not acknowledge other gaps related to

individual and community issues which may be reinforced by settler individuals and colonial systems. Lee (2008) notes that individual gaps may exist because schooling experiences are subtly racist which cause students to lose their belief in themselves, their languages, culture that they initially brought with them to the school. This directly connects to issues of hidden curriculum. I struggled with this as a teacher. I was "playing the game" (Ball, 2003, p. 222) of school improvement and stated that I focused on improving data without really considering if what I was doing was helping to improve the *lives* of the kids (Ferguson, 2014e, p. 17).

In the Guiding Principles of AAA, the first priority outlined states that schools and divisions should use "Aboriginal student-specific data to inform planning and program monitoring and to track Aboriginal student literacy and numeracy progress and overall academic achievement" (Manitoba Education and Training, 2015, p.13). Holistic approaches and the important role of language, culture, family and community are listed as the second priority. This leads to a focus on interventions rather than preventative type of approaches.

I have personally noticed a disconnect between my roles both as a Literacy and Numeracy Intervention Support Teacher and as an AAA representative as I struggled trying to explore Indigenous perspectives in a culture that was fixated on measuring student progress and problematizing the child (Ferguson, 2014e).

The term "interventions" implies that teachers are in control of the learning, teachers cause learning to happen, and what teachers are doing in regular classroom environments is not sufficient. This rationalist and reductionist quality implies that learning happens along a linear learning path. This term also has medical connotations which conjure up mental frames of sterile environments, contrary to the reality of the dynamic social environments of schools.

I associate interventions with their role in addictions, where they aim to address an addiction issue, usually in a time of crisis. I have been part of interventions for family members, and speaking from these experiences, they are uncomfortable and can amount to no

change for the person/people involved if the central factors underlying the issue are not addressed. I think this relates to the way interventions are misused in schools. Trying a new approach, or program, without addressing some of the broader systemic issues can reinforce barriers to academic gains.

The community gap addressed by Lee (2008) refers to communities being robbed of basic conditions, long and healthy lives, and equal protection under the law. The TRC proposes several calls to improve these institutionalized gaps, but I have found that terms such as interventions continue to problematize students, assuming that they are the ones that need interventions rather than the broader systems and structures in place (Ferguson, 2014e).

Numbers
1st order needs
Condescension
Intervention
Partnership
KnowWhereYou'reFrom.com
Community of hearts
#path2reconcile

publicize
prioritize
patronize
scrutinize
capitalize
corporatize
empathize?

Data excerpt from Reconciliation conference reflections (Katya Ferguson, personal communication, June 16, 2017)

M3 Monetary Associations. The term "grant" is often connected to the discourse of Aboriginal/Indigenous achievement. This monetary component echoes a type of "corporate responsibility". The monetary value associated with these initiatives lead to more of a focus on what is valued (money, data, and accountability) rather than *who* is valued.

This problematic association with monetary value is pervasive in many other contexts, including post-secondary institutions. For example, the University of Manitoba (2016) in the recent *UM Today*'s article entitled "Creating a Path Forward for Indigenous Achievement" displays the TRC Bentwood Box, which "is a keeper of truths, and embodies the strength—and pain of the Indigenous cultures it represents" (p. 24). In a prominent full-page photo, the

Bentwood box is juxtaposed with a corporate discourse which positions the sacred Bentwood box as a collection box for money instead of artefacts of reconciliation. The caption states:

> Thanks to the generosity of Gord Downie, TD Bank, Qualico and the collective efforts of hundreds of donors, the Front and Centre campaign is already impacting the lives of Indigenous students and their families. But there is more to be done. We are calling on you, our alumni, to give generously to the Front and Centre campaign. With your support, we can lead this province into an era of unprecedented prosperity. (p. 25)

What becomes "front and centre" is the plea for money and the accomplishments of settler Canadians, corporations, and institutions, while the courageous truth telling of survivors and the perseverance of Indigenous peoples are pushed out of focus.

"Can the reason they don't understand
not somehow lie in your small hands?" (Bouchard, 2006)
A move to innocence (Tuck & Yang, 2012)
White hats for white teachers (Moore, 2008)
Now seeing how my own hands take

Data excerpts from coursework (Ferguson, 2014b, p.1)

Part B: School Names

School names are a powerful and power-filled discourse to analyze. These environmental texts are placed on every building, sometimes even carved into stone and meant to stand the test of time. The usage of these names extends far beyond the physical structure of the schools. In general, school names are frequently referred to perhaps without consideration of the story they re/tell. They are referenced on daily announcements in the school office, printed on every note sent out to families, they are highly visible on sports gear used to create team unity, and are used in conversations with friends, family members, or colleagues. School names provide evidence of ways in which language is being used to create a collective identity. As students, staff, and community members these names create a shared

history and they "become imprinted on us as a way to identify as a school community" (Ferguson, 2016a, p. 21).

The many spaces in which school names are placed make it an interesting discourse to analyze because of the many ways they can be received and interpreted. The intended audiences vary, but what is common is that they are used to make information public—whether to celebrate the success of a school basketball team, to provide information for parents on a note home, or to help teachers introduce themselves and make connections to other teachers. Names are a familiar but often under-interpreted type of discourse that quietly seeps into our language and re-invades our environment.

I have found that school names in the WSD tell a colonial story—they share a biased history that does not honour the perspectives of the Indigenous peoples or their land.

Overarching macrostructures. From this CDA, I have inferred the following five macrostructures (M), or broad topics from my analysis of the WSD Schools named after people. As a discourse, the schools named after people suggest:

M1 The history, culture, and contributions of Indigenous peoples was/is not significant.

M2 European colonialists, missionaries, and explorers are national heroes worthy of having schools named after them.

M3 Men are the most powerful members in society.

From my analysis of the WSD schools named after places, things, or concepts, I have found the following two macrostructures:

M4 English names for places have been normalized.

M5 Indigenous place names have been erased in the naming of schools.

These overarching macrostructures indicate the broad messages of this discourse. The following analysis describes these messages in more detail.

Logic of elimination. The narratives and perspectives of Indigenous peoples have been excluded or diluted from the educational imagery. M1 indicates that school names contribute to elimination of the native (Wolfe, 2006). According to Wolfe (2006), the logic of elimination "strives for the dissolution of native societies" (p. 388). The way in which European people, religious missionaries, and "heroes" dominate the discourse of names effaces the contributions, and perspectives of the original inhabitants, nations, and societies of this land.

If the data of school names were listed in chronological order, it would tell the story of imperialism and colonization. The majority of schools named after people are from the 18th to early 20th centuries. According to the Western and Northern Canadian Protocol (2011), Eurocentrism dominated during this time frame and "influenced the international relations of many nations around the world" (p. 21). This presents a grand narrative—a story of Canada that has omitted the historic and contemporary contributions of Indigenous peoples. It presupposes the myth that this was an empty, uninhabited land.

Of the 80 schools listed, I found that only three schools made connections to Indigenous peoples or concepts. This is a significantly low number when considering the high population on Indigenous students in the WSD. These three schools are Norquay, Children of the Earth High School, and Niji Mahkwa. Unfortunately, Norquay School's website did not include historical information about Norquay's contributions, legacy, or make mention of his ancestry. This effacement is significant because Manitoba is the homeland of the Métis nation, he is the only representative of Métis ancestry. Members of the school community may not even know this important historical fact because of its omission from the written history.

In several cases, names have been changed in ways that eliminated Indigenous perspectives. For example, Winnipeg Adult Education Centre (WAEC) was previously called

"Isbister School" after an educator of Métis ancestry (Winnipeg Adult Education Centre, n.d.); However, Isbister's name has been replaced, and thus its historical ties to the Métis. Similarly, Gladstone School was previously named Pembina School (Gladstone School, 2017). Changing the name "Pembina" resulted in an omission of the Ojibwe word, *anepimina,* for cranberry (Siggins, 2009, p. 76) and thus, the Indigenous language, story, and connection to the land is erased.

Omissions and marginalization. Women have been largely omitted from the discourse of school names, as indicated by M3. Of the 80 school sites in the WSD, only three are named after women: Sister MacNamara, Laura Secord and Victoria-Albert. Sister MacNamara was a Canadian born settler and philanthropist; Laura Secord was a loyalist who warned the British of the foreboding American attack. Queen Victoria is mentioned in the name of one of the schools. Queen Victoria's 63-year reign was known for great cultural expansion, advances in industry, science, and communications, and the building of railways and the London Underground (British History, n.d.). She has a civic holiday named after her and an entire historical era named after her, however, in the school name, Victoria-Albert, her contributions have been marginalized by her name sharing the signage with her husband, Prince Albert.

English names/language dominate the names of schools. There is evidence of one name in Ojibwe: *Niji Mahkwa*, meaning "My friend, the bear" (Winnipeg School Division, n.d.). Several schools' names appear with the French "École" preceding the name to signify them as either dual track French or French milieu schools. This has not yet been addressed for the schools which provide immersion programs in other languages. For example: Isaac Brock School, named after British military commander (Isaac Brock School, n.d.) provides Cree and Ojibwe programs; Brock Corydon, also named after British military commander Isaac Brock (Brock Corydon School, 1989/2016), offers Hebrew; École Earl Grey School,

named after English born Governor General of Canada (École Earl Grey School, n.d.), offers Spanish; and Ralph Brown, named after settler Principal and World War 1 Veteran (Ralph Brown School, 1992/2010) offers a Ukrainian bilingual program.

A problematic example has emerged in the name of one French immersion school, École Luxton School—a dual track French School, named after a Canadian settler who was born in Devonshire England (École Luxton School, 2010). According to the Manitoba Historical Society (n.d.), Luxton's "political goals were prohibition, a purely secular school system, the abolition of French as an official language, and the demise of the Canadian Pacific Railway" (Memorable Manitobans: William Fisher Luxton [1844-1907], para. 3). This example indicates that although some historical information is displayed, it is important to seek out other sources of information to provide a more comprehensive perspective and to consider if these names best represent the local school community

There are several off-campus programs/schools that exist in the WSD that were not listed in the school directory. I have found that many off-campus school/program names relate to Indigenous cultures or are represented in languages other than English. These include: WiWabagooni, Eagle Circle, Ndinawe, Songide'ewin. These school names contribute to a positive discourse. Unfortunately, they have been isolated from the list of "mainstream schools" and thus also omitted from the dominant discourse as well. According to the WSD (2017a), these programs "provide opportunities for students to continue their learning, an innovative alternative for students who may not be able to regularly attend and achieve success in the mainstream classroom setting" (para. 1). Why aren't these students achieving success? The titles "off-campus" and "alternative" also suggest a type of isolation from the "mainstream" schools. This physical distancing from the school community shows a form of social devaluation of the students, the teachers, and the "alternative" practices. This indicates a need for teachers and administrators to re-think some of the general practices of

these "mainstream schools" so as to be more inclusive and responsive to the needs of current student populations.

In many cases, because many of these programs are still technically affiliated with regular schools they are referred to as "their schools"; for example, "Hugh John MacDonald's Eagle Circle" or "Victoria-Albert's Wiwabagooni." This leads to a sort of possessive quality and juxtaposition of names and cultures in oral and written discourse.

Several positive discourses are evident that incorporate Indigenous languages and perspectives. These stand in contrast to the many names that support M4 and M5. Children of the Earth and Niji Mahkwa stand out as two school names that honour Indigenous perspectives in their names. There are also two of the most recent names. There was very little information provided on the history of these schools and more information may help to provide a counter-narrative to the dominant discursive trends. It is significant to note that Children of the Earth High School was originally named Aboriginal High, and re-named by a student (Children of the Earth High School, n.d.). It is also the only school name that mentions children or youth. The school's history gives insight into the process of how this name was changed and how a youth's perspective and voice was honoured. This is a positive and refreshing discourse. I have found that Niji Mahkwa used to be called Aberdeen School and Aboriginal Elementary (Helen Robinson Settee, personal communication, September 21, 2017).

Key themes. The following describes each of the five key topics and includes several tables illustrating excerpts from the data. This is not comprehensive but is meant to provide a sampling from the data set.

In order of prevalence, the five key themes (T) that have emerged through my analysis are:

T1 Tells a grand-narrative of colonialism (settler colonialism, connections to land ownership)

T2 Represents white-Eurocentric perspectives and the maintenance of status quo

T3 Marginalizes Indigenous knowledges, perspectives, and teachings

T4 Connections to religious and missionary work

T5 Glorifies roles in historic battles and omits the Indigenous contributions

T1. Grand-narrative of colonialism. These names tell a colonial story—from the initial explorations, to the establishment of settlements, government, education, and policies to assert ownership and settler futurity (Tuck & Gaztambide-Fernández, 2013).

I have found that many school names and histories illustrate elements of how settler colonialism (Tuck & Yang, 2012; Wolfe, 2006) has invaded education systems and structures. Many of these names reassert settler colonialism by claiming dominance on school signage and also on land on which they have been built. According to Wolfe (2006), "territoriality is settler colonialism's specific, irreducible element" (p. 388). Beyond the physical territories, these names take up space in our conversations, school announcements, and are used to create a brand for the school community on team gear. Every time the names of settlers occupy these spaces the settler story is being retold and a particular brand of colonialism is reasserted.

The language used to describe the history of schools named after settlers provides a discourse of opportunity and potential. In the history of R.B. Russell School (n.d.) it states that "like so many new comers, past and present, he came with hopes & dreams to Canada's West and Winnipeg" (para. 1), but at whose expense?

The myths of meritocracy and empty lands are perpetuated through historical discourses that emphasize the struggles of immigrants without acknowledgement of the settler impact on the Indigenous peoples, their land, their existing governments, laws, and practices. For example, words such as "frontier", "pioneer", or "spirit of adventure" demonstrate the prevalence of a colonial discourse throughout the texts that I have analyzed.

The historical information conveys an ease of mobility between provinces and from continent to continent—settlers were able to navigate easily within hierarchies without many obstacles and, according to numerous biographies, were able to change between various jobs and careers throughout their lifetime. Many names honour historical figures who became leaders in powerful positions that shaped Canadian bureaucratic structures such as educational systems, law, and government.

The data indicates that settlers were/are privileged members of society. Hugh John MacDonald provides an illustration of the power of a name and the privilege of being a settler. According to Hugh John MacDonald School (n.d.), MacDonald "showed reluctance when *urged* to enter the field of politics" ("Sir Hugh John MacDonald", para. 4) but was able to rise to political power and became the Premier of Manitoba quite easily with the prestigious MacDonald name as a great asset.

The myth of "the White man's burden" (Moore, 2008, p. 169) is reinforced. Consider the historical context: While settlers were "struggling for a foot-hold in a new land" (Sisler High School, 1992/2010, "William James Sisler", para. 1), Indigenous peoples were being moved and relocated onto reserve lands (*Indigenous and Northern Affairs Canada*, 1996).

Although settler colonialism is apparent in the list of school names, the majority of the names of schools represent people from other places, predominantly from England, Scotland, and Ireland originally and who may never have set foot on this land. Of the 56 schools named after people, the webpages indicate that only 14 were named after people that were born in Canada. Settlers are represented by names such as Sargent Park, Inkster School and Shaughnessy Park as well but were not included in this number because they were family names or not enough information was provided.

The data illustrates both internal and external examples of colonialism. These school names as a discourse reinforce terra nullius—the idea that no-one was here before us. Schools

named after historical figures such as Champlain, Lord Selkirk, LaVérendrye show the Canadian settler society's history of taking over the land. According to École LaVérendrye School (n.d.), the school was named after an 18th century explorer who "discovered and described Lakes Winnipeg, Winnipegosis, and Manitoba and their relation to the major rivers of the region" (para. 4). Examples such as this diminish the historic and contemporary contributions of Indigenous peoples and their knowledge of the land, but most importantly, fail to acknowledge that what is now known as Canada was originally Indigenous land.

The biographies of individuals such as Cecil Rhodes, Greenway, and Lansdowne provide examples of external colonialism. Most notably, Cecil Rhodes established the diamond company, De Beers Consolidated Mines Ltd., which by the end of the 19th century owned ninety percent of the world's diamond mines (Cecil Rhodes School, 1989/2010, para. 4). It does not mention that he did this by exploiting human resources as well by using Indigenous peoples of Africa as slaves to achieve his fortune and monopoly.

According to Greenway School (1992/2010), Thomas Greenway "as Minister of Agriculture … had an absorbing desire for the agricultural progress of western Canada," ("Thomas Greenway", para. 5). How did his farming, breeding of livestock, and introduction of cattle in the west affect the lives and land of Indigenous peoples, their lands, and their practices? In addition, École Lansdowne School (n.d.), named after Irish nobility, (and former Governor General of Canada, Henry Charles Keith Petty-Fitzmaurice, 5th Marquis of Lansdowne) was mentioned as "an ardent fisherman and outdoorsman, he enjoyed fishing in New Brunswick and it is recorded that in four seasons, he had taken 1,245 salmon" ("Marquis of Lansdowne [1845 – 1927]", para.1). It is surprising to me that this example of overfishing and disrespect for the sustainability of the salmon populations is included in the school's history. At one point this information must have been viewed as an illustration of

Lansdowne's prowess as a sports-fisherman; it now serves as one blatant example of how colonialism affects the land and life of communities in Canada.

School names can be used to claim dominance of the territories and land on which they have been built. Schools named after places refer to being named for the neighbourhood or the street on which the school is placed, but there is a detachment from acknowledging the land and the original inhabitants of this land. School names such as Prairie Rose, Garden Grove, Tyndall Park, while seemingly benign, do not acknowledge the original names for the land and therefore reinforce the ideas of settler futurity (Tuck & Gaztambide-Fernández, 2013).

There is an opportunity to learn more about the land on which schools have been built. Many of the webpages provide details of the construction and discuss land ownership. This calls into question the purchasing or acquisition of land on which these schools have been built. How was this land acquired and who was profiting from the land titles? The school names of places, things, or concepts do not acknowledge the original inhabitants of this land, or the original names for the territories. The places that are mentioned are products of colonization such as streets with English names and or names for neighbourhoods which have been given because of settler occupation in those areas.

Cecil Rhodes School is named after a man who spent his life finding ways to assert himself as a colonizer. The school webpage tells that he was a diamond miner but does not tell the story of how tried to achieve his dreams of dominating Africa by creating treaties of reconciliation between the Boers and British under the British flag (Cecil Rhodes School, 2010). According to Encyclopaedia Britannica (1998), Rhodes:

> built a large empire in Southern Africa, but in doing so he disregarded the rights of the people—the "natives," as he referred to them—already living on the lands that he

> claimed. Rhodes's treaties with the various African chiefs tended to be of dubious legality. ("Assessment", para. 1)

In addition, some of the legislation passed during his time as Prime Minister "laid the groundwork for the discriminatory apartheid policies of South Africa in the 20th century" (Encyclopaedia Britannica, 1998, "Assessment", para. 1). Even after his death, his name and legacy lives on in the names of institutions and the Rhodes scholarship which continues to assert colonial connections by reserving many of his scholarships for students from countries with colonial ties to the former British Empire (Cecil Rhodes School, 2010, "Cecil Rhodes 1853-1902"). It is appalling that we have a school named after Cecil Rhodes, who embodied the "philosophy of mystical imperialism" (Cecil Rhodes School, 2010, para. 4) and a blatant disregard for Indigenous peoples and their territories. Profound evidence of this is noted in Rhodes' (1877) own words:

> I contend that we are the finest race in the world and that the more of the world we inhabit the better it is for the human race. Just fancy those parts that are at present inhabited by the most despicable specimens of human beings what an alteration there would be if they were brought under Anglo-Saxon influence. (as cited in Flint, 1974, p. 248-249)

Table 1
Sampling of School Name Data for Theme 1

T1. Grand-narrative of colonialism

School Names	**Data Samples from School Webpages**
Cecil Rhodes	Cecil John Rhodes was a "British-born South African statesman, financier, founder of the Rhodes Scholarships at Oxford and one of the **great empire builders** of the late 19th century" (Cecil Rhodes School, 1992/2010, para. 1); His dream was to **"Paint the Map Red"** and put land from the "Cape to Cairo" under British rule (Cecil Rhodes School, 1992/2010, para. 4).
Champlain	Samuel de Champlain was a French **explorer, colonizer** and first governor of French Canada, known as the "father of new France" (Champlain School, n.d., para. 1).
Daniel McIntyre	Canadian born **settler**; Principal; Superintendent; Served on Winnipeg School Board; "a young man filled with enthusiasm and the **spirit of**

Collegiate Institute	**adventure**, arrived in Winnipeg. In this **frontier community** among **pioneers who were striving to build a prairie city**, he saw a great **opportunity** for the future of education" (Daniel McIntyre Collegiate Institute, 1989/2010, Dr. Daniel McIntyre, para.1).
Fort Rouge	Source of name not specified but it indicates that the **land had been donated to the city** in 1881 by Mr. A. N. Ross on condition that a school would be built (Fort Rouge School, n.d., para. 1)
Greenway	Manitoba Premier responsible for Manitoba Public Schools Act; Settler born in Devon, England; "**One of the very few Manitoba premiers whose memory has been perpetuated in our educational system.** His descendants look with pride and fond memories at his name **carved in bold letters** on one of Winnipeg's oldest schools" (Greenway School, 1992/2010, "Thomas Greenway", para.1); "He always **preserved characteristics and traits that were distinctively English. Such qualities as strength of will, tenacity of purpose, intense sincerity, and high intelligence marked him for greatness**. (Greenway School, 1992/2010, "Thomas Greenway", para. 2)
Inkster	Named after family of Red River **Settlers**; Inkster School "bears the name of one of Manitoba's **oldest and most distinguished families** (Inkster School, 1992/2010, **para. 2).**
Lord Selkirk	Named after Thomas Douglas, the Fifth Earl of Selkirk; **Sponsored settlements** in Canada and in the Red River Colony. Through names such as City of Selkirk, East Selkirk, Lord Selkirk School Division, Winnipeg's Point Douglas area and Selkirk Avenue, **"Selkirk's colonizing ambitions have been memorialized"** (Lord Selkirk School, n.d., para. 3).
Sargent Park	Named after Mr. Sargent, a settler/farmer who **owned the land** that became Sargent Avenue (Sargent Park School, n.d.).
Sisler	Named after W.J. Sisler; Canadian born **settler**; "His **pioneering** was in the field of education, among the immigrants of many nations who were **struggling for a foot-hold in a new land**" (Sisler High School, 1992/2010, "William James Sisler", para. 1); "Mr. Sisler was a **leader in the assimilation of the many Europeans who came to North Winnipeg"** (Strathcona School, n.d., History of Strathcona School, para. 2)

T2. Privileges white male-Eurocentric perspectives and the maintenance of status quo. Both T1 and T2 are strongly interrelated as both themes re/assert a grand narrative of colonialism. The names of colonizers dominate the signage. This re-affirms Canada's colonial legacy and legitimizes imperial connections to Britain and the Crown over Indigenous perspectives and other cultural perspectives. Many of these schools are named after figures who have been praised, awarded, and honoured with symbols of colonial victory. Names such as Argyle, Gladstone, Lord Roberts, Lord Nelson, and Lansdowne show a preference for people with important titles or colonial connections but who may not have

lasting legacies that are meaningful to Manitobans. Many of the historical figures may have never even been to this continent, but their presence has been made known for over a century (in some cases) through their names.

In some cases, duplicates of names are present, showing a clear preference for English names and supporting the Eurocentric narrative. Two schools are named after Isaac Brock and there are also two schools named after Winston Churchill.

Many school names assert an allegiance to Britain and to the Crown and honour the victors of colonization at the expense of the Indigenous peoples, languages, and lands. Allegiance to the Crown are confirmed with monarchs' names such as George V, Victoria-Albert, King Edward, along with the names of many early Governor Generals of Canada, including Earl Grey, Dufferin, Argyle, and Lansdowne. Many schools include prestigious titles such as Sir, Lord, and Earl as they were named after members of European elite. Many schools' sites did not list any contributions these individuals made to Canadian society, but only made mention of their titles. As previously discussed, names are used to convey power, assert a particular stance, and are used for historic and political reasons. I now wonder: Who was involved in the initial decision making of these school names? What were their motives? Whose interests were being served and for what purposes?

Table 2
Sampling of School Name Data

T2. Privileges white male Eurocentric perspectives and contributes to the maintenance of status quo	
Argyle Alternative	Named after Lorne, **Sir** John Douglas Sutherland Campbell, ninth **Duke** of Argyle; English; Governor General of Canada (1878 - 83); Secretary of State for **India** (Argyle Alternative High School, 2010). Argyle has been called "The **Key to North Ward History**" (Argyle Alternative High School, 1989/2010, para. 1)
Churchill	Named after Sir Winston Churchill; British politician, historian, orator and Prime Minister during World War II; **visited** Winnipeg (Churchill High School, 2017); "Churchill High, Churchill Ho Yea, Yea Churchill **go Head for the red Fight for the white You for the blue And victory too.** Churchill High,

	Churchill Ho Yea, Yea, Churchill go! [sic]" (Churchill High School, 2017, "School Cheer", para. 3)
George V	Named after King George V; ascended to the throne in 1910 for a 26-year reign (École George V, 1992/2010).
Hugh John MacDonald	**Named after Sir Hugh John MacDonald; Son of Sir John A. MacDonald; Lawyer; Premier of Manitoba; "**Macdonald was a captain in the 90th Regiment which helped to **put down the Riel Rebellion of 1885**" (Hugh John MacDonald, n.d., "Sir Hugh John Macdonald", para. 3); Described as the "finest gentleman in the West" (Hugh John MacDonald, n.d., "Sir Hugh John Macdonald", para. 1)

T3. Marginalizes Indigenous knowledges, perspectives, and teachings. The marginalization of Indigenous perspectives is evident throughout. I have noticed an anti-Métis sentiment. For example, in the biography of Greenway, who was in opposition to the Conservative administration of Norquay (Greenway School, 1992/2010) a negative perspective is portrayed of Norquay as Premier of Manitoba, stating that Greenway "received support throughout the country from newcomers who were anxious for a change in the methods and policy of the provincial government" (Greenway School, 1992/2010, "Thomas Greenway", para. 4). This quote indicates that newcomers were eager for a change from the policies of the Norquay administration, passively creating a negative perception of Norquay's time as Premier. In addition, there are many paragraphs of information about historical figures of European descent, but, as mentioned previously, no information about John Norquay's legacy or his Métis history.

Schools are named after people who played key roles in opposing Riel and Métis in the Red River Uprising, by Hugh John MacDonald, J.B. Mitchell, and Wolseley. It is not said explicitly, but, they were sent to kill Métis. In the History of Machray School (n.d.), a biased view of what is called the Riel "rebellion" is presented:

> The schoolboys munching their lunch crowded the doorway of the old house on Main Street as the sun glinted on the rifles, and a bright splash of scarlet moved down the

> street to close the last chapter in the story of the Riel Rebellion. The redcoats were taking two of Riel's most trusted lieutenants, Big Bear and Pound-maker to Stony Mountain Penitentiary in the summer of 1885, and the rebellion was over … Since that day Machray School has watched a city grow up and its richest history being made. (para. 1)

The use of the term "rebellion" generates a negative connotation of the Métis' role in their fight to maintain sovereignty over their land, culture and rights. Furthermore, this allusion to prosperity coming from the incarceration of Poundmaker and Big Bear indicates negative and racist perspectives of these Cree Chiefs who have left lasting legacies.

There are many names which convey a preference for Eurocentric epistemologies and a focus on academic disciplines. The contributions of scientists such as Lord Kelvin, Isaac Newton, and Michael Faraday are valuable and have helped to further their particular fields of knowledge from a Western, positivist stance. In the overview of school names, I noticed how the presence of these names along with the names mentioned in the other themes, continue to marginalize Indigenous knowledges and perspectives. According to Isaac Newton School (n.d.), Sir Isaac Newton was a "mathematician, astronomer, natural philosopher, alchemist, a theologian and one of the most influential men in history" (para. 1), and whose expertise in optics and physics "laid the foundations for modern science and revolutionized the world" (para. 3). Faraday School was named after Michael Faraday who was "an English physicist, chemist, and natural philosopher who is possibly the greatest experimental genius the world has known" (Faraday School, n.d., para. 3). The extreme valuing of these names placed on schools reinforces the Age of Enlightenment and presupposes that understandings of complex ideas did not exist before these men. Weston School (1992/2010) is named after an English geologist, Thomas Chesmer Weston, who came to work in Canada as an employee of the Canadian Geological Survey in 1859. This indicates that prior to Confederation, people

from England were being recruited to provide assessments and information about Canadian land and its various landscapes, but likely most of all its rich resources were understood to be there for the taking—re-asserting external colonialism. Indigenous land based teachings and knowledge of the land are not recognized, let alone valued.

Some names such as Gordon Bell and Sir William Osler, two Canadian born settler physicians, did not seem problematic initially. According to the school webpage, École Sir William Osler (n.d.) is named after a Canadian settler physician, who is referred to as the "Father of Modern Medicine" (para. 3). After my experiences learning about Indigenous teachings and medicines, I now question how these names position Indigenous view of medicine and Indigenous healing practices.

In addition, there is a clear focus on academic disciplines and privileging Eurocentric humanities, and sciences. Very few biographies, such as Sister MacNamara's, R.B. Russell's and Laura Secord's, mention advocacy or social justice motives.

T4. Connections to religious and missionary work. Within the school names there are many connections to Christian missionary work and religious figures and institutions. One school, David Livingstone, was called a "missionary hero who gave his life for Africa" (David Livingstone School, n.d., para.1). However, most of the names connected to religious missions pursued their work in Canada. In the context of the TRC, this is problematic. School names such as Pinkham, John M. King, Machray, and Dufferin are problematic given the historical context during which they had political and religious/educational power. For example, Dufferin School is named after the Earl of Dufferin who was Governor General of Canada from 1872–1878 (Dufferin School, n.d.). Dufferin's tenure is significant because the Indian Act was created in 1876 and this act was the policy that led to the formation of the Indian Residential schools (Indigenous and Northern Affairs Canada, 2015).

Several schools are named after religious missionaries affiliated with religious orders that laid the foundation for policies such as the Indian Act and Indian Residential Schools. Machray School was named after Robert Machray who was Archbishop of Rupert's Land and in 1893 Primate of the Anglican Church for all Canada. He was the leader of the Anglican Church just as Indian Residential Schools were being established. Although Bishop Machray's name may not be specifically mentioned in the TRC, it does note that the Anglican Church played a significant role in the schools. Another school, such as Pinkham, was named after Reverend William Pinkham, Manitoba's first Superintendent of Education and Superintendent of Education for Protestant schools of Manitoba from 1871 to 1883 (Pinkham School, n.d.)—a critical time period in which formalized marginalization of Indigenous peoples occurred in Canadian history.

The TRC has documented that a staggering number of children were physically, sexually, psychologically, and emotionally abused in the Indian Residential Schools. Schools named after historical figures such as Machray should be reconsidered. According to MHS, "As a schoolmaster at St. John's College School, he was famed for the quality of his breakfasts and of his corporal punishment" (Manitoba Historical Society, n.d., "Memorable Manitobans: Robert Machray [1831-1904]", para. 4). Similarly, the data from John M. King School's website describes a portrait of Reverend John M. King that "now hangs in the school library where he watches over the children" (John M. King, n.d., para. 1). In light of the TRC, this information is problematic and makes me wonder how this affects children, families, and communities? It is likely that their missionary zeal contributed to laying the groundwork for an initiative such as Indian Residential Schools to take hold in Manitoba. It is appalling that there is complacency about this version of history written about schools.

T5. Glorifies roles in historic battles and omits the Indigenous contributions. In some cases, duplicates of names are present, showing a clear preference for English names

and supporting the Eurocentric narrative. Two schools, Isaac Brock School and Brock Corydon School, are named after Isaac Brock who was known for his role in the Battle of 1812 (Brock Corydon School, 1989/2016; Isaac Brock School, n.d.). The narrative of Tecumseh and his role in the Battle of 1812 has not been recognized. According to Sinclair (2016) this is a common illustration of how Indigenous peoples have been taught that they have no role in history—mentioning that Isaac Brock's role is often known and glorified, while Chief Tecumseh's role is often unknown and purposely omitted from the history that is taught in classes and written in textbooks. There is a Tecumseh Street within the school division and an affiliated school site, Montcalm MATC, is located there; however, there is no school named after Tecumseh in Winnipeg.

As a school name, Andrew Mynarski, seemed unproblematic in my initial analysis. The school is named after a settler of Polish ancestry who was a member of the Royal Canadian Air Force, fought in World War II, and was honoured with the Victoria Cross (Andrew Mynarski VC School, n.d.). After further consideration of the historical context of WWII, I now see ways that this choice ignores the contributions of decorated Indigenous military veterans such as Sergeant Tommy Prince of the Brokenhead Ojibway Nation. Like Mynarski, Prince was also born in Manitoba and also fought in WWII. He is Canada's most-decorated Indigenous war veteran. He was awarded the Military Medal, the Silver Star, and in the Korean War won the Canadian Volunteer Service and United Nations Service medals (Historica Canada, 2005). However, because he was an Indigenous man, "Prince returned from the wars to a country that denied him the right to vote in federal elections and refused him the same benefits as other Canadian veterans" (Historica Canada, 2005, para. 6). Prince felt the effects of colonialism and experienced marginalization and institutional racism but stated, "All my life I had wanted to do something to help my people recover their good name" (Historica Canada, 2005, para. 7).

Important trends. Bias evident in many of the biographies available on school history sites supports a discourse of domination and superiority which can lead to re-teaching a one-sided perspective of history. The use of superlatives and hyperbole is common; for example, language such as: "Lorne proved one of the most popular governors Canada has had" (Argyle Alternative High School, 1989/2010, "The Duke of Argyll", para. 2); the "greatest experimental genius the world has known" (Faraday School, 2017, About Faraday School, para. 3); "what greater monument than a school could have been erected to the memory of this public man who was prominent during the most eventful period of Manitoba's history" (Greenway School, 1989/2010, para.8); and the "finest gentleman in the West" (Hugh John MacDonald, n.d., "Sir Hugh John Macdonald", para.1). "Macdonald became Winnipeg's best-known and best-loved citizen. No public gathering of an official nature was complete without his presence (Hugh John Macdonald, n.d., para. 6). In addition, there is an assumed infallibility in the decisions and ethos of these historical figures. For example, Greenway is noted to have had "undoubted knowledge of western Canadian conditions, his unquestionable ability …" (Greenway School, para. 6).

For every teaching
there is a deceiver (Bouchard, 2013)
Zaagdiwin
Tier 3 intervention
Dibaadendiziwin
R T I know best
Minwaabamewizi
1 2 3 eyes on me
Aakode'ewin
On demand
Nibwaakaawin
Eurocentric curriculum
Gwayakwaadiziwin
Criss-cross applesauce
2 stars and a wish
Debwewin

Data excerpts from University coursework (Ferguson, 2014e, p. 20)

Part C: Artistic Representation of Findings

This section provides combined analysis of the discourses presented in parts A and B in a visual representation. An artist's statement describing the work is also included.

The art piece called, "Untitled", was created June 5, 2017 and then recreated for my Thesis Defence on September 20, 2017 within the Faculty of Education building at the University of Manitoba. The piece was created on the ground in a central, high-traffic thoroughfare. Although there were signs identifying it as an art installation, many people walked through the installation which changed its image completely. Similar to my Two-Voiced Researcher Found Data Poetry, the following artist's statement in poetic form which includes my intended meaning as well as my analysis and reflection (in italics) of the installation process.

As a temporary art installation, location is an important aspect to the meaning and interpretation of the piece. Having this piece created and displayed at an academic institution serves my aim to disrupt the status quo and signifies that this research has become an act of resistance. It occupied a high traffic, public cafeteria space. During the course of its creation and installation, it became inconvenient and confrontational—connecting to some of the tensions surrounding aspects of reconciliation for me as a settler. I elaborate on this in the following section.

Figure 7. Visual Representation of Findings. This image is of a photograph of my initial soil mandala/art installation, named, “Untitled”.

Artist’s statement/reflections.

This piece was created on/with Treaty One land.
Getting permission to create this piece
to bring the land in
to the middle of the Education building
took time and energy
Almost moved to reserve lands
A less desirable place

The elements of positive/negative space represent the complexities of negotiating spaces for reconciliatory discourse within colonial systems that privilege Eurocentric knowledges and perspectives.
I make the marks of colonial impact
As I unravel the tape down on the ground
in a public place

As people watch me from above
Disruption

Although it utilizes the four directions, it is purposefully disorienting.
In its creation I move around the space, moving the soil
Conscious of my body
Trying to make
minimal impact on the land with my hands and feet
Sometimes using my own breath
to move the soil gently
without hands
breathing life into the piece

The linear white space was created by taking away soil/land—a process representative of the tensions involved within settler colonialism.
Pulling the tape off to reveal the white space
The sound of stripping away the soil
taking away the land
echoes in the large room

Each of the visual elements are connected (and yet disconnected).
How am I connected (and yet disconnected) to reconciliation?
I leave the piece I created, not knowing or thinking or dreaming that in the morning the piece will transform

At the root of the image are representations of the colonial impact on land and its systems and structures. Bricks represent Indian Residential Schools and a map of roads from Winnipeg's Portage and Main intersection.
People walked right through the installation
Too busy, too distracted to notice or to care
Unintentionally?

A central figure in this work is the girl inspired by archival photographs from the National Centre for Truth and Reconciliation. The eyes of the girl are covered, her hair is cut, and the mouth silenced showing the loss of identity, culture, and language. These images open a "western doorway discussion" (Myra Laramee, personal communication, November 2015) to the topics of death and destruction.
Intentionally?
Leaving their mark
Taking the land with them
In their soles

This girl also represents a former student, River (pseudonym) who grew up in a post-Residential School era. River experienced trauma, had family members incarcerated, suffered the effects of addiction in her family, spent her early years "in care," being separated from her siblings and thus faced many academic and social challenges.
Colonial footprints
Defaced
the child's image

I problematized her but not the system and structures that were rigged against her. My own teaching practices failed to meet her complex needs. Yet, River was resilient.

Despite its transformation/defamation
the art
standing its ground
began to take on
new meaning
standing its ground
claiming the space

The multigenerational impact of Indian Residential Schools is shown in the seven layers of heads, representative of seven generations, echoing from the central figure.

Some people stop to take notice
reading the image
wondering
swearing
making meaning
taking photos

The cut hair connects to a braid of sweetgrass signifying attempts to restore connections to each other and to Mother Earth.

Hopefully leaving with
new thoughts
or questions
as they walk away

The dreamcatcher web was inspired by David Bouchard's The Seven Deceivers (2013) and the trickster's tracks, inspired by Peter Cole's *Coyote and Raven go Canoeing* (2006), warn of potential deceivers and obstacles along the Red Road to living in a good way.

Difficult to follow
the trail
Too many tricksters
Too many tracks
Sweeping up the soil
trying to leave without a trace

There is hope in the east where the bonds of family (shown by the two evergreen trees), culture (canoe), and the land is restored

Ilya's two little hands
help me
restore the land
back to the Mother Earth

Figure 8. Art Installation. These photographs document the process of creating the soil mandala, the transformation while on display, and the restoration of the soil back to the land.

CHAPTER V
Washable Markers, Highlighters, and Running Shoes

This section revisits my research questions, suggests potential action steps for school boards/divisions and school communities, and provides concluding thoughts.

Reflecting on the Research Questions

This study illuminates the colonial narratives and discourses of domination that are embedded within the texts *on* schools, the language used to talk about achievement *in* schools, and internalized *within* my own language and practices. At the beginning of this research process, I could identify that power was at play within the discourses of schools' names, Aboriginal academic achievement, and within my own practice; I did not realize the extent to which these discourses worked against Indigenous peoples, their education, and their sovereignty.

In my analysis, I have noticed that a common problem lies in understanding who is creating and re/producing the discourses on schools and used in schools. Non-Indigenous Canadians have historically had the leadership of schools and the power to make the decisions in government. Using a postcolonial lens, notions of imperialism and colonialism became sophisticated ways of controlling Indigenous people and their land. Smith (2002) states that within this imperial system:

> Legislated identities which regulated who was an Indian and who was not, who was a *metis*, who had lost all status as an indigenous person, who had the correct fraction of blood quantum, who lived in the regulated spaces of reserves and communities, were all worked out arbitrarily (but systematically), to serve the interests of the colonizing society. (p. 22)

The TRC (2015) illustrates a haunting example of how imperial ideology subjugates and exploits "others" (Smith, 2002) and reminds educators that our Government of Canada, along with the churches, were responsible for cultural genocide. This ideology has continued

to trickle down from policies into practices and unto the places in which we live and work. Many of these colonial ideals continue to influence the way we structure our current educational institutions.

Coloniality is a current force that seeks to keep systems of oppression in place. Colonial discourses within the names of our schools and how we talk about student achievement continue to assert who has power and who does not, who is valued, who will be successful, and whose standards and tools will be used to measure "success". As educators try to restore trust in the educational system, colonial structures and stories (in and on our schools) act as sources of resistance.

These CDAs provide multi-layered evidence of ways in which our everyday educational environments reinforce biased language and histories to perpetuate injustices of the past. Often schools focus on improving the diversity of texts in our classroom/school libraries, but forget about the discourses and environmental texts that are seen, heard, read, re/told, and re/produce every day.

1) How can a critical inquiry into discourses analyze potential sources of resistance to reconciliation within educational establishments, policies, and practices?

I began with a mission to make the familiar strange, but through the research process the familiar has also become unsettling and disturbing. I have uncovered several ways colonial discourses privilege settler perspectives over Indigenous perspectives through the logic of elimination, biased language, and various types of marginalization and effacements. The discourses of focus are not overtly negative but have become even more complex sources of dissonance for me. This subtle assertion of power is part of what makes these discourses so powerful—they have become normalized and deeply engrained, often without question.

This study has highlighted several myths which have been reinforced in the discourse analysis. According to McLean (2017) the perpetuation of myths of Canadian innocence,

meritocracy, and empty lands reinforce institutional racism and the status quo. This delegitimizes Indigenous epistemological and ontological perspectives.

The narratives and perspectives of Indigenous peoples have been excluded from the educational imagery. This is a problem—a source of resistance to reconciliation. Who/What these names represent convey who/what powerful members of society valued at one time. They are representative of a certain point in history, however, just as language evolves and changes so can these terms.

It is important to re-evaluate as individuals and communities how our language affects our relationships with one another. Since the TRC and current movements in improving the state of Indigenous-settler relationships, many of these school names represent an antithesis to reconciliation. Children in our schools need role models to look up to, and their cultures should be represented not only within the schools but also on the schools. The absence of the names of Indigenous peoples on the names of school buildings reinforces a deficit discourse which sends the false message that Indigenous peoples have not made noteworthy contributions.

Indigenous narratives are largely silenced by the names of those honoured on school buildings. I would suggest that school communities also examine the historical texts on their own websites. Elementary schools should make the information more accessible for young readers who may seek out information on their own school website. If the names do not change, these webpages could still be re-written by children for children and the communities in which they reside so that they have access to relevant and key information.

There will undoubtedly be resistance to re-thinking school names and the names of educational initiatives. The rationale and source of the resistance should be considered. The "goal is not just new signage" (Ferguson, 2016a) but the beginning of an honest conversation,

to debunk myths about the past as well as to bring a liberating discussion into the present context.

Colonial names are pervasive on schools beyond the one division that was highlighted. This is a systemic issue that affects a variety of educational contexts and levels, provincially, nationally, and internationally. Throughout this research, I have noticed that the key themes are pervasive in other aspects of society, such as: government agencies, in professions such as medicine and law, and present on roads, parks, highways, wildlife preserves, community landmarks, bridges, and other colonial organizations of Indigenous land and the environment. This broadens the sources of resistance to reconciliation and shows the deeply entrenched legacy of colonialism in Canada and beyond. Embedded in this study is an opportunity to begin a new national conversation.

2) How does one teacher undertake processes of reconciliation in respect to her own practice?

This study has made me more aware of my own power, privilege, and complicity. In the early stages I acknowledged my privilege and my settlerness, but hesitated to call myself a colonizer. I did not realize the many facets in which settlers, like myself, dominate and reassert settler colonial violence each day we live on Indigenous territory. My use of the term un/settler (which surfaced near the end of the research process) signifies that I am still unsettled with this name and how the labels for ourselves can affect our engagements in reconciliatory processes and have implications for our relationship to one another. I am still searching for ways to continue this work as a relative but, like the wampum belt, I want to be mindful of not interfering in anyone else's path.

At the beginning of this research journey I focused on the Sinclair's (2014) words stating that "education holds the key to reconciliation," but now, the phrase: "miseducation of all Canadians" resonates more profoundly. This process has involved processes of learning

and unlearning (Battiste, 2012). I have had to unlearn about how myths about Canada have been reinforced in my own life as a student and a teacher. History is one of my "teachables"—a fact that I am ashamed to state and find ironic, given all the information about the history that I did not know. I now feel empowered to learn more about the untold stories and to learn more about Indigenous ways of knowing and being.

The hybridity of this bricolage approach enabled me to look deeper into how my own thinking is affected by discourses of power. The auto-analytical approach has raised my awareness to ways these discourses work from within, seeping into language, thoughts, and actions and transforming what I say, how I come to know and understand, and what I do. I acknowledge that my un/settlerness will continue to be a tension as "I portage the 'swampy lowlands' (Schön, 1983) from truth and reconciliation" (Ferguson, 2014e).

By problematizing my own teaching practices and writing samples I placed myself in the vulnerable space as a subject of this research. According to Jim Dumont, Chief of the Eastern Doorway of the Three Fires Midewiwin, "Truth" in Ojibwe is "the sound of your voice as you speak from the heart. It doesn't literally mean facts" (Dumont, as cited in Mays Weibe, 2014, section 3). This approach helped me find a way of truth telling.

After reading the TRC summary report and further exploring the ideas of colonialism, my teaching memories of River have continued to occupy my mind and my heart. As a teacher, I failed her. Reflecting on my teaching experiences with River, I see a need to find new ways of being and becoming a teacher. I need to de-centre my own worldview, address my own assumptions and misconceptions and become more inclusive to Indigenous ways of knowing and being.

Calls to Action

This following section highlights some of these findings in a list of potential action steps for consideration at the school board/divisional, classroom and community level.

Within my analysis of the three discourses (Aboriginal academic achievement, school names, and my own writing/thinking) is a multi-layered opportunity for reconciliation.

The discourse analysis of Aboriginal academic achievement indicates that the language of policies and discourse of achievement for particular cultural groups can have a profound impact on teacher practice and can lead to problematic interpretations from school boards/divisions.

The discourse of school names provides rich potential for exploring reconciliation. Re-thinking current school names and the current way history is written on school webpages enables school communities to problematize current discourses that re-tell a one-sided colonial version of history.

The analysis of my own discourse shows that problematizing and reflecting on one's own practice is helpful to illuminate assumptions, misconceptions, tensions, and can lead to a transformational process of how to take action steps to becoming a more critical and conscientious teacher.

School Boards/Divisions:

- Look at the name or title of the initiatives that supports Indigenous students. Whose language/worldview is represented? How does the language position Indigenous peoples (i.e., use of terms interventions/Aboriginal)? Is it positioned from a strength-based or deficit perspective?
- Analyze the environmental print in your educational context. Are Indigenous languages, concepts, or worldviews represented and visible?
- Look at the current policy on the naming/re-naming of schools.
- Consider if the current process is equitable. How might the policy be revised to ensure that reflecting on school names becomes a more flexible process? Revise policies to ensure that reflecting on school names becomes a recursive process that

adapts to social/cultural/linguistic changes and to ensure it best reflects the community's variable population. How often should school names be reviewed?

- Who has the final word on name changes and do they need to provide a justification for their dis/approval of a name?
- Examine archival material to determine who was previously involved in the process at the time of the previous naming. This will provide some perspective of how these names were chosen and may give insights as to how to make the process more equitable in the future.
- Prioritize some of the most problematic names and share the information/history with communities. Find ways to share new learning and information with the community.
- Look into how the historical information for individual school webpages compiled. Who writes the history? Is this reviewed? What type/variety of sources are used to obtain the information?
- Consider Indigenous place names and languages when re-naming (i.e., Whose land is the school built upon? What are the Indigenous names for the territory?)
- How are Indigenous peoples and their lands being recognized? Territorial acknowledgements may be a starting point.
- What role do children, teachers, families, and community members play in the re/naming of schools?
- Ensure that an equitable process is in place for the naming of new schools. As new schools are built efforts should be made to acknowledge Indigenous land. (For example, what is the original name in Ojibwe for the land on which the school is to be built?) Where is the school's name sign located? (For example, engraving into the stone does not allow for flexibility.)

- Consider where the school is located. Whose original territory is the school located on? Find ways to acknowledge and honour the Indigenous languages/nations and land in the school and on the school grounds.
- Consider how new school buildings are built. How can these buildings be designed to be more inclusive? What type of view of education is represented? How can diverse perspectives/worldviews be incorporated into the architecture and design?
- Consider school division logos as an important discourse. Who or what is central? What messages do they send about the students/teachers/community?

School Teams:

In my findings, the school name, Niji Mahkwa ("My friend the bear"), stood out as a positive discourse in the Winnipeg School Division. Helen Robinson Settee, Director of the Indigenous Inclusion Directorate for Manitoba, shared her story of how Niji Mahkwa got its name. Robinson-Settee was a teacher at the former Aboriginal Elementary and provides an example of how one school community in the Winnipeg School Division initiated a name change process (personal communication, September 21, 2017). Robinson-Settee's story guides this section for school teams as it serves as a powerful example of how the previous colonial name was replaced through a "grass-roots" process that honoured the community's ideas, knowledges/dreams, and cultural practices. This process honoured children's voices and the perspectives of Elders along with the contributions of community members. My hope is that other schools will consider using this story of re-claiming a name and its process as a tool for moving forward in their own school contexts.

The following depicts a found data poem created of excerpts from Robinson-Settee's story about the name change process.

The Story of Naming Niji Mahkwa School

Aboriginal Elementary and before that Aberdeen School
wanted a new name
Principal G. Ross used this as a teachable moment
Indigenize the school
Elders Knowledge Keepers Children
ask the dream world
for a name
Give tobacco
Children posted the names
from thoughts or dreams
all around the room
bears were a dominant theme
reflect a balance of genders
picked top 4
My Grandfather listened and observed
the name was read aloud
"Niji Mahkwa"
Friendly bear?
my Grandfather
laughed
everyone laughed
they knew that was the name
resistance from the community
not about the name but about the plaques of names
Honour rolls
decided to preserve plaques, still there today
community support worker, Marilyn Fontaine
helped the process
meeting in the gym, everyone present, media invited
Ceremony
with the
new name

(Helen Robinson-Settee, personal communication, September 21, 2017)

Based on this account of a WSD school re-naming process, it would be important to:

- Involve community
- Receive support from the administration, teachers, and community support workers
- Invite participation but not making it mandatory
- Listen to the community's voices, feelings, and concerns

- Expect resistance and respect diverse perspectives
- Find ways to incorporate or address concerns
- Create a process that honours Indigenous languages, knowledges, and ceremony
- Involve the students' voices and ideas
- Celebrate the new name with community

School Communities:

- Read through your school's history webpage or website. Whose story/perspective is being told? Who wrote the text? How does it position Indigenous peoples? Whose perspective is central?
- Photos/images of the school, school logos, mascots, and slogans also contribute to how discourses such as school names are read, interpreted, and produced. Consider if these are the kind of identity texts that reflect our communities and serve as inspirations for youth?
- Look at additional texts that are used to brand the school (such as logos, imagery, and school cheers, or other methods to identify as a school community). Consider the types of messages re/produced in these discourses.
- Walk through the halls and rooms of your school building with a critical lens, and ask reflective questions such as:
    - What is the first thing you see when you walk into the building? What impression does this give?
    - Who is visible/invisible? Whose images adorn the walls? What type of artwork is framed?
    - How are the cultures of the community represented? What languages are represented?

    - Is the language accessible to the community (i.e., children and families, etc.)? Consider the additions of diverse languages to represent your unique community context.
    - What types of texts are represented? If mostly printed text, consider multimodalities.
- Analyze your school mascots, logos, cheers, or other environmental imagery to ensure that cultural groups have not been misrepresented. Consider how these texts reflect children, the community, or how they position learning?
- Consider ways to de-centre Eurocentric perspectives and worldviews in instructional and assessment tools and strategies. Seek the advice of Elders to support this work. What assessment tools and strategies are being used to collect and analyze student learning? What types of data are being collected?
- Audit your school/classroom libraries.
    - Ask the students: Do you see your identity/family/culture/language reflected in these texts? Who/what is missing? How can we improve the quality of texts in our school/classroom?
    - Create an equity inventory unique to your school context (with colleagues and children) to ensure that the literature reflects the identities of the students.
    - Include a variety of text types and authors/illustrators that include diverse representations of cultures, sex/gender orientations, cultural perspectives, and so on. When exploring these categories, also consider who is central to the story and analyze to ensure that stereotypes are not being reinforced.

    - Include texts created by students/parents/teachers at the school as a way of building and celebrating a community of writers and storytellers.

- Ensure that a wide-range of Indigenous resources are available that include First Nations, Métis, and Inuit perspectives. The original nations of your specific geographic context should be represented.
- Reference support documents and checklists specific to your local context to support text selection. For example, the Western and Northern Canadian Protocol's Common Tool for Assessing and Validating resources helps to assess and validate cultural appropriateness and historical accuracy of First Nations, Métis, and Inuit Content (WNCP, 2011).
- Consider where these books are categorized and how they are labelled (i.e., the placement of creation stories under myths and legends is problematic as it delegitimizes these texts).

Conclusion

By sharing my inquiries and challenges in pursuit of exploring both research questions, I hope to contribute to scholarship that makes the multi-layered discursive challenges of reconciliation explicit.

To counterbalance hegemonic systems and practices, Apple (2004) suggests that "the topic of conflict is crucial" (p. 79). This thesis indicates that there is a conflict between current discourses and our purported reconciliatory aims of educational policies and school communities. Addressing these conflicts is disconcerting, but necessary.

I want to encourage members of the educational community to reflect upon problematic language and discourses within their own contexts.

This critical inquiry into discourses has changed the way I view my educational environment and practices. It has altered my view of reconciliation to be more complex and realistic of the challenging work that lies ahead. Part of the challenge involves the courage to talk about power—who has it, how it is implemented and how it is structured and re/produced in places, policies, and practices.

This theoretical and methodological bricolage helped me explore intertextuality and the perspectives silenced in traditional research paradigms, but also the perspectives silenced in my own history and my own educational experiences. CDA's problem orientation revealed an elaborate web of ways in which current educational discourses act like tricksters to (re)produce power. Arts-informed methods enabled me to share these unsettling truths and to speak from the heart.

Through this work, I have furthered my own understandings and discourse to articulate the dissonance I have been experiencing. I have made new connections between the dominant colonial narratives and the ways they reassert power over peoples who have been oppressed.

Throughout my Master's coursework and research, I became a mother and am learning how to raise my own child. I have a deeper empathy from the tragic severing of bonds between mothers and their children through the government sanctioned kidnapping and abuse of Indian Residential Schools. This study has completely disrupted the myth of Canada as a peacekeeping nation. As a mother, I want my son to acknowledge his privilege, learn the languages of his ancestors, grow up in a world that acknowledges this deplorable history and works towards treating each other equitably and compassionately.

I want to acknowledge that children are still being forcefully removed from their families. The millennial scoop of Indigenous children is contributing to yet another attempt to break the bond of family, culture, and identity. I have been complicit and uneducated for far

too long. I want to move forward as an advocate and to work as a more informed educator and to use the critical and post-colonial lenses, drawn upon in this research, as ways of moving forward, reflecting back, and towards something better. Personally, engaging in reconciliation has been and continues to be a mental, physical, emotional, and spiritual challenge. I am constantly struggling with the tensions of being an un/settler. When should I speak up? When is it not "my place" to speak up?

This study was completed during the year of celebration/dissent of Canada's 150th year since Confederation. Anishinaabe scholar and advocate, Andrea Landry, stated that "this reconciliation is for the colonizers" (Landry, 2017) because it has not amounted to the transformational and systemic approaches needed for Indigenous communities. In a powerful critique of reconciliatory discourse, Landry (2017) vehemently states:

> This type of reconciliation will say there are no funds for following through with Jordan's principle, none for the lack of clean drinking water in communities, zero for decreasing the price of food in northern communities, and nothing for the mouldy housing and schools that indigenous children must learn in everyday, but will spend half a billion dollars on Canada 150—a birthday party founded and based upon genocide". (Landry, 2017, para. 19)

This makes me wonder: Does "reconciliation" also need a new name? Without a doubt, this area requires further inquiry for individual teachers and to explore reconciliation from a transdisciplinary and trans-systemic approach.

In some ways, I am more disoriented then when I began. This study has/is changing my identity as a teacher/un/settler/ mother/Canadian/researcher. It has been a process of unsettling truths. Jeanette Armstrong (n.d.) suggests "turning over rocks in your own garden for examination" (as cited in Regan, pp. 234-235). I have tried to do this through a critical examination of hegemony cultivated by systems and structures but also with my own two

hands. The problems that I have identified here have made me realize that this research has just begun—a first step among many along the journeys to reconciliation.

References

Ada, A. F., & Campoy, F.I. (2004). *Authors in the classroom: Transformative education process.* Boston, MA: Pearson.

Adam, H., & Moodley, K. (1993). *The opening of the Apartheid mind: Options for the new South Africa.* Berkeley, CA: University of California Press. Retrieved from http://ark.cdlib.org/ark:/13030/ft958009mm/

Adichie, C.N. (2009, October 7). Chimamanda Adichie: The danger of a single story [Video file]. Retrieved from https://www.youtube.com/watch?v=D9Ihs241zeg

Albers, P., Holbrook, T., & Seely Flint, A. (Eds.). (2014). *New methods of literacy research*. New York, NY: Routledge.

Andrew Mynarski VC School. (n.d.). History. [Webpage]. *Winnipeg School Division*. Retrieved from https://www.winnipegsd.ca/schools/andrewMynarski/Administration/history/Pages/default.aspx

Anishinawbe Health Toronto. (2000). Sacred items and Bundles. [Pamphlet]. Toronto: ON.

Apple, M.W. (2004). The hidden curriculum and the nature of conflict. In M.W. Apple, *Ideology and curriculum* (3rd ed.), (pp. 77-97). New York, NY: Routledge Falmer.

Argyle Alternative High School. (1989/2010). History. [Webpage]. *Winnipeg School Division*. Retrieved from https://www.winnipegsd.ca/schools/Argyle/Administration/history/Pages/default.aspx

Ball, S.J. (2003). The teacher's soul and the terrors of performativity. *Journal of Education Policy, 18*(2), 215-228. doi:10.1080/0268093022000043065

Banks, J.A. (2008). Curriculum transformation. *An introduction to multicultural education*. (pp. 39-51). Toronto, ON: Pearson.

Barone, T., & Eisner, E.W. (2012). *Arts based research.* [Kindle DX version]. Retrieved from Amazon.com

Battiste, M. (2004, May 29). *Animating sites of postcolonial education: Indigenous knowledge and the humanities.* Plenary Address presented at the CSSE Conference. Winnipeg, MB.

Battiste, M. (2013). *Decolonizing education*: *Nourishing the learning spirit.* Saskatoon, SK: Purich Publishing Ltd.

Battiste, M. (2016, April 25). *Re-Visioning Teacher Education: Responding to the TRC's Calls-to-Action.* Panel discussion at the University of Manitoba's Faculty of Education, TRC Symposium. Winnipeg, MB.

Barrera, J. (2016, November 21). Police in North Dakota pummel DAPL opponents with tear gas, water cannons in sub-zero temperatures. *APTN National News*. Retrieved from http://aptnnews.ca/2016/11/21/police-in-north-dakota-pummel-dapl-opponents-with-tear-gas-water-cannons-in-sub-zero-temperatures/

Biesta, G.J. (2010). Why "what works" still won't work: From evidence based education to value-based education. *Studies in Philosophy of Education, 29*(5), 491-503.

Bloor, M., & Bloor, T. (2007). *The practice of critical discourse analysis: An introduction* (2nd ed.). New York, NY: Routledge.

Bouchard, D. (2006). *Nookum my teacher*. Markham, ON: Red Deer Press.

Bouchard, D. (2013). *Dreamcatcher and the seven deceivers*. North Vancouver, BC: More Than Words Publishers.

Bousquet, T. (2011, June 26). Cornwallis renaming is the right thing to do: We shouldn't honour the architects of genocide. *The Coast.* Retrieved http://www.thecoast.ca/RealityBites/archives/2011/06/26/cornwallis-renaming-is-the-right-thing-to-do

British History. (n.d.). “Queen Victoria”. Retrieved from http://www.history.com/topics/british-history/queen-victoria.

Brock Corydon School. (1989/2016). History. [Webpage]. *Winnipeg School Division*. Retrieved from https://www.winnipegsd.ca/schools/BrockCorydon/Administration/brock-corydon-history/Pages/default.aspx

Butler-Kisber, L. (2010). *Qualitative inquiry: Thematic, narrative, and arts-informed perspectives.* Thousand Oaks, CA: Sage.

Canada. Department of Justice Canada. (1982/2013). *A Consolidation of the Constitution Acts 1867 to 1982*. Retrieved from http://www.laws-lois.justice.gc.ca/PDF/CONST_E.pdf

Canada. (2015). Machinery of Government Changes. Retrieved from http://pco-bcp.gc.ca/index.asp?lang=eng&page=docs&doc=mog-ag-eng.htm

Champlain School. (2017). About/History. [Webpage]. *Winnipeg School Division*. Retrieved from https://www.winnipegsd.ca/schools/Champlain/Administration/about-history/Pages/default.aspx

Children of the Earth High School. (n.d). History. [Webpage]. *Winnipeg School Division*. Retrieved from https://www.winnipegsd.ca/schools/ChildrenOfTheEarth/Administration/history/Pages/default.aspx

Churchill High School. (n.d). History. [Webpage]. Winnipeg School Division. Retrieved from https://www.winnipegsd.ca/schools/Churchill/Administration/history/Pages/default.aspx

Clausing, H. (2012). *Home and native land: A critical discourse analysis of Ontario grade 7 history curriculum* (Master's thesis). Retrieved from https://dspace.library.uvic.ca/bitstream/handle/1828/6469/Clausing_Hayley_MA_2015.pdf?sequence=1&isAllowed=y

Cochran-Smith, M., & Lytle, S.L. (Eds.). (2009). *Inquiry as stance: Practitioner research for the next generation.* New York: Teachers College Press.

Cole, P. (2006). *Coyote and Raven go canoeing: Coming home to the village.* Montréal, QC: McGill-Queen's University Press (Native and Northern Series).

Connelly, F. M., & Clandinin, D. J. (1990). Stories of experience and narrative inquiry. *Educational Researcher, 19*(5), 2-14.

Daniel McIntyre Collegiate Institute. (1989/2010). Dr. Daniel McIntyre. [Webpage]. *Winnipeg School Division*. Retrieved from https://www.winnipegsd.ca/schools/DanielMcintyre/Administration/history/Pages/default.aspx

David Livingstone School. (n.d.). School History. [Webpage]. *Winnipeg School Division*. Retrieved from https://www.winnipegsd.ca/schools/DavidLivingstone/Administration/history/Pages/default.aspx

Davis, B., Sumara, D., Luce-Kapler, R. (2008). *Engaging minds*. New York, NY: Routledge.

Denzin, K., & Lincoln, Y.S. (2005). Introduction: The discipline and practice of qualitative research. In N.K. Denzin & Y.S. Lincoln (Eds.), *Handbook of qualitative research* (3rd ed.). Thousand Oaks, CA: Sage.

Denzin, K., & Lincoln, Y.S. (2008). Preface. In N. Denzin, Y. Lincoln, & L.T. Smith (Eds.), Handbook of critical indigenous research. Thousand Oaks, CA: Sage.

Derrida, J. (1993). *Aporias* (T. Dutoit, Trans.). Stanford, CA: Stanford University Press. Retrieved from https://monoskop.org/images/b/be/Derrida_Jacques_Aporias_1993.pdf

Dufferin School. (n.d.). History. [Webpage]. *Winnipeg School Division*. Retrieved from https://www.winnipegsd.ca/schools/Dufferin/Administration/history/Pages/default.aspx

École Earl Grey School. (n.d.). History. [Webpage]. *Winnipeg School Division*. Retrieved from https://www.winnipegsd.ca/schools/EarlGrey/Administration/history/Pages/default.aspx

École George V School. (1992/2010). George V History. [Webpage]. *Winnipeg School Division*. Retrieved from https://www.winnipegsd.ca/schools/GeorgeV/Administration/history/Pages/default.aspx

École Luxton School. (1989/2010). History. [Webpage]. *Winnipeg School Division*. Retrieved from https://www.winnipegsd.ca/schools/Luxton/Administration/history/Pages/default.

École Sir William Osler. (n.d.). History of École Sir William Osler. [Webpage]. *Winnipeg School Division*. Retrieved from https://www.winnipegsd.ca/schools/sirwilliamosler/Administration/Pages/History-of-École-Sir-William-Osler.aspx

Encyclopaedia Britannica. (1998). Cecil Rhodes: Prime Minister of Cape Colony. Retrieved from https://www.britannica.com/biography/Cecil-Rhodes.

Fairclough, N. (2001). *Language and power* (2nd ed.). London, UK: Longman.

Fanon, F. (1990). *The wretched of the earth.* London, UK: Penguin.

Farooqui, S. (2017, August 24). Ontario elementary teachers' union calls for renaming John A. Macdonald schools. *National Post*. Retrieved from http://nationalpost.com/news/canada/ontario-elementary-teachers-union-calls-for-renaming-john-a-macdonald-schools

Faraday School. (2017). About Faraday School. [Webpage]. *Winnipeg School Division*. Retrieved from https://www.winnipegsd.ca/schools/Faraday/Administration/about-faraday-school/Pages/default.aspx

Farberov, S. (2015, August 31). Obama is accused of “constitutional over-reach” and “insulting all Ohioans” by ditching former President and renaming North America's highest peak from Mount McKinley to Denali. *Daily Mail.* Retrieved from http://www.dailymail.co.uk/news/article-3217142/Backlash-Obama-s-renaming-North-America-s-highest-peak-Mount-McKinley-Denali.html#ixzz4n1gMpSl3

Ferguson, K.A. (2012). *Enlightenment of a language learner and teacher: A narrative inquiry into second language teaching and learning.* Unpublished manuscript. Curriculum,Teaching, and Learning Department, University of Manitoba, Winnipeg, MB.

Ferguson, K.A. (2013). *Literature review: Trauma and transformation*. Unpublished manuscript. Curriculum, Teaching, and Learning Department, University of Manitoba, Winnipeg, MB.

Ferguson, K.A. (2014a, February 19). *Journal Entry #3*. Unpublished manuscript. Curriculum, Teaching, and Learning Department, University of Manitoba, Winnipeg, MB.

Ferguson, K.A. (2014b, July 28). *Transformative teaching: Using an inquiry stance in re-imagining teaching and learning*. Unpublished manuscript. Curriculum, Teaching, and Learning Department, University of Manitoba, Winnipeg, MB.

Ferguson, K.A. (2014c, October). *Connecting to the TRC*. Unpublished presentation. Curriculum, Teaching, and Learning Department, University of Manitoba, Winnipeg, MB.

Ferguson, K.A. (2014d, November) *Reading response: Teacher becoming and becoming a mentor*. Unpublished manuscript. Curriculum, Teaching, and Learning Department, University of Manitoba, Winnipeg, MB.

Ferguson, K.A. (2014e, December 11). *The Red Road: Re-imagining the role of interventions and indigenous education.* Unpublished manuscript. Curriculum, Teaching, and Learning Department, University of Manitoba, Winnipeg, MB.

Ferguson, K.A. (2016a). Rethinking school names. *Manitoba ASCD Reflections Journal, 16,* 21-24. Retrieved fromhttp://www.mbascd.ca/documents/Journal2016_June28_FINAL_Online.pdf

Ferguson, K.A. (2016b, October). *Thesis Proposal* (working title). Unpublished manuscript. Curriculum, Teaching, and Learning Department, University of Manitoba, Winnipeg, MB.

Ferguson, K.A. (2016c, December). *Power in Places, Policy, and Pedagogy: One Teacher's Critical Inquiry into Reconciliation* (working title).Unpublished manuscript. Curriculum, Teaching, and Learning Department, University of Manitoba, Winnipeg, MB.

Ferguson, K.A. (2017a, April). *Power in Places, Policy, and Pedagogy: One Teacher's Critical Inquiry into Reconciliation* (working title). Unpublished manuscript. Curriculum, Teaching, and Learning Department, University of Manitoba, Winnipeg, MB.

Ferguson, K.A. (2017b, July 23). *Power in Places, Policy, and Pedagogy: One Teacher's Critical Inquiry into Reconciliation*. Unpublished manuscript. Curriculum, Teaching, and Learning Department, University of Manitoba, Winnipeg, MB.

Flint, J. (1974). *Cecil Rhodes.* Boston, MA: Little, Brown & Co

Fort Rouge School. (2017). History of Fort Rouge School. [Webpage]. *Winnipeg School Division*. Retrieved from https://www.winnipegsd.ca/schools/FortRouge/Administration/history-of-fort-rouge-school/Pages/default.aspx

Freeman, M. (2001). Between eye and eye stretches an interminable landscape: The challenge of philosophical hermeneutics. *Qualitative Inquiry, 7*(5), 646-658.

Friere, P. (1970/2011). *Pedagogy of the oppressed (30th Anniversary ed.).* New York, NY: Continuum International Publishing Group Inc. (Original work published 1970).

Gee, J.P. (2008). *Social linguistics and literacies*. (3rd ed.). New York, NY: Routledge.

Greenway School. (1992/2010). History. [Webpage]. *Winnipeg School Division*. Retrieved from https://www.winnipegsd.ca/schools/Greenway/Administration/History/Pages/default.aspx

Greenwood, J. (2012). Arts-based research: Weaving magic and meaning. *International Journal of Education & the Arts*, *13* (Interlude 1). Retrieved from http://ijea.org/v13i1/.

Hill, H.G., & McCall, S. (2015). *The land we are: Artists & writers unsettle the politics of reconciliation.* Winnipeg, MB: Arbeiter Ring Publishing.

Hirschfeld Davis, J. (2015, August 30). Mount McKinley Will Again Be Called Denali. *The New York Times.* Retrieved from https://www.nytimes.com/2015/08/31/us/mount-mckinley-will-be-renamed-denali.html

Historica Canada. (2005). Heritage Minutes: Tommy Prince. Retrieved from https://www.historicacanada.ca/content/heritage-minutes/tommy-prince

Honderich, T. (1995). *The Oxford companion to philosophy.* New York, NY: Oxford University Press.

Howell, L. (2016, September 26). *Education for Reconciliation.* Keynote address presented at the University of Manitoba's Faculty of Education "Giga maamaawii bimosemin/We will walk together" Conference. Winnipeg, MB.

Hugh John MacDonald. (n.d.). About/History. [Webpage]. *Winnipeg School Division*. Retrieved from https://www.winnipegsd.ca/schools/HughJohnMacdonald/Administration/history/Pages/default.aspx

Hutchinson, B. (2017, May 8). Canada's MMIW inquiry is falling apart before it even begins. *Maclean's.* Retrieved from http://www.macleans.ca/society/canadas-mmiw-inquiry-is-falling-apart-before-it-even-begins/

Indigenous and Northern Affairs Canada. (1996). *Highlights from the report of the Royal Commission on Aboriginal Peoples. Retrieved from* https://www.aadnc-aandc.gc.ca/eng/1100100014597/1100100014637

Indigenous and Northern Affairs Canada. (2015). Timeline - Indian Residential Schools. Retrieved from https://www.aadnc-aandc.gc.ca/eng/1332939430258/1332939552554

Inkster School. (1992/2010)**.** Inkster History. [Webpage]. *Winnipeg School Division*. Retrieved from https://www.winnipegsd.ca/schools/Inkster/Administration/inkster-history/Pages/default.aspx

Isaac Brock School. (n.d.). About / History. [Webpage]. *Winnipeg School Division*. Retrieved from https://www.winnipegsd.ca/schools/IsaacBrock/Administration/about-history/Pages/default.aspx

Isaac Newton School. (n.d.). Sir Isaac Newton. [Webpage]. *Winnipeg School Division*. Retrieved from https://www.winnipegsd.ca/schools/IsaacNewton/Administration/sir-isaac-newton/Pages/default.aspx

Janzen, M. D. (2016). Enacting in/equity through policy: Engaging kids in care. *Manitoba ASCD Reflections Journal, 16, 7-9.* Retrieved from http://www.mbascd.ca/documents/Journal2016_June28_FINAL_Online.pdf

Janzen, M.D., Shwartz, K.D. (in preparation). Behaving badly: critiquing the discourses of "children" and their (mis)behaviours.

Janzen, M.D. (2014). Teacher becoming: The significance of difficult moments. In L. Thomas (Ed.). *Becoming teacher: Sites for teacher development* (pp.235-257). Ottawa, ON: The Canadian Association for Teacher Education. Retrieved from https://sites.google.com/site/cssecate/fall-working-conference

John. M. King. (n.d.). School History. [Webpage]. *Winnipeg School Division*. Retrieved from https://www.winnipegsd.ca/schools/JohnMKing/Administration/schoolhistory/Pages/default.aspx

Joseph, B. (2016, September 21). Indigenous or Aboriginal: Which is correct? *CBC News.* Retrieved http://www.cbc.ca/news/indigenous/indigenous-aboriginal-which-is-correct-1.3771433

Kincheloe, J.L. (2001). Describing the bricolage: Conceptualizing a new rigor in qualitative research. *Qualitative Inquiry*, *7*(6), 679-692.

Kincheloe, J.L. (2004). Introduction: The power of the bricolage: Expanding research methods. In J. Kincheloe & K. S. Berry (Eds.), *Rigour and complexity in educational research.* London: Open University Press.

Kincheloe, J.L., McLaren, P. (2005). Rethinking Critical Theory and Qualitative Research. In N. K., Denzin, Y. S., Lincoln (Eds.), *The sage handbook of qualitative research.* (3rd ed.), (pp. 303-342). Thousand Oaks, CA: Sage.

Kovach, M. (2009). *Indigenous methodologies: Characteristics, conversations and contexts.* Toronto, ON: University of Toronto Press.

Kumaravadivelu, B. (2003). *Beyond methods: Macrostrategies for language teaching*. New Haven, CT: Yale University Press.

Landry, A. (2017, June 13). This Reconciliation is for the Colonizer [Blog post]. Retrieved from https://indigenousmotherhood.wordpress.com/2017/06/13/this-reconciliation-is-for-the-colonizer/

Lavoie, J. (2017, April 27). Leslieville gallery cancels art show over concerns of Indigenous cultural appropriation. *InsideToronto.* Retrieved from https://www.insidetoronto.com/news-story/7265985-leslieville-gallery-cancels-art-show-over-concerns-of-indigenous-cultural-appropriation/

Leavy, P. (2009). *Method meets art: Arts-based research practice.* New York, NY: The Guilford Press.

Lee, E. (2008). Anti-racist education: Pulling together to close the gaps. In E. Lee, D. Menkart, M. Okazawa-Rey (Eds.), *Beyond heroes and holidays: A practical guide to K-12 anti-racist, multicultural education and staff development* (pp. 3-12). Washington, DC: Teaching for Change.

Lord Selkirk School. (n.d.). History. [Webpage]. *Winnipeg School Division*. Retrieved from https://www.winnipegsd.ca/schools/LordSelkirk/Administration/history/Pages/default.aspx

Lowan-Trudeau, G. (2012). Methodological Métissage: An interpretive Indigenous approach to environmental education research. *Canadian Journal of Environmental Education, 17,* 113-130.

MacDonald, N. (2015, January 22). Welcome to Winnipeg Where Canada's racism problem is at its worst. *Maclean's*. Retrieved from http://www.macleans.ca/news/canada/welcome-to-winnipeg-where-canadas-racism-problem-is-at-its-worst/

MacDonald, N. (2017, March 13). How Indigenous people are rebranding Canada 150. *Maclean's.* Retrieved from http://www.macleans.ca/news/canada/how-indigenous-people-are-rebranding-canada-150/

Machray School. (2010). History. [Webpage]. *Winnipeg School Division*. Retrieved from https://www.winnipegsd.ca/schools/Machray/Administration/history/Pages/default.aspx

Manitoba Education and Training. (2016). Aboriginal Academic Achievement (AAA) Grant. Retrieved from http://www.edu.gov.mb.ca/k12/docs/support/aaa/

Manitoba First Nations Education Resource Centre, Thomas, A., & Paynter, F. (2010). The significance of creating First Nation traditional names map. *First Nations Perspectives, 3*(1), 48-64. Retrieved from http://www.mfnerc.org/wp-content/uploads/2015/05/The-Significance-of-Creating-First-Nation-Traditional-Names-Maps.pdf

Manitoba Historical Society. (n.d.). Memorable Manitobans: Robert Machray (1831-1904). Retrieved from http://www.mhs.mb.ca/docs/people/machray_r.shtml.

Manitoba Historical Society. (n.d.). Memorable Manitobans: William Fisher Luxton (1844-1907). Retrieved from http://www.mhs.mb.ca/docs/people/luxton_wf.shtml

Mays Wiebe, M. (2014, July 12). Traditional Knowledge Keepers: ‘Now is about restoring’. *UM Today*. Retrieved from http://news.umanitoba.ca/traditional-knowledge-keepers-now-is-about-restoring/

Mbenzi, P. (2009). The Management of Place Names in the Post-Colonial Period in Namibia [Working paper No. 67]. United Nations Group of Experts on Geographical Names. Retrieved from https://unstats.un.org/unsd/geoinfo/UNGEGN/docs/25th-gegn-docs/wp%20papers/wp67-place%20names%20post%20colonial%20period-namibia.pdf

Mclean, S. (2017, May 26). *Anti-Racist Education: From Theory to Practice.* Keynote Address presented at the Winnipeg School Division’s Indigenous Gallery Walk. Winnipeg, MB.

Meyer, M. (2012). Aristotle’s rhetoric. *Topoi, 31*(2), 249–252. doi: 10.1007/s11245-012-9132-0

Mezirow, J. (1991). *Transformative dimensions of adult learning*. San Fransisco, CA: Jossey-Bass.

Moore, O. (2011, June 24). Halifax junior high strips Cornwallis of his rank. *The Globe and Mail.* Retrieved from https://www.theglobeandmail.com/news/politics/halifax-junior-high-strips-cornwallis-of-his-rank/article584365/

Moore, R.B. (2008). Racism in the English language. In E. Lee, D. Menkart, M. Okazawa-Rey (Eds.), *Beyond heroes and holidays: A practical guide to K-12 anti-racist, multicultural education and staff development* (pp. 166-169). Washington, DC: Teaching for Change.

National Inquiry into Murdered and Missing Indigenous Women and Girls. (2017). Fact Sheet-What is the National Inquiry. Retrieved from http://www.mmiwg-ffada.ca/en/resources/information-documents/

Niji Mahkwa. (n.d.). Songide'ewin. [Webpage]. *Winnipeg School Division*. Retrieved from https://www.winnipegsd.ca/schools/NijiMahkwa/Programs/songideewin/Pages/default.aspx

Noddings, N. (2003). *Happiness and education.* Cambridge, UK: Cambridge University Press.

Norris, S. (2014). Multimodal (inter)action analysis. In Albers, P., Holbrook, T., and Seely Flint, A. (Eds.). *New methods of literacy research* (pp.70-84). New York, NY: Routledge.

Olesen, V. (2005). Early Millennial Feminist Qualitative Research: Challenges and Contours. In N. K. Denzin & Y. S., Lincoln (Eds.) *The SAGE handbook of qualitative research* (3rd ed.) (pp. 235-278). Thousand Oaks, CA: Sage.

One World Nations Online. (2017). Historical Country Names. Retrieved from http://www.nationsonline.org/oneworld/historical_countrynames.htm

Perry, B., & Szalavitz, M. (2007). *The boy who was raised as a dog: And other stories from a child psychiatrist's notebook--What traumatized children can teach us about loss, love, and healing*. New York, NY: Basic Books.

Pinkham School. (n.d.). William Cyprian Pinkham. [Webpage]. *Winnipeg School Division*. Retrieved from https://www.winnipegsd.ca/schools/Pinkham/Administration/william-cyprian-pinkham/Pages/default.aspx

Prendergast, M. (2003). Data poetry in qualitative research. *arts-informed Journal, 2* (1), 20-23. Retrieved from http://home.oise.utoronto.ca/~aresearch/arts-informed.pdf

Ralph Brown School. (n.d.). Ralph Russell James Brown. [Webpage]. *Winnipeg School Division*. Retrieved from https://www.winnipegsd.ca/schools/RalphBrown/Administration/ralph-russell-james-brown/Pages/default.aspx

Ralph Brown School. (1992/2010). History. [Webpage]. *Winnipeg School Division*. Retrieved from https://www.winnipegsd.ca/schools/RalphBrown/Administration/history/Pages/default.aspx

Regan, P. (2010). *Unsettling the settler within: Indian Residential Schools, truth telling, and reconciliation in Canada.* Vancouver, BC: UBC Press.

Rhodes, C. (1877). Rhodes' "Confession of Faith" of 1877. In J. Flint, *Cecil Rhodes* (pp. 248-257). Boston, MA: Little, Brown & Co.

Rogers, R. (2014). Critical discourse analysis in literacy research. In P. Albers, T. Holbrook, and A. Seely Flint, (Eds.). *New methods of literacy research*. (pp.19-39). New York, NY: Routledge.

Sargent Park School. (n.d.). Our School's History. [Webpage]. *Winnipeg School Division*. Retrieved from https://www.winnipegsd.ca/schools/SargentPark/Administration/history/Pages/default.aspx

Saul, J.R. (2015). Changing the narrative. *The Manitoba Teacher*, *94*(3), 6-7.

Schertow, J.A. (2008, September 30). Anishinabek outlaw term 'Aboriginal'. Intercontinental Cry: A Publication of the Centre for World Indigenous Studies. Retrieved from https://intercontinentalcry.org/anishinabek-outlaw-term-aboriginal/

Shohat, E. (1992). Notes on the "Post-Colonial". *Social Text,* (31/32), 99-113. doi:10.2307/466220

Siggins, M. (2009). *Marie-Anne: The extraordinary life of Louis Riel's grandmother.* Toronto, ON: McClelland & Stewart, Ltd.

Sinclair, M. (2014). Education: Cause and solution. *The Manitoba Teacher*, *93*(1), 6-10.

Sinclair, M. (2016, March 22). An evening with Justice Murray Sinclair. *TRC Symposium.* University of Manitoba's Faculty of Education's. *Winnipeg, MB*

Sisler High School. (1992/2010). History. [Webpage]. *Winnipeg School Division*. Retrieved from https://www.winnipegsd.ca/schools/Sisler/Administration/history/Pages/default.aspx

Smith, L.T. (2002). *Decolonizing methodologies: Research and indigenous peoples (5th ed.).* London, UK: Zed Books, Ltd.

Strathcona School. (n.d.). History of Strathcona School. [Webpage]. *Winnipeg School Division*. Retrieved from https://www.winnipegsd.ca/schools/Strathcona/Administration/history-of-strathcona-school/Pages/default.aspx

Toulouse, P. (2011). *Achieving Aboriginal student success: A guide for K to 8 Classrooms.* Winnipeg, MB: Portage & Main Press.

Truth and Reconciliation Commission of Canada. (2015). *Honouring the truth, reconciling for the future: Summary of the final report of the Truth and Reconciliation Commission of Canada.* Toronto, ON: James Lorimer & Company Ltd.

Tuck, E., Yang, K.W. (2012). Decolonization is not a metaphor. *Decolonization: Indigeneity, education & society 1*(1), 1-40.

Tuck, E., Gaztambide-Fernández, R.E. (2013). Curriculum, replacement, and settler futurity. *Journal of Curriculum Theorizing*, *29*(1), 72-89.

University of Manitoba. (Spring 2017). Creating a path forwards in Indigenous achievement. *UM Today: The Magazine,* 24-25.

van Dijk, T. A. (2009). Critical discourse studies: A sociocognitive approach. In R. Wodak & M. Meyers (Eds.), *Methods of Critical Discourse Analysis* (pp. 62-86). London, UK: Sage.

van Dijk, T. A. (1995). Aims of critical discourse analysis. *Japanese Discourse, 1,* 17-27. Retrieved from http://discourses.org/OldArticles/Aims%20of%20Critical%20Discourse%20Analysis.pdf

Vowel, C. (2016). *Indigenous writes: A guide to First Nations, Metis, and Inuit issues in Canada.* Winnipeg, MB: HighWater Press.

Western and Northern Canadian Protocol. (2011). WNCP common tool for assessing and validating teaching and learning resources for cultural appropriateness and historical accuracy of First Nations, Métis and Inuit content. *WNCP for Collaboration in Basic Education.* Retrieved from http://wncp.ca/media/49329/wncptool_%20assessing_validating.pdf

Westlund, S. (2008). Book Review. *Diaspora, Indigenous, and Minority Education*, *2*(4), 311-313. http://dx.doi.org/10.1080/15595690802352689

Weston School. (1992/2010). Weston School History. [Webpage]. *Winnipeg School Division*. Retrieved from https://www.winnipegsd.ca/schools/Weston/Administration/history/Pages/default.aspx

Wiesel, E. (1986). Nobel Prize Acceptance Speech. Oslo, Norway. Retrieved from http://www.nobelprize.org/nobel_prizes/peace/laureates/1986/wiesel-acceptance_en.html

Winnipeg School Division. (n.d.). Niji Mahkwa School. Retrieved from https://www.winnipegsd.ca/schools/NijiMahkwa

Winnipeg School Division. (2017a). Alternative Program Schools. Retrieved from https://www.winnipegsd.ca/Education%20Services/InclusiveEducation/alternative-program-schools/Pages/default.aspx

Winnipeg School Division. (2017b). School List. Retrieved from https://www.winnipegsd.ca/Documents/Telephone%20Directory%20School%20List.pdf

Wodak, R., Meyer, M. (2009). *Methods of critical discourse analysis.* London: UK: Sage.

Wolfe, P. (2006). Settler colonialism and the elimination of the native. *Journal of Genocide Research*, 8(4), 387 - 409, doi: 10.1080/14623520601056240

Wolfensberger, W. (2013). *A brief introduction to Social Role Valorization as a high order concept for addressing the plight of societally devalued people, and for structuring human services* (4th ed.). Plantagenet, ON: Presses Valor Press.