

Interim Report

University of Prince Edward Island

Master of Education Leadership in Learning (Nunavut)

2010 – 2013

Prepared for the

Department of Education, Government of Nunavut



Nunavut MEd Class, July 2011

Kerri Wheatley
Evaluation Manager
Nunavut MEd

July 27, 2012

Introduction

This report focuses primarily on the first 18 months of the part-time Master of Education Leadership in Learning (MEd) offered to a special cohort of Inuit educators in Nunavut by the Faculty of Education, University of Prince Edward Island (UPEI) with the support of the Department of Education, Government of Nunavut. One student from Nunavik was able to enroll in this program thanks to support provided by the Kativik School Board (KSB) and the willingness of the Department of Education to admit students from the KSB to the program.

The course-based, second iteration of the MEd program started in the fall of 2010 and the last course will be completed by March 31, 2013. The Nunavut MEd was initially offered as a pilot program from 2006-2009 with 21 Inuit women successfully completing the first program and convocating in Iqaluit, Nunavut on July 1, 2009.



MEd Nunavut graduates 2006-2009

A comprehensive report about the first iteration of the MEd Nunavut, *Lighting the Qulliq: The First Master of Education Program in Nunavut* (2009) (www.upei.ca/cer/files/cer/Nunavut_Report_web_1.pdf) as well as a documentary video (<http://www.youtube.com/watch?v=5Sxq3ggMZxA>) with the same name, are available online. The report details the inception, as well as the vision and organization of the program. It includes feedback from the first Nunavut MEd cohort members on challenges, successes and future

directions the program should take. Building upon this document, the current report explores students' opinions and perspectives for the first five courses offered in the program.

The first 18 months of the second Nunavut MEd program covers the period from October 2010 until November 2011 when five of the ten courses in the program were delivered. The report centers on the major themes emerging from interviews and surveys conducted with the students as well as feedback from instructors. Feedback on the program was also gathered from minutes taken during meetings of the Student Advisory Committee established to ensure that students were providing input about the program as it evolved. To provide greater context, a very brief history and description of the program and courses is included in the report.

The table below includes the ten courses offered in the program as well as the dates, type of course and locations where the courses were offered.

Nunavut MEd Courses – 2010 – 2013

<i>Course</i>	<i>Title</i>	<i>Dates</i>	<i>Type</i>	<i>Location</i>
ED 631N	Leadership in Postcolonial Education	Nov. 10 – 17, 2010	Face-to-face	Iqaluit
ED 611N	Introduction to Research	Jan. – April, 2011	Distance	
ED 614N	Theories of Research and Learning	June – July, 2011	Distance and Face-to-face	UPEI
ED 615N	Educational Leadership	July 2011	Face-to-face	UPEI
ED 619N	Critical Pedagogy	Oct. 2011	Distance and Face-to-face	Iqaluit
ED 616N	Action Research	Jan. – April, 2012	Distance	
ED 632N	Leadership in Languages and Literacies	July, 2012	Distance and Face-to-face	Iqaluit
ED 617N	Issues in Leadership	July, 2012	Face-to-face	Iqaluit
ED 625N	Curriculum: Leadership in Learning	Sept. – Dec., 2012	Distance and Face-to-face	Rankin Inlet
ED 618	Leadership and Reflective Practice	Winter 2013	Distance	
	Leadership Symposium	June 2013		Iqaluit
	Graduation	June 2013		Iqaluit

The purpose of this report is to determine how well the program is both meeting the needs of the students and upholding the goals and vision of the Nunavut Master of Education Leadership in Learning Nunavut as outlined in the Memorandum of Understanding (MOU) between the Department of Education, Government of Nunavut and the Faculty of Education, University of Prince Edward Island. The Research Ethics Board (REB) at UPEI granted approval for the gathering and use of students' opinions related to the program.

Brief Summaries of Courses

The Master of Education in Leadership in Learning is a ten-course, 30 credit, part-time graduate program offered in Nunavut over a three year period (See Appendix A for course outlines). While this interim report addresses themes emerging from the first five courses, a final report will provide a comprehensive review of all aspects of this graduate program.

ED 631N Leadership in Postcolonial Education – UPEI Course Description

In this course, students consider postcolonial history and key texts as they critically examine a variety of theoretical frameworks within postcolonial education. The postcolonial context of education within particular Indigenous and colonized societies provides a major focus for the course. The role of educational leaders in negotiating complex change in specific contexts is considered.

The Nunavut MEd program began in the fall of 2010, offering a course in postcolonial education with a short introduction by distance, followed by a face-to-face component from November 10 - 17. The course was to be co-taught by Fiona Walton and Nunia Qanatsiaq-Anoe. Unfortunately, Nunia was unable to teach during the time this course was offered as she was asked to travel to Greenland as part of an official exchange program with Nunavut. Elizabeth

Fortes, the Counsellor who agreed to provide student support during the Nunavut MEd program, was also unable to be present due to a family emergency in Brazil.

Twenty-two students enrolled in this first course. One student was unable to attend due to family needs and another student was hospitalized just before the course started. Twenty students completed this course successfully. Prior to arrival, the students read John Amagoalik's biography, *Changing the Face of Canada: The life Story of John Amagoalik* (2007) and completed on-line assignments including a brief autobiography which is now posted in summary form on the Nunavut MEd website. A

two-day orientation to the MEd program was provided before the postcolonial course started. During the course students were also introduced to the writing of Linda Tuhiwai Smith and her seminal text, *Decolonizing*



[John Amagoalik's visit to the classroom 1](#)

Methodologies: Research and Indigenous Peoples (1999).

Course facilitators and guests included graduates from the first iteration of the MEd: Naullaq Arnaquq (2008), Saa Pitsiulak (2009) and Maggie Kuniliusie (2009). These graduates presented their papers to the students and during the orientation they provided advice and suggestions related to experiencing success in the MEd program. Martha Michael, a respected Elder from Apex, addressed the students at the start of the week and returned at the end of the course to discuss the students' learning and insights. Students enjoyed Martha's involvement, and particularly her descriptions of the impact of life in Frobisher Bay in the late fifties and sixties.

Students were introduced to the structure and flow of the MEd program during the orientation, and more importantly to their colleagues in the cohort through the autobiographical

sketches and dialogue. As this course progressed, the students began to strengthen connections with one another and build a community of learners.

John Amoagoalik's visit to the classroom proved to be a highlight of the course. The students were very familiar with his book, had selected favourite quotes and developed many questions related to the issues raised in the text. It was evident that they would have liked more time to discuss the Amoagoalik biography in more depth.

One student withdrew from the program following this course because she decided it would be best to pursue studies at the graduate level on a full-time basis at a university in the South.

ED 611N Introduction to Research Methods in Education - UPEI Course Description

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

From January until April 2011, and following a face-to-face introductory session in Iqaluit in the fall of 2010, students completed their first 12-week online course, *Introduction to Research Methods*. Sandy McAuley was lead instructor and taught with support from Nunavut MEd graduate, Nunia Qanatsiaq-Anoe and Jessie Lees, an Adjunct Professor in the Faculty of Education with previous experience teaching online during the first iteration of the Nunavut MEd. The course textbook, *Educational Research: Planning, Conducting and Evaluating Quantitative and Qualitative Research* by John Creswell, was selected for its comprehensive coverage of educational research and following positive feedback from previous Nunavut MEd graduates.

Because the aim of ED611N was to explore conceptions of research in order to enable students to interpret, conduct, and apply it appropriately in educational contexts in Nunavut and

Nunavik, a number of supplementary resources were used to interrogate it from indigenous perspectives. Chief among these were excerpts from Shawn Wilson's *Research is Ceremony: Indigenous Research Methods* (2008) and Linda Tuhiwai Smith's *Indigenous Methodologies* (1999). A number of multimedia resources, notably Zach Kunuk and Ian Mauro's *Qapirangajuq: Inuit Knowledge and Climate Change* (<http://www.isuma.tv/hi/en/inuit-knowledge-and-climate-change/movie>) and a short CBC Northbeat production featuring Paul Quassa on community input into research projects (<http://www.cbc.ca/video/#/News/Canada/North/1305554399/ID=1798056074>). For their major course project, students drafted research projects with the expectation that they would further develop and refine them in ED613 in the winter of 2012.

Knowledge Forum, the online interactive database used successfully to support both previous courses in this program and the previous Nunavut MEd, performed with equal success in this course, although a number of students continued to find Internet connectivity and reliability a challenge, particularly for multimedia. Twenty-one students enrolled in this course; however, due to personal and health concerns two students found it necessary to withdraw from the program and were unable to complete their studies in the MEd program.

Two fundamental learnings arose from the course. First, although all instructors had previous experience with Knowledge Forum, it took several weeks to define their specific roles within the team. The workflow and division of labour that had worked well in the last online course of the previous Nunavut MEd proved unworkable because of the addition of a new team member with a different skill set. Over the first few weeks of the course Nunia's role evolved into a "cultural mediator" and her ability to bring the course material to life based on her understanding of Inuit culture and recent experience as an MEd student provided an invaluable contribution.

Second, although the course was structured to be as flexible as possible and to provide ample opportunities for iterative feedback on writing, life got in the way for many students,

challenging their capacities to keep pace with course progress. The orientation session in the fall of 2010 proved to be essential both in reacquainting students with the functionality of Knowledge Forum and reminding them of what is needed to ensure success in an online course.

ED 614N Theories of Research and Learning – UPEI Course Description

The course addresses the role of theory in educational research. The aim is to familiarize graduate students with various theoretical frameworks including theories and principles of learning.

Following six weeks of online course work using Knowledge Forum, students read and discussed chapters selected from George Kamberelis and Greg Dimitriadis' text, *Theory for Education* (2006) and the 19 remaining members of the MEd cohort then came together from July 10-16, 2012 in Charlottetown, PE on the UPEI campus to further their understanding of educational theories. This course was co-taught by Fiona Walton and Naullaq Arnaquq, a thesis-based graduate of the first cohort of the Nunavut MEd. While Fiona addressed theories from a Euro-Western perspective, Naullaq considered Inuit theoretical frameworks in her teaching. This course proved to be academically demanding for the students as they were introduced to critical analysis of a variety of theoretical positions relevant to education.

Each morning, prior to the commencement of the day's activities a pair of students lit the *qulliq*, with one woman acting as a guide for another who was not as familiar with the practice. The incorporation of this traditional Inuit custom into the academic context was well received by both participants and instructors.



Connie Kopolak and Naullaq Arnaquq lighting the qulliq

Dr. Ian Mauro, Canada Research Chair in the Human Dimensions of Environmental Change at Mount Allison University, in New Brunswick shared a documentary video,

Qapirangajuq: Inuit Knowledge and Climate Change, in which Inuit Elders' theories challenge the perspectives of researchers with respect to the sun's impact on the earth.

The cohort members enjoyed the experience of learning on campus in a university context and participated in a graduate-level library workshop delivered by Melissa Belvadi and two workshops related to academic writing at a graduate level facilitated by Bonnie Stewart, PhD student, Educational Studies, UPEI.

ED 615N Educational Leadership – UPEI Course Description

In this course, students examine the field of educational leadership. Educational leadership extends beyond the role of the school administrator and focuses upon the development of teachers as leaders who create effective educational environments.

Students research aspects of leadership which impact on schools, and explore models of effective leadership through case studies and simulation.

In the second week of July 2011, during a face-to-face course on campus at UPEI, Joanne Tompkins and Lena Metuq drew upon personal experiences in Nunavut to co-teach the Educational Leadership course. The course texts included: *What Every Principal Should Know About Cultural Leadership* by Jeffrey Glanz (2006); and *Arnait Nipingit: Voices of Inuit Women in Leadership and Governance* edited by Louis McComber and Sharron Partridge (2010).

Students found the *Arnait Nipingit* book to be particularly interesting. This book provides leadership profiles of influential Inuit women in Nunavut and Nunavik and students felt a strong personal connection to the material. Through reading chapters in the text, students began to realize that they were very similar to the women highlighted in then book, and were therefore able to see themselves as leaders, or emerging leaders, within the field of education.

The course considered both theory as well as practice related to educational leadership and included experiential activities and the incorporation of Inuit metaphors for leadership. In addition, team-building activities helped to further students' understanding of concepts. In

reflecting upon the course, Joanne Tompkins explained that she felt the students connected with the course content, by “Starting with their prior knowledge and experience and validating that through the readings.”

In the final days of the course some disruption occurred due to a suicide in the family of one of the students. This event impacted the entire cohort, and the schedule of the course was modified. Elizabeth Fortes played an important role by providing support for several participants affected by this tragedy.

ED 619N Critical Pedagogy – UPEI Course Description

In this course, students examine the social practices that shape education. Students will explore educational philosophies and perspectives including the historical, economics, political, cultural and social contexts of schooling practices.

On Halloween night, October 31, 2011, 15 members of the Nunavut MEd cohort were welcomed to the Critical Pedagogy course at the Nunavut Research Institute (NRI) in Iqaluit. Due to personal illness and other personal problems, four students were unable to attend the course offered in October. Fortunately, with the support of the Nunavut Department of Education, this course was offered via distance education to those members of the cohort who were unable to attend the course.

Lynn Aylward and Monica Ittuasardjuat instructed this challenging course using *Teaching Critical Thinking: Practical Wisdom* by bell hooks (2010) as well as *Discourses of Cultural*



Class photo, November, 2011

Relevance in Nunavut Schooling by M. Lynn Aylward (2007). In addition to writing a final paper, students participated in daily journaling. Through this process Lynn Alyward felt that the students “had a chance to what I call, ‘talk back’ and they could draw from that in the discussions and [the journaling] made them feel more confident.” The Critical Pedagogy course marked the half-way point for participants of the Nunavut Master of Education 2010-2013 cohort.

Emerging Themes

The remainder of this report focuses on the opinions of students and instructors related to the first five courses in the Nunavut MEd program. The opinions and perspectives gathered over the first 18 months of the program were analysed in order to provide feedback to determine if the program is currently meeting the established goals. The Nunavut MEd Vision Statement (2010) reads:

The Nunavut MEd creates the time and space to enable Inuit educators to enhance their academic knowledge, wisdom, critical understanding, and leadership skills to articulate, document and develop a personal and collective vision of Inuit educational leadership based on Inuit Qaujimajatuqangit, designed to serve the community of Nunavut and to effect desired change in the educational system. (Faculty of Education & Nunavut Department of Education, 2010)

Many of the student opinions included in this report were gathered in a mid-point reflection, administered in November 2011. This reflection was designed to uncover students’ beliefs about the program, not only in terms of how the program is structured and delivered, but also with respect to how it has affected them on a professional and personal level. Participants’ perceptions related to the development of leadership qualities and attributes were also included in this mid-point reflection. The method used to gather this data involved the completion of an online survey using a combination of open and closed-ended questions (Appendix B). When quantitative measures were used, students were asked to use a five-point Likert scale to indicate

the degree to which they agreed or were happy with a given statement. Additionally, students were asked to comment on their responses to selected quantitative questions in order to provide greater depth and clarify their chosen response. Given that 16 participants were enrolled in the MEd program when the mid-point reflection was completed, charts representing the Likert scale results are used only intermittently in this report

Sixteen of the 19 remaining students completed the comprehensive mid-point reflection survey. Within the survey, questions were posed but responses were not mandatory. A student could move on to the following section regardless of whether they had chosen to fully complete the previous section. Due to this option, the number of respondents differs slightly from one question to another. Additionally, individual semi-structured interviews were conducted with three students. Brief interviews, telephone conversations and email exchanges with instructors and the counsellor supporting the program also took place. Identifying information has been removed when necessary, to protect the anonymity of both students and instructors.

Evaluation of Course Content

Prior to exploring how the Nunavut MEd program is affecting professional and personal growth, students evaluated course content for the first five courses of the program.

Course Relevance

At the start of the survey, students were asked about their level of agreement with the statement, “The course content is relevant to my work and life.” There was a consensus from all respondents with 85% ($n=13$) indicating “I agree completely” and 19% ($n=3$) indicating “I somewhat agree” that the course is relevant to life in an Inuit educational context in Nunavut or Nunavik, see Figure 1.

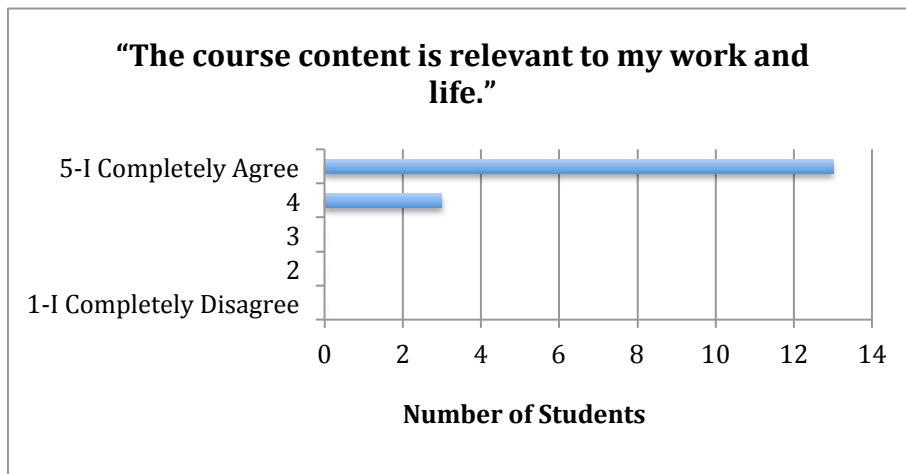


Figure 1. Course content relevance

One student briefly explained, “It has helped me with my work and life.” Another student has chosen to expand upon the same topic,

I only wish I knew what I do now from these courses on the first day of teaching, they would have helped me so much. This program is helping me to think critically and how to better understand the viewpoints/standpoints of individual voices from my community, Nunavut and the world. The course content has allowed me to bring a deeper level of understanding and compassion to my relationships with a variety of people.

One of the themes uncovered in the written responses reveals that students feel the content is helping them in their personal as well as professional lives. One student commented that, “It [the Nunavut MEd] is helping me find myself. It really is a leadership program, *pilluavik* (real). It is helping bring out the leader that I didn't think I was, at home as well as at work.” Another student indicated that, “It has given me more ideas as [to] how to get things in our community started.” Therefore, given responses and comments, students completing the MEd program have indicated that it is highly relevant to their work and personal lives.

Critical Thinking

The Nunavut MEd program aims to help students improve their capacity for critical understanding. While completing the mid-point reflection, students were directly asked whether

they felt that within the program they were developing their critical thinking skills. Students were firm in their agreement with the following statement, “The program is helping me to improve my critical thinking skills.” Every respondent completely agreed with the statement ($n=15$). Students believe that their improved skills are enabling them to analyze not only the current reality, but also the perspectives of the individuals involved in the program.

The program has helped to open my mind to the ideas of others to the point where even though I may not necessarily agree with an individual but I can understand and see where ...she is coming from. Now that I have developed the critical thinking skills in my head and heart I have to now take it one step further and develop my confidence level and voice to share those critical thinking skills with others.

This student felt that her critical thinking skills were helping her to understand the opinions of others. When asked if the program was helping her develop critical thinking one student replied, “Absolutely, and definitely. I am learning to be critical of the decisions for example and not the people. Obviously there will be things irritating me, but I think I will have more tolerance.”

Critical thinking skills are also being credited for students’ interest in effecting change in Nunavut. “This is helping me go further and ask why and what can be done? Instead of just attempting to understand the why, it is making me think about change.” Another student used the space provided to explain the rationale for their response agreeing that the program was building critical thinking skills by explaining, “I feel I am not just gaining knowledge from our readings and courses, I am able to think about where our topics are coming from, where we are at and why as well as where to go from where we are.”

The aforementioned theme of looking towards the future was mirrored by a student who felt that her ability to think critically, “helps me to recognize my personal power, how I can contribute to society.” Another student commented on how she now feels more able to speak out, “It has helped me in many other ways too. That it is all right to do critical thinking where things

will improve for better. I am not as afraid as I use[d] to [be] in terms of thinking and speaking my thoughts.”

These comments are encouraging in terms of addressing a major focus of the program. As described in the Master of Education Nunavut brochure this graduate level program is “designed to enhance your knowledge, understanding, critical awareness, confidence, and skills to effect positive change in Inuit education.” Given this goal, the comments highlight the acquisition of knowledge and critical thinking skills by the students, who are indeed improving their self-confidence and understanding their potential to effect change as well as looking for opportunities to make changes in Nunavut.

Academic Level of Difficulty

While there was general consensus regarding the relevance of course content for students, as well as the development of critical thinking skills, students’ responses did not indicate consensus when asked to rate the academic level of the program. When asked to rate the extent to which the course content was at their level, see Figure 2, the majority, nine students, believed the content was at an appropriate level, five students selected “I completely agree” and four selected that “I somewhat agree”. However, the remaining five students were not as confident that the content is at their level with three students selecting “I neither agree or disagree” and two students indicating that “I somewhat disagree” that the content is well suited. The responses were quite

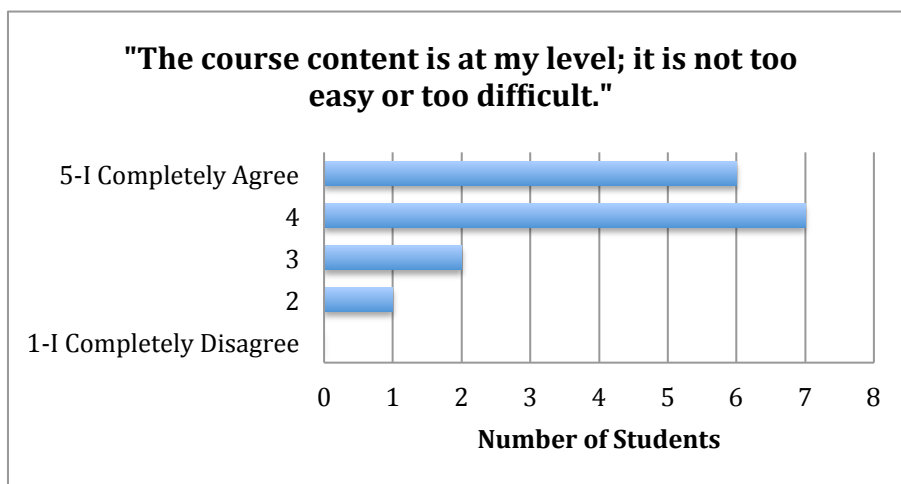


Figure 2. Course level of difficulty

varied.

The majority of students felt that the content was appropriate. “I love [that] what is given to us. [I]t is challenging and that is what I think we need.” Another participant of the program explained,

I am pleased with the course content because I feel engaged and challenged, stressed and appreciated but also at times stretched to my limits so that they get everything they can out of me. This can be viewed as both a positive and a negative. I realize anything worth doing is worth doing well and I enjoy the challenge of being tested and pushed to my limits in critical thinking and application of those skills.

Finding the correct level of difficulty for each student can be a challenge, as one student explained, “I agree somewhat [that the content is at my level] but at the same time I find that the assignments can be easy, that I do not mind especially with my busy schedule as an administrator.” A second student explained, “It is definitely not too easy, but I find that it has not been too difficult either. Sometimes I feel we should be covering more and [that] more reading can be introduced.”

On the opposite end of the spectrum, individual students mentioned that the program was too easy, that they did not feel that they are being adequately challenged or pushed to the level that they had expected in a graduate level program.

I remember how hard we had to work for our Bachelor Degree and, this being the next level, I expected it to be more challenging, very academic and to have to be of a higher standard. I’ve been challenged with my writings and I’ve wanted to write at an acceptable level as being a student in the Master’s Program. But I’ve found that some of the courses that we’ve taken were not as challenging as I thought they’d be.

There are also a few students who noted that they felt the program was too challenging for a variety of reasons. For example, using English as a medium of instruction has not been easy,

“I like writing but the grammar part is helped largely by Microsoft [Office] 2010.” Students may also be finding the program difficult due to personal reasons,

I find I am struggling quite a bit, actually. Personally I feel like I wish I had waited quite a few more years before taking this just so I can get some more experience. Yet it is helping me step up like I thought I might have the ability but was always too shy to try anything.

These are concerns not easily remedied. Within any group there are bound to be varying levels of both academic ability and desire to be challenged within the program. At this stage in the MEd program, all instructors need to consciously maintain standards at the graduate level and differentiate expectations to some extent by providing additional support to bring any struggling students up to what are clearly understood to be graduate levels in reading, writing and discourse. The comments from the students provide a reminder that each person within the program must continue to be taught according to their unique abilities and that support should be provided when they are feeling challenged. The students themselves also need to reach out and ask for and seek feedback and support in order to improve their levels of functioning in this graduate program.

Evaluation of Course Delivery

In order to determine both the strengths and weaknesses of online and face-to-face courses the students were asked about the extent to which they felt they were able to learn new concepts effectively within each method of delivery.

Face-to-Face Courses

Students agreed that “face-to-face courses are effective in teaching [me] new concepts and information” with 14 students completely agreeing and one student somewhat agreeing. One student mentioned that “A lot of learning takes place [within] face-to-face groups.” One of the major reasons given for students’ enjoyment of face-to-face classes is the opportunity to learn

from fellow students. “I find I drink in everything I can from everyone in the cohort.” Another student explained that as a cohort, “we work together and help one another during these face-to-face courses.” In comparison to distance education, “The face-to-face courses are extremely helpful; we get more chances of learning from each other than we do in on-line courses.”

Time with one another helps to build strong personal connections with colleagues working in educational contexts in Nunavut and Nunavik. “We are getting closer to each other each time.” After a long winter away from one-another, another student commented, “It feels real good to touch base and when we do meet face to face after some time away from each other it gives us more connection.” The ability to study face-to-face has enabled students to build trusting relationships with one another.

It truly is a privilege to be able to gather and meet together in the fall and summer. Being able to meet at that time helps make the work seem easier almost. Getting to know one another helps us voice our ideas and thoughts without fear of anything.

“I love how the courses provide ample time for discussions. Our group has gelled well so there is trust and confidence amongst our group. We learn a lot from each other too.” The trust which has been built emerged as one of the major reasons that students believed the courses offered in person are effective, because they are not only connecting personally with one another, but also with their overall purpose as Nunavut educators. One student explained how “the face-to-face courses allow us to get deeper into the meanings of the text and allow us to search for the connections to Nunavut and our communities.”

These connections help strengthen the Inuit aspects of this unique graduate program. When students were asked to use a five-point scale, ranging from “I am very unhappy” to “I am very happy,” to rate the extent to which they were satisfied “with the incorporation of the Inuit worldview along with the Western worldview,”



Students sharing food, November 2011

81% of students indicated that they were very ($n=12$) or somewhat ($n=1$) happy. One of the ways the program includes Inuit perspectives is by inviting Elders as special guest speakers in face-to-face courses. As one student shared, “I feel my cultural capital is limited so it helps to listen to an elder during our face-to-face sessions.”

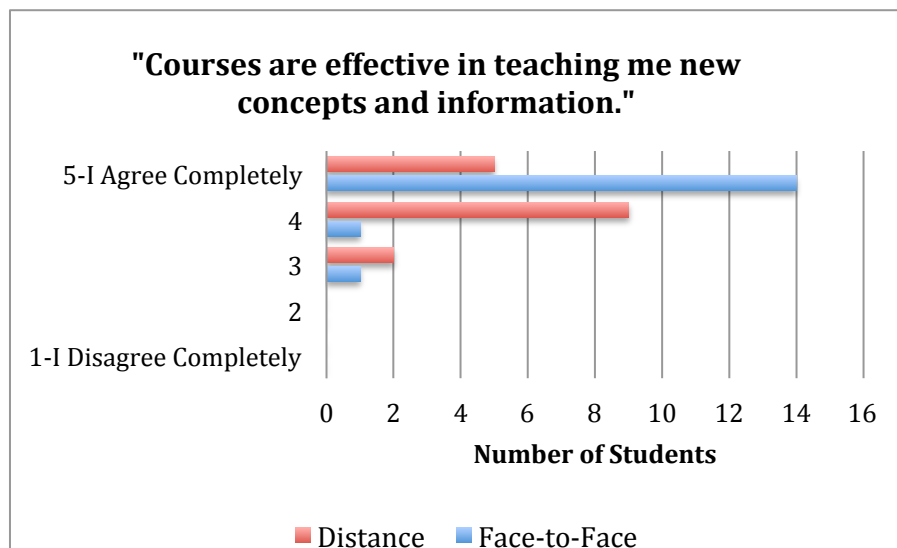
Students appreciated not only the inclusion of traditional Inuit ways of knowing and being, but also the incorporation of Inuit traditional skills. One student commented, “When a member of the cohort shares traditional knowledge from an Inuit stance, the information helps explain why things are the way they are.” This idea was also expressed by another student

As educated, academic, working women we don't always have the time to take part in traditional activities. The practicing of lighting the qulliq was a good example of how we can include some cultural skills into our program. We all have different skill sets in this area of traditional skills.”

Students spoke very highly of face-to-face courses, with one student stating they are “very effective whereas the written form is much harder for me to get.” The quotes from students, provided above, indicate that they view face-to-face courses as a productive educational environment and a place where deep learning takes place.

Distance Education Courses

When courses are offered via distance education, the asynchronous web-based



knowledge-building environment Knowledge Forum (KForum, KF) is the primary platform used. When asked to comment on the online method of course delivery, students' responses indicate that they do not feel confident that asynchronous communication is effective in teaching new material. In comparison to face-to-face courses where 88% of students felt they learned effectively, only 31% of respondents completely agreed that distance education courses teach them effectively, see Figure 3.

Highlighting the inherent limitations of online courses one student commented, "The distance education courses...are less effective in teaching me new concepts and information because they lack the emotional side of the conversations that are taking place." Another reason students may not find the online environment as effective is because sometimes, "we take more time though in understanding new concepts, as we have to wait for responses through e-mail or the k-forum." The feedback students provide to one another is vital within online courses.

I thought with the first online course and having to read other people's comments on the knowledge forum, I thought that was a bit of an added activity that sort of was wasting

Figure 3. Comparison of effectiveness of method course delivery *my time kind of*
thing... At first I thought it was sort of a burden, in helping me to understand other students' thoughts, because we're not together, we're not conversing with each other, that kf is really helping me through that process. And it helps me get new ideas.

Using Knowledge Forum allows students to continue to connect with one another. "I find that when the group is not together physically, the Knowledge Forum allows us to communicate as if we are still together. It is as effective as our face-to-face meetings." This thought was echoed by another student who explained, "The online programs are very interesting because we are able to read everyone's statements and support each other with our assignments." Another student described the advantage of posting coursework online, "We are able to read everyone's statements and support each other with our assignments as well as see the differentiations

between all the work we have done during each course.” Students are also able to view their own academic progress since the beginning of the MEd program by looking back at their online work in Knowledge Forum courses.

The MEd is offered as a blended delivery program. Summer and fall courses begin with a distance education component in preparation for face-to-face courses in the Nunavut MEd.

The one thing I think is going very well is the pre-course information sent to us because it allows me to set my mind and prepare me on how the intensity of the required course will be. It gives me time to absorb the content of the readings.

It is important that students arrive prepared for learning at a graduate level, as the face-to-face courses are described as “very quick, intense bursts of courses with almost like a factory mode production level coming out of us when we are attending.” Distance education can prepare students for the intensity of the face-to-face time in the classroom.

While students prefer face-to-face courses because of the personal interactions, connections between instructors and students can also be fostered in the distance courses. As one student recalled, “Instructions to me in written forms are harder for me to comprehend but when an instructor calls me to see how I am doing and explains the information it becomes very clear and not so hard to do.”

Students have commented that they enjoy, “how the program is arranged; they [MEd courses] are not interfering with our profession.” The option of completing a graduate degree without sacrificing time from a career has prompted one student to comment that the “flexibility is very good.”

While the courses offered via distance education in the Nunavut MEd enable students to study while working, students commented that it was often hard to find the personal time and space to study while they are in their home communities and managing their day-to-day lives.

I enjoy the program on-line, but at the same time with my huge family and the workload, it can be a challenge and I am always aware that I never want to anyone to think that I am lazy or don't have time to work on my assignments because of that reason.

Courses offered online have advantages and disadvantages, in the end students believe that online courses are “so much better than no courses.”



Courses Offered at UPEI

In response to feedback provided from the Nunavut MEd 2009 cohort in their exit interviews, summer face-to-face courses in July 2011 were offered on campus at UPEI. In the mid-point survey students were asked to reflect upon this experience. Comments indicate that students were very happy with their time on campus at UPEI. “It was a good experience going to a university, [I] learnt a great deal there. No disadvantages.” “I really enjoyed face-to-face classes in UPEI, as we were able to work on our own time without family responsibilities.”

Students state that being on campus helped them to strengthen their connection with their role as graduate students. “It was beneficial for us to experience university life, as we were able to see and feel equivalent to other UPEI masters students.” Another student felt that “It was certainly an advantage to be in the campus and meet the dean, and to see other Master's program students taking courses during the summer.”

In particular, students noted that they liked being able to experience the amenities of university life and the proximity of services. “The advantages were seeing the University and studying there, to be able to see the staff in one place. To go to the library and be

MEd students and instructors on UPEI campus in July 2011

instructed in person by the librarian." One student commented simply that, "the advantages were that our classes were in a real university classroom setting."

After studying on campus, students felt they had a deeper connection with the University. "It was nice to see first hand where our education could take us literally." A student explored how the experience had given her a new perspective on her journey as a master student.

It is always good to see the actual place you are affiliated with. I was glad to be able to see and learn how we can use their resources that are made available to us, their students. It also 'made it real' to me, the work I am actually doing in the program and I am thankful for this opportunity.

Students enjoyed being on Prince Edward Island with one student mentioning that "It was nice to make a connection with the campus." Making the connection to campus life was also very important to another student, who expressed her opinion clearly,

The face to face program in UPEI was very interesting because it was an eye-opener as to what it is like in campus, and I am sure most Inuit don't get that chance of being outside of Nunavut to experience other places and really see how it works once you are at a University or at a College setting.

When commenting on the opportunity to feel what life was like on campus, one student commented, "I have seen other universities that are huge and the experience I had with UPEI was awesome. I recommend it to our youth; it's small and not intimidating." This comment is important as it touches on the influence MEd graduates may have on the youth of Nunavut. MEd Nunavut students are teachers and leaders in their communities, and therefore have the ability to affect the perspectives of future generations of Nunavummiut. They are now able to share their experiences of being on campus with Nunavut youth to allow them to understand university life in Southern Canada.

I wish I had that chance to experience being at a University or College setting when I was done school. Now that I know what it is like to be in a place like that, I can share it with

our students who are thinking of furthering their own education and give them more support and be aware of the things they may need or how to budget on a monthly basis.

Students also commented on the obstacles that Inuit youth studying in Southern institutions might face as some of the MEd students missed their families. One student felt that “being away from home for two weeks straight is tough for families, especially for the mothers.” There were comments about having to eat so much southern food, “I really missed my country food diet.” The lessons learned at UPEI by the Inuit MEd students will be valuable in their own educational studies, as well as to the students they may advise in future years.

Student Support

The creation of a positive learning environment requires that students feel personally supported. To determine how well supported the Nunavut MEd students feel, the mid-point reflection asked them to rate the extent to which they are happy with the level of personal support they receive from within the program. Of the 15 respondents, 14 indicated that they were “very happy” with the support given to them by the members of the MEd team. Feedback from students, drawn from various sources, supports this attitude. “The support system in place from the instructors and organizers of the course is very helpful for us as students.”

“The instructors are doing so well that I cannot think of anything that would need improving. Keep up the wonderful job!” Students continue to offer positive feedback on the instructors within the Nunavut MEd program. Another student commented, “The fact that the instructors check on you is what I like the most. They explain clearly whereas reading it sometimes won't make sense because of other distractions.”

Aside from the instructional team, another source of encouragement for students currently studying in the MEd are the graduates of the previous cohort. “Past MEd graduates to give us a push to keep going. Their inspiration will lift our spirit[s] and get us to work as hard as they did or harder.” When possible, previous graduates are included in the delivery of the program. “The

inclusion of Inuit instructors who are graduates from the previous MEd cohort is very energizing and exciting and makes me proud to be part of the program.” Previous graduates of the MEd program can demonstrate to students that graduation is possible. “Having the first cohort's support is a positive reinforcement for me.”

Another source of support for students within the program is the Counsellor, Elizabeth Fortes, who attends face-to-face courses. “The guidance counselor aspect of the course is beneficial for all students as the subject matter we deal with is at times very sensitive and traumatic for individuals.” Students have indicated that they feel supported while studying within the MEd program.

Inuit Co-Instructors

The MEd courses are co-taught, with two instructors, one who is university-based and the other who is usually a recent Inuit graduate of the MEd program. The courses are co-taught to ensure that both the mainstream and Inuit perspectives are equally valued and integrated into each course. Students were asked how happy they are “with the involvement of Inuit instructors co-teaching courses.” While students felt positively, 82% were very happy ($n=11$) or somewhat happy ($n=2$), one student was simply content, and another student was “somewhat unhappy.” It is worth noting that this was the only instance in the Likert Scale sections where students were asked how happy or unhappy they were with an aspect of program delivery and one student expressed an opinion at the lowest level on the scale. When given the opportunity to comment freely on the program this student provided a rationale for her feelings.

Having two to three professors seem to be slowing down what could be progressing in the very short time we have in our face-to-face courses. I thought that more discussion and learning could have happened in the last course...with one professor. It looks good to have an Inuk co-teaching but it must be planned well and that it is useful and not slowing things down.

The members of the instructional team are chosen very carefully. However, one student commented, “I think you should take another look at Elizabeth's contribution. I feel I did not gain much from her presence and activities.” This concern was also identified by the counsellor who stated,

Some of the students have confidently opened up to me. On the other hand, I have sensed that the "wellness" component of the program has made others very anxious. A few students do not show a minimum of enthusiasm at participating in the morning sessions I've offered and they seem to withdraw, by sitting down and disengaging.

These comments highlight how particular aspects of the program may be beneficial for some students and not for others.

A second student has requested a more critical selection process for Inuit co-instructors. *I would ask the planners to have a larger committee who would review the people that are going to be teaching [in] the MEd Program, Inuit that are going to be teaching the Inuit Program, based on Inuit Qaujimajatuqangit. That they have to be grounded and rooted in the language, not just the language but also, who have dug deep inside of who Inuit really are, and their ways, their values and their principles.*

While it is very beneficial and important to explore this critical feedback about the program, it should be noted that for each of the comments from one or two people, there are also numerous compliments on all aspects of the program.

Alterations to the Program

The mid-point reflection also included many open-ended questions, in order to allow students more freedom to express their opinions. Space was provided for students to comment on aspects of the program that work well and should be maintained and those that do not work as well and require alterations. Suggestions for improvement were also welcomed. Most of the feedback provided in this section was noted in the previously identified themes within this report

to maintain continuity, therefore, the themes expressed below focus on changes to the program that have not been previously explored.

Changes During Face-to-Face Courses

In the exploration of the reason students have found face-to-face courses to be effective in teaching new concepts, the importance of the personal relationships built within the program was central. One student stressed that something working particularly well includes, “Having a voice! Everybody is given time to speak, for sure this would remain the same.” Providing all students with the time and space to share their opinions and perspectives is vitally important within the program. When asked to comment on changes to the program the students were quite positive, yet they expressed a strong desire to have more time devoted to sharing with one another. “More time should be allocated for the sharing of course work with our classmates as I feel I learn just as much from the students as I do the instructors.”

Given the relatively small community of Inuit educators gathered together in the MEd program, enhancing the connections between different regions, being called for by students, is very important and can help to strengthen education in Nunavut by encouraging inter-regional exchange of ideas.

More time is needed to connect and network with our classmates about our positions within leadership roles and our working roles within our communities so that we can draw strength, wisdom and best practices from each other to bring home to our communities.

The second request many students made for change was to have “More face to face meetings in different regions.” A student supporting this idea commented, “Looking at our geographic distance, it would be fair to be in a central community for once too. Perhaps in Rankin Inlet so our Baffin and Kitikmeot [colleagues] can meet in the Kivalliq.” The request to decentralize face-to-face courses was also made by students living in the capital of Nunavut, Iqaluit.

The face-to-face courses are mostly located in Iqaluit. There are 5 of us from Iqaluit who don't get to leave family to study peacefully without the our little ones interrupting us. I found we had more time to work when we were in PEI because we were away from our family responsibilities.

As indicated, most of the feedback received in open-ended questions regarding changes to the MEd program were already incorporated into previous themes. However, the suggestions above had not been mentioned and were passionately expressed. This short section provided space for the inclusion of comments that did not fit the other themes.

Student Growth Within the MEd

Decolonization

To deepen students' awareness and understanding of the impact of the formal educational system on Inuit society, the history of education in Nunavut is critically analyzed within the MEd program. The impact of colonization and the importance of personal and societal decolonization, particularly of the education system, are frequent themes in all courses. Decolonization is a central component of the curriculum in MEd Nunavut courses (See Appendix B for syllabi). MEd students spoke powerfully about their learning and emotional struggles as they explored colonization within the first five courses in the program. One student explains the way the Med has affected her awareness,

It has made me more critical. It has made me more aware of the history of issues, especially colonization. I never knew these terms before, a lot of the terminology, and the theories made me go, "oh I understand now." It's starting to put pieces of the puzzle together. And with those puzzles together, I can feel like I can explain to others who are not quite aware... because we get stuck with little things because we are missing a lot of the pieces, and I find that being a part of this [program] helps me look and be able to connect all these pieces.

A second student commented on learning about colonization and becoming an agent of change within Inuit education.

I didn't know a lot about colonization, but I knew about oppression and the class differences. But really, the colonization and the theories helped me to see that we, as Inuit, can be part of that change and that transition in a healthy way and to open that dialogue which is really lacking, in my region.

Discussing the process of colonization and its effects on Inuit society has enabled students to name what they have experienced. Additionally, discussion has enabled students to identify education as a key component in the decolonization process.

Once I realized about colonization and what it looks like and how to identify it, I find that it's really important to be able to recognize that before we can be able to decolonize. When I did my paper on theories, and even my first paper about post-colonialism, I kept going back to the political situation of my region, because I find that our vision is to be decolonized, but there's this wave of going back to almost colonization and I'm trying to push that wave back out to the vision of being decolonized and through education. I find that education is the key to become aware of all the social issues and the power issues so that we can move forward. But, I know I can't do it alone.

The program has enabled students not only to identify and name what has happened to the Inuit as a group, but also to draw parallels between their history and of other marginalized cultural groups.

We have our own understanding of what happened to us as Inuit, but reading and understanding about the different groups of people that were also colonized and seeing the similarities. That's gotten me to understand not just us, where we're coming from, but everywhere. And, looking at the similarities, we can go "okay, this has happened to black people in the south. This has happened to other aboriginal people." So, then knowing that we can focus more clearly on what has happened to us as Inuit. So, with

that understanding, we can work on decolonizing and fixing our education system to work for our people- for our children.

The program has enabled students to look critically at decolonization, to view it as an ongoing process.

Unless you face your demon, you will never move forward. And I really believe in that. I had to go through this and deal with [it]. I'm sure I should still deal more with it. And could I say that I've been decolonized? I don't know. And, when I see other people that are still colonized and they say they are decolonized, I just can't agree with them and I just can't agree with their acceptance of, "oh, we've been decolonized already and we can just move on." I don't- I can't relate to them because they are just looking at themselves and just their immediate family maybe, and not looking further into their own communities and into all of Nunavut, their whole region.

Change, when viewed as a historical process, has pushed students to continuously evaluate and reevaluate how things are progressing.

I think this Program will continue to help me grow and improve. The Program has challenged me to rethink the way I think. Maybe not so much the way that I think, but some ideas that have carried me, the Program has helped me to rethink that – is that still the reality today – because the things I think about, our society and our situations with language and education, are from my own history and what I've learned, so it's gotten me to rethink that to say "okay, is it still that way after twenty years."

Discussing Inuit history with respect to colonization and the process of exponential change, can be emotionally challenging for the Nunavut MEd students. Students arrived at the program prepared academically for the challenge, yet not prepared for the depth of their personal journey through the course material.

Give me the work, let me do the work, but when it means going to the emotions, that's where I find myself struggling, because I thought I was okay already. I thought I was

done with all the healing and, I've said it before, I felt like I didn't need to go there. That emotion has nothing to do with professionalism, but I'm learning that it's not always so black and white.

A second student also explained how the emotional aspect of the course has been a surprise.

The first course and even the on-line course, the second one, demanded a lot of reading and that's what I was kind of expecting. But the third and fourth, it seems less than the first two... The difference was, and I mentioned it in the first course, I didn't think it was going to be emotional. I thought it was going to be purely academic, dry-cut, no going to that area, and I didn't expect that at all. And, to see how I was reacting emotionally was more of a shocker to me.

Decolonization is a theme that has been explored in the curriculum of the program, and as is evident from the personal statements from students, these discussions are healing though often emotionally demanding and difficult. Discussions about colonization and decolonization are enabling students to deepen their knowledge of Inuit history and issues and their personal understanding of the implications for Inuit society and education.

Personal Accomplishments

Students explored their greatest accomplishments to date within their journey through the Nunavut MEd. From the responses, two main themes emerged. The first relates to the personal growth students experienced within the courses. The following thought introduces this theme, "I think that my voice, inner voice, is being heard... Being happy with who you are and where you come from – if you heal yourself then it's easier for you to be more accepting of who you are."

Many student spoke about growth related to their confidence, pride and their personal healing. "I think I am more confident in voicing my concerns. I am learning about my strengths and voice." Another student expressed her personal accomplishments as, "My voice, my leadership, and courage! Because I feel I am much stronger than before, I notice I can do what I

could not do before.” On her personal growth, one student commented, “I noticed it and it makes me feel so good.”

The feeling of accomplishment students gained from their improved self-confidence also led to improved self-care.

For me personally, I find that I am voicing myself so much more at work and at home. It is something I wished I was better able to do, to get rid of my shyness. I have a much better understanding about my heritage and feel better rooted to my culture, which is something I had been continually searching for a long time in my life. I no longer feel as if I am just blowing in the wind, I am beginning to steer because I can now see where I am going. This is something I had been looking for, as scared as I was/am to be going there, it is a healthy was for me to go. To better know myself.

The importance of personal healing and growth was again highlighted, “I feel that the most significant accomplishments with this program is that this is part of my healing journey and we Inuit believe that if we are not healthy then we cannot help others.”

The second theme that emerged addresses the sense of belonging and acceptance developed within the MEd learning community. Many students felt that this was their most important accomplishment to date within the program. Simply, “To be accepted into the cohort openly by my classmates and instructors.” Students continued to explore this topic, highlighting the trust they have developed within the community.

To see that I know so much already and it is a matter of putting what I know into practice. It is meaningful to me because it builds onto my confidence. Which builds in myself, which builds onto trusting the people around me.

Building strong relationships with fellow students enabled these women to feel safe to express and share deeply personal experiences.

[I am] being inspired by them [fellow students] and sharing intimate experiences with them, that otherwise I had felt isolated in thinking [about] at those levels of knowledge. I am not the only one to have felt that way from the effects of colonization and racism.

The deep personal connections these women feel with one another enable them to feel more secure in their role within the program.

The fact that I am not alone as a residential school survivor and that I am not a weird person certainly make me feel I am really not alone. I am not as embarrassed to let the people know what I have gone through at the residential school. In the past I thought I was alone and the weird person in the family. What really dawn[ed] on me is that I am not here to fail in what I aim to do, but will fail if I will not do what needs to be done.

The sense of community, which has developed, has also taught students important lessons about working together as a group. “I try and see other views now instead of my own.” Another student elaborated on the importance of patience when working within a group,

I really believe that my being here, I’m learning to slow down, learn to listen and work with all kinds of people that have different learning styles than I do. Sometimes I want to work faster, but I have to slow down because we have to work as a team, a weak link might be holding us down and usually I don’t have any patience for the weak link, but I’m learning how to figure out how to be more patient and come up with new ideas of how I can strengthen the weak link.

Personal Challenges

When students were asked to comment on the greatest challenge they experienced during the first five courses in the Nunavut MEd program, They pointed very strongly to one theme, the challenge of balancing competing demands in their lives. The mid-point reflection revealed that 6 of the 15 respondents felt that juggling multiple priorities is their most difficult task. A student replied that she struggles with

Keeping up with the pressures and expectations of the program and keeping a high standard of my personal course work while maintaining a family, house, job and serving as a volunteer within my communities in a variety of capacities.

Managing multiple priorities, and the effects of this process were explored by another MEd student.

My procrastination tendencies come in the way when I attempt to keep up with other family, personal, work and home duties. In other words trying to fulfill and meet the deadlines of [my work] on top of schoolwork with other duties can make me unhealthy when they all come at once. For example, my laundry and housework is so behind that [it] sometimes will make me depressed.

A participant also indicated that, “Working full time and caring for family is very hard...I am not young like I was before where I can tackle everything all at once.” Yet, the students’ mere presence in class indicate that have found ways they to overcome this obstacle. “The challenges I face in the program are having a large family and the work load [of my job], but I can manage the work load when I find a quiet place to work.”

The academic and personal work involved in completing the courses in program remains a great challenge for a few students within the group “Completing a lot of work assignments, reading and responding, leaving family” can be difficult. It may also be challenging to get over the fear of the work itself,

The last face to face in Iqaluit, I could not do any work until two days before the last day. I woke up and started thinking! Why am I unable to start? Then I realized "Oh! My students from the past and today, they have a hard time working when they have fear that they cannot do it." After [that] realization I wanted to finish my work. I understood how students are feeling and I feel that I can help students when they feel they cannot do it because anybody can do it.

Students also made noted that using English as the medium of instruction at a graduate level can be a challenge. A respondent expressed this clearly, “Learning to write again in English since I live in a 100% Inuktitut speaking community. Voicing myself.” Find voice in a subsequent language can be difficult.

The greatest challenge is writing a report that illustrates my thoughts. I know I can speak and read well in English, but it is hard to capture the thoughts and try to think of the right words in English. I think it is a learning process so I am hoping that by the end of the program, I will be able to be a better writer.

While using English as a medium of instruction can be a challenge to students, finding voice, simply speaking out is a struggle for another student.

As a 'listener' only, I find it very challenging for me to speak and be the 'center of attention.' I have never been able to speak to a group of adults. I especially find it difficult to speak ABOUT myself, because like I said, I am still figuring out who I actually am! The best way I find I can overcome the challenge of speaking out is just to do it. One of the members helped make it much easier as well. Support from the group is very helpful.

Conversely, a student expressed that their greatest challenge is that the program is has not be challenging them enough.

I have found it extremely challenging to see courses go by as they have. I found it difficult to say that I feel I am not being challenged when I see people struggling... I have learned to take things as they are and not go against the majority.

Conclusion

In the mid-point reflections, students were also given the space to express themselves freely, to touch upon any areas that had been left unexamined in the reflection. Given this space, comments were made about personal growth.

I truly enjoy the opportunity to develop my voice and expressing opinions based on facts doubled with colleagues and the faculty appreciating what I have to say. This alone [is] decolonizing, a healing opportunity after being oppressed for almost half a century. It is stupendous.

Students were overwhelming in their expressions of gratitude for the opportunity to participate in the Nunavut MEd program. Comments were made thanking the Nunavut government, “I love the program. Thanks Dept. of Ed for providing funding for us to participate;” to their fellow cohorts, “I am extremely grateful to be a part of the cohort, I have learned so much from them and of myself through the courses;” and to UPEI, “I am always so thankful to be in this university and always so thankful that I have had the chance to study with the cohort.” In the conclusion to the survey, one student explained the importance of the Nunavut MEd program itself.

I am forever grateful for the Nunavut Education department who believe in me where I do not because of past experiences. I believe when I am done I will truly believe in myself. I will believe I can do things to make a difference in the for the Inuit young and old who are in my situation and make them believe they are capable and that they have the voice and thoughts that are useful in our daily lives. All oppressed can believe in themselves and be capable of making ones life better and for their community.



MEd Class photo on PEI beach, July 2011

References

- Arnaquq, N. (2008). *Uqaujjuusiat – Gifts of words of advice: Schooling, education and leadership in Baffin Island*. (Unpublished master of education thesis). University of Prince Edward Island, Charlottetown, Prince Edward Island, Canada.
- Kuniliusie, M. (2009). *Arctic cotton and the stratified identity of an Inuk educational leader*. (Unpublished master of education paper). University of Prince Edward Island, Charlottetown, Prince Edward Island, Canada.
- Pitsiulak, S. (2009). *The impact of relocation on my family and my identity as an Inuit educational leader*. (Unpublished master of education paper). University of Prince Edward Island Charlottetown, Prince Edward Island, Canada.

Appendix A- Nunavut M.Ed Course Syllabi 2010-2012

University of Prince Edward Island Master of Education Leadership in Learning (Nunavut)

ED 631N *Leadership in Postcolonial Education*

Instructors: Fiona Walton, Nunia Qanatsiaq and Elizabeth C. G. Fortes
September 13 – December 10, 2010

Decolonization, once viewed as the formal process of handing over the instruments of government, is now recognized as a long-term process involving the bureaucratic, cultural, linguistic and psychological divesting of colonial power.

Linda Tuhiwai Smith, 1999, p. 98.

Course Description

ED631 *Leadership in Postcolonial Education*

In this course, students consider postcolonial history and key texts as they critically examine a variety of theoretical frameworks within postcolonial education. The postcolonial context of education within particular Indigenous and colonized societies provides a major focus for the course. The role of educational leaders in negotiating complex change in specific contexts is considered.

Instructors' Contact Information

Fiona Walton: fwalton@upei.ca. 902-672-3487 (Home). 902-566-0351 (Office at UPEI).
Please call the home number first and leave a message if I am not there, then try the office number.

Nunia Anoee: NAnoee@gov.nu.ca 867-857-3071 (Office in Arviat)

Elizabeth Fortes: efortes1918@yahoo.com. 604-732-9302 (Home)

Specific Focus

Welcome to your first course in the second iteration of the Nunavut Master of Education (MEd) program. You are starting a new adventure as a graduate student, one that should be exciting and challenging as well. This first course considers Inuit identity and subjectivity within the context of education in Nunavut and Nunavik as emerging postcolonial, Inuit societies in Canada. A premise of the course is that education has the potential to act as a force for positive change and can be shaped by the educators and educational leaders who carry a clear vision for the future of Inuit societies in Canada. That vision, and your role in creating the future, will remain a major focus in all the Nunavut MEd courses over the next three years, but in this course we will consider the postcolonial quest and what this means for Inuit education.

Your personal experiences as educational leaders with the ability to influence change will shape our discussions related to postcolonial education. The development of a critical and decolonizing personal framework, as it is applied within education in Nunavut and Nunavik, is an important outcome for the first course and will be an ongoing process in the remaining courses. The course offers a reading and writing intensive experience providing opportunities for you to consider how you have arrived at this point in your life and where you are going in your career as an Inuit leader. The course acts as a foundation for your future professional growth by providing an opportunity to use a postcolonial lens as you reflect on the readings, write about what they mean for you and engage in dialogue and critical discourse with your colleagues and instructors.

This course outline will evolve and change as we consider the topics, engage in the reading and dialogue and consider the Inuit educational context at this time.

Course Format

The course includes some reading and reflections during the months of September and October, as well as a full week of face-to-face engagement from Wednesday, November 10 at 1:00 p.m. until Wednesday, November 17 at 12:00 p.m. We are using e-mail for our communication until we meet at the Orientation. At the Orientation, you will be introduced to Knowledge Forum, the online database we will use for distance learning over the next three years.

The ability to work on-line using your own personal laptop computer will greatly facilitate your learning and easy access to the dialogue generated by your colleagues and instructors, both at home and while you are travelling and studying. Your laptop computer can store course materials, your writing, papers and your course files where they will be accessible and available as you complete this course and the other nine courses in the program. The Nunavut MEd is designed to be an integrated program with continuity between the courses and follow-up from one course to the next.

The face-to-face component of the postcolonial course takes place immediately following the orientation to the MEd, offered from Monday, November 8 at 6:00 p.m. until Wednesday, November 10 at 12:00 p.m. Final presentations from the participants will close the classroom-based section of the course on the evening of Tuesday, November 16. Individual debriefings with the instructional team, for approximately 15 minutes with each participant, will be scheduled following the closure of the course.

Purpose of the Course

- To critically reflect on, discuss and write about the formation of Inuit identity and subjectivity within education.
- To read about and critically analyse postcolonial theories and themes as they apply to the historical development of Inuit sociocultural, political and educational structures within government, society and schooling.
- To examine and write about themes and concepts in postcolonial education as they apply to present day processes of decolonization and globalization.
- To consider and engage in reading, critical dialogue and writing related to educational history and change in Nunavut and Nunavik through a postcolonial lens.
- To start developing and expanding a reflexive position on your life and career as an Inuit educational leader.

- To articulate, critique and express your vision for Inuit education in Nunavut and Nunavik.

Key Questions

- What is postcolonial theory and how does it apply to education in Nunavut and Nunavik?
- Why, how and when did this theory emerge and how is it impacting emerging and established Indigenous societies globally?
- How are Inuit educators, writers, artists, journalists, film makers, activists and politicians expressing their postcolonial consciousness, particularly with respect to education, and how does this compare with other Indigenous societies globally and contribute to an understanding of postcoloniality and decolonization in Nunavut and Nunavik?
- What are the implications of decolonizing and anti-colonial approaches in education for Inuit educational leaders in Nunavut and Nunavik?
- How are recent changes in educational legislation, policy and programs in Nunavut and Nunavik impacting the possibilities for an Inuit postcolonial society?
- How can the national strategy on Inuit education affect postcolonial identity and education in Nunavut and Nunavik?
- What is your role in creating a decolonized, Inuit postcolonial educational system in Nunavut and Nunavik?

Course Texts and Readings

1. Amagoalik, J. (2007). *Changing the face of Canada: The life story of John Amagoalik*. Iqaluit, Nunavut: Nunavut Arctic College Press.

This text is available from Nunavut Arctic College or the Community Learning Centres in Nunavut. http://www.arcticcollege.ca/news/News_eng.aspx?ID=43

It is also available at the Arctic Ventures bookstore in Iqaluit. It is sold at a very reasonable price. You may be able to borrow a copy of the text from your library. The text is also available to read on line, arranged by chapters with helpful comments.

<http://www.tradition-orale.ca/english/changing-the-face-canada-b33.html>

2. Smith, L. T. (1999). *Decolonizing methodologies: Research and Indigenous peoples*. London: Zed Books.

This text is available from Amazon. **Please order this book immediately because it will take time to reach you by mail. It is essential that you bring this book to the orientation and classes in Iqaluit in November.**

<http://www.amazon.com/books-used-books-textbooks/b?ie=UTF8&node=283155>

3. Additional Readings

A variety of additional readings drawn from a variety of sources will be provided during the face-to-face part of the course. Whenever possible, these readings will be available for

electronic access on Knowledge Forum, the on-line data base we will use for our distance learning in the MEd.

Assignments

Please note that instructors will discuss the marking of assignments in some detail at the beginning of the face-to-face course.

1. Brief Autobiographical Sketch

Before **September 12, 2010**, write a brief autobiographical sketch right in the body of an e-mail and send it out to everyone who was sent the course outline and class list for this course. All you need to do is hit **Reply All** and everyone will learn a little bit about you very quickly. The instructors will also write autobiographical sketches and send them out to the group.

The brief introductory sketch should be no more than 200 words to let the class know who you are. The following notes can guide your writing though you do not need to follow the suggestions if you want to write a different introduction. Please only write about aspects of yourself that you feel comfortable to share. You will have plenty of time to get to know each other when we meet face-to-face. If you do **not** feel comfortable writing the sketch, or you want to talk about the assignment before you start writing, please contact Fiona Walton at fwalton@upei.ca or by phone at 902-672-3487.

Tell the group a little about:

- Where were you born and lived as a child?
- Any other places you have lived.
- Something about your family and community.
- Your educational background.
- Your experience as an educational leader.
- Any other interesting things that you would like your colleagues to know about you.

2. *Changing the Face of Canada* by John Amagoalik

John Amagoalik's book provides a gentle beginning to your studies in the MEd program with a focus on reading approximately seven short chapters in September and seven in October. The chapters are short and easy to read and you can make some notes on each chapter as you are reading.

John's book serves three purposes. The first involves reading and commenting on the autobiography of an Inuit leader who has shaped the history of Nunavut. The second is our ability to use this text as an example of autobiographical writing as you reflect on your personal life experiences and document and consider aspects of your own careers and experiences as educational leaders. The third provides our class with an opportunity to discuss John Amagoalik's life and experiences in light of the evolution of Inuit society and education in Nunavut, and to talk about the interesting themes and political events recounted in the text. Amagoalik, and the land claim process he helped to negotiate and implement, influenced the emergence of Nunavut as a postcolonial, Indigenous society and this has implications for Inuit education in Nunavut and elsewhere. We want you to enjoy

reading John's book and to write down some of your ideas and reflections as you are reading, just as you will do with many other books over the next three years.

You are asked to read seven chapters from John's book in the month of September and send a short personal response to these chapters and John's story to Fiona Walton by September 30, 2010. Your response should be between 200 – 300 words (approximately one page of double-spaced text using 12 point Times New Roman font). The response can be typed into the body of the e-mail or attached as a Word document. A description of a personal response is included below.

You are also asked to read seven chapters of John's book in October and write a critical reflection based on your reading. Please send this critical reflection to Fiona Walton by October 31, 2010. Your critical reflection should be between 200 – 300 words (approximately one page of double-spaced text using 12 point Times New Roman font). The reflection can be typed into the body of the e-mail or attached as a Word document. A description of a critical reflection is included below.

A suggested schedule for reading and posting responses and reflections is below as a guide, but if you want to send responses to Fiona before the dates on the chart, please just go ahead.

Date	Chapters	E-Mail Response to: fwalton@upei.ca
Sept. 6 – Sept. 30	1, 2, 3, 4, 5, 6, 7	Send a personal response to Fiona on or before Thursday, September 30.
October 4 – 24	8, 9, 10, 11, 12, 13 14	Send a critical reflection to Fiona on or before Sunday, October 31

3. Thinking About *Decolonizing Methodologies* by Linda Smith

This important text will be used in three courses in the program and will become your close companion over the years of the MEd. Take a close look at the Table of Contents and the chapter headings that lay out Linda Smith's arguments. Who is Linda Tuhiwai Smith and why do you think we are reading her book? Google **Linda Tuhiwai Smith Maori Scholar** and see what you can find out about her contributions to education. What does *Decolonizing Methodologies* mean to you at the start of this program? Just think a little bit about the concepts and ideas that Linda is proposing in this book and then it will be easier to start reading the book when we are together. Here is one site that tells you a little about Linda, but you will find others. <http://news.tangatawhenua.com/archives/4683>

A guided reading of the Introduction to *Decolonizing Methodologies*, and some other sections of the text, will take place during the first days of the course in November and you are **not expected to read any chapters in Linda Smith's book before the course starts**. Instead, just take some time to open the book, dip into the text and think about what it means. The language in the book may seem difficult, but after your first course you will

begin to feel comfortable reading and enjoying Linda's book, and other books that are going to part of this graduate program.

4. Critical Reflections and Responses on the Classes and Readings (A more detailed description of this assignment will be provided on the first day of the course.)

This assignment will involve reading and writing each evening during the face-to-face course and it can become quite intense. By the end of a week you will have written far more than you expect and you will start to find your own voice as a graduate student who is engaging with some very interesting and challenging concepts and readings related to postcolonial education. Inuit writers or Elders will be the authors of several readings. Your instructors will be available in the evenings to support your work.

It will be very helpful to clear your evenings from 6:30 – 10:00 p.m. from Monday, November 8 – Wednesday, November 17 to enable you to complete the evening reading and the writing assignments.

5. Collaborative Groups

Throughout the course participants will work in a variety of collaborative groups as they get to know each other and work on activities and tasks together. In a graduate program that stresses the development of leadership skills, everyone will be involved in leading small groups, presenting information and expressing their opinions on the topics of the day.

6. Final Presentation or Performance

In groups of three, you will prepare a final presentation or performance related to your learning and insights during the course. Taking up issues of postcolonial identity, subjectivity and leadership in Inuit education, the presentations and performances provide space for creative interpretation of the themes we are considering in the course. Using decolonizing frameworks and methodologies, the evening of presentations and performance will be organized and facilitated by the graduate students participating in the course. The presentations may be in *Inuit Uqausingiit* or English, or a combination of both. Guests may be invited to the final presentations and performances, but this will be collectively negotiated with the class.

7. Personal and Professional Growth

The Nunavut MEd provides the opportunity for both personal and professional growth. Educational leaders are called upon to take responsibility for shaping the future of Inuit education and their personal health and well being are vitally important in managing the complex challenges involved in this process. Opportunities to reflect on your own strengths and needs are provided during this first face-to-face course and you will have time to think and write about your growth as a person and a leader. The instructors are available to respond to your writing and questions and facilitate your personal as well as professional growth. The community of emerging scholars and learners in the MEd program will also provide support, encouragement and critical feedback in your personal and professional growth over three years.

Description of a Personal Response

Writing a personal response often means that you will be drawing on your own life and career experiences as you consider the chapters in *Changing the Face of Canada*. You may know the communities Amagoalik is writing about or the people he refers to in a particular chapter. You may have relatives who were involved directly in the schools John attended or in the land claim process itself. You may also relate to the stories and experiences that John writes about and how they affected you personally, or some of the people you know. Reading a chapter may raise emotions that include surprise, anger, delight, happiness, outrage, wonder, resentment, to suggest just a few possibilities. Your writing may explore some of these emotions as you respond to the experiences and the ideas. How do you feel about the changes that Amagoalik, and other key Inuit leaders, were able to bring about for Inuit society? Why do you feel these changes are important? Is there anything that worries you about the chapters you are reading?

A personal response needs to be planned so it flows well and clearly carries your thoughts and feelings to the readers. Drafting the response in terms of the main ideas you want to write about will help you to create a response that presents your ideas more persuasively.

Re-read your response and make any changes that help it to flow and send it to Fiona Walton at fwalton@upei.ca on or before September 30, 2010.

Description of a Critical Reflection

A critical reflection tends to take up the ideas and larger questions raised in the chapters and write about them in a way that analyses, compares or contrasts them to reveal or expose issues and problems, or solutions and challenges. When you write critically you may be exposing the way Inuit were treated when they were removed from their homes and relocated, or commenting on the kind of colonial power that radically changed Inuit life. You may want to write about what it means to be a Ward of the State. You may consider the issues related to residential schools or regional high schools that required students to leave their families and communities to complete their education to the Grade Twelve level. In your writing you may want to write about the steps that took place over time as the struggle continued at the political level. Inuit leaders sometimes paid a high price as they struggled to create their own territory and fight for self-determination. You may also want to write about the impact of the land claims in Nunavut, or Nunavik, since the implementation process has taken place.

A critical reflection benefits from planned writing. Lay out your ideas in a simple plan that may present an argument or substantiate your writing. The plan will then guide the writing process. In a critical reflection you are sharing your ideas, more than you are writing about your experiences, memories or feelings.

Re-read the critical reflection carefully to ensure that it makes sense. Each sentence needs to flow logically from the one before it and your punctuation can be used to stress your points. Once you are satisfied with the critical reflection, send it to Fiona Walton at fwalton@upei.ca on or before October 31, 2010.

Online Sites Related to Postcoloniality and Topics Considered in the Course

<http://ipcs.org.au/index.html>

<http://postcolonial.net/about/>

<http://faculty.pittstate.edu/~knichols/colonial2.html>

<http://www.postcolonialweb.org/>

<http://www.usask.ca/education/postcolonial/battiste.htm>

<http://www.usask.ca/education/people/battistem.htm>

<http://www.itk.ca/blog/mary-simon>

<http://www.itk.ca/inuktitut-magazine>

http://en.wikipedia.org/wiki/Sheila_Watt-Cloutier

<http://communications.uvic.ca/edge/aboriginal-science.html>

http://www.pauktuutit.ca/home_e.html

Emerging Bibliography of Texts, Readings and Websites

Note: This bibliography will expand and grow as each course is completed. While the texts, journal articles and websites are mainly focussing on the postcolonial field, they will have relevance in your other courses. You will not be reading all these books, but you will be carefully considering selections or chapters drawn from many of the texts as well as the interesting ideas and concepts raised by the authors.

Publications from the Nunavut Department of Education, Nunavut Arctic College and the Kativik School Board will be used in all the courses offered in the Nunavut MED.

- Ashcroft, B., Griffiths, G. & Tiffin, H. *The post-colonial studies reader*, 2nd Edition, Routledge.
- Arnaquq, N. (2008). *Uqaujjuusiat – Gifts of words of advice: Schooling, education and leadership in Baffin Island*. Unpublished Master of Education thesis. University of Prince Edward Island.
- Battiste, M. (December 11, 2008). [*Animating Indigenous Knowledge in Education: From Resilience to Renaissance*](#). World Indigenous People's Conference in Education (WICPE): Melbourne, Australia.
- Battiste, M. (2008). The Decolonization of Aboriginal Education: Dialogue, Reflection and Action in Canada in Pierre R. Dasen and Abdeljalil Akkari (Eds.). [*Educational Theories and Practices from the Majority World*](#). New Dehli, India: Sage Publications.
- Battiste, M. (Ed.), (2000). *Reclaiming Indigenous Voice and Vision Vancouver*: [University of British Columbia Press](#).
- Bhabba, H. (1994/2005). *The location of culture*. New York: Routledge.
- Fanon, F. (1967). *Black skin, white masks*. New York: Grove Press Inc.
- Fanon, F. (1963). *The wretched of the earth*. New York: Grove Press Inc.
- Hall, S. & duGay, P. (Eds.). (1996). *Questions of cultural identity*. London: Sage.
- Hooks, B. (1994). *Teaching to transgress: Education as a practice of freedom*. New York: Routledge.
- Hooks, B. (1988). *Talking back: Thinking feminist, thinking black*. Toronto, Ontario: Between the lines.
- Memmi, A. (1965). *The colonizer and the colonized*. Boston: Beacon Press.
- Minh-Ha, T. (1989). *Woman, native other: Writing postcoloniality and feminism*. Bloomington, IA: Indiana University Press.
- <http://dithyramb.org/readings/Minhha-grandma's%20story.pdf>
- Mohanty, C. T. (2003). *Feminism without borders: decolonizing theory, practicing solidarity*. Durham, NC: Duke University Press.
- Qitsualik, R. A. & Tinsley, S. A. (2007, October). Nunataaq: The new land: **Ilira**. *Native journal*. Retrieved from: http://www.nativejournal.ca/pages/2007%20sections/*2007.11.sections/2007.11.Rachel.html
- Rizvi, F., Lingard, B., & Lavia, J. (2006). Postcolonialism and education: negotiating a contested terrain. *Pedagogy, Culture and Society*, Vol.14, no. 3, pp 249-262.
- Said, E. W. (1993/1994). *Culture and imperialism*. New York: Vintage Books.
- Simon, M. (1996). *Inuit: One future one Arctic*. Peterborough, Ontario: The Cider Press.
- Smith, L. T. (1999). *Decolonizing methodologies: Research and Indigenous peoples*. London: Zed Books.
- Spivak, G. C. (1999). *A critique of postcolonial reason: Toward a history of the vanishing present*. Cambridge, MA: Harvard University Press.

- Spivak, G. C. (1990). *The post-colonial critic: Interviews, strategies, dialogues*. New York: Routledge.
- Tester, F. J. (2010, June). Can the sled dog sleep? Postcolonialism, cultural transformation and the consumption of Inuit culture. *New proposals: Journal of Marxism and interdisciplinary inquiry*, 3, 3, 7-19.
- Watt-Cloutier, S. (2007, May). *The strength to go forward*. Retrieved from http://www.cbc.ca/thisibelieve/essays/may23_Sheila_Watt-Cloutier.html
- Williams, P. & Chrisman, L. (Eds.). (1994). *Colonial discourse and postcolonial theory: A reader*. New York: Columbia University Press.

Ed 611N Introduction to Research Methods in Education

Course Syllabus

Instructors

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

Sandy McAuley

email: amcauley@upe.ca
office: 902 894-2814
home: 902 672-3487
cell: 902 314-2025
Skype: sandy_mca

Jessie Lees

email: jlees@pei.sympatico.ca
office: 902 894-9654
home: 902 894-9654
cell:
Skype: jessie_lees

Nunia Anoe

email: nanoee@gov.nu.ca
office:
home:
cell:
Skype:

Office Hours

Each instructor will post office hours during which time he/she will be available to consult with students. Although each instructor will be primarily concerned with the students in his/her home group, all instructors are more than willing to talk to any student in the course. Email requests or postings to Knowledge Forum will receive replies in 24 hours or less.

Note that PEI time = Qikiqtani/Nunavik + 1 hour = Kivalliq + 2 hours = Kitikmeot + 3 hours

Calendar Description

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

Course Format

Ed 611N will be offered online over a 12-week period from January to March, 2011. Each instructor will have a primary responsibility for a group of 7-8 students. The course text will be supplemented with online readings and multimedia resources.

Course overview: Educational “Re-search”

Research in general and education research in particular may have various meanings to various

different people. To some it may seem a mysterious and arcane art beyond the understanding of mere mortals. Others may see it as providing insight and understanding that can guide the development of better schools. Still others, particularly those from an Indigenous perspective such as Linda Smith (1999), see research as “probably one of the dirtiest words in the indigenous world’s vocabulary” (p. 1) because of its inextricable links to such things as imperialism and colonization. Each of these perspectives emerges from particular ways of living in and making sense of the world.

The fundamental goal of Ed 611N is to explore conceptions of research in order to develop the capacity to interpret, conduct, and apply research appropriately in Nunavut contexts. On one fairly superficial level, this simply means “looking again” carefully and systematically at a problem or an issue and reporting the results clearly. Rigorously and thoughtfully done, this has the potential to extend and deepen our knowledge of education, inform good policy decisions, and improve educational practice. Poorly done or misused it can contribute to the opposite. A good understanding of how to interpret, apply, and conduct educational research is therefore essential for educational leaders.

At a deeper level, however, “looking again” also requires that we interrogate the extent to which our research practices reflect how we live in and make sense of the world. As the reference to Smith points out, one culture’s way of living in and making sense of the world may be a tool to dominate or oppress another. This is critical in a context such as Nunavut where rich bodies of Inuit knowledge have been ignored or dismissed as “superstition” or “unscientific”. At the same time, while there are undoubtedly similarities between Inuit and other Indigenous cultures, there may be differences as well. The second goal of Ed 611N, then, is to invite participants extend and critique mainstream and Indigenous research paradigms within the context of Inuit culture in Nunavut and/or Nunavik.

Ed 611N Introduction to Research Methods in Education is the first of three research courses in the Nunavut MEd. Drawing on the critical lenses and topics from across the program, it leads directly to Ed 616N Action Research and the final course in the program, Ed 618N Leadership and Reflective Practice. In Ed 611 students will begin to develop an understanding of and appreciation for research in education that speaks both to Inuit cultural values and the wider national and global educational research communities.

Course outcomes

In this course you will:

- discuss individual and collective beliefs about and attitudes towards research;
- explore principles for ethical research in different communities;
- develop skills for informed and critical reading of qualitative and quantitative research in published studies;
- gain familiarity with a variety of data-gathering methods;
- identify individual areas of research interest;
- examine the necessary steps in the research process, including:
 - 1) identifying a problem;

- 2) reviewing the literature;
- 3) specifying a purpose;
- 4) collecting data;
- 5) analyzing and interpreting the data, and;
- 6) reporting and evaluating research.
- explore the relationship between “indigenous” and “mainstream” methodologies.

Resources

Core Resources

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

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

Supplemental Resources

Wilson, Shawn. (2008). *Research is ceremony*. Black Point, NS: Fernwood Publishing.

Other supplemental materials will be supplied in electronic form during the orientation session in Iqaluit in November, 2010 and/or online during the course itself.

Online Resources

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

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

The companion website for *Educational research: Planning, conducting, and evaluating quantitative and qualitative research*: <http://www.prenhall.com/creswell>

Course requirements

Ongoing contributions to the course database through:

1. Readings. Assigned readings should be completed in advance of the class in which discussion begins. Readings will be supported by online multimedia prereading presentations. The course readings will form the basis of much of the online discussion throughout the course.
2. Weekly contributions to the online discussions in the course database. Record your questions, reflections, and responses to readings and coursework in the appropriate views of Knowledge Forum. In addition to your own entry, you will be responsible for reading contributions from your peers and making a substantial response to the work of at least one colleague each week.
3. Preliminary and final statement of a research question. In the November orientation session you put together some initial thoughts on an educational issue that you'd like to explore in more depth. You may wish to begin with this question, or you may have thought of something else since then. In either case you'll be thinking and writing about these questions--and perhaps changing them!--over this course and throughout the MEd program.
4. Individual written critique of one published research study selected from those supplied, or an alternative approved by the instructors.
5. Selection and application of a research design appropriate to your question.
6. Hands-on data-gathering and data analysis experience. In co-operation with a colleague, you

will apply data-gathering techniques of interviewing, observation, questionnaire use and the identification of educational artifacts.

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

Assessment

Marks for assignments will be assigned according to the following breakdown:

	Description	Due Date	Per cent
1.	Weekly readings and responses	Weekly, with suggested deadlines: Reading complete and initial posting: Sunday Initial response(s) to peers: Monday Follow-up responses: Tuesday	25
2.	Preliminary Question	January 12	5
3.	Article Summary and critique	January 26	10
4.	Participant Observation	February 2	5
5.	Thick Description	February 9	5
6.	Questionnaire	February 16	5
7.	Interview Transcript	March 2	10
8.	Draft Paper for feedback	March 9	15
9.	Final Paper	March 23	20
	Total		100

Note: A final mark of 70% or better is required to successfully complete a graduate course. Ten per cent of each assignment's grade is given for timeliness.

If extenuating circumstances (sickness, family responsibilities, etc.) interfere with your ability to keep up with the course, please inform your instructor as soon as possible. Extensions will be given only for exceptional and serious circumstances.

Course schedule

	Week Begins	Research Process	Topic/Activities	Readings	Notes
			Begun at November orientation		
1	January 5	Identify a problem	Introduction to course Beliefs about and ethics of research IQ and research Identifying your areas of interest	Smith, Chapter 6	Weekly discussions begin
2	January 12	Specify a purpose	Defining and classifying educational research The research process Problem statements, research questions and hypotheses	Creswell, Chapters 1 & 2	Preliminary problem statement due
3	January 19		Identifying areas of interest. Problem statements, research questions, hypotheses and significance	Creswell, Ch. 3 & 5	Research questions and significance
4	January 26	Review literature	Theory and literature What is a literature review?	Creswell, Ch. 4	Article summary/critique
5	February 2	Collect data	Overview of Qualitative research	Creswell, Ch. 8 & 9	Participant observation
6	February 9		Overview of Quantitative research	Creswell, Ch. 6 & 7	Questionnaire
7	February 16	Analyze and interpret	Critiquing published studies	Smith, Ch. 7 & 8	Thick description
8	February 23		Practicum week	Alternative readings (if applicable)	Interviewing
9	March 2	Report and evaluate research data	Reporting research	Creswell, Ch. 10	Data collection: reflections and sharing. What have you learned about your question?
10	March 9		Designing research. Select one of your questions and build on what you've learned about educational research to prepare a draft research proposal.		Draft paper
11	March 16				Revise paper

12	March 23		Summary and reflections		Final paper
	March 30		Course ends		Course reflection. All assignments submitted successfully for credit.

University of Prince Edward Island
Master of Education - Nunavut

Education 614N Theories of Research and Learning
May 16 – July 16, 2011

This course is delivered online and face-to-face by a team of instructors including Fiona Walton, Naullaq Arnaquq and Elizabeth Fortes. This outline primarily addresses the on-line and Western-European theoretical focus within the course.

Instructor Contact Information

narnaquq@gmail.com
efortes1918@gmail.com
fwalton@upei.ca
fwalton@pei.sympatico.ca

What is Theory?

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

Theory is disruptive.

Roger Simon

Theories shape our contemporary educational world and graduate education provides an opportunity to interrogate, disrupt and question their impact and influence. In Nunavut, theories drawn from the Western-European and North American traditions bring with them what is referred to in the postcolonial literature as a colonization of the mind (Fanon, 1952/1986; Said, 1993; Freire, 1970; Spivak, 1990). We are challenged in this course to examine, integrate, understand and critique several Western-European theories, but also bring our critical gaze to Inuit theories of research and learning as we continue to develop research proposals that raise questions about education in Nunavut.

Roger Simon's quote highlights the mixed feelings we often have towards theory. It is common for teachers to find theories difficult or even irrelevant unless they are related to their lives and experiences. Theories can question cherished beliefs and resistance or frustration may result. This discomfort can lead to transformational moments of personal and professional growth as we start to understand the importance of theoretical frameworks in education and research.

We are entering a dialogue together in both Inuktitut and English as we develop a theoretical awareness that can open our eyes to some of the deepest questions and issues in education. Theory involves learning a new language and it can feel a bit like walking

through the dark, but we are not alone. Our colleagues and instructors are available to offer support in our on-line dialogue and in the face-to-face section of the course.

Required Textbook

Dimitriadis, G. & Kamberelis, G. (2006). *Theory for education*. New York, NY: Routledge.

Please note: This text was to be ordered from Amazon some time ago. It costs approximately \$28.00.

Participants are encouraged to read all chapters in this small text though only seven chapters are assigned as pre-course reading.

The assigned chapters in this text are to be carefully read and commented on before the face-to-face classes begin on campus. Take notes as you read, including page numbers for quotes. It will not be possible to complete this course successfully without finishing the on-line readings and the assignments before you arrive on PEI. Starting this work now will enable you to fully enjoy your on-campus experience.

Course Description

This course primarily addresses postmodern, postcolonial and Inuit theories of research and learning. The aim is to familiarize participants with theoretical frameworks used by educational scholars and researchers to make sense of today's realities in education.

Course Design

The first interactions in this course take place by distance on Knowledge Forum as the pre-course assignments are completed each week between May 16 and June 30. Fiona Walton will act as the lead instructor for the on-line section of the course.

The class then meets together for the face-to-face component of the course on Sunday, July 10 at 6:00 at our assigned classroom on the UPEI campus. This classroom space has not yet been assigned.

Classes take place from Monday, July 11 until Saturday, July 16. Dialogue and writing will continue to be supplemented by interactions on the Knowledge Forum website.

Naullaq Arnaquq facilitates the Inuit theories section of this course during our face-to-face time together at UPEI. More details about this section will be provided by the end of June when the on-line part of the course is complete.

Elizabeth Fortes provides a workshop on Paulo Freire and Bell Hooks and reviews decolonizing, feminist and postcolonial theories. Elizabeth also facilitates discussions related to the integration of theoretical perspectives in education and she provides student support throughout the course.

On-Line Section of the Course - Monday, May 16 – Friday, July 1

The on-line section of the course starts on Monday, May 16. After you read this course outline, please go to kforum.upei.ca and log in using your usual user name and password. You will find a new view dedicated to this course.

The first assignment involves reading seven chapters in the text and contributing notes and some comments on your colleagues' work on Knowledge Forum. This takes place over four weeks from May 16 – June 12 (there is just one chapter for the first week and then two chapters a week for the last two weeks). The description of this assignment is posted in Knowledge Forum. Individuals who may wish to move through the chapters at a faster pace are still responsible for commenting and responding to their colleagues' work until June 12. Everyone is expected to keep up with the readings and responses in order to maintain our learning community.

The second assignment involves preparing a five-page draft paper based on your own ideas and responses to the theories you have read and learned about in the seven chapters from the text as well as your readings in the Postcolonial and Research courses. The paper also integrates your perspectives about Inuit theories you are already familiar with in Nunavut and Nunavik. Drafting the paper as a personal quest to identify your own theoretical beliefs brings a deeper meaning to this assignment.

The draft of the five-page paper needs to be sent to Fiona Walton by e-mail on or before June 30. It is essential that the draft paper be submitted by this date in order to provide a focus for the first two days of the face-to-face course. Fiona will contribute detailed feedback and suggestions to your paper to enable you to continue writing; editing, refining and expanding the paper after you arrive on campus at UPEI.

Please do not fall behind in any of these pre-course assignments. You will lose marks and there will be no time available to catch up after you arrive at UPEI.

Face-to-Face Learning at UPEI (Subject to Change as the Course Evolves)

A routine for each day is designed to bring a sense of continuity and connection to our community during the face-to-face part of the course. Each day begins from 8:30 – 9:00 with a welcome and reflection led by Elizabeth Fortes and participants. This welcome provides an opportunity to start the day together with some special time to connect and focus. It brings Tunnunanarniq into each day.

Class starts at 9:00 and continues until 12:00 with a short nutrition break at 10:30. Drinks and snacks are available for purchase on campus and everyone is responsible for looking after their own needs.

Lunch is offered at the Wanda Wyatt Dining Hall from 12:00 – 12:45. Afternoon class resumes from 1:00 – 3:00. From 3:00 – 5:00 participants usually dedicate themselves to their reading, writing or small-group work. Supper at the Wanda Wyatt is served from 5:00 – 6:00 with evening activities scheduled from 6:15 – 8:00. Most participants are living in a residence called Andrew Hall, which is right on campus. The library is close by and when the weather is nice you can read or meet together outside.

Daily Course Schedule (Subject to Change)

Sunday, July 10

6:15 – 8:00: Qulliq lighting, welcome and discussion of student support

Monday, July 11

8:30 – 9:00 Opening activity organized by Elizabeth Fortes with the participants

9:00 – 12:00 Historical overview of theoretical positions and their impact on research and learning in education (Fiona Walton)

1:00 – 3:00 Review of critical, decolonizing, poststructural and feminist perspectives and lenses (Fiona Walton)

3:00 – 5:00 Time to work on the theories paper

5:00 – 6:00 Supper

6:15 – 8:00 Writing workshop

Tuesday, July 12

8:30 – 9:00 Opening the day (Elizabeth Fortes and participants)

9:00 – 12:00 Concluding activities for the Western-European theoretical section of the course (Fiona Walton)

- 1:00 – 3:00 Opening activities for the Inuit theories section of the course
(Naullaq Arnaquq)
- 3:00 – 5:00 Time to work on the Inuit theories assignment
- 5:00 – 6:00 Supper
- 6:15 – 8:00 Library workshop

Wednesday, July 13

- 8:30 – 9:00 Opening the day (Elizabeth Fortes and participants)
- 9:00 – 12:00 Inuit epistemologies, ontologies, world views and perspectives in education (Naullaq Arnaquq)
- 1:00 – 3:00 Inuit theories continue (Naullaq Arnaquq)
- 3:00 – 5:00 Time to work on assignments related to Inuit theories
- 5:00 – 6:00 Supper
- 6:15 – 8:00 Writing workshop

Thursday, July 14

- 8:30 – 9:00 Opening the day (Elizabeth Fortes and participants)
- 9:00 – 12:00 Inuit Theories continue (Naullaq Arnaquq)
- 1:00 – 3:00 Bringing Inuit and Western-European Theories together (Naullaq Arnaquq, Fiona Walton and Elizabeth Fortes)
- 3:00 – 5:00 Discussion with Ian Mauro, Canada Research Chair in Human Dimensions of Environmental Change, Mount Allison University. Dr. Mauro is the co-director, with acclaimed filmmaker Zacharias Kunuk, of the documentary film, *Inuit Knowledge and Climate Change*. The documentary was viewed in the recent research course. It was hailed as “groundbreaking” by the *Globe and Mail*.
- 5:00 – 6:00 Supper
- 6:15 – 8:30 Time for assignments

Friday, July 15

- 8:30 – 12:00 Exploration of Freirian, feminist and postcolonial theoretical perspectives (Elizabeth Fortes)
- 1:00 - 4:00 Presentation of final papers. A respondent comments on each paper

Saturday, July 16

8:30 – 9:00 Opening the day.

9:00 – 12:00 Participants continue presenting final papers with a respondent commenting on each paper

1:00 – 1:15 Electronic submission of final papers to Fiona Walton

1:30 – 4:00 Participants present representations of Inuit theoretical frameworks

4:00 – 4:30 Closure of course and completion of course evaluations

4:30 – 6:45 Individual 15 minute meetings with participants and instructors start

7:00 Lobster Supper

Sunday, July 17

7:30 – 12:00 Individual meetings with participants and instructors continue

1:00 – 3:00 ED 615N Educational Leadership starts

Evaluation and Assignments – Fiona Walton

Please note that this section of the course carries 60% of the marks. The Inuit theories section will carry 40% of the marks. Elizabeth Fortes is not involved in the evaluation of assignments.

1. Readings, Responses and Critical Reflections

Participants are asked to read seven chapters from the text. There is one chapter to read the first week and two chapters to read for the remaining three weeks. The chapters are:

Theorist	Dates
1. Bell Hooks	May 16 - 22
2. Jerome Bruner	May 23 - 29
3. Edward W. Said	May 23 - 29
4. Michel Foucault	May 30 – June 5
5. Pierre Bourdieu	May 30 – June 5
6. Judith Butler	June 6 - 12
7. Gayatri Spivak	June 6 - 12

After reading a chapter, participants come to the Knowledge Forum website to post their short written personal response and/or critical reflection on the chapter. Responses and/or critical reflections need to be at least 150 words long. Please use key quotes from the text and your own insights and opinions to interpret the particular theories as they apply in Nunavut or Nunavik, or to frame your questions and comments. This process creates our on-line dialogical community and introduces us to the theories.

Reading, thinking, questioning, speculating, pondering and hypothesizing are central in this course as we create an intellectual dialogue about many different theories in education and research. Participants take up the readings and ideas in the spirit of intellectual engagement and challenge, relating them to their own lives and socio-cultural context.

2. Drafting a Theories Paper

A first draft of a five-page paper considering the theories you have read and researched over the period of four weeks will be prepared before you come to UPEI. You may draw on any aspect of the theories you found interesting and provide reasons for your choices. You are encouraged to draw on theories from the postcolonial course, particularly Linda Smith's decolonizing frameworks and any of the concepts you found compelling in your first research course. The theories may be compared, contrasted and critiqued from your own educational perspective and Inuit literature or Inuit theories can be woven into the draft paper as desired. A more detailed description of this assignment with suggestions about how to design this paper will be posted on the Knowledge Forum site.

The aim of this assignment is to design and create a paper that uses the theories you have read about to interrogate your understanding of education, leadership, research, and learning in relation to education in Nunavut or Nunavik at this time and to describe your own theoretical position. You may draw on quotations from texts in the Theories course, or from any websites, texts or readings you have encountered in other courses. This draft paper offers you the opportunity to identify your beliefs and values about education in Nunavut and/or Nunavik and consider your own role as a leader in an educational process that takes place in an Inuit-majority educational context in Canada.

The five-page draft of this paper will be submitted by e-mail to Fiona Walton on or before by June 30. This leaves you three and a half weeks to work on this assignment.

Feedback, suggestions and comments will be provided as soon as possible before you arrive at UPEI and time will be allocated while you are on campus to expand, edit and polish the paper. The paper will be read at the end of the course to your colleagues and possibly some guests invited by the participants.

We know that school closures create additional work for many participants in this course, but the workload is designed carefully so it is manageable as long as at least three to five hours are allocated to the course each week from May 16 – June 30.

3. Participation

All voices are encouraged to express ideas and respond to the opinions of colleagues, share insights, ask questions and animate the discussion on Knowledge Forum. Marks will be assigned for each build-on contribution (up to a maximum of three, see below). We are all interested in understanding the theories and one interpretation does not reflect any fixed truth; rather, our discussions will represent many truths and opinions shared in the spirit of intellectual exchange as the group comes to terms with the ideas presented in the text.

4. Presentation of Final Paper

Each participant will present aspects of their papers at the end of the course. Your own emerging theoretical and personal position as well as your approaches to research and education need to be evident in what you present. This presentation incorporates your ideas about theories from your readings in the on-line section of the course with your own perspectives about education.

Please consult with Fiona, Naullaq, Elizabeth and your colleagues as you determine the focus and approach you are planning to use for this presentation. Presentations should take between five and seven minutes.

Overall Evaluation

Assignment	Due Date	Marks Allocated	Per cent of Final
Responses/Critical Reflections	Sundays of each week	10 for each theorist 70 marks to be	33%

		converted to a mark out of 80	
Draft and Final Paper	Draft (June 30) Final Paper (July 16)	50 for the draft 50 for the final paper	21 % each
Participation	During on-line and face-to-face classes class	40	16%
Presentation of Paper	End of the course	20	9%

1. Readings, Responses/Critical Reflections: A personal response and a critical reflection are contributed each week for the two theorists, except in the first week when there is only one chapter to read and you may choose one or the other. For example, in the first week you may write either a personal response or a critical reflection about bell hooks. In the second week you would write both a critical reflection and a personal response. It is up to you to choose which one you will write for either Jerome Bruner or Edward Said. Seven marks are available for this response/reflection and an additional three marks are allocated for your build-on comments to your colleagues. The three marks are available for the build-on notes you contribute. Annotations will not earn marks but they can be added at any time to encourage or support your colleagues. A total of 70 marks are available for this assignment and this will then be converted to a mark out of 80. Assignments submitted on time and addressing the criteria will be marked accordingly.

Readings, Responses/Critical Reflections – Marking

Date	Theorist	Mark	Comments	Theorist	Mark	Comments
May 16-22	Hooks	10		N/A	N/A	
May 23-29	Bruner	10		Said	10	
May 30-June 5	Foucault	10		Bourdieu	10	
June 6-12	Butler	10		Spivak	10	

2. Theories Paper: The theories paper is assigned 100 marks. 50 marks are available for the first draft and 50 for the finished paper. Criteria for the draft and finished paper are outlined below.

Criteria for Draft Paper

1. A plan for the paper and a logical argument is presented in clear writing.	10
2. The draft takes up theories and ideas from the required text.	10
3. The draft incorporates Inuit theoretical understandings and experiences.	10
4. References to decolonizing frameworks (Linda Smith) and approaches to research (Creswell) are included when appropriate.	10
5. Personal opinions, ideas and perspectives on theory, education, research and learning are expressed in the draft.	10

Criteria for Final Paper

1. The paper and argument are presented in clear writing that flows as it presents concepts and ideas. An accurate APA reference list is included.	10
2. Theories and ideas from the required text are skillfully incorporated into the paper.	10
3. Inuit theoretical conceptions, understandings and experiences are integrated into the paper.	10
4. Decolonizing frameworks (Linda Smith) and approaches to research (Creswell) are included when appropriate.	10
5. Personal opinions and perspectives on theory, education, research; learning and life are central and well expressed in the paper.	10

3. Participation

Participation and engagement in any course makes a very big difference in the quality of learning and the creation of connections and relationships. In the Nunavut MEd, active participation signifies a high level of participant ownership within the course. The marks in this section of the evaluation are designated for more than the contribution of academically strong assignments, they acknowledge dynamic dialogue that involves all participants and helps to make everyone feel invited, included and part of an ongoing engagement with the

ideas. The marks are therefore assigned for the promotion of lively and engaged participation that is evident both in Knowledge Forum and during classes on campus.

4. Presentation of Final Paper

The presentation of the final paper is allocated 20 marks. More information about the presentation will be available during the first days of the face-to-face course.

Description of a Personal Response

Writing a personal response often means that you will be drawing on your own life and career experiences as you consider the ideas and concepts raised in the chapters from the text. Our professional life reflects our personal beliefs and values. Parker Palmer suggests that we teach who we are (1998). So who are we? How are our beliefs and values reflected in our words and actions? Why is it important for each of us to develop a personal and a theoretical position that is somewhat congruent? What happens to us when our professional lives do not reflect our theories about learning? Reading a chapter in the text may raise emotions, opinions and questions that you can write about in the response.

The personal response needs to be planned so it flows well and clearly carries your thoughts and feelings to the readers. Drafting the response in terms of the main ideas you want to write about will help you to create a response that presents your ideas more persuasively.

Re-read and edit your personal response before posting it to Knowledge Forum.

Description of a Critical Reflection

A critical reflection tends to take up the ideas and larger questions raised in the chapters and write about them in a way that analyses, compares or contrasts them to reveal or expose issues and problems, or solutions and challenges. When you write critically you are raising questions, concerns or opinions about the chapter and backing them up with quotations or references from the text.

A critical reflection benefits from planned writing. Lay out your ideas in a simple plan that may present an argument or substantiate your writing. The plan will then guide the writing process. In a critical reflection you are sharing your ideas, more than you are writing about your experiences, memories or feelings.

Re-read the critical reflection carefully to ensure that it makes sense. Each sentence needs to flow logically from the one before. Check over the critical reflection before posting it to Knowledge Forum.

**Education 615
Educational Leadership
Summer 2011**

Lena Metuq lmetuq@qikiqtani.edu.nu.ca

Elizabeth Fortez efortes1918@gmail.com

Joanne Tompkins jtompkin@stfx.ca

*“There is great power in **knowing what is to be done**”*

(Graham Smith, 1999)

Course Description: What ‘*needs to be done*’ in schools in Nunavut? And what does leadership look like from an Inuit perspective that can help ‘*get things done*’ for students in Nunavut? In this course we explore Inuit educational leadership for Inuit schools and consider the knowledge, skills and attitudes that are necessary for effective leadership within Nunavut.

Course Intentions: Three key ideas guide this course. Each learner will

- 1) (re) explore and articulate the vision for Nunavut education.
- 2) practice knowledge, skills and attitudes needed to enhance leadership.
- 3) develop working definition of educational leadership and an assessment of current practices with a view to identifying strengths and articulating needs.

Course Readings:

McComber, L. & Partridge, S. (2010). *Arnait Nipingit. Voices of Inuit Women in Leadership and Governance*. Iqaluit, NU: Nunavut Arctic College.

Glanz, J. (2006). *What every principal should know about cultural leadership*. Thousand Oaks, CA: Corwin Press.

Course Assignments:

1) Journals – Due July 18, 19, 20, 2011. 30%

A central premise of this course is that as critical educators we learn from in-class readings, discussion and dialogue coupled with self-reflection and introspection. To best capture the on-going and continuous work in this course a journal formal will be used as one major assignment.

Each day you will respond to one or two key ideas presented from the class and/or the readings. This journal is highly autobiographical and a place in which you can write to learn, write to uncover your thinking. The central question you will keep writing around is how all or any of what we are doing is helping to unlearn, learn and relearn ideas about educational leadership.

The journal will serve four main functions.

- a) Firstly it will be a tool for self-reflection in the course and allow you to write autobiographically and pedagogically about the main questions that frame each day's course theme.
- b) Secondly it will create an opportunity for dialogue and feedback between you and the instructors about your emerging understanding of these themes and questions.
- c) Thirdly it provides a place where you can think and assess your intrapersonal, interpersonal and communication skills which play a central role in our effectiveness as educators.
- d) And lastly, the journal will provide the basis for the final entry which will be a synthesis of key learnings in the course related to the five key questions in the course.

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

- Your ability to write autobiographically about the main questions that frame each day's course theme
- Your ability to make links between who you are as educator, the leadership practices you use and the larger context of schooling
- Your ability to 'push your thinking' and challenge 'taken for granted assumptions' about schooling (evidence of critical thinking)
- Your ability to write in a flowing, conversational style that is easy for the reader to follow

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

	<p>Consistently makes autobiographical insights and links to the main questions that frame each day's course theme. You write in a flowing conversational style. Your work demonstrates you have pushed your thinking' and challenged 'taken for granted assumptions' about who you are as an educator and leader, your practices, and the</p>	<p>Displays at least two of these qualities and often demonstrates the others -makes autobiographical insights and links to the main questions that frame each day's course theme. flowing conversational style; pushed your thinking' and challenged 'taken for granted assumptions' about who you are as an educator and leader, your</p>	<p>Displays at least one of these qualities and often demonstrates the others; makes autobiographical insights and links to the main questions that frame each day's course theme.; flowing conversational style; pushed your thinking' and challenged 'taken for granted assumptions' about who you are as an educator and leader, your</p>	<p>Beginning attempts at demonstrating awareness of the relationship between one's own personal experiences and issues raised by classmates and readings. Has some examples of evidence of these qualities makes autobiographical insights and links to the main questions that frame each day's course theme.; flowing</p>	<p>Is moving towards evidence of these qualities; ie makes autobiographical insights and links to the main questions that frame each day's course theme. flowing conversational style; pushed your thinking' and challenged 'taken for granted assumptions' about who you are as an educator and leader, your practices and the</p>
--	---	--	---	--	--

	larger context of schooling. Writing is outstanding. 99-85	practices, and the larger context of schooling. Writing is excellent. 84-80	practices, and the larger context of schooling. Writing is very good. 79-75	conversational style; pushed your thinking' and challenged 'taken for granted assumptions' about who you are as an educator and leader, your practices, the nature of knowledge and the larger context of schooling. Writing is good 74-70	larger context of schooling. Writing is minimally acceptable.
Journal 1 July 18					
Journal 2 July 19					
Journal 3 July 20					

Journals are due on Monday, Tuesday, Wednesday and are worth 10% each for a total of 30% of the course mark.

2) **Reading reflections - 20% Daily.** Each day you will be asked to read pieces of text and reflect on them using a Save The Last Word For Me (STLW4M) strategy, Post It notes or other literacy strategies. These will be collected on a daily basis and will allow you to show how these texts resonate with your ideas of, and experience with leadership.

3) **Final Synthesis Paper – 50%. Due July 22, 2011**

During the course you will be synthesizing ideas and theorizing about leadership practices for Inuit in positions of educational leadership. As a final assignment you will synthesize your learning into a paper between 5-8 pages that address the three course intentions. You will use your on-going reflections, notes, conversations and

journals throughout the course to build your final synthesis paper. On the final day you will be invited to share your key ideas with people in a small group setting.

615 Educational Leadership Name _____

Ability to write autobiographically answering the questions “Who am I as an educator/leader”? Able to name the experiences that have shaped your understanding of leadership. Able to show awareness of one’s own personal experience and issues raised in class.

Outstanding	Excellent	Very Good	Good	Acceptable
9.9.....8.5	8.4.....8	7.9.....7.5	7.4.....7	6.9.....6.0

Able to critical reflect upon and weave insights about leadership from an Inuit perspective from course readings, experiences and class discussions.

Outstanding	Excellent	Very Good	Good	Acceptable
9.9.....8.5	8.4.....8	7.9.....7.5	7.4.....7	6.9.....6.0

Able to reflect on the knowledge and particularly the skills and attitudes necessary for effective leadership (self-awareness, communication skills, awareness of power and privilege, team building and relationship skills)

Outstanding	Excellent	Very Good	Good	Acceptable
9.9.....8.5	8.4.....8	7.9.....7.5	7.4.....7	6.9.....6.0

Able to critically reflect upon the context of schooling in Nunavut and the articulate the vision of education for Nunavut.

Outstanding	Excellent	Very Good	Good	Acceptable
9.9.....8.5	8.4.....8	7.9.....7.5	7.4.....7	6.9.....6.0

Able to articulate a working definition of what educational leadership for Nunavut schools

Outstanding	Excellent	Very Good	Good	Acceptable
9.9.....8.5	8.4.....8	7.9.....7.5	7.4.....7	6.9.....6.0

Ability to write in a flowing, conversational style that is easy for the reader to follow.

Outstanding	Excellent	Very Good	Good	Acceptable
9.9.....8.5	8.4.....8	7.9.....7.5	7.4.....7	6.9.....6.0

Sunday July 17, 2011

How do we get ready to learn together?

- Community circle – introductions
- Charades – ice breakers, relationship building

- Base groups –
- Community agreement
- Brainstorm about leadership
- Problem-solving activity
- course outline

Homework

- Sharing Pioneering Change (Sheila Watt-Cloutier) STLW4M
- timeline of leadership

Monday July 18 – Day 2.

What is the vision for Nunavut schools

- Qulliq lighting
- Elizabeth check-in
- Community circle
- Sharing timelines – pulling themes, sharing commonalities with others. (small group – large group)
- Sharing Pioneering Change (Sheila Watt-Cloutier) – Quick Write
- Vision for Nunavut schools – Jigsaw Background/IQ Philosophy, IQ Principles and Language Protection Act
- Education Act
- In-class reading and Circles Activity – Life stories of Inuit Leaders: Inuit Voices in the Making of Nunavut and article by Zebedee Nungak (from Nunavik: Inuit-Controlled Education in Arctic Quebec)
- Video clip from Arnait Nipingit
- Experiential Activity #2 and debriefing and *leadership log entry*

- Reflection and individual Quick Write

Homework

- Reading Balancing Traditional and Modern Values (Donna Adams p. 19) and do 1 STLW4M
- Jigsaw activity- Pick an article to read from Arnait Nipingit and write a STLW4M.
- Journal #1

Tuesday July 19- Day 3

What are the knowledge, skills and attitudes that create effective leadership – communication and self-awareness

- Qulliq
- Elizabeth check-in
- Community circle
- sharing Balancing Traditional and Modern Values (Donna Adams p. 19)
- Communication skills – Partner, small group, role playing
- Self –knowledge and awareness (Leadership and Self-Deception)– some tools (MI, Myers Briggs)
- Experiential activity #3 and debriefing and *leadership log entry*
- Sharing Jigsaw reading from Arnait Nipingit

Homework

- Reading Chapter 1 & 2 from What Every Principal Should Know About Cultural Leadership (3 Posts It)
- Journal #2.

Wednesday July 20 – Day 4

What are the knowledge, skills and attitudes that create effective leadership – awareness of power, cultural capital and team-building

- Qulliq
- Elizabeth check-in

- Community circle
- Sharing chapter readings
- Flower of power and cultural capital
- Team-building activities
- Experiential activity #4 and debriefing and *leadership log entry*
- revisit autobiographical timeline with deeper self-knowledge

Homework

- Read Chapter 3, 4, 5 in What Every Principal Should Know About Cultural Leadership (3 Posts It)
- Journal #3

Thursday July 21 – Day 5

What are the knowledge, skills and attitudes that create effective leadership – self-care and support systems.

What is my evolving working definition of leadership for Nunavut schools?

- Qulliq
- Elizabeth check-in
- Community circle
- Chapter sharing from What Every Principal Should Know About Cultural Leadership in class
- Reading The Art of Connecting People (Elisapee Sheutiapik) and sharing.
- Quote from A Single Shard
- Wellness – why it is important given colonialism, and why it is particularly important in leadership.
- What are stressors, how do we deal with them? Why is self-care important in leadership. What has been helpful in terms of dealing with stress.
- Support systems – sharing strategies
- Shared leadership and sustainability (managing energy, recognizing gifts)
- Looking ahead – planning course celebration
- Review and brainstorming for final synthesis paper –
- In class Writing Workshop

Looi

- 4:00 IQ and High Schools video

Homework

- Working on final synthesis paper – open evening session with instructors if necessary

Friday July 22 – Day 6

What is my evolving working definition of leadership for Nunavut schools

- Qulliq
- Elizabeth check-in
- Community circle?
- Unpacking IQ and High Schools video
- Linda Smith – 25 Decolonizing projects
- Sharing of synthesis papers in affinity groups
- large group sharing
- course evaluation
- celebration

Individual Check –ins and feedback

3:30 -5:30 on Friday

9-12 on Saturday morning



Nunavut M.Ed. 2013

ED 619: Critical Pedagogy

Dates: October 31-November 6, 2011

Instructor: M. Lynn Aylward; lynn.aylward@acadiau.ca

Class Times: Monday October 31st: 6:30 p.m. (Opening and Welcome)

Tuesday – Saturday: 8:30 a.m. – 3:30 p.m.

Sunday November 6: 8:30- 11:30 a.m. (individual student appointments as needed)

Place: Nunavut Research Institute

"The loving classroom is one in which students are taught both by the presence and practice of the teacher [and all] that critical exchange can take place without diminishing anyone's spirit, that conflict can be resolved constructively. This will not necessarily be a simple process."

[bell hooks, 2003 Teaching Community: a pedagogy of hope p.135]

Course Overview:

"We know that it is not education which shapes society, but on the contrary it is society which shapes education according to the interests of those who have power." (Freire, 1987, p.35). Critical Pedagogy is an epistemology (theory of knowledge or knowing) that examines education as the democratic practice of freedom. Critical Pedagogy takes into account the structural inequities of schooling today (based on race/culture, class, gender/sexual diversity, and ability) and the necessary actions that must be taken by educators in order to work against or disrupt these inequities. Critical Pedagogy connects with the theories and practices of Critical Theory, Feminist Theory, Multicultural Education, Anti-racist Education, Post/Anti –colonial Education, Inclusive Education and more generally with all elements of the teaching/learning process that engage in social justice work. Brazilian Paulo Freire (1921-1997) is considered the founding scholar of critical pedagogy, stemming from his lifetime of work examining literacy, poverty and liberation.

Required Course Readings:

Teaching Critical Thinking: Practical Wisdom; bell hooks (2010)

<http://www.psu.edu/dept/jrre/articles/22-7.pdf> Discourses of Cultural Relevance in Nunavut

Schooling by M. Lynn Aylward

Other course readings will be provided in class.

Course Topics:

- The interplay of the key concepts within critical theory, critical pedagogy and critical thinking
- The role of power and agency within curriculum development and the teaching/learning process
- The role of community, language and culture in schooling from sociocultural and sociostructural perspectives
- The possible connections between Critical Pedagogy and the educational practices of Inuit Qaujimagatuqangit
- Critical Autobiography as a practice of educational freedom

Key Questions:

1. How have my own schooling experiences shaped my worldview and more specifically my educational practice and my beliefs about teaching and learning?
2. What knowledge counts and what counts as knowledge?
3. In looking at selected educational/research texts, situations, or lived experiences who is speaking, from what place and with what power and to what effect?
4. What are the possible ways in which I can work more equitably as an educator, leader, and community member?

Assignments and Assessment:

Where appropriate, students will be assessed using the M.Ed. rubric (see attached). Each assignment will be assessed using the criteria listed. A letter grade plus comments will be provided.

A passing grade for ED 619N requires:

- successful completion of all assignments listed below
- preparation for and active participation in all pre-course work and face-to-face classes

A. Pre-Course Work

1. Reader Notebooks (based on the course text: *Teaching Critical Thinking: Practical Wisdom* by bell hooks.)

DUE: October 31st

Choose a small bound notebook for this assignment. The main part of the notebook is for book chapter reflections and the back of the book is for keywords/concepts that you need clarified.

- Please read the following Teachings (chapters) from the bell hooks text: *Introduction, Teaching 1-5, Teaching 7-11, Teaching 14-18, Teaching 32.*
- Mark up your bell hooks text as you read in whatever way works for you to remember the good bits for writing in your notebook and discussion later. (I am a bit of a highlighter queen but perhaps you like margin notes?)
- After reading a chapter write a short 1/2 page reflection or response to bell hooks in your reader notebook. Write back to the author. What questions do you have? What memories do her stories stir up for you? What connections, personal or professional can you make between her life and yours?
- At the back of the notebook, write down any key words/concepts (and the page number beside them) that you would like clarified.
- A complete assignment has **17** Reader notebooks entries (corresponding to the chapters listed above)

Assessment Criteria: Quality and quantity of notebook entries based on questions noted above in assignment description.

2. Reading and Knowledge Forum Participation

Please read <http://www.psu.edu/dept/jrre/articles/22-7.pdf> *Discourses of Cultural Relevance in Nunavut Schooling* by M. Lynn Aylward and respond on Knowledge Forum. In addition to your own contributions, be sure to make attempts to further the learning of your classmates.

The following questions are meant to guide your thinking/reading/responding processes.

- What does culturally relevant schooling mean to you in your practice?
- What might “place-based” education efforts offer Nunavut education?
- What does it mean to truly engage in community-based education?

Assessment Criteria: Quality and quantity of active contributions to the online forum based on a comprehensive consideration of the reading.

B. Critical Pedagogue Chat: Discussion Group Facilitation

DUE: Sign Up for dates will be completed at our first meeting. Small group discussions will occur daily

In your small group, lead a discussion based on your chosen quotation from an optional bell hooks “Teaching” chapter (Teaching 6, 12,13,19-31), Paulo Freire excerpt (choices will be available in class), or other relevant critical pedagogue excerpts (references will be provided).

The assignment consists of your preparation and facilitation of the group discussion.

- Choose a text from the above-mentioned resources, read it and select a key quotation that you think might ignite conversation.
- Copy your quote on chart paper for display
- Write up some key questions to begin the discussion (also include these on your chart)

- Initiate and facilitate discussion amongst your group members

Assessment Criteria: choice of appropriate text, preparation of key questions and active facilitation of the small group.

C. Critical Autobiography

DUE: Final draft due: November 6, 2011

As educators we know the power of stories and oral history has played a significant role in the establishment of Indigenous knowledges worldwide. As bell hooks states in your text,

Stories help us to connect to a world beyond the self.... what becomes evident is that in the global community life is sustained by stories. A powerful way we connect with a diverse world is by listening to the different stories we are told. These stories are a way of knowing. Therefore they contain both power and the art of possibility. We need more stories [p. 53]

Throughout our week together, we will share stories from our life experience that help ask and answer some of the key questions listed earlier in this outline that are at the foundation of critical pedagogy. Informed by your previous learning (both formal and informal), you will be encouraged to critically reflect on your stories and write up to final edited draft, one particular autobiographical narrative through a process of daily writing, editing and conferencing.

Assessment Criteria: coherence of storyline, connections to critical pedagogy and key questions of the course, quality of the writing/drafting process.

Related Reading (FYI, for your own exploration at another time)

Pedagogy of the Oppressed (2000 -20th anniversary edition), Paulo Freire

Pedagogy of Hope (1992), Paulo Freire

Pedagogy of the Heart (2000), Paulo Freire

Teaching Community: A Pedagogy of Hope, bell hooks (2003)

Teaching to Transgress: Education as the Practice of Freedom, bell hooks (1994)

Ideology, Culture and the Process of Schooling, (1981), Henri Giroux

UPEI M.Ed. Grade Guide

The following Generic Holistic Rubric is provided to guide instructors and students in their assessment of performance at the Masters level. This rubric has been researched using examples from other high education institutions and demonstrates coherency to those institutions that also seek to ensure students are capable of high levels of achievement.

A+ (91-100%) - Exceptional work for a Masters student

Creativity and originality: exceptionally creative and original, student very clearly and convincingly articulates how his or her work makes a contribution to knowledge, practice or theory at some level, uses primary sources and does not overuse quotations

Argument: exceptionally thorough, very well-reasoned, very well-argued, insightful, clear.

Writing: very well-written (uses proper English grammar and always adheres to APA style guidelines), writing is exceptionally clear, fluid and cohesive, there is outstanding sophistication in writing style.

Methodology and analysis: methodologically sound (if appropriate) and shows a highly incisive understanding and exceptional evaluation and analysis of salient issues; an exceptional ability to draw relevant comparisons / examples.

Knowledge: exceptional mastery/understanding of relevant content/concepts/issues.

A (85-90%) – Excellent work for a Masters student

Creativity and originality: creative and original, uses mostly primary sources and does not overuse quotations, student articulates how his or her work makes a contribution to knowledge, practice or theory at some level

Argument: thorough, well-reasoned, well-argued, insightful, clear.

Writing: well-written (almost always uses proper English grammar and generally adheres to APA style guidelines), writing is generally fluid and cohesive, there is good sophistication in writing style.

Methodology and analysis: methodologically sound (if appropriate) and shows a highly incisive understanding and excellent evaluation and analysis of salient issues; an excellent ability to draw relevant comparisons / examples.

Knowledge: solid mastery/understanding of relevant content/concepts/issues.

A- (80-84%) Strong work for a Masters student (work is very good but could be improved)

Creativity and originality: mostly creative and original, uses many primary sources but includes some secondary sources and generally uses quotations appropriately, student articulates how his or her work makes a contribution to knowledge, practice or theory at some level but this articulation could be stronger and more convincing

Argument: thorough, well-reasoned, well-argued, insightful, clear.

Writing: well-written (generally uses proper English grammar and generally adheres to APA style guidelines, with a few inconsistencies), writing is generally fluid and cohesive, there is generally good sophistication in writing style.

Methodology and analysis: methodologically sound (if appropriate) and shows a good understanding and evaluation and analysis of salient issues; a strong and consistent ability to draw relevant comparisons / examples.

Knowledge: mastery/understanding of relevant content/concepts/issues.

B+ (77-79%) - Competent work for a Masters student

Work at this level is competent, but neither exceptionally strong nor exceptionally weak. A few errors, inconsistencies, or other problems may be present.

Creativity and originality: often creative and original, uses some primary sources but includes some secondary sources and generally uses quotations appropriately, student articulates how his or her work makes a contribution to knowledge, practice or theory at some level but this articulation could be a lot stronger and much more convincing

Argument: thorough, well-reasoned, well-argued, insightful, clear.

Writing: well-written (generally uses proper English grammar, but there are a few errors; generally adheres to APA style guidelines, with a few errors and inconsistencies), writing is more or less fluid and cohesive, writing style is good.

Methodology and analysis: methodologically sound (if appropriate) and shows mostly adequate understanding and evaluation and analysis of salient issues; adequate ability to draw relevant comparisons / examples.

Knowledge: competence with relevant content/concepts/issues.

Appendix B- Mid-Point Reflection Capture



Nunavut MEd Mid-point Reflection

You are now half-way through the Nunavut Master of Education program, and this is a great accomplishment. Please take this time to reflect upon your experiences within the MEd, and to provide suggestions as to how we might improve the program, for the next five classes.

*** Required**

Please note that this reflection is confidential. I will be the only person who will see the completed mid-point reflection. Honesty while completing this is very important, as your thoughts will be expressed in a mid-point report which will be provided to the Government of Nunavut on December 1, 2011. This is your opportunity to let me know how things are going. I'm here to make sure that the program is meeting your needs. Please take this time to share your thoughts. Thanks for your cooperation!

Kerri

What is your name? *

Program

The following questions are about the program in general. Reflections may touch upon any aspect of the program.

- What is one thing you think is going very well in the program that should remain the same?
2-3 sentences
- What is one thing that you think is not working well in the program and that could be improved?
2-3 sentences
- What is one thing you think we should add to improve the program?
2-3 sentences
- Face-to-face classes were held at UPEI this summer. What were some of the advantages or disadvantages of studying on the university campus?
2-3 sentences



Nunavut MEd Mid-point Reflection

Course Content

Please choose a sentence that accurately reflects how you feel about the statements below.

- 1- I disagree completely
- 2- I somewhat disagree
- 3- I neither agree nor disagree.
- 4- I somewhat agree
- 5- I agree completely

Numbers are helpful, but they do not tell the full story. If you would like to, please use the space below to explain WHY you chose the answer. Your comments will allow us to understand your views more comprehensively.

Ex: If the course is not at your level, is it too challenging or not challenging enough? (1-2 sentences).

1. The course content is relevant to my work and life.

1 2 3 4 5

I disagree completely ☐ ☐ ☐ ☐ ☐ I agree completely

Comments (1-2 sentences)

2. The program helps me to develop my critical thinking skills.

1 2 3 4 5

I disagree completely ☐ ☐ ☐ ☐ ☐ I agree completely

Comments (1-2 sentences)

3. The course content is at my level; it is not too easy or too difficult.

1 2 3 4 5

I disagree completely ☐ ☐ ☐ ☐ ☐ I agree completely

Comments (1-2 sentences)

4. Face-to-face courses are effective in teaching me new concepts and information.

1 2 3 4 5

I disagree completely ☐ ☐ ☐ ☐ ☐ I agree completely

Comments (1-2 sentences)

5. Distance education courses are effective in teaching me new concepts and information.

1 2 3 4 5

I disagree completely ☐ ☐ ☐ ☐ ☐ I agree completely

Comments (1-2 sentences)

Program Delivery

Please choose one of the five options provided to complete the statements below.

Use the best option provided to express your feelings about the program.

This is a five-point scale.

- 1- I am not very happy
- 2- I am somewhat unhappy
- 3- I am content
- 4- I am somewhat happy
- 5- I am very happy

	1- I am very unhappy...	2- I am somewhat unhappy...	3- I am content...	4- I am somewhat happy...	5- I am very happy...
...with the incorporation the Inuit worldview along with the Western worldview.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
...with the extent that Inuktitut used within the program.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
...with the involvement of Inuit instructors co-teaching courses.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
...with the approaches and methods used to teach courses.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
...with the level of personal support I receive from within the program.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

[Back](#) [Continue](#)

Powered by [Google Docs](#)

[Report Abuse](#) - [Terms of Service](#) - [Additional Terms](#)



Nunavut MEd Mid-point Reflection

Personal Reflections

What has been one of your most significant accomplishments in the MEd program? Why was this meaningful to you?

3-4 sentences in length

What has been one of your greatest challenges in the MEd program? How do you work to overcome this challenge?

3-4 sentences in length

Additional Comments

Feel free to use the space below to express any other thoughts or opinions about the program.

Back Submit

Powered by [Google Docs](#)

[Report Abuse](#) - [Terms of Service](#) - [Additional Terms](#)