



# Tr'ondëk Hwëch'in Education Educational Change and Self-Governance

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**NORTH AMERICA**  
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Twelve First Nations  
in the Yukon.

All different  
language base

Most have moved to  
Self- Governing  
Agreements within  
the last two decades



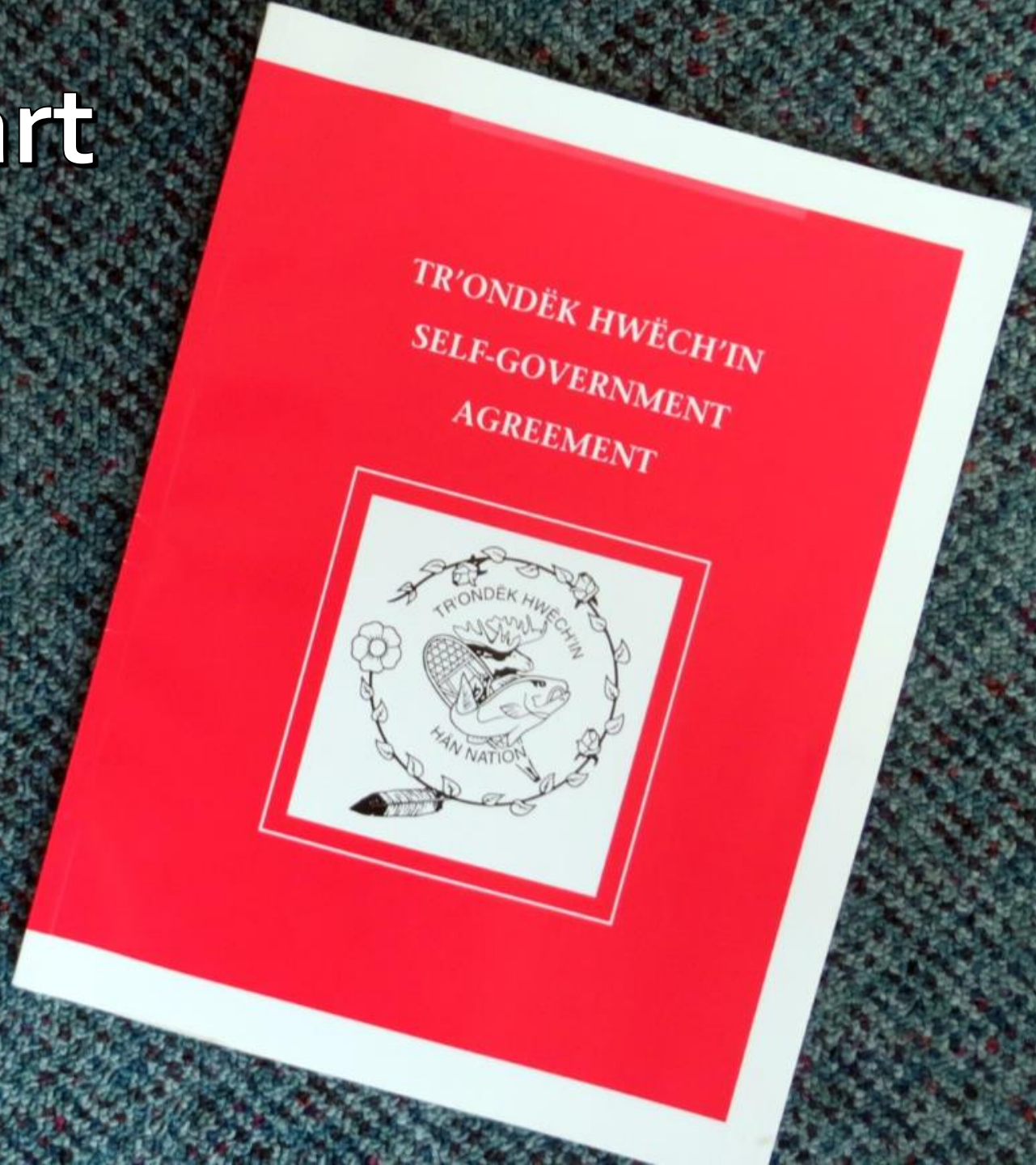


# Tr'ondëk Hwëch'in Philosophy



# Playing Our Part

In relation to education, upon the request of the Tr'ondëk Hwëch'in, the Tr'ondëk Hwëch'in and the Yukon *shall* during the term of a self-government financial transfer agreement, negotiate the division and sharing of responsibility for the design, delivery and administration of programs delivered within the Traditional Territory relating to [amongst other things] kindergarten through grade 12 curriculum (Tr'ondëk Hwëch'in, 1998, p. 33).





There was provision for [TH's]:own self-managed education system, its own separate education system in Dawson, but this was definitely what the TH citizens *did not want*. The TH see themselves as part of an integrated community, they don't want a separate education system. They wanted a united system, a merged system, essentially a marriage between the TH, the Government of Yukon, where each would be equal partners and in essence enter into a co-management system or even call it co-governance when it comes to education (TH Implementation Director, personal communication, September 21, 2014).



# TH Culture Camps





Tr'ëhuhch'in  
Näwtr'udäh'a



Finding Our Way  
HOME

# Residential School Curriculum



**Need Help Finding Your Path?**

**We can help.**

# **Education Outreach Program**

**A self-paced individualized learning  
program that empowers our young  
community members.**





# Cultural Inclusion





# Łenähjin Tr'ëdëk: The Gathering Place







# Truth & Reconciliation Ceremony



# Traditional Knowledge Field Trips





# Supporting Staff and Students





# “Our Stories About Teaching & Learning”

DÄNOJÄ' HWĒDEK GHÄ  
HÄW'ON'ĒKTÄN ATR'OHOAY



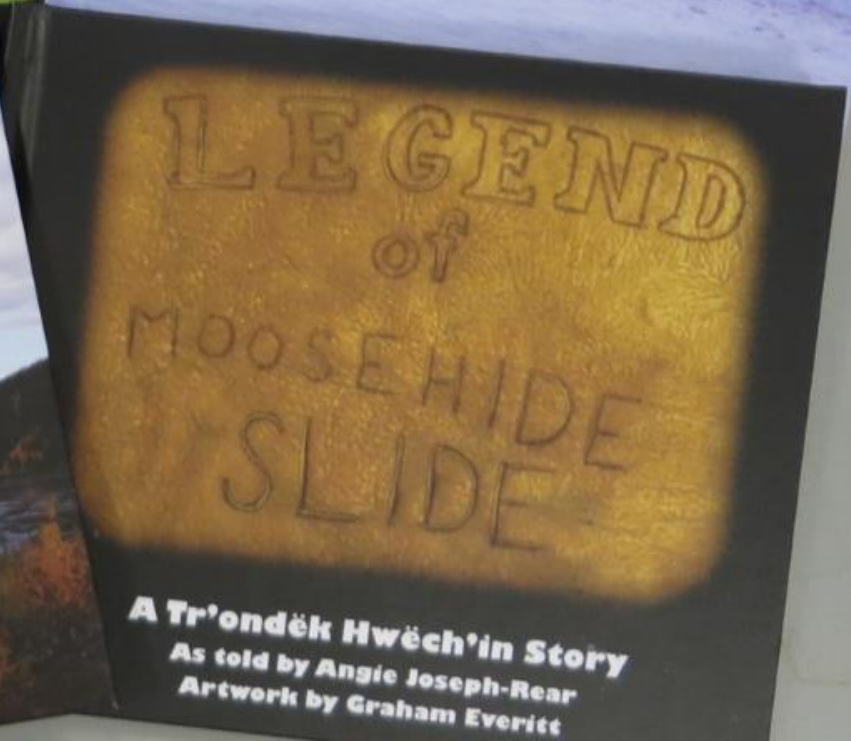
OUR STORIES ABOUT  
TEACHING AND LEARNING

Culturally Responsive Teaching in  
Yukon First Nations Settings



# Educational Resources

**Extreme Environments:**  
An Integrated Science Learning Unit for  
Yukon Grade 6 Students





# Jigging Club





# Youth Mentorship

A close-up photograph of two hands shaking. The hand on the left is wearing a brown leather jacket sleeve, and the hand on the right is wearing a black long-sleeved shirt. The background is a blurred indoor setting with a light-colored floor and a green wall.

**Building positive, trusting and  
meaningful relationships.**





Summer Youth Camp



What processes have influenced, negatively or positively curriculum development; that is the broad learning experience provided for students?

What tensions exist as a result of a change in governance agreements in regards to curriculum development?



# Contributors to Change

- The SGA has provided the conditions for change
- Curriculum de-colonizing tangibly evident
- Key has been:
  - the provision for change in curriculum by Yukon Education (culture-based education)
  - an identified critical awareness of the need for change, especially for the learning experiences that foster the development of TH identity and educational success
  - largely because of serendipity: the right people at the right time in the right place using the right processes (Bronfenbrenner, 2005, PPCT)
  - skill, values and knowledge base of those involved
  - the support and advice of elders and culturally endorsed protocols



# Tensions with Change

- Concern the changes have not addressed some fundamental 'intangible' issues – who is privileged, what is privileged
- Hidden curriculum, especially the 'operative agenda' of 'school' is still controlled by Yukon Education and parochial tradition
- Teachers still hold the authority which decides what and who is privileged
- Perpetuating influence of a social order
- The likely conflict between neo-colonialism and decolonisation
- As researchers, we expose this knowing that this tensioned space is the site for discussion, debate and ultimately change.



Within this [SGA] co-governance model, the province or territory retains ultimate authority over laws, regulations, and policies setting forth education standards and criteria for academic success. By so doing, this structure represents a form of *neo-colonialism rather than it does [a structure for facilitating] decolonization* Fallon and Paquette (2012, p. 12),





From an elder:

In our culture there is nothing more important than the learning that makes a person wise. The main thing the southern culture wants from school is 'head knowledge'. That is what it has always emphasized. I do not know why. It intrigues me.

I think about what school would look like if we had worked together from the beginning to make the learning better for our younger ones. I look to the future in believing it will be more on our terms where both worlds can be combined. It will be not just about knowledge, but how to behave and be wise, not just knowing. This is what is happening now, but we have a long way to go.

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# Mähsi cho!





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