



ABORIGINAL TEACHER EDUCATION PROGRAM

2022-2023 STUDENT PROFILE

A Note About Language:

Aboriginal is used in the name of the Aboriginal Teacher Education Program as a reflection of the current terminology encoded in the Constitution of Canada. Section 35 (2) of the Constitution Act states: *In this Act, "aboriginal peoples of Canada" includes the Indian, Inuit and Métis peoples of Canada.*

INTRODUCTION TO ATEP

The Aboriginal Teacher Education Program (ATEP), a Bachelor of Education - Elementary program, was developed in 2002 to attract primarily Aboriginal students to increase the representation of Aboriginal teachers and improve school experiences for the growing population of Aboriginal students in Alberta. ATEP launched in 2002 as a community-based collaborative program, delivered in partnership with Alberta colleges. ATEP added its first on-campus cohort, a Secondary Education specialization, in 2017, and in 2021, ATEP launched its first four-year direct-entry elementary-focused program to increase access to teacher education. The enrollment expansion included two cohorts studying online from various communities, and one cohort studying in person at the University of Alberta's North Campus. To respond to the needs of working paraprofessionals in the education sector, Fall 2022 will see the first online cohort of part-time, evening students begin their six year journey to become teachers.

While the program has attracted students from a diversity of Aboriginal groups and communities, ATEP's foundational approach is based on Cree values. For example, wâhkôhtowin (kinship), mâmahwohkamâtowin (working cooperatively) and also manâtsiwin and manâhcihitowin (respect and respect for each other), which together describe a way of learning and being together.

Every individual student is supported and has the opportunity to study through a culturally sensitive lens. ATEP is intentional in its representation of Aboriginal worldviews and inclusion of Aboriginal histories and contemporary issues in teacher education courses. In addition to valuing the personal knowledge and experiences of its students, ATEP provides robust student supports. ATEP employs certificated teachers as kiskinwahamakewak, Academic Learning Facilitators, who model traditional values by supporting and encouraging students' development as university students and future teachers. In addition to providing formal and informal professional development sessions, the kiskinwahamakewak, Academic Learning Facilitators, develop trusted relationships, maintain regular formal and informal contact with students and their instructors, and encourage ATEP students to succeed and seek assistance when necessary.

A foundational strength of ATEP is its cohort study model. Studying alongside a group of peers through the program provides a valuable layer of support. This opportunity for students to learn from each other often leads to establishing lifelong relationships that support continued community and professional growth as teachers. Teachers educated through ATEP develop a strong identity and are prepared to meet the needs of all children, especially Aboriginal children.

ATEP's Faculty of Education professors and instructors are predominantly Aboriginal scholars, who reflect traditional values in their approaches to teaching and relationships with students. Other professors and instructors are committed to understanding the diverse experiences of ATEP students and supporting positive learning environments that model ATEP's values.

ATEP TIMELINE

1975 to 1982

University nuhelot'ine thaiyots'i nistameyimâkanak Blue Quills ran a teacher-training program called Project Morning Star, which was a cooperative partnership with the University of Alberta. Three cohorts participated in this program before it ended in 1982.

1999

Community consultations began to gain input on the proposed ATEP program. University nuhelot'ine thaiyots'i nistameyimâkanak Blue Quills submits a bid to partner with the University of Alberta for the first ATEP program.

2002

University nuhelot'ine thaiyots'i nistameyimâkanak Blue Quills was the first site for community based delivery. ATEP added other partner sites that continue today.

2021

ATEP began delivery of its first online cohorts, as well as a direct-entry on-campus cohort, all in the Elementary Education stream

1975

Proposals began for the creation of a Native Teacher Education Program in Alberta.

1998

Funding was secured to explore the possibility of launching this type of program at the University of Alberta

2000

Government of Alberta awarded grant funding for delivery of community-based cohorts.

2017

ATEP began delivery of an on-campus cohort at the University of Alberta's main campus, in the Secondary Education stream.

2022

ATEP launches the first part-time, evening, online cohort in Canada, to expand access for working people.



ATEP GUIDING VALUES



We recognize that many nations have similar principles, especially when it comes to relationality and interconnectedness, there is a tremendous diversity of cultures, languages, and teachings amongst First Nations, Métis, and Inuit communities. Within ATEP, we honour and recognize the diversity of our students, staff, and faculty as a strength of our program. We value the traditional teachings of all communities, and we appreciate learning from each other.

To move forward with a shared focus, we have chosen to ground our guiding values in Cree teachings, which is a reflection of the lands in which ATEP is situated, and the many nêhiyaw iskwak who have contributed to the development of this program.

2022-23 ENROLMENT

BLUE COHORT

26

- Year 2
- On-Campus
- Full-Time
- Elementary

GREEN COHORT

27

- Year 2
- Online
- Full-Time
- Elementary

GOLD COHORT

27

- Year 2
- Online
- Full-Time
- Elementary

RED COHORT

13

- Year 2+
- On Campus
- Full-Time
- Secondary

PURPLE COHORT

8

- Year 4
- On-Campus
- Mini-Cohort
- Elementary

ORANGE COHORT

28

- Year 1
- Online
- Part-Time
- Elementary

PINK COHORT

26

- Year 3
- Community-Based (Lakeland)
- Elementary

TEAL COHORT

28

- Year 3
- Community-Based (Portage)
- Elementary

GREY (OTHER)

24

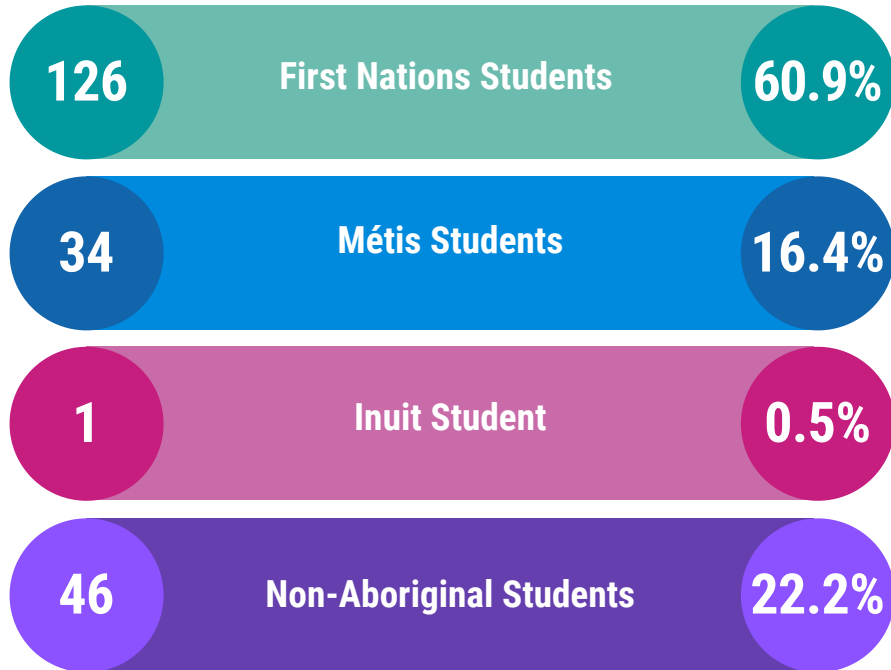
This group consists of ATEP students with unique educational backgrounds, students in small community-based groups, and students who require additional time and flexibility to complete their degrees.

TOTAL # OF STUDENTS:
207*

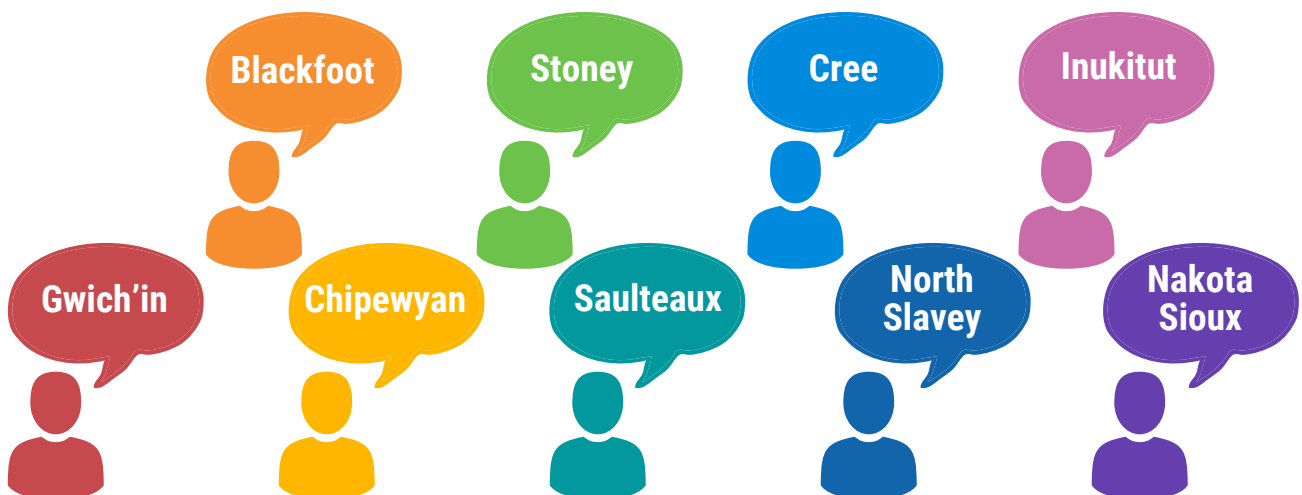
**Based on student registrations as of August 12, 2022*

ATEP STUDENT SNAPSHOT

ABORIGINAL ANCESTRY OF STUDENTS



ABORIGINAL LANGUAGES SPOKEN BY STUDENTS



ATEP STUDENTS' LIVES



STUDENTS' ASPIRATIONS & MOTIVATIONS

I want nothing more than to give back to my people and my community.

Our children need to see more role models in our communities and I want to be one of those role models.

I want to provide a positive, comforting environment to nurture the growth and learning of children.

I feel that it is our duty to help the next generation succeed in their educational goals and help them see their potential.

Children need to see themselves in their educators and to be able to relate to them.

I understand what Indigenous students are going through and the challenges they might face.

If we can give a child one great day at school, it's a step in the right direction.

Children, including my own, are always watching and they deserve to have people in their corner who want them to achieve the best they can.

ATEP allows me to meet my goal of becoming a teacher without disturbing the lives of my children and allowing me to remain close to my support systems.

I would like to teach in my community and become an educator the children know, trust, and can easily make connections with.

As a mother, my hope is that I can be involved in any change for the betterment of children's education and environment outside of the school.

My first language is Saulteaux, which I almost lost when I went into the school system. I am working hard on getting it back.

STUDENTS' ASPIRATIONS & MOTIVATIONS

The process of decolonizing our educational systems in North America is going to be a significant movement in the coming decades, and I want to be part of it.

I am very excited to have an opportunity to gain a deeper understanding of Indigenous culture, traditions and practices, while working towards a degree in Education.

As an Aboriginal student in a mainstream educational setting, I realized how important having our Aboriginal educators is and how much they have influenced me as a student.

Maintaining family, community, and a sense of belonging is what makes me comfortable. Knowing I will be learning with others like me is what gives me security.

I believe that this cohort model will allow me to become a stronger advocate and push me to work towards achieving my goals especially when challenges arise.

My story is not different from many Indigenous people. The feeling of inclusion that is brought out just in the name of the program itself brings me a sense of peace and welcoming.

I connect my hobbies and extracurriculars activities to inform and further develop my cultural identity.

As an older sister and role model, following my dreams and getting an education shows others from small communities that anything is possible if you set your mind to it.

More Indigenous graduates are making positive changes within our communities. I want to be part of this.

In high school, there was a divide. The "Indian kids" were not expected to achieve what other students were. This played in my mind for years to come.

I feel this is where I need to be - these are the people I can identify with. Identity is crucial when it comes to success.

Teaching is so much more than just a job. You give your students a home away from home, show them unconditional love and most importantly that they can be successful.

STUDENTS' ASPIRATIONS & MOTIVATIONS

I think of myself as a language activist. I am fluent in my language and I plan to start a language immersion program, and to be a role model for children in my community.

We are the generation of change, healing starts with us.

The ability to work towards a Bachelor of Education degree while keeping my family, community, and cultural connections nearby is very important to me.

I spent my life trying to live and learn in a world that does not reflect my inner reality. For years I worked to firmly ground myself in my culture and to share the teachings that have been gifted to me with.

I was raised within my community and I learned that education and our ceremonial ways have equal value.

I have witnessed first-hand the gaps in Indigenous education and the strenuous relationships between the two communities in my hometown. I want to be an advocate and create change and bring hope.

Our relationship to cultural teachings sustains our ways of living on the land alongside our non-human relations.

As a student I struggled silently as my family suffered the effects of the residential school system and intergenerational trauma. My personal experiences taught me how to make meaningful connections to contribute to student success.

Our relationship to cultural teachings sustains our ways of living on the land alongside our non-human relations.

I feel that there are too many missed opportunities for children to feel valued and appreciated for where they come from, and what they can bring to classroom learning.

We as Aboriginal people are constantly misunderstood. We are quickly judged by society who know nothing about our history.

Life's struggles, difficult situations and losses have taught me that nothing is more important in this world than family.

WHERE ATEP STUDENTS ARE FROM



SCAN ME

OR

CLICK HERE TO VIEW AN INTERACTIVE MAP

Gold Cohort

- Atikameg
- Beaumont
- Calgary
- Cole Bay
- Cumberland House
- Deline First Nation
- Dog Creek
- Edmonton
- Fort Providence
- Fort Vermillion
- Fox Lake
- Garden River
- High Level
- Inuvik
- John D'Or Prairie
- Kawacatoose First Nation
- Little Pine First Nation
- Little Red River Cree Nation
- Loon River First Nation
- Maskwacis
- Melfort
- Ministikwan Lake Cree Nation
- North Battleford
- Red Earth Creek
- Thunderchild First Nation

Orange Cohort

- Atikameg
- Beaumont
- Calgary
- Cole Bay
- Cumberland House
- Deline First Nation
- Dog Creek
- Edmonton
- Fort Providence
- Fort Vermillion

Red (Secondary) Cohort

- Beaver Lake
- Chateau
- Deninu Kųę First Nation
- Edmonton
- Elizabeth Métis Settlement
- Enoch Cree Nation
- Ermineskin Cree Nation
- High Level
- Saddle Lake Cree Nation
- Sturgeon Lake Cree Nation

Purple Cohort

- Lac La Biche
- Maskwacis
- Red Deer
- Wetaskiwin

Green Cohort

- Bigstone Cree Nation
- Blood Reserve
- Buffalo Narrow
- Bushe River
- Cold Lake
- Dauphin
- Enoch Cree Nation
- Fort Chipewyan
- Frog Lake First Nation
- Girouxville
- High Prairie
- Janvier
- Jousard
- Kehewin Cree Nation
- Lac La Biche
- Leduc
- Lloydminster
- Olds
- Onion Lake
- Patuanak
- Paul First Nation
- Peace River
- Port Hardy
- St. Paul
- Sputinow
- Stoney Nakoda
- Sturgeon Lake Cree Nation
- Thorsby
- Tsuu T'ina Nation
- Trout Lake
- Valleyview
- Whitecourt

Teal Cohort

- Bonnyville
- Cold Lake
- Edmonton
- Frog Lake
- Golden
- Goodfish Lake
- Grande Prairie
- Grimshaw
- Kikino Métis Settlement
- Lac La Biche
- Morinville
- Peace River
- Saddle Lake
- Sexsmith
- Terrace
- Tracadie
- Vermillion
- Vilna
- Wetaskiwin

Blue Cohort

- Ahtakkoop Cree Nation
- Alexander First Nation
- Bigstone Cree Nation
- Calling Lake
- Edmonton
- Enoch Cree Nation
- Fort Mackay
- Kapawe'no First Nation
- Kehewin Cree Nation
- Fort Chipewyan
- Fort Resolution
- Inuvik
- Lac La Biche
- Louis Bull
- Maskwacis
- Onion Lake First Nation
- Pigeon Lake
- Saddle Lake Cree Nation
- Spruce Grove
- St. Albert
- Waswanipi Cree Nation

Other

- Edmonton
- Enoch Cree Nation
- Fort McMurray
- Fort Vermillion
- High Prairie
- Lac La Biche
- Maskwacis
- Onion Lake
- Piikani Nation
- Saddle Lake Cree Nation

Pink Cohort

- Ashmont
- Dewberry
- Edmonton
- Frog Lake
- Lloydminster
- Loon Lake
- Macklin
- Maskwacis
- Onion Lake
- Parkland County
- Red Deer
- Regina
- Seba Beach
- Vanderhoof
- Vegreville
- Vermillion
- Wainwright
- Westlock

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