

Naanaagadawenindizowin: Reflecting on Legal Education and Gidinaadiziwininaanan

A Reflective Conversation with Larissa Speak and Cassandra Spade

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Hosted by Queen's University



Awenen ayaawiyaang...

Larissa nindizhinikaaz.

Animikii-wajiw nindoonjii.

Animikii-wiikwedong nindaa.

Gaawiin mashi ingikenimaasii
nindoodem.

Cass nindizhi-gikenimigoo.

Mashkiigogamaag nindoonjii.

Gojijiing ishkoniganing nigii-izhi-ombig gaye.

Name nindoodem.



Aaniin gaa-izhi-gikenindiyaang...

- Bora Laskin Faculty of Law
- 1L Indigenous Law Class
- 1L Indigenous Law Camp
- Kawaskimhon Moot
- Mino-Waabandan Inaakonigewinan
Indigenous Law & Justice Institute
- Fort William First Nation Hide Camp
- Aadizookewin Winter Storytelling
- Nishnawbe Aski Nation
Anishinaabemowin Language Classes



Concept of Reflective Practice and Theory

“ [...] I have conceptualized a reflective practitioner in law as a professional who is self-reflective and self-aware; who critically reflects on practice (what one does), theory (what one knows), and values (what one believes); and who acts to improve practice based on reflective insights (praxis). Reflective practice builds “practical wisdom” (phrónêsis) while providing a space to continually re-examine professional ethical responsibilities. Reflective practice starts from the premise that professionals integrate theory (knowledge) and practice (skills) to develop professional competence, cultivate a rigorous habit of learning from experience, and continually evaluate and enhance professional expertise.”

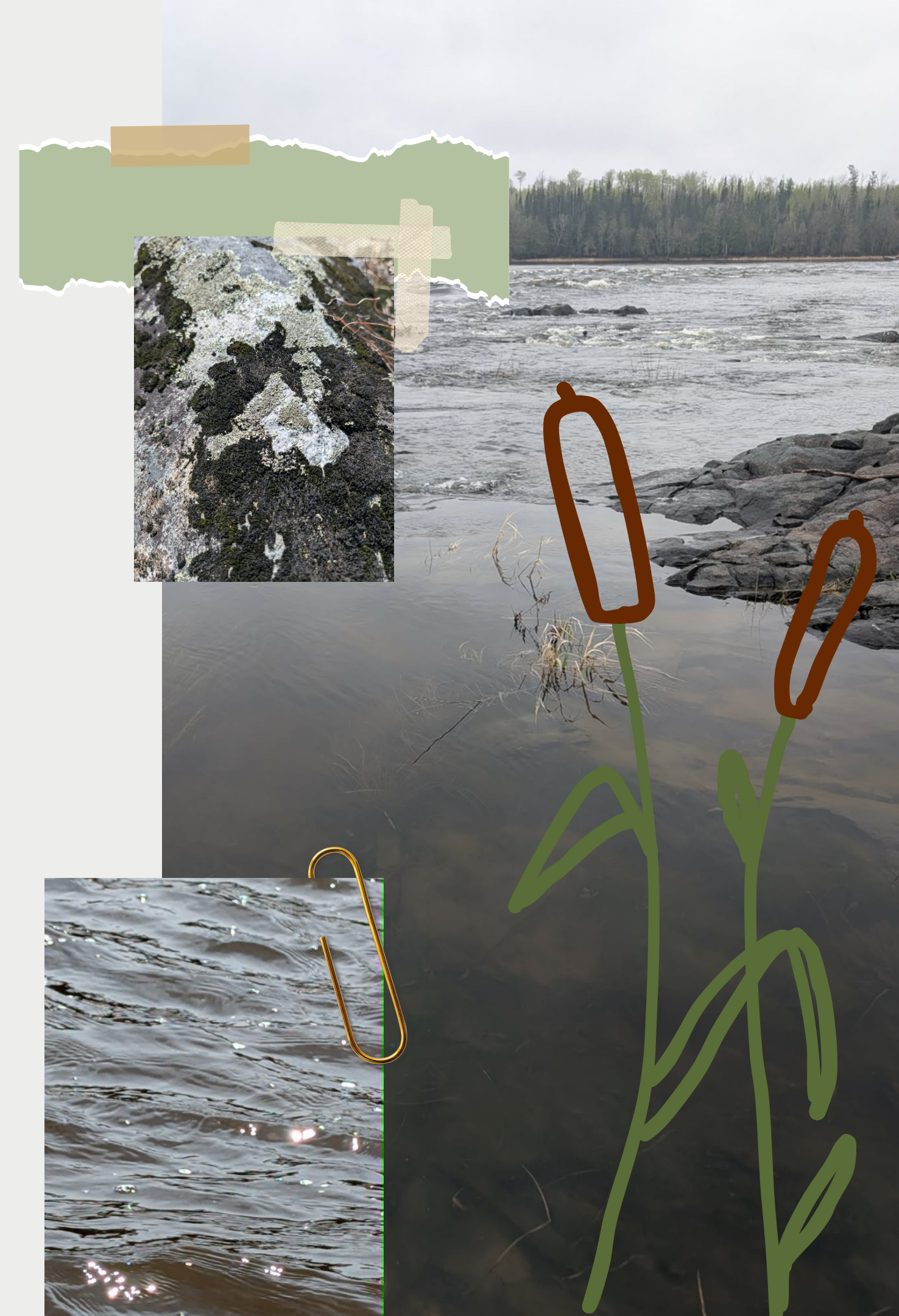
Michele M. Leering, Enhancing the Legal Profession's Capacity for Innovation: The Promise of Reflective Practice and Action Research for Increasing Access to Justice (2017) 34 Windsor YB Access Justice 189 at 198.

Naanaagadawenindizowin & Inawendiwin

The process of reflection is on-going. It could mean to notice an experience, think about it, and/or realize it. It is also embedded in a web of responsibilities.

- Self-Reflection (e.g., what are my responsibilities to my community and peers? how does my lived experience shape my experience at law school and in the legal profession?).
- Collective Reflection (e.g., sharing circles in 1L Indigenous Law, sharing in 1L classes, Kawaskimhon Moot).

Gookomisinaanig miinawaa Gimishoomisinaanig, Gidakiiminaan, “Gaa-izhi-ombigiyaang”, (1984-2026) via oral communications [communicated to authors].



Gaa-izhi-inendamaang....

We engaged in the continuous process of:

1. Conversation: We shared questions we had for one another
2. Land: We spent time out on the land individually to reflect on our questions to one another
3. Visit: We shared our reflections and responses to the questions we had for one another

This process enables us to build relationships to one another and the land



Anishinaabewakiing

A collage of nature photographs held together by various fasteners. The images include: a close-up of water ripples with a green paper strip and a gold paperclip; a flock of birds flying in a blue sky with white clouds; a winter forest scene with snow on the ground and bare trees; a close-up of tree trunks reflected in water; a forest floor with fallen logs and a red, white, and black ribbon tied around a tree; a close-up of a willow branch with catkins; a field of dry, brown brush; a blue sky with white clouds; and a close-up of water with small, bright, glowing spots. The collage is held together by pieces of brown paper, green paper, and a gold paperclip.

Gagwedwewinan

What does it mean for to authentically exist in your capacity as a teacher, student and/or legal professional?

How do you engage Gidinaadiziwininaan in the context of law school and the profession? Does your engagement require different strategies in each context?

How do you understand your responsibilities as an Anishinaabe person and a legal professional in the context of law school and the profession?

Miigwech

