



A Time for Significant Leadership

*A Strategy for Implementing First
Nations and Métis Education Goals*

IMPLEMENTATION GUIDE

DRAFT

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Working Draft

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“Teamwork is working together, even when apart.”

Acknowledgements



Manifestations of Change

Manifestation of Change: A Vision of Collaboration

- ✿ *Why “A Time for Significant Leadership?”*
- ✿ The Historical Context
- ✿ Current Realities
- ✿ A Vision of First Nations and Métis Education:
Beginning with the End in Mind
- ✿ Principles of First Nations and Métis Education
- ✿ Goals of First Nations and Métis Education
- ✿ How Do We Get There?
- ✿ Intersecting Provincial Initiatives

Why A Time For Significant Leadership?

Saskatchewan is poised at the brink of significant change. Provincial initiatives to improve student learning outcomes, such as the Curriculum Renewal, and the implementation of the Continuous Improvement Framework (CIF) present opportunities to redefine First Nations and Métis education as a foundation for learning for all students in Saskatchewan. It is necessary to ensure that these initiatives are part of a purposeful vision that keeps us focused on improved outcomes for *all* children and youth. We all have a role to play, and as citizens of Saskatchewan and beneficiaries of our unique Treaty relationship, we have a responsibility to contribute; this is what ties us together.

We are at a critical point in our province and the time for leadership to bring about meaningful, sustainable change is now. Much has happened in First Nations and Métis education over the past twenty years, yet despite our best efforts increased outcomes for First Nations and Métis learners, increased knowledge about First Nations and Métis peoples, cultures, histories and worldviews, and the actualization of an increased representative workforce have not been fully realized. Assessment data on student outcomes reminds us that First Nations and Métis students are not benefiting from the educational experience to the same degree as their counterparts. The young and growing First Nations and Métis population is Saskatchewan's most valuable asset in meeting the impending challenges we face due to an aging workforce. Seeing the strength of the demographic shift presents a unique opportunity for all citizens of Saskatchewan. The new era of education allows us to engage as enlightened citizens, with a greater understanding of First Nations and Métis peoples, with increased ability to distinguish and dispel harmful racial stereotypes and myths about First Nations and Métis peoples, and who are willing to be part of a future built on shared goals and aspirations.

A Time for Significant Leadership provides a strategy to build local capacity through relationship and understanding, excellence and equity, and accountability to First Nations and Métis learners and to *all* learners across Saskatchewan. In an effort to be both comprehensive and clearly aligned to the major initiatives of the Ministry of Education consideration has been made toward the ways provincial initiatives, policy, and the recommendations of the First Nations Métis Education Provincial Advisory Committee (FNMEPAC) formerly known as Aboriginal Education Provincial Advisory Committee (AEPAC) intersect and complement one another. This is a process of significant transformational change. The most significant change is in shifting understanding to include a much broader perspective about “ways of knowing being, and doing”. Now is the time for significant leadership to restore and validate the knowledge, wisdom and worldviews of First Nations and Métis peoples for the benefit of all. This is not an exercise in culpability, guilt or shame, but rather an exercise in personal and professional reflection and growth. Elders advise: *You start where you are able and move as you should*. The end result will be a fundamental shift in the way we look at education and the ways we respond to, and meet the needs of, all learners in our province.

The Historical Context

“...schooling in Saskatchewan in the late 20th century has been subject to quite profound changes occasioned by social changes, as well as ideas about education and the roles that schools play.”

Role of the School: Final Report, p. 30

The foresight and wisdom of our ancestors, who negotiated the treaties to include education for future generations, has been instrumental in creating the dynamic that sets Saskatchewan as a leader of change. Following decades of education intended to assimilate the First Nations of North America, including the Residential School Era, First Nations began to assert control over their own education. Notably, in 1972, the National Indian Brotherhood wrote a paper entitled, “Indian Control of Indian Education” which was accepted by the federal government on the following principles:

- First Nations parents must have control of education with the responsibility of setting goals.
- The Federal Government has legal responsibility for Indian education as defined by the treaties and the Indian Act.
- To develop an Indian orientated curriculum for schools which enrolls Native children, there must be full scale cooperation between federal, provincial, and Indian education people.

The history of First Nations and Métis education in Saskatchewan has been strongly influenced by a variety of provincial policies, practices and partnerships. In the 1980s, the Department of Education’s Core Curriculum initiative endorsed the integration of First Nations and Métis content and perspectives as a foundation for provincial curriculum and resources for all students. Subsequently the 1989 framework, Indian and Métis Education Policy from Kindergarten to Grade 12, charted curriculum integration of First Nations and Métis content and perspectives across all required areas of study. In light of the rapidly growing Aboriginal population, the provincial government recognized the need for enhancements in the professional development of teachers, for specialized courses such as Native Studies and Indigenous languages, and for resources that reflect both the face and the voice of First Nations and Métis peoples. Joint initiatives between the province and First Nations and Métis peoples reflect their beliefs, values and worldviews as well as those of government departments responsible for education.

In 1984 the Minister’s Advisory Committee on Native Curriculum was established. This committee was established to advise and make recommendations to the Department on the development, implementation, monitoring, and review of the Kindergarten to Grade 12 policy and program in Indian and Métis education. Based on the recommendations and action plans put forth by FNMEPAC education in the province has been shaped with a commitment to *all* learners. *Directions 1984* was the initiation of a formal examination of the changing progress and effectiveness of education in Saskatchewan. As a result of this

examination and subsequent research, a vision for change and reform in education was created. This vision led to many initiatives and directions that lead school improvement in a variety of areas. These initiatives and directions were often narrow in focus and brought about further initiatives such as the need for indicators and assessment of effectiveness.

Current Realities

The challenges for schools are not only educational. Changing demographics and social conditions for Aboriginal families and children strengthen the rationale for improving educational success.

A Statistical Overview:

First Nations and Métis Peoples in Saskatchewan in 2006

SK POPULATION STATS:

Overall Population of Aboriginal* people in Saskatchewan <i>9% increase from 2001 Census</i>	141,890
Self-Declared First Nations	91,400
Self-Declared Métis	48,115
Self-Declared Inuit	215
“Other Aboriginal”	2,155

LANGUAGE (Mother Tongue) IDENTITY:

Cree	24 100
Dene	7 100
Ojibway (may include SK Saulteaux, Nakawe, Anishinabe)	1 745
Dakota/Sioux	405

(based on census data descriptors. No category for Lakota, Nakoda (Assiniboine) or Michif)

PLACE OF RESIDENCE:

On Reserve (First Nations)	47,765
Urban (First Nations)	35,465
Urban (Métis, Inuit and “Other Aboriginal”)	50,485

Saskatchewan has the second highest population of Métis peoples in Canada.

AVERAGE AGE:

Median Age of self-identified Aboriginal people <i>(compared to 40 years for non-Aboriginal people)</i>	27 years
Aboriginal children and youth aged 0-19 years <i>(compared to 24% of total non-Aboriginal aged 0-19)</i>	47% of total
Aboriginal population aged 4 and under <i>(compared to 5% of total non-Aboriginal under 5 years)</i>	9% of total

Children and youth made up a particularly large share of the Aboriginal population in several urban. In three urban areas, more than half of the Aboriginal population is aged 24 and under: Regina (56%), Saskatoon (55%), and Prince Albert (56%).

*Aboriginal refers to those identifying as First Nations, Métis, Inuit, and “Other Aboriginal”
Source: 2006 Census of Canada, retrieved from <http://www12.statcan.ca>

Saskatchewan has been a leader in community education for many years. In 1980, eleven Community Schools were designated in the core neighbourhoods of Regina, Saskatoon, and Prince Albert to address issues of urban poverty. In 2001, *The Role of the School* articulated the complexity and nature of the challenges faced in education along with a series of recommendations. The main focus of the recommendations was the creation of a vision for education called School^{PLUS}, which prompted Department of Education and partners to plan more effectively for the changing nature of schools.

By 2004, a revised Community Education policy and conceptual framework was released and the number of designated Community Schools in Saskatchewan had grown to 98, representing 12% of provincial schools. This revised policy document discussed community engagement throughout and provided direction for schools to engage youth, family, and community within all aspects of the school, including the learning program.

In 2006, a framework for accountability was introduced to guide school divisions in setting goals that directly connect to the overall vision of education for the province. The Continuous Improvement Framework (CIF) and the Assessment for Learning Initiative, along with the development of a new and revitalized provincial curriculum signal a commitment to creating coherence and shared vision to ensure outcomes that are measurable and meaningful.

A Time for Significant Leadership continues to honour the recommendations set forth in the mandate of FNMEPAC: To provide a model for change, through staff development, that allows school divisions to set First Nations and Métis education as a local priority. As school divisions and schools set meaningful goals for First Nations and Métis education, and begin to realize successes and see measurable gains, the transformation of our schools will begin.

“culture shapes mind, ...it provides us with the toolkit by which we construct not only our worlds but our very conceptions of our selves and our powers...you cannot understand mental activity unless you take into account the cultural setting and its resources, the very things that give mind its shape and scope. Learning, remembering, talking, imagining; all of them are made possible by participating in culture.”

Bruner, 1996

A Vision for First Nations and Métis Education

A provincial education system that respects and affirms First Nations and Métis ways of knowing along with the historical, contemporary and future contributions of First Nations and Métis peoples creating a culturally respectful learning program for the benefit of all students.

When our hopes and dreams for an education system that is truly inclusive, reflective and respectful of First Nations and Métis ways of knowing have been realized, we will have achieved our goals. But how did we get there? How did we know what to do? What changed? What stayed the same? What lessons did we learn? Why did we make the choices we did? How long did it take? How did we engage people? Who was involved in the decision-making? Who was not? How did we work through challenges? How did we celebrate successes? To answer these questions, we need to know what our desired goals are.

A Time for Significant Leadership begins by setting the provincial goals for First Nations and Métis education at the front and centre. Goals provide us the reason and purpose for action. Goals help us to determine priorities. Through a recursive process of goal setting, action planning, reflection and evaluation, schools and school divisions are encouraged and supported in setting goals based on strengths and opportunities for growth, and to engage in a process of monitoring actions to determine their impact on measurable and meaningful outcomes. Through the process, specific needs for staff development will be illuminated creating a means for school divisions to align professional development with system visions and goals.

The Teaching of the Feather

“When a child enters school you might say they are given a feather. When you look at that feather you see there are two sides to it; one side is the Indian side, one is the monias side. When the child leaves the school that is how they should be: Balanced. One side should not be greater than the other. They should be equal.”

Elder Simon Kytwayhat, 2007

The Principles of First Nations and Métis Education

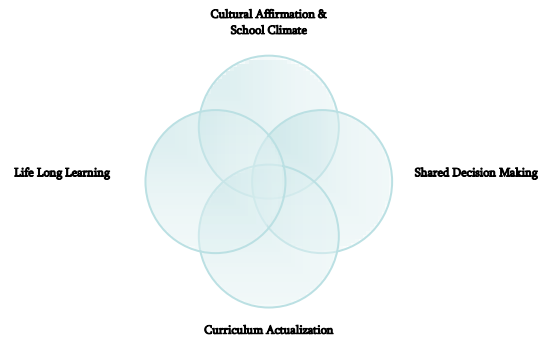
- First Nations and Métis worldviews are valid ways of knowing and understanding the world.
- Accountability in the area of First Nations and Métis Education is essential to progress.
- Communication throughout the system is key to the achievement of common goals
- Quality and authenticity are essential considerations in all First Nations and Métis Education policy and program initiatives.
- All individuals require equitable opportunities to succeed, along with respect for their individual experiences and knowledge.

The Goals of First Nations and Métis Education

- Goal 1:** Equitable outcomes for First Nations and Métis learners.
- Goal 2:** All learners have the knowledge of the unique context of First Nations and Métis peoples.
- Goal 3:** Data collection and reporting on measures outlined in the ministry's First Nations and Métis education policy framework.
- Goal 4:** Shared management and governance in the provincial education system in partnership with First Nations and Métis peoples.

How Do We Get There?

FNMEPAC's Four Broad Areas of Recommendation formerly known as AEPAC



Cultural Affirmation and School Climate

Effective learning increases when students feel that the school reflects their life and community. We know from experience and research that many First Nations and Métis students in the province do not find that schools are culturally affirming places. Schools can promote the well-being of each individual by affirming the cultures, tradition, languages, spirituality and world views of all students.

Shared Decision Making

Education truly reflects the diversity of the province's population when the First Nations and Métis community is meaningfully involved. The field of education has long recognized the need for involving parents and the community, but involvement has not routinely included shared decision making. Often decisions affecting First Nations and Métis children are made at the organizational level without the involvement of First Nations and Métis educators and parents. Shared decision making is intended to ensure that decisions affecting the lives of children are made in partnership with First Nations and Métis Elders, parents, the community and governments.

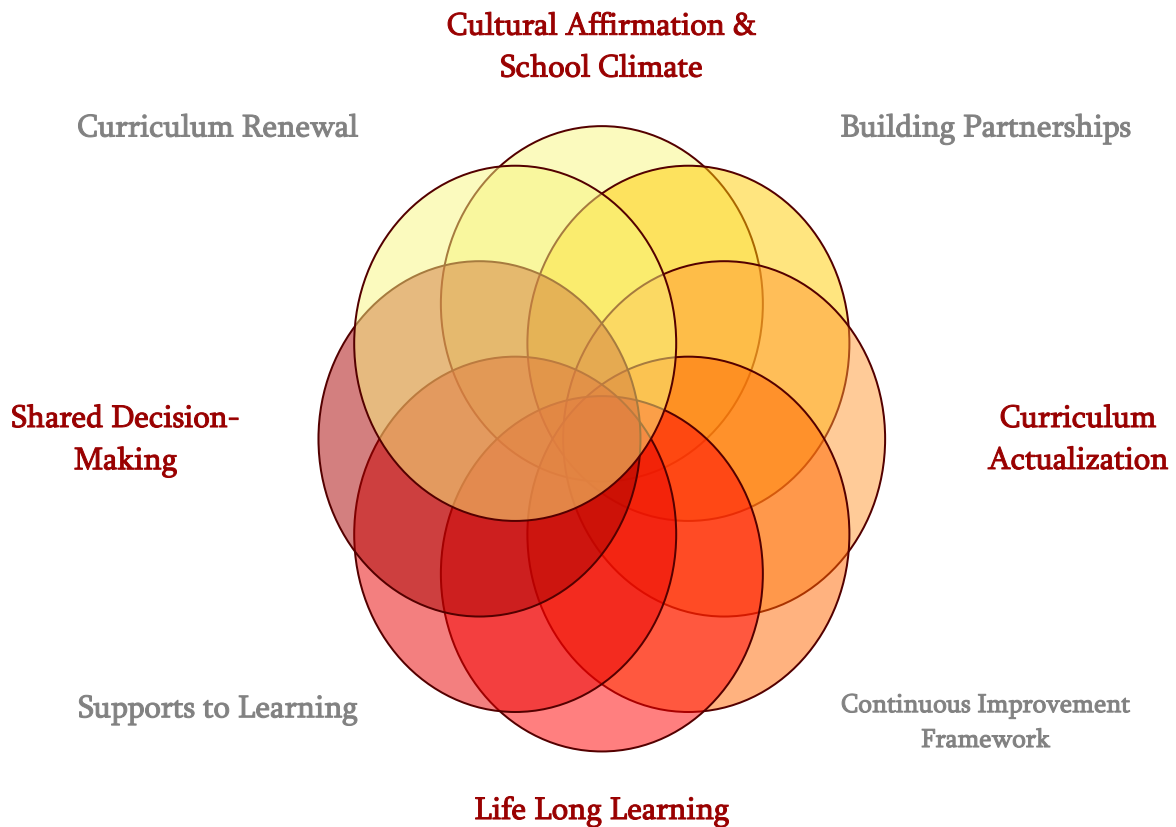
Core Curriculum Actualization

The Ministry of Education defines curriculum actualization as the effective implementation and ongoing renewal of the provincial Core Curriculum. In order for teachers and administrators to effectively implement First Nations and Métis content, perspectives, and ways of knowing, they have to be aware of policy, new directions in the curriculum and supports such as in-service. First Nations and Métis content and perspectives in Saskatchewan's Core Curriculum exist for the benefit of *all* students, and implementation is the responsibility of all teachers. It is necessary that teachers be provided with adequate support, and that the progress of actualization is assessed.

Life Long Learning

Learning is a life long process that begins at birth and continues through all stages of life. The school is only one part of an individual's education. Life long learning is essential to progress in First Nations and Métis education and to the growth of awareness among everyone involved in education. The role of First Nations and Métis Elders, family and the community is important to teaching and learning. Achieving respect for diverse perspectives of education as a multi-faceted process that occurs continuously, in and beyond school, is an important consideration.

Intersecting Provincial Initiatives



A Model for Significant Change

- 🌱 ATFSL is...*A Process to Support Change?*
- 🌱 ATFSL is...*Transformational*
- 🌱 ATFSL is...*Responsive*
- 🌱 ATFSL is...*Leadership and Capacity Building*
- 🌱 ATFSL is...*Respectful Dialogue*
- 🌱 Keys for Systemic Change in First Nations & Métis Education
- 🌱 Supporting and Sustaining Change
- 🌱 Time to Begin: Animating the Process



ATFSL is.... A Process to Support Change

“Empowering education is thus a road from where we are to where we need to be. It crosses terrains of doubt and time. One end of the road leads away from inequality and miseducation, while the other lands us in a frontier of critical learning and democratic discourse. This is no easy road to travel... That transformation is a journey of hope, humour, setbacks, breakthroughs and creative life, on a long and winding road paved with dreams whose time is overdue.”

Ira Shor, 1992

How does A Time for Significant Leadership support change?

Originally designed as an introduction to First Nations and Métis education for staff, ATFSL has evolved to become a sophisticated tool for school divisions to utilize as they promote, support and sustain system-wide improvement focused on First Nations and Métis education goals. ATFSL emphasizes capacity building and leadership. Effective leadership is essential as school divisions commit to a process of transformational change that sets First Nations and Métis education as both a priority and foundational to the vision, goals and actions of the learning program. A Time for Significant Leadership provides a mechanism for schools and school divisions to define and empower leadership within their own professional community and to build capacity to ensure authenticity and sustainability and a clear connection to a continuous improvement planning cycle.

As a complement to the school division’s Continuous Improvement Planning cycle, ATFSL provides a means to bring depth and meaning to the goals set by schools/school divisions.

Objectives of ATFSL

- To engage in the exchange of ideas and strategize for ways that First Nations and Métis ways of knowing, content and perspectives can be actualized through curricula and overall learning ethos.
- To contribute to the decision making processes that enhance the educational experiences of First Nations and Métis students.
- To facilitate processes for school teams to build capacity and leadership in developing First Nations and Métis education plans aligned to provincial and local goals, visions and initiatives.

ATFSL is... Transformational

“Transformative learning involves experiencing a deep, structural shift in basic premises of thought, feelings, and actions. It is a shift of consciousness that dramatically and permanently alters our way of being in the world. Transformative learning makes us understand the world in a different way, changing the way we experience it and the way we act in our day-to-day lives. Transformative learning has an individual and a collective dimension, and includes both individual and social transformation?”

(University of Toronto, n.d.).

What is Transformational Change?

For change to be truly transformational, its goals must be grounded in inclusive, responsive and principle-based approaches that will empower all learners. Such changes have the potential for significant outcomes for those learners who have been marginalized. It is time for a critical analysis of educational structures, many of which are based on outdated ideologies of the last century, and which may serve as barriers rather than bridges in reaching a Saskatchewan educational system that is truly inclusive of all. *All* learners matter. The future of our province depends on critical, thoughtful approaches that challenge the “norm”, support innovative risk-taking, and develop an attitude that embraces the belief in the worth of all children and youth.

Implementing ATFSL requires transformational change within the provincial education system. Transformational learning through critical reflection includes challenging some negatively held assumptions in order to create new assumptions. “Critical reflection on practice is one strategy for exploring this unknown territory. It begins with a simple description of existing practices, moves through an analysis and evaluation of the practices, and leads to a deconstruction of the professional assumptions, beliefs, values, and practices that are embedded in the professional narrative” (Mitchell & Sackney, 2000). If school divisions/schools, and First Nations and Métis communities are to work together in new ways, it is first necessary to critically deconstruct past practices in order to create new practices to authentically and meaningfully engage First Nations and Métis peoples. Schools/ school divisions can do much to lay the foundation, and create the conditions and environment for success of First Nations and Métis peoples. Building a shared future in the province begins first at schools in communities.

ATFSL is... Responsive

What is Cultural Responsiveness?

“It is virtually impossible to make things relevant for, or expect personal excellence from a student you don’t know.”

Littky & Grabelle, 2004

Culturally responsive pedagogy grew from multicultural education. It is based on the belief that the student’s background and experiences are assets that, when nurtured and affirmed, will help them succeed in learning and in life. The aim of multicultural education is to ensure equity in education for all students and to help empower young people to make the world a better place. Students who are empowered, asserts Banks (1993) become knowledgeable, caring and active citizens.

Culturally responsive teaching is engaging in a process of significant change in instructional practice, based on collegial collaboration and personal reflection. In a climate of cultural responsiveness, it is vital that teachers of all backgrounds develop the skills to teach diverse students effectively. The benefit of culturally responsive education is for all students. Educators on the journey of culturally responsive education recognize that “teacher accountability involves being more self-conscious, critical, and analytical of one’s own teaching beliefs and behaviours and that teachers need to develop deeper knowledge and consciousness about what is being taught, how, and to whom.” (Gay, 2003). Research by Noddings (1992), Flores-Gonzalez (2002) and Valenzuela (1999) indicates that all teachers, regardless of their cultural background, race, or gender, who exhibit qualities of caring, mentoring, and guiding will have a dramatic impact on the students they teach – even when those students face tremendous barriers related to poverty, racism and other barriers. These master teachers provide social capital and create networks for their students that function as “pathways of privilege and power” (Nieto, 2002) – which are often not available to these students.

The principles necessary for cultural responsiveness are critical in the ATFSL process; schools/school divisions are encouraged to build their knowledge of interconnectedness between First Nations and Métis education and culturally responsive education to determine what characteristics and qualities can be developed to best serve the diversity that exists in Saskatchewan:

1. School staffs know who they are as people. Each of us carries identity, color, and values into the school everyday. Our identity is closely interwoven in our learning processes. When our unique identities are seen as a strength and asset for learning, rather than a deficit, there exists great potential to engage and ignite the spark for life long learning.
2. School staffs understand the context in which they work. We can easily dismiss culture, race and ethnicity by removing its existence in the classroom, but to ignore this reality is to deny the unique beauty and experiences of the students. The learning

program often presents a model reflecting a limited, usually European-American, middle-class, perspective. When we are deeply aware of this, the potential to infuse a more varied approach becomes possible, making the learning program vibrant, rich, and reflective for the benefit of all learners.

3. School staffs continuously challenge and reflect on their own knowledge and assumptions. When we model processes of critical self-reflection, we present an important life lesson for students. Honest reflection is a difficult process, yet it is the most significant method to seek deep personal self-awareness and understanding. This “reflexivity” as Danielewicz (2001) explains is “an act of self-conscious consideration than can lead people to a deepened understanding of themselves and others... and foster a more profound awareness of how social contexts influence who people are.”

“The teacher... is the most influential text in the class.”

Johan L. Aitken, 2006

ATFSL is... Leadership and Capacity Building

Leadership was never meant to take care of anybody. Leadership was meant to guide people; they take care of themselves.”

Onondaga Elder Oren Lyons, 1991

What are the Characteristics of Significant Leadership?

Through the ages, Indigenous wisdom has maintained, “The Honour of One, is the Honour of All”. Leadership is about human connections and relationships. First Nations & Métis leaders, such as BC Chief Leonard George of the Tsleil-Waututh, have described the traditional approach to leadership beginning with the understanding of the “individual responsibility to become the best human beings possible, and to enhance that ability in others. Through this kind of development, true healthy leadership is possible.” Healthy leadership leads to healthy, sustainable learning systems. ATFSL is built upon a model of leadership that honours traditional models of leadership that de-emphasize individual leadership and promote the potential leadership qualities that exist in each individual.

“Sustainable leadership matters. It preserves, protects, and promotes deep and broad learning for all in relationships of care for others.”

A. Hargreaves and D. Fink, 2006

The Plains Cree people say “*wîcihitowin*” (WEE-chee-HI-toe-win), the meaning of this concept is profound in the Cree worldview. The surface of this concept might be summarized; “*to engage, with sacred introspection and consideration of how our actions will help another.*” When a group of people come together, as individuals with their own experiences and gifts and volition, they can make choices to help one another work toward common goals. The task is made easier and the process fosters the development of relationships built on **trust** and **respect**. The word, ‘facilitation’ come from the Latin, and means “making things easier”. It is linked to the Latin word “*facilis*” meaning “easy to do”. Facilitation is a *process*, a means of leading a group to a decision through respectful **dialogue** and **collaboration**. Dialogue comes from the Greek *dia logos*, which translates to “meaning flowing through us, allowing new understanding to emerge” (Bohm in Smith, 1985) It is engaging a group of individuals in a **reflective process** to develop goals and actions connected to a vision. Reflection is at the centre of continuous improvement. Reflective leaders make time to include reflection, encourage reflective practice in others, and model reflection-in-action as a strategy for educational change and improvement.

In Plains Cree “*manâcihitowin*” (MUN naa-tsi-HIT-toe-win) meaning the, “act of treating each other with care and respect”. Within the structure of A Time for Significant Leadership, there is a need for respectful leadership on many levels, including the School Division, School Board, Schools, School Community Councils, parents, students and other educational partners and stakeholders. To the Dakota, the making of relatives is a goal for a life well lived. The term “*mitakuye oyasin!*” translates to mean, “we are all related”. This is a lesson that can have great meaning to our work as leaders in schools, and elsewhere.

ATFSL is... Respectful Dialogue

If you want to change people’s beliefs and behaviour, “you need to create a community around them, where these new beliefs could be practical, expressed and nurtured”

Gladwell in Fullan, (2000)

What is Respectful Dialogue?

An effective leader possesses certain qualities, and these qualities can be developed, nurtured and refined. The most significant quality in a process of transformational change is the desire for change, a **vision**, and the courage to look within oneself to see the barriers and the possibilities for change. Leaders develop their “internal navigation system before they set sail...” (Chatterjee, 2004), that is, they look inward to reflect on their own perspectives and worldviews.

When a leader inspires a group or team to work toward a common set of shared goals and aspiration, it does not come about by accident. Effective leadership in times of change is more than action; it is about the reflective processes we engage in as leaders to determine the reasons for our decisions and the purpose of our action. Knowing one’s own style, strengths

and potential is key in helping us become effective leaders who can “face the challenge of cultivating and sustaining learning under conditions of complex and rapid change” (Fullan, 2001).

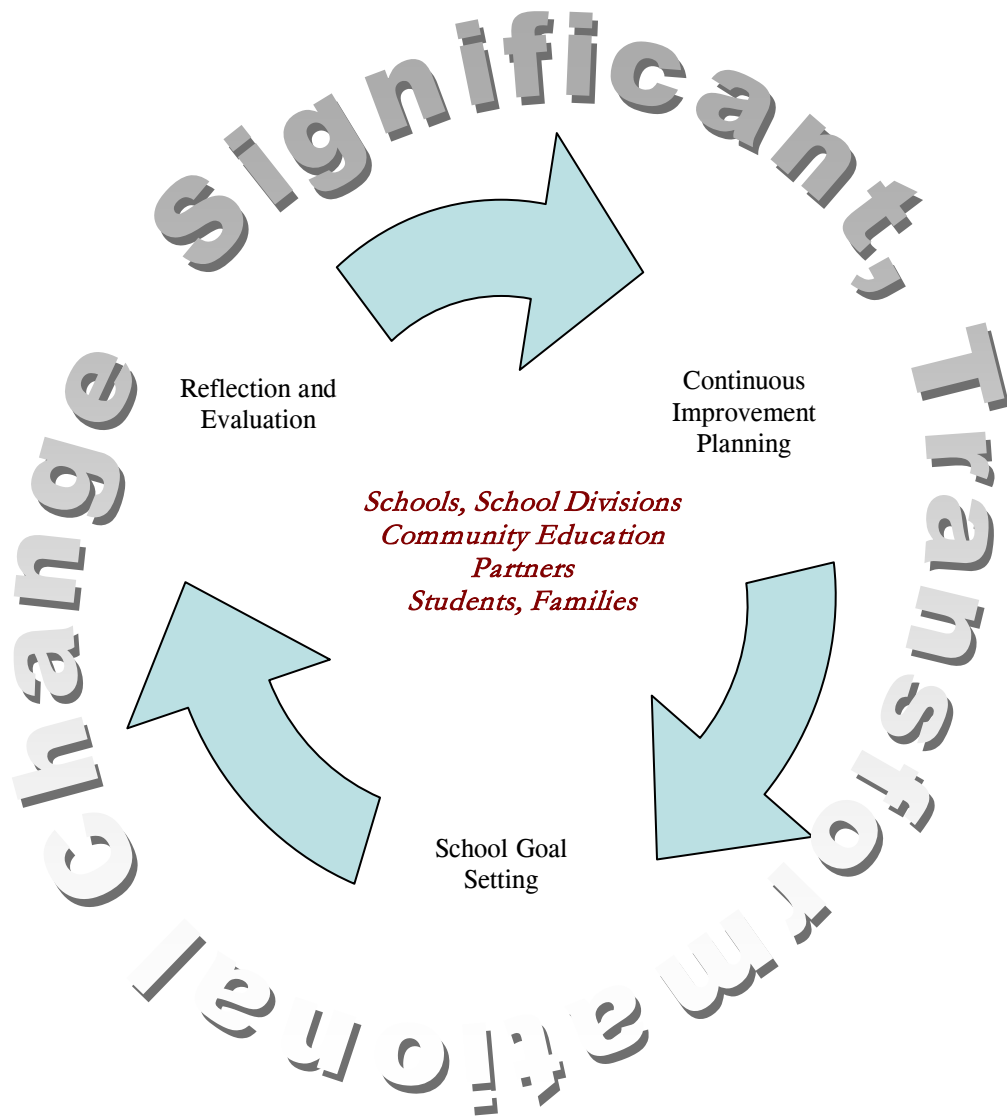
Qualities, Skills and Competencies of an Effective Leader

Having a Sense of Self-Awareness...	Having a Sense of Self-Management...	Having a Sense of Positive Social Interaction...
<ul style="list-style-type: none"> • <i>having wholistic (spiritual, emotional, physical and mental) self-awareness</i> • engaging in honest self-assessment • <i>honouring the insights gained from time with Elders and in ceremony, or in reflection</i> • demonstrating positive self-confidence • <i>acknowledging one’s place in the greater context, with humility</i> • on a journey of lifelong learning and growth • <i>striving constantly for wholistic balance in all areas of one’s life</i> • being open and willing to learn • <i>recognizing that teachers come in many forms</i> 	<ul style="list-style-type: none"> • having self-control • <i>knowing one’s limitations, acknowledging the greater context of interrelationship and interdependence</i> • demonstrating trustworthiness • having a sense of conscientiousness • ability to adapt • taking initiative • <i>acting as a model of cultural values, sharing and respecting gifts of others</i> • acting with integrity • <i>accepting and respecting “other ways of knowing and being” that are different than your own</i> 	<ul style="list-style-type: none"> • having visionary leadership • <i>honouring the wisdom of ancestors, for the benefit of future generations yet to come</i> • building positive, effective, collaborative relationships the ability to influence others • allowing for others to develop their own capacity • acting as a catalyst for change • <i>using one’s own gifts to allow the gifts of others to grow, develop and shine</i> • possessing and using positive and respectful communication skills • <i>being foremost one who will listen and include the voices of others, speaking with humility and respect</i> • having excellent conflict management skills • <i>having insight, courage and sensitivity to deal with sensitive, difficult or controversial topics, without blaming or shaming</i>
<p>“Aboriginal cultures share a belief that people must live in respectful, harmonious relationships with nature, with one another and with themselves”.</p>		
<p><i>WNCP Common Curriculum Framework for Aboriginal Languages and Culture Programs: K -12, 2000.</i></p>		

* items in green/italicized focus on qualities derived from First Nations & Métis ways of knowing and being.

Keys for Significant Change in First Nations & Métis Education

- Key 1 Building Capacity for Leadership
- Key 2 Planning for System-wide Continuous Improvement in First Nations and Métis Education
- Key 3 Developing and Monitoring Meaningful School Improvement Plans for First Nations and Métis Education
- Key 4 Reflection, Evaluation of Plans
Identifying Prompts for Professional Learning and Enrichment related to First Nations and Métis improvement



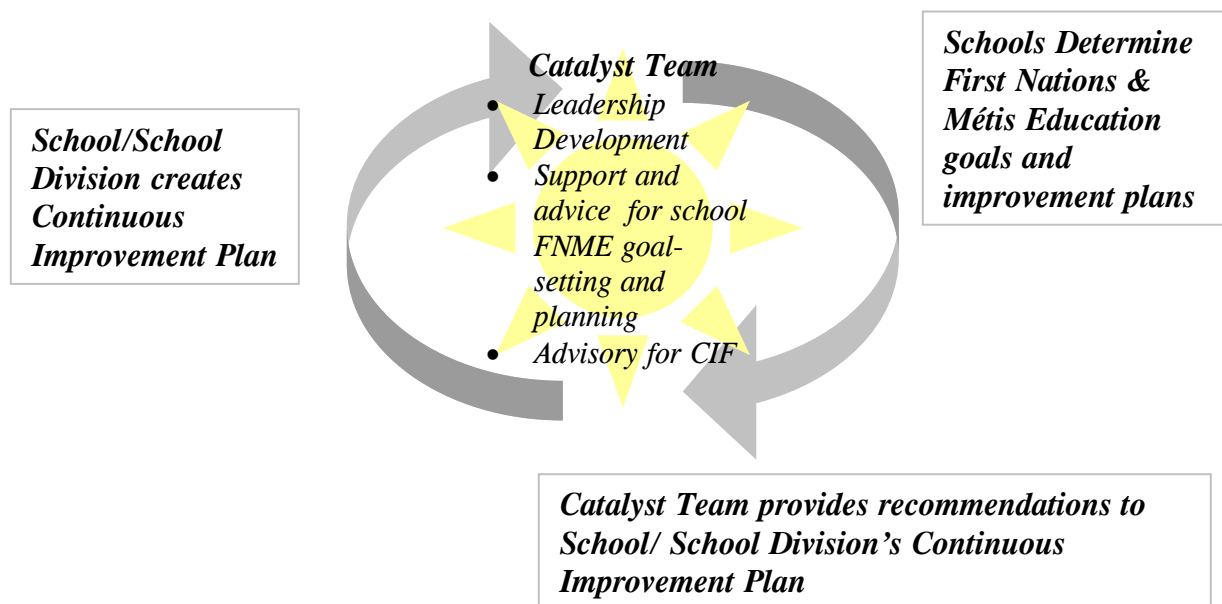
Supporting and Sustaining Change

Note: *When seeking participation and involvement for this process, it is important to ensure that all who are affected by potential changes be given voice and opportunity. A suggested list of those to consider: student(s), Elders, families, educational and community stakeholders, school staff, school-based administration, School Community Council members, First Nations/Métis educational partners.*

Throughout the process ATFSL seeks to empower regions, divisions and schools in building capacity for change. The interrelationship of initiatives sets in place a range of supports and that facilitate a comprehensive plan to meet the needs, and improve outcomes for all learners. ATFSL is designed to ensure independent, flexible and responsive plans that meet the needs of students in diverse educational systems. Schools/school divisions will develop plans based on their unique needs while ensuring alignment to existing local and provincial priorities, visions and goals. The following section describes a network of support that may be set up within the school/school division to strengthen the improvement process. This network is an example of how schools/school divisions can build capacity to actualize Continuous Improvement Plans in the area of First Nations and Métis education.

The journey to success will look different for each school or division. This is a shared journey and not a destination that implies a picture of perfection or unattainable expectations. This shared journey is a constant state of growth and development with thoughtful measurements to provide continued direction and feedback.

While the roles and responsibilities described may be shaped differently depending on local needs and priorities, the foundation for change should always remain focused on meeting the needs of *all* children.



The Role of the Catalyst Team:

School division leaders are necessary to begin the process of catalyzing change. By setting the system vision, articulating a strategy and implementing programs, policies and initiatives, these catalyst leaders set the overall tone, and are critical in promoting and sustaining system-wide commitment and momentum for ATFSL. As leaders of significant change, catalyst leaders provide support and guidance to the school/school division to ensure that First Nations and Métis education plans are integrated into the Continuous Improvement Plan.

This strategy depends on catalyst teams to nurture and build the trust and respect necessary for meaningful decision-making and planning. This leadership group will develop understanding of communication strategies and processes, and explore the complexities, challenges and opportunities of First Nations and Métis education. As expertise and confidence grows, these leaders may be called upon to assist schools with audits, to facilitate dialogues, lead/organize workshops, and participate in meetings and professional development.

Clear and open communication between the school division's continuous improvement planning committee and the ATFSL catalyst team will be essential. As the primary liaison between the schools and the school division, catalyst leaders are well placed to make recommendations regarding First Nations and Métis education plans developed locally, which has the potential to inform the continuous improvement plan regarding staff development, refining goals, assessment and evaluation, access to resources, and building partnerships.

The Role of School Leaders:

At the local school level, catalyst leaders will work with teams of school staffs as they set goals and develop plans for First Nations and Métis education. As confidence grows, and capacity builds, local catalysts will emerge whose expertise may be called upon to provide information about First Nations and Métis education, organize meetings, engage in dialogues related to goal-setting, participate in, and plan for, staff development and enrichment opportunities. School leaders act as liaisons between the school community, parents/caregivers and the Catalyst Leaders.

Effective catalyst leadership teams strive to “create a community with a shared sense of purpose, standards of practice, and responsibility for student outcomes, as well as a commitment to continuous learning and to personal efficacy.”

Fernandez, 2000

Time to Begin: *Animating the Process*

The following provides a suggested format to initiate this process in your school/school division.

1. Invite First Nations & Métis Education Branch staff to provide a presentation or lead a discussion to introduce ATFSL to key leaders in the school/school division (and educational partners).
2. The School Division administration develops a plan for implementation of ATFSL.
3. A leadership group is formed. This Catalyst Leadership Team works in consultation with the school division to align implementation of ATFSL with the continuous improvement planning cycle.
4. A timeline is developed for catalyst teams to participate in workshops related to ATFSL.
5. The catalyst team, in consultation with school division establishes a timeline to begin working with schools.

A Guide for Catalyst Leaders is available online:<http://www.learning.gov.sk.ca>

“If we sat in a circle and put an object in the center of the circle and we all described what we saw, everyone would see different points of view from each other. Some would even see opposites because they would be sitting on opposite sides of the circle. In other words, you don’t have to see what I see for you to be right. In fact, everyone in the circle is right based on their own point of view. If we are willing to listen to everyone’s point of view, then we can get a more accurate description of the object in the center. This is one way to put our minds together. When we get clarity from each other, we should give thanks and be grateful to each other.”

Elder Irving Powless, Sr., n.d.

Planning for Meaningful Action

Section 1

- 🌿 Introduction
- 🌿 Indicators of Success: *What will Schools be Like?*
- 🌿 Determining Where We Are: *Where to Begin?*
- 🌿 Assessing our Strengths: A Rubric for Planning



Planning for Meaningful Action

SECTION 1

Introduction

Inquiry-based action research pursues action and research outcomes simultaneously in a recursive process of continuous improvement. ATFSL works with schools/school division to develop action plans based on First Nations & Métis education goals that are embedded within their local Continuous Improvement Plans. The unique nature of setting goals and developing action plans in First Nations and Métis education is that they are based on significant shifts in paradigms that create a “pedagogy that speaks with, rather than for” First Nations and Métis people (Giroux, 1993). Plans are *responsive*, allowing for *flexibility* to meet emerging needs once action plans have been put into place.

Action research “requires critical thinking and reflection, the collection of data, and the implementation of action plans. This process entails an ongoing dialogue between practice and the effects of practice, whereby educators continually reframe their assumptions, belief systems, and actions as a consequence of deep critical reflection on the outcomes and warrants of directed experimentation, trial and error learning, and anticipatory envisioning.”

Mitchell & Sackney, 2000.

Action research, like traditional indigenous pedagogy, is experiential and emphasizes intuition, reflection, observation and dialogue. Stephen Corey, who applied action research as a methodology for education in 1953 observed that “fundamental change could not occur without the direct involvement of teachers and principals... these studies must be done by those who may have to change the way they do things.” Long ago, First Nations and Métis traditional teaching was the responsibility of every adult member of the group, who themselves were engaged in their own ongoing learning journey. The child’s learning experiences were directly connected and related to their day-to-day experiences and to their overall wholistic growth and development. Observation, mentoring, modeling, listening, the use of voice and sound, practicing, refining, reflecting, thanking, and sharing were all integral to the learning experiences. It has been noted that, in long-ago times, the “education systems” of the First Peoples had a 100% success rate. This was necessary to ensure the healthy survival of the community. The responsibility of the teachers is changed with the knowledge that in order for our community to succeed and be healthy, *all* children in the community must succeed and be well.

Indicators of Success: *What will Schools be Like?*

We *believe* that when the efforts of the educational partners are successful in the area of First Nations and Métis Education, we will see:

- ✿ First Nations and Métis peoples' knowledge, worldviews, cultures, languages and histories are evident in foundational ways throughout the *learning program** for the benefit of *all*
- ✿ School staffs are supported by effective professional development, resources and materials, and instructional leadership in order to fulfil their commitment to First Nations and Métis Education goals
- ✿ Schools/school divisions operate on principles of equity, inclusiveness and social justice
- ✿ Meaningful family/community engagement and shared decision-making is integral to the wholistic well-being and success of *all* children and youth
- ✿ Positive self-identity and a safe and secure sense of belonging is a key that frees learners to develop their gifts, reach successful outcomes, and to share and contribute as positive members of society

* *The Learning Program is defined as encompassing curricula, assessment and evaluation, school transitions, building partnership/engaging parents/community, professional learning, instructional practice, research, resources, equity and diversity.*

“Social change will not come to us like an avalanche down the mountain. Social change will come through seeds growing in well-prepared soil – and it is we, like the earthworms, who prepare the soil.”

Ursula Franklin, 1999.

Determining Where We Are: *Beginning Reflections*

Use the Principles in Section 1 as a guide for planning. Local schools/school divisions are encouraged to a) adapt these principles to reflect local priorities, and b) use the question prompts to guide further development of catalyst leadership teams.

First Nations and Métis worldviews are valid ways of knowing and understanding the world

- To what degree do the policies and procedures, protocols and practices reflect and include First Nations and Métis worldviews? What evidence exists to demonstrate this?
- Do the attitudes and practices of the staff reflect this principle? How is this evident in the interactions and relationships between staff, students and community?
- How knowledgeable are we about the cultures, histories, worldviews and contributions of First Nations & Métis peoples? How is this transferred to community? students?
- What community cultural resources are available to us? To what degree have we sought out such resources and utilized them?

Accountability in the area of First Nations and Métis Education is essential to progress

- What is the scope of success of the school division related to First Nations and Métis Education?
- How can I bring focus to instructional practices to inform our goals?
- What are the challenges faced in First Nations and Métis Education?
- Where is the focus for change that promotes the inclusion and integration of First Nations and Métis content, perspectives, and ways of knowing? In what areas has there been a focus for change?
- What accountability measures are currently in place to support growth?
- How is professional development structured? What is my best method of professional learning?
- How might instruction be different for diverse populations?
- What policies and procedures, protocols and practices are in place? How do these support our work in this area?
- What is the demographic profile of our community? student population? staff?

Communication throughout the system is key to the achievement of common goals

- How does the school division describe the inclusion of the First Nations and Métis community in setting goals?
- What are the misunderstandings and misconceptions about First Nations and Métis peoples that limit the success of First Nations and Métis Education initiatives?
- In what areas might further communication improve understanding and commitment?

- What is our vision of education? What is our vision of First Nations & Métis education?

Quality and authenticity are essential considerations in all First Nations and Métis Education policy and program initiatives

- What has been the quality of the programs delivering First Nations and Métis content and perspectives within the schools?
- Are First Nations and Métis content, perspectives, and ways of knowing recognized as having a legitimate place within all schools and for all learners? How is this recognized? How does this look?
- For significant change to occur, what do we need to do differently?
- What do we need to *stop* doing? What do we need to *start* doing?
- What concerns me? Why am I concerned? Are others concerned?

All people must have equitable opportunities to succeed, coupled with respect for individual experiences and knowledge

- In a wholistic sense, how are the First Nations & Métis students in my school doing?
- What strengths and opportunities exist now? What barriers or obstacles exist now? How are these approached?
- What have been our successes? How can these be replicated/sustained?
- To what degree have all students received equitable opportunities to succeed? Under what circumstances does equitable change occur?
- To what level has respect for individual experiences and knowledge been continually demonstrated and modelled?

Assessing our Strengths: A Rubric for Planning

Each school/school division will be at different stage in their readiness to critically assess the current local realities. Collaborative team-building and establishing trust will be a necessary first step. ATFSL uses the following continuum to illustrate growth and development in creating a climate for success in the area of First Nations and Métis education. The stages on the continuum will be determined locally as they develop school improvement plans. The aim of *ATFSL* is to catalyze change and support this growth by “*moving forward together*”.

You will see that even when we are on the lowest end of the continuum “Yet to be Explored”, it cannot be assumed that we are doing nothing; we may indeed be doing many things. This is a critical realization for schools/school divisions as it may illuminate activities that we may need to stop doing some things we may have been comfortable doing (and perhaps very successfully!) for a long time. Likewise, at the opposite end of the continuum, “Setting a Standard” within a philosophy of life long learning implies a goal that we will constantly strive toward, to reflect upon and to improve or sustain. With this raised consciousness, we can now move forward with new understanding and awareness, knowing that this process will be ongoing, lifelong and filled with surprises, challenges, and successes.

A Continuum of Growth

Verbs that signal...

1 Yet to Be Explored...	2 Great Beginnings...	3 Stepping Forward...	4 Setting a Standard...
denies	<i>recognizes</i>	<i>celebrates</i>	<i>honours</i>
<i>devalues</i>	identifies	involves	distinguishes
ignores	<i>acknowledges</i>	<i>implements</i>	<i>values</i>
<i>excludes</i>	understands	responds	monitors
over generalizes	<i>discusses</i>	<i>assesses</i>	<i>evaluates</i>
<i>stereotypes</i>	considers	engages	inquires
misappropriates	<i>creates</i>	<i>welcomes</i>	<i>builds</i>
<i>discriminates</i>	invites	affirms	collaborates
<i>diminishes</i>	<i>initiates</i>	<i>reflects</i>	<i>dialogues</i>
<i>controls</i>	displays	responds	exemplifies
judges	<i>includes</i>	<i>advocates</i>	<i>models</i>

Planning for Meaningful Action

Section 2

- ❖ Four Areas of Recommendation
 - 2.1 Cultural Affirmation and School Climate
 - 2.2 Shared Decision Making
 - 2.3 Core Curriculum Actualization
 - 2.4 Life Long Learning



Planning for Meaningful Action

SECTION 2

Section 2.1

Cultural Affirmation & School Climate

- ✿ Cultural Affirmation and School Climate
- ✿ Consideration
- ✿ Dialogues
- ✿ A Continuum of Growth
- ✿ The Ideal State: What will it look like?
- ✿ Brainstorming Chart: Developing Outcomes
- ✿ Assessment of Cultural Affirmation and School Climate:
Developing Indicators
- ✿ Planning for First Nations and Métis Education: Learning
Improvement Plans
- ✿ Implications & Opportunities: Cultural Affirmation and
School Climate

Cultural Affirmation and School Climate

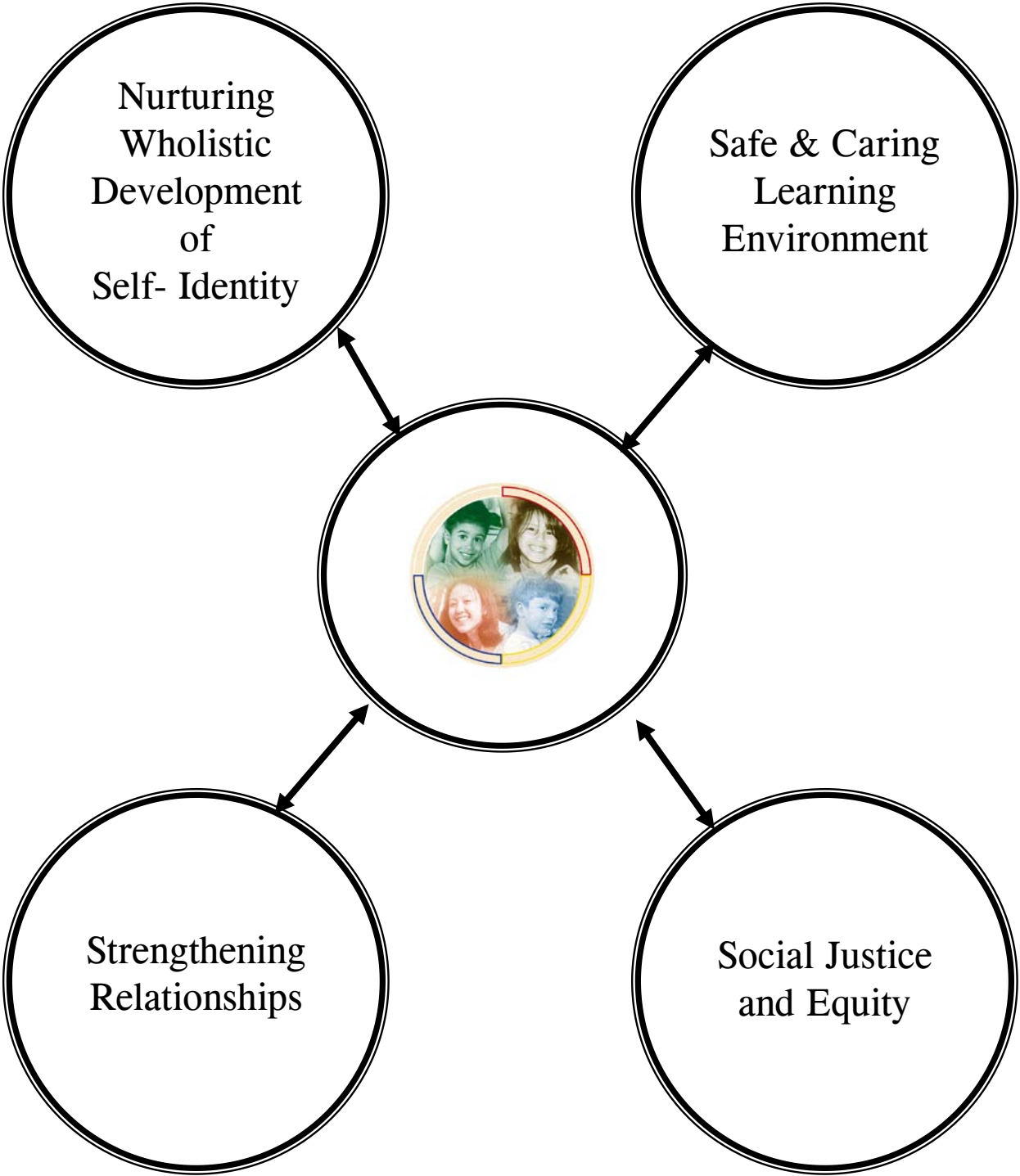
Effective learning increases when students feel that the school reflects their life and community. We know from experience and research that many First Nations and Métis students in the province do not find that schools are culturally affirming places. Schools can promote the well-being of each individual by affirming the cultures, tradition, languages, spirituality and world views of all students. A school's culture develops from the collective thinking and actions of its members. Climate, although hard to define, is the tone or atmosphere a person feels when entering a school. It results from the interactions among administrators, teachers, students, families, and community members (Saskatchewan Learning, 2004, p.39).

AEPAC Action Plan, 2000-2005

"If you don't tell your children who and what they are, they won't know. How can they be proud of what they don't know?"

- Salish Elder, 1980

When thinking about Cultural Affirmation and School Climate consider...



DIALOGUES: *Cultural Affirmation & School Climate*

Scenario 1

Creekside High School is an urban school in Saskatchewan and has a student population of 225 students. Of this population, almost 70% of the students self-identify as First Nations or Métis. There are currently no First Nations or Métis teachers; however, there is an educational assistant on staff who identifies as Métis. There are numerous community agencies surrounding Creekside who work toward addressing the complex issues within the school and surrounding community.

The School Community Council meets regularly. Two of the members are believed to be First Nations or Métis; however, the council has had difficulty with sustaining membership. The school has struggled with connecting with families and communities. First Nations and Métis parents are seldom seen in the school, but attend special events in great numbers. The staff recognizes the need for affirming students' identities and increasing the cultural programming in the school, but they are worried about making mistakes and inadvertently offending the community. Creekside's principal, although new to the school this year, feels the number of students of First Nations and/or Métis ancestry is actually higher than the number who self-identify.

Scenario 2

Arthur Gordon Elementary is a rural Saskatchewan school serving the needs of 150 students. It is not known exactly how many of the students are First Nations or Métis. The First Nation students are bussed to the town school from the nearby Nakawe First Nation. The parents of these students are responsible for providing transportation for their children to attend Arthur Gordon. The First Nations and Métis students at Arthur Gordon tend to keep to themselves and are reluctant to participate in school programs. Nakawe has recently completed construction on a new PreK-9 school and some of the students from the band could attend this school in the new year. The school division targets student retention as a priority because declining enrolment could lead to school closure. Parents in the surrounding rural communities are adamant that their school remain open. This results in a strong local council, although no First Nations or Métis parents are on the council.

Parents from Nakawe organize a meeting with the administration about their concerns. While the First Nation parents are fairly satisfied with the academic offerings of the school, they are concerned that their children are not participating in school-based activities. Their children report that they do not feel that they belong at the school. Some of the children have indicated that they do not want to go to school and are anxious about school activities they are required to attend. The children talk about episodes of name-calling and bullying on the playground which the parents believe are racially motivated. The principal is concerned that Nakawe will pull their students from the school altogether if improvements are not made.

Discussion and Dialogue about the Scenarios:

Part I: The Following are:

What happened here?

What are the primary challenges (tip of the iceberg)? What might be “beneath the surface”?

What strengths are evident? How can strengths be used for positive change?

To what degree does cultural affirmation impact on these scenarios?

What is the influence/importance of school climate in these scenarios?

Who would notice changes in cultural affirmation? Who might not? How? Why?

Who would notice shifts in the climate of the school? Who might not? How? Why?

How would changes in cultural affirmation and school climate impact on shared decision making? life long learning processes? curriculum actualization?

Part II: The Following are:

How can the school/school division affirm the identity of each child?

How might the school/school division be responsive to the needs of all children?

How might the school/school division support and enhance the climate of belonging in both curricular and extracurricular activities?

How can schools/school divisions create opportunities to engage in deep dialogues around sensitive topics that impact on the school community?

How might schools/schools help staff better understand the local needs and priorities of First Nations?

How can schools/school divisions include local First Nations in understanding school priorities and build bridges between communities?

How can the learning program be more reflective of the worldviews of First Nations and Métis people?

A Continuum of Growth

Verbs that signal...

Cultural Affirmation & School Climate

1 Yet to Be Explored...	2 Great Beginnings...	3 Stepping Forward...	4 Setting a Standard...
denies	recognizes	celebrates	honours
devalues	identifies	involves	distinguishes
ignores	acknowledges	implements	values
excludes	understands	responds	monitors
over generalizes	discusses	assesses	evaluates
stereotypes	considers	engages	inquires
misappropriates	creates	welcomes	builds
discriminates	invites	affirms	collaborates
diminishes	initiates	reflects	dialogues
controls	displays	responds	exemplifies
judges	includes	advocates	models

In what ways does our school affirm the wholistic well being of each student?

How do staff members and other students demonstrate this?

What has been done to address barriers to learning success and other inequities?

What is the general “feeling” or ethos, in our school? in specific areas in and outside of our school?

How has this climate been created/ constructed?

What opportunities exist for all students to enjoy, out side of school?

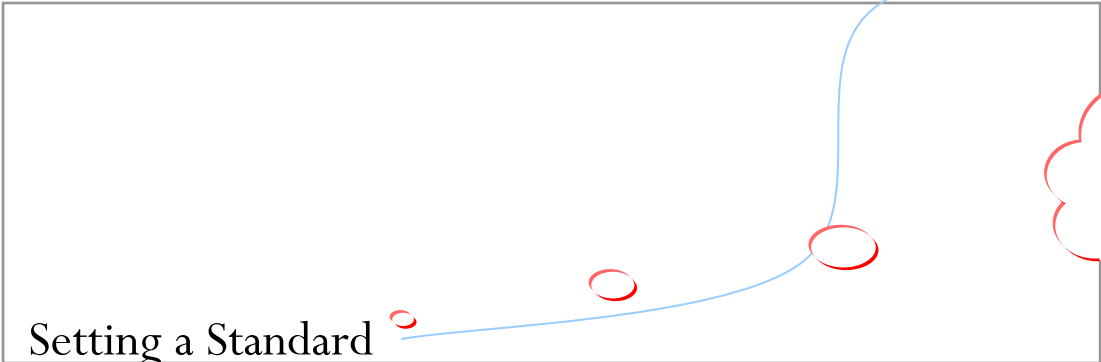
Are the opportunities varied and plentiful to allow all students to be involved?

What has been done to examine and remove barriers to involvement?

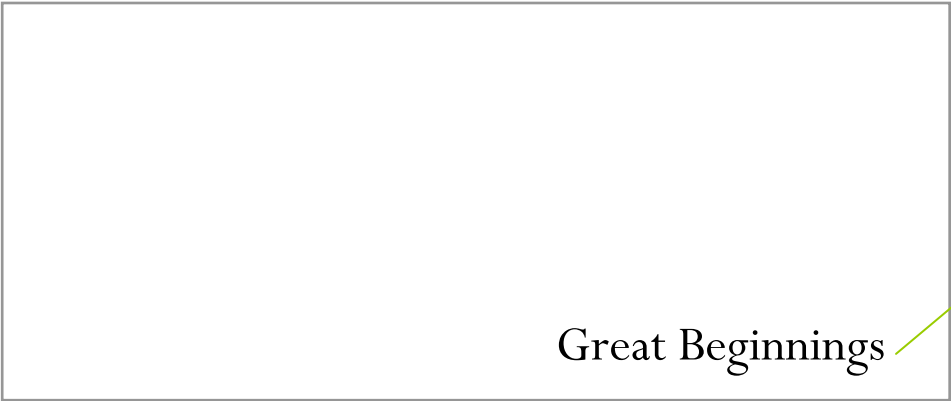
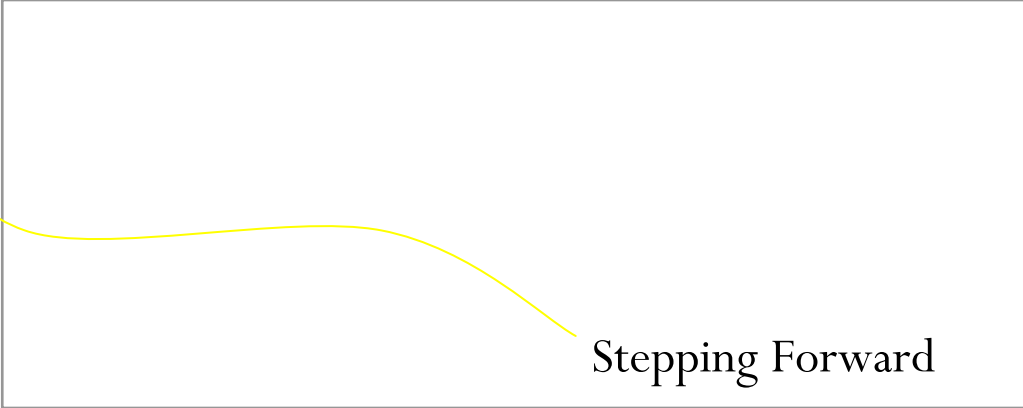
How does our community respond to incidents to racism?

What have we done to address racism and oppression in our school/community?

The Ideal State: What will it look like?



Start here with your "ideal state" and work backward to where you currently are...



Yet to be Explored...

Brainstorming Chart: Developing Outcomes

Indicators support outcomes by providing the specific aspects of learning, (ie. Knowledge, skills, attributes) that must occur to reach the outcome. Some prompts are provided, but this list may be adapted for your own realities.

Cultural Affirmation & School Climate
Positive Self-Identity
Strengthening Relationships
Safe & Caring, Wholistic Learning Environment
Social Justice and Equity

Assessment of Cultural Affirmation and School Climate

DEVELOPING INDICATORS

Outcomes are statements of what we will know and be able to do as we complete a goal cycle, ie. 2 year cycles for CIF. The outcome provides us with the subject for evaluation and provides guidance for our planning. Write outcomes using action-based verbs (use the Rubric for Planning as a guide). The outcome should be developed so that it can be achieved in context, is purposeful and interconnected, but focused on this broad area of recommendation.

1
2
3
4
Yet to be Explored Great Beginnings Stepping Forward Setting a Standard

Indicator Prompt	How will we get to our outcome
Learning Climate, Ethos and Environment	
Extracurricular Opportunities and Experiences	
Student/Family/Community Voice	
Family/Community Welcoming	
Belonging and Inclusiveness	
Affirming and Developing Student Identity	
Equity, Removing Barriers to Success	
Staff Cultural Responsiveness	
Safe and Caring Environment	

Planning for First Nations and Métis Education: *Learning Improvement Plans*

Before you begin:

1. The school division Continuous Improvement Plan for the current year.
2. A listing of all existing current initiatives/programs – division/local
3. Benchmarks from the Four Broad Areas of Recommendations – Data from ATFSL Audit(s) completed
4. SMART Goal Setting Template

SMART Goal	Indicators	Measures	Targets	Methods
State the Broad Goal:	Tracking Progress (focusing on areas most in need of improvement, utilizing benchmarks, standards, skills gathered from classroom/school /division data)	Tools to Track Progress (both formative and summative, using valid and reliable tools, focused on the Indicators and Broad Goal)	Getting There (capacity, morale/momentum, sustainability, alignment, managing transitions, availability of resources)	Workplan (who will do the work? what will they do? how will they get the work done? what supports do/will they need? what is the timeline for completing tasks?
<i>WHO?</i>				
Alignment to ATFSL Broad Areas of Recommendation: <i>Which areas/sub-components does this goal address?</i>				<i>WHAT?</i>
				<i>HOW?</i>
				<i>SUPPORTS?</i>
				<i>WORKPLAN:</i> Short-term (0-6 months):
				Mid-Range (6-12 months):
				Long Term (1-3 years):

Implications & Opportunities: Cultural Affirmation and School Climate

Once a goal and plan is developed, we may notice some opportunities and challenges that will either support us, or prevent us, from achieving outcomes.

Links to Support Instruction Practice – existing or emerging division initiatives?	
Professional Development needs?	
Support from other Sources – School Community Council, First Nations partners, stakeholders?	
Access to Resources (print and non-print)	
Connection to Continuous Improvement Plan?	

Section 2.2

Shared Decision-Making

- ❖ Shared Decision Making
- ❖ Considerations
- ❖ Dialogues
- ❖ A Continuum of Growth
- ❖ The Ideal State: What will it look like?
- ❖ Brainstorming Chart: Developing Outcomes
- ❖ Assessment of Shared Decision Making: Developing Indicators
- ❖ Planning for First Nations and Métis Education: Learning Improvement Plans
- ❖ Implications & Opportunities: Shared Decision Making

Shared Decision Making

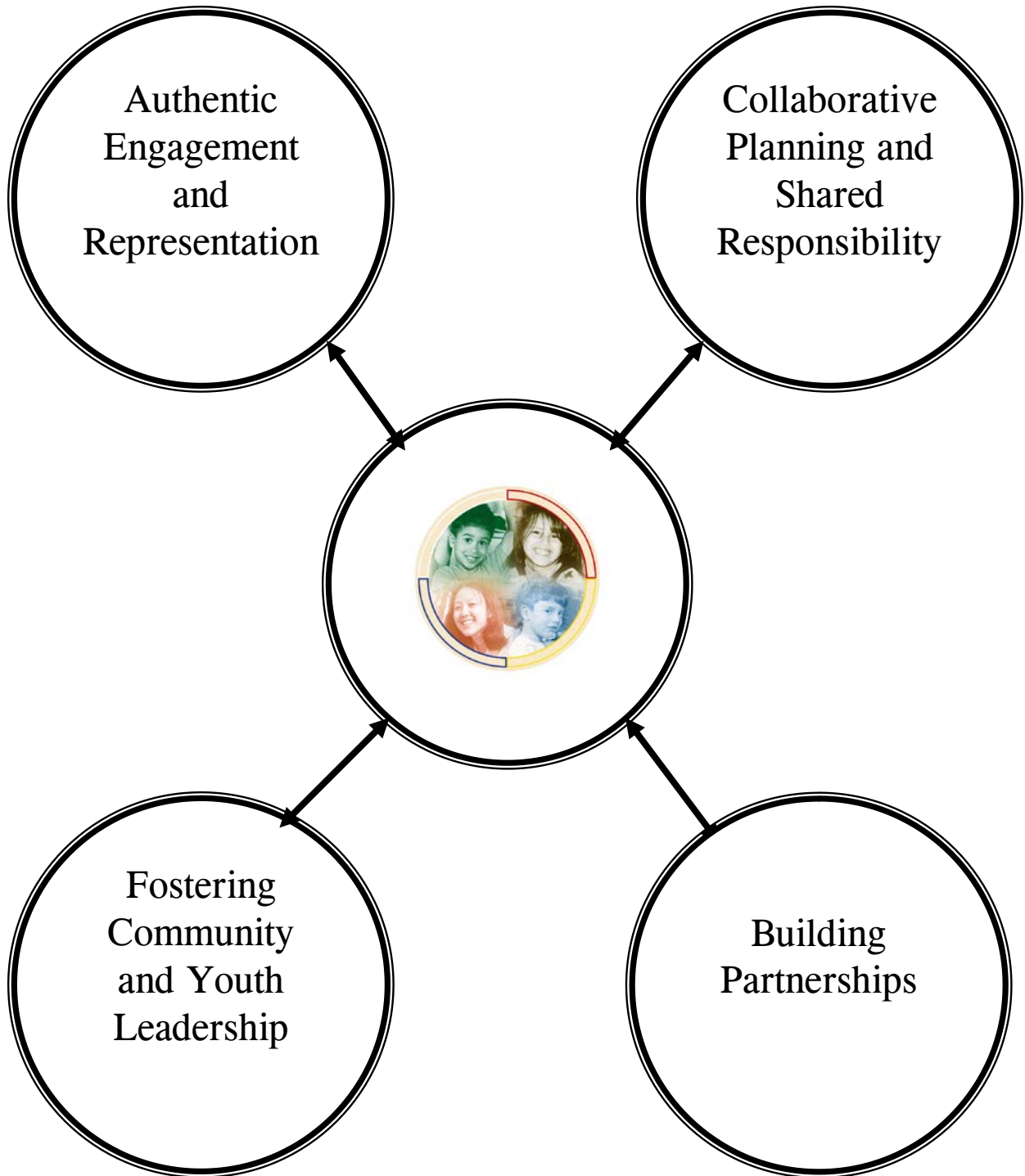
Education truly reflects the diversity of the province's population when the First Nations and Métis community is meaningfully involved. The field of education has long recognized the need for involving parents and the community, but involvement has not routinely included shared decision making. Often decisions affecting First Nations and Métis children are made at the organizational level without the involvement of First Nations and Métis educators and parents. Shared decision making is intended to ensure that decisions affecting the lives of children are made in partnership with First Nations and Métis Elders, parents, the community and governments.

AEPAC Action Plan, 2000-2005

"We have to cooperate and work together so we can accomplish something for our kids' futures."

Elder Edward Baldhead, 2006.

When thinking about Shared Decision making, consider...



DIALOGUE: *Shared Decision Making*

Scenario 1

Shining Hills School Division has created a PLC (professional learning community) to focus on increased student outcomes in math and reading. The division encompasses a large geographical location which includes a number of First Nations and active Métis locals. The PLC has held several meetings over the noon hour and after school, as well they met for one full day that was devoted to developing their workplan for the year. The team has identified the need for youth, parents, caregivers, staff and community members to work together towards a learning improvement plan. Two team members raise the idea of partnering with the neighbouring First Nation school to develop a common plan. After some discussion, the team discovers that none of them have ever visited the First Nation community.

The school division has not clearly included First Nations and Métis education goals in their Continuous Improvement Plan, even though a number of schools in the division have expressed their frustration with unsuccessful attempts to build relationships with the First Nations and Métis community. The latest communication from the nearby Chiefs recommends that the school consider the inclusion of cultural programming, as well as focus on improving scores for their students in the area of math and science.

Scenario 2

Windy Plains is an urban secondary school with approximately 1,000 students. The community of Windy Plains is very diverse, with approximately 30% of the school population being First Nations and/or Métis. As well, there have been a significant number of newly immigrated families who have moved to the area. The staff at Windy Plains is not currently representative of the diversity of the school community, despite attempts to target job postings to the First Nations and Métis community. Thus far, the school has had no success in retaining any First Nations or Métis staff.

At the end of the school year, Windy Plains received a memorandum stating that all School Community Councils must strive to be representative of their community. For Windy Plains this will mean one-third of the new Council must include First Nations and/or Métis parents and students, not to mention the growing diversity from other families who have recently moved to the area. The school has struggled to engage First Nations and Métis youth in past leadership structures at the school. The previous Parent Council did not include any First Nations or Métis parents or caregivers.

Discussion and Dialogue about the Scenarios:

Part I:

What happened here?

What are the primary challenges (tip of the iceberg)?

What might be beneath the surface?

What strengths are evident? How can these strengths be used for positive change?

How much does shared decision making impact on these scenarios?

What is the influence/importance of school climate in these scenarios?

Who would notice changes in how decisions are made? Who might not? In what ways?

How would changes in shared decision making impact on cultural affirmation and school climate? life long learning processes? curriculum actualization?

Part II:

In what ways does the staff invite open and honest dialogue and set the climate for parents, students, and community involvement and authentic “voice”?

How are opportunities created to meaningfully build relationships with families and community members?

How are community priorities, issues and concerns reflected in the learning program?

What are the barriers to open dialogue between the school and community?

What are the challenges to student, parent and community engagement within the school?

How are students and parents given opportunities to demonstrate leadership?

A Continuum of Growth

Verbs that signal...

Shared Decision Making

1 Yet to Be Explored...	2 Great Beginnings...	3 Stepping Forward...	4 Setting a Standard...
denies	recognizes	celebrates	honours
devalues	identifies	involves	distinguishes
ignores	acknowledges	implements	values
excludes	understands	responds	monitors
over generalizes	discusses	assesses	evaluates
stereotypes	considers	engages	inquires
misappropriates	creates	welcomes	builds
discriminates	invites	affirms	collaborates
diminishes	initiates	reflects	dialogues
controls	displays	responds	exemplifies
judges	includes	advocates	models

How often do members of the community visit or spend time in our school? What is the purpose of visits?

Whose voice is most dominantly heard in the decision-making processes affecting the school? Whose voice(s) are not heard?

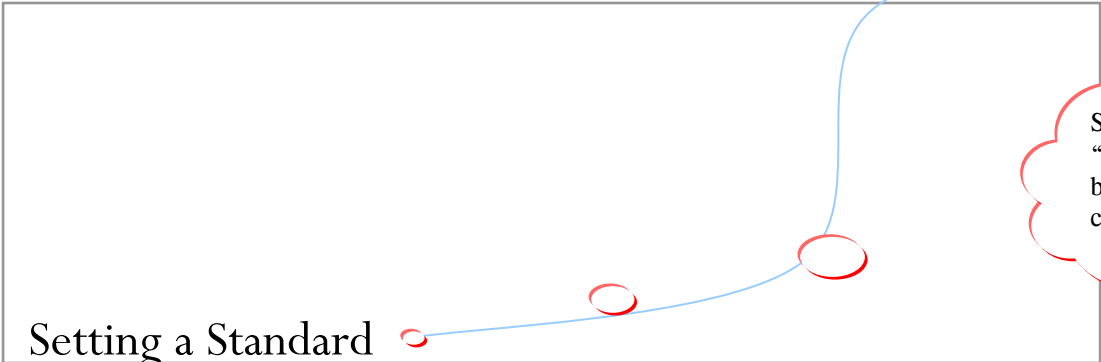
What is the current snapshot of policy development/implementation in our school or affecting our school?

How does policy support the success of First Nations & Métis education plans?

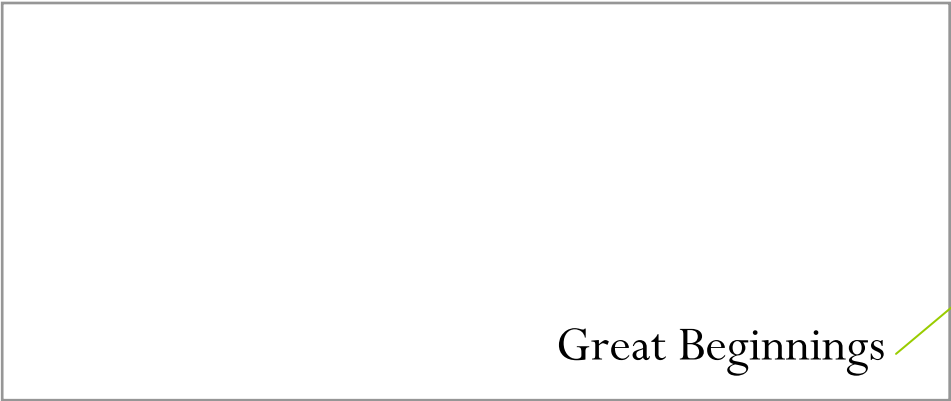
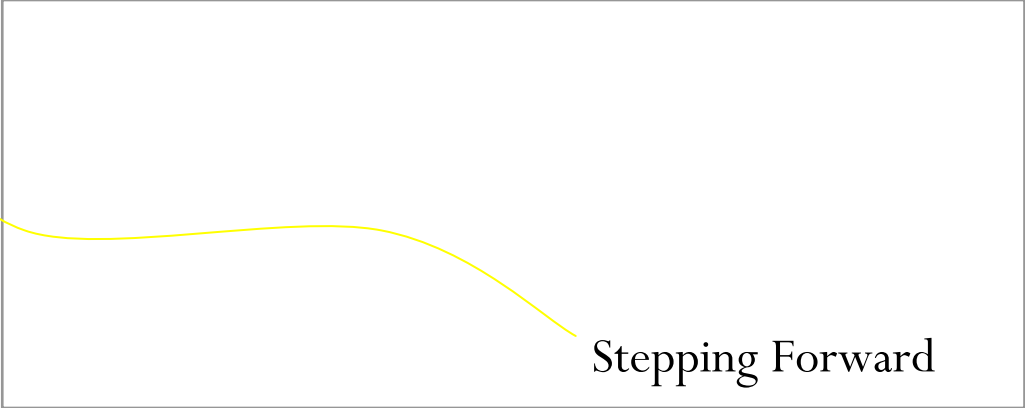
What opportunities exist for community/family members and students to develop and practice leadership skills? Are these opportunities varied, responsive, meaningful and ongoing? Who evaluates these?

What is our communication strategy with parents and community about school events and programming? Has this been successful in reaching everyone?

The Ideal State: What will it look like?



Start here with your "ideal state" and work backward to where you currently are...



Yet to be Explored...

Brainstorming Chart: Developing Outcomes

Indicators support outcomes by providing the specific aspects of learning, (ie. Knowledge, skills, attributes) that must occur to reach the outcome. Some prompts are provided, but this list may be adapted for your own realities.

Shared Decision Making
Authentic Engagement and Representation
Community and Youth Mentorship, Role Models and Leadership
Building and Sustaining Partnerships
Collaborative Planning and Decision-Making

Assessment of Shared Decision Making

DEVELOPING INDICATORS

Outcomes are statements of what we will know and be able to do as we complete a goal cycle, ie. 2 year cycles for CIF. The outcome provides us with the subject for evaluation and provides guidance for our planning. Write outcomes using action-based verbs (use the Rubric for Planning as a guide). The outcome should be developed so that it can be achieved in context, is purposeful and interconnected, but focused on this broad area of recommendation.

1
2
3
4
Yet to be Explored Great Beginnings Stepping Forward Setting a Standard

Indicator Prompt	How will we get to our outcome
First Nations and Métis involved in leadership	
Committed to First Nations and Métis Education	
Involved in First Nations and Métis programs and initiatives within the province	
First Nations and Métis students/parents/families are engaged in decision making processes around the schools programs	
First Nations and Métis peoples are represented on provincial advisory committees, school division steering committees, and within school programs.	
Successful partnerships exist between the school and First Nations and Métis peoples.	
First Nations and Métis peoples have input in the school's academic and social programs.	
Shared decision making exists between the school and the First Nations and Métis community.	
First Nations and Métis people are involved in the daily life of the school.	

Planning for First Nations and Métis Education: *Learning Improvement Plans*

Before you begin:

5. The school division Continuous Improvement Plan for the current year.
6. A listing of all existing current initiatives/programs – division/local
7. Benchmarks from the Four Broad Areas of Recommendations – Data from ATFSL Audit(s) completed
8. SMART Goal Setting Template

SMART Goal	Indicators	Measures	Targets	Methods
State the Broad Goal:	Tracking Progress (focusing on areas most in need of improvement, utilizing benchmarks, standards, skills gathered from classroom/school /division data)	Tools to Track Progress (both formative and summative, using valid and reliable tools, focused on the Indicators and Broad Goal)	Getting There (capacity, morale/momentum, sustainability, alignment, managing transitions, availability of resources)	Workplan (who will do the work? what will they do? how will they get the work done? what supports do/will they need? what is the timeline for completing tasks?
<p><i>WHO?</i></p> <p><i>WHAT?</i></p> <p><i>HOW?</i></p> <p><i>SUPPORTS?</i></p> <p><i>WORKPLAN:</i> Short-term (0-6 months):</p> <p>Mid-Range (6-12 months):</p> <p>Long Term (1-3 years):</p>				
Alignment to ATFSL Broad Areas of Recommendation: <i>Which areas/sub-components does this goal address?</i>				

Implications & Opportunities: Shared Decision Making

Once a goal and plan is developed, we may notice some opportunities and challenges that will either support us, or prevent us, from achieving outcomes.

Links to Support Instruction Practice – existing or emerging division initiatives?	
Professional Development needs?	
Support from other Sources – School Community Council, First Nations partners, stakeholders?	
Access to Resources (print and non-print)	
Connection to Continuous Improvement Plan?	

Section 2.3

Curriculum Actualization

- ❖ Curriculum Actualization
- ❖ Considerations
- ❖ Dialogues
- ❖ A Continuum of Growth
- ❖ The Ideal State: What will it look like?
- ❖ Brainstorming Chart: Developing Outcomes
- ❖ Assessment of Curriculum Actualization: Developing Indicators
- ❖ Planning for First Nations and Métis Education: Learning Improvement Plans
- ❖ Implications & Opportunities: Curriculum Actualization

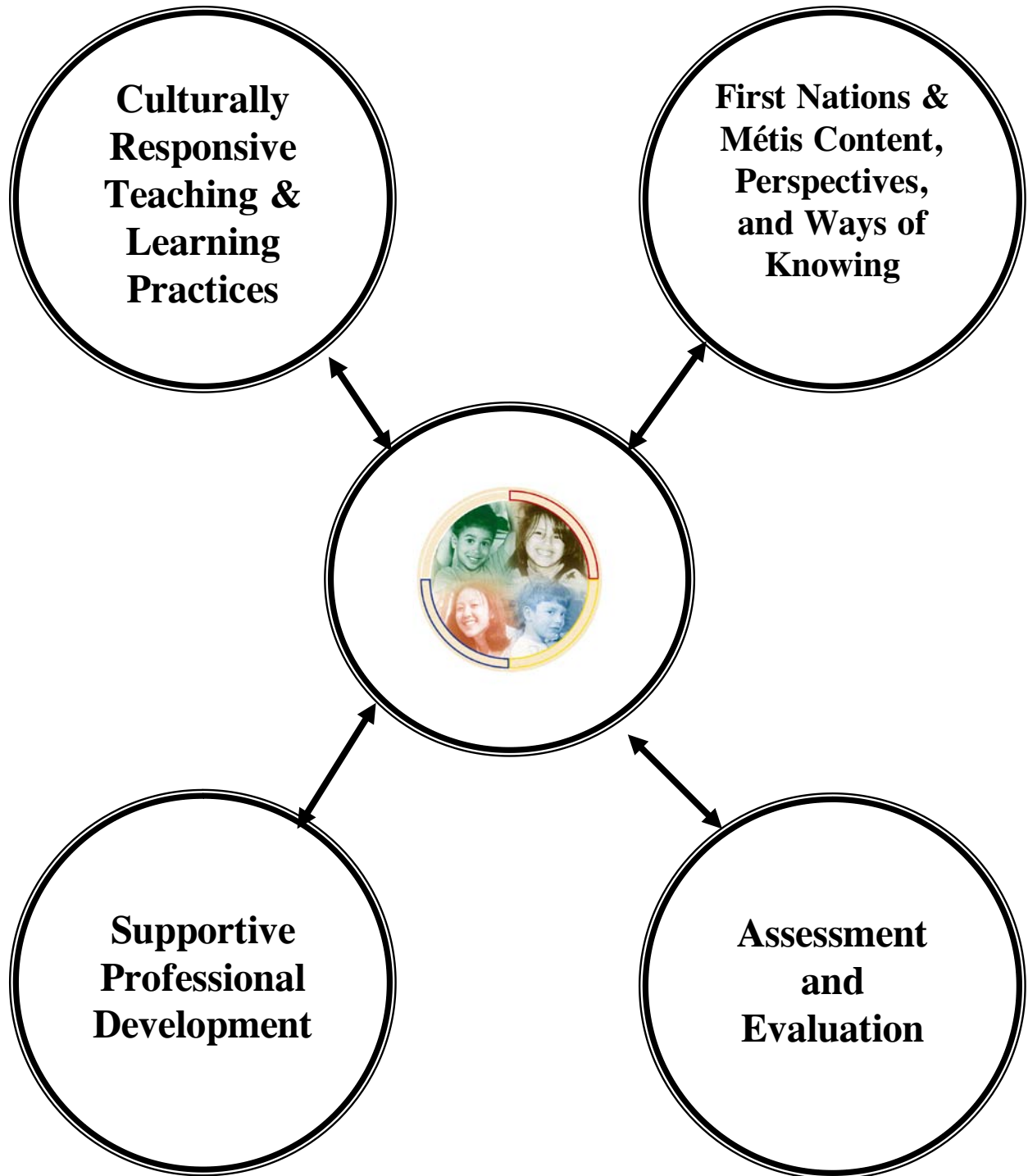
Curriculum Actualization

Saskatchewan Learning defines curriculum actualization as the effective implementation and ongoing renewal of the provincial Core Curriculum. In order for teachers and administrators to effectively implement Aboriginal content and perspectives, they have to be aware of policy, new directions in the curriculum and supports such as inservice. Aboriginal content and perspectives in Saskatchewan's Core Curriculum exist for the benefit of ALL students, and implementation is the responsibility of all teachers. It is necessary that teachers be provided with adequate support, and that the progress of actualization be charted.

AE PAC Action Plan, 2000-2005

"Attention to Aboriginal worldviews and educational practices can benefit all teachers and students."

When thinking about Curriculum Actualization, consider...



DIALOGUE: *Curriculum Actualization*

Scenario One

Dr. Martha Carter Community School is situated in a high poverty, high crime urban neighbourhood. The elementary school has recently received last year's achievement scores in reading, which indicate a significant decline in literacy levels across all grade levels. The principal made a presentation of the assessment scores to the School Community Council at their last meeting, and this has raised their concerns. The SCC is interested in working with the school staff towards improvement. The school's student tracking data shows an 80% First Nations and Métis student population, which signals the need to include First Nations and Métis content, perspectives, and ways of knowing. One staff member proposes a meeting with the nearby First Nation to learn about a community literacy project they have piloted. School Community Council and staff members are interested but concerns surface over the community's participation with such an endeavour. Another member raised a question about making reading a priority, and wonders if trying to add First Nations and Métis content will distract the staff from focusing on literacy goals. This prompts a larger discussion among staff about lack of resources and background knowledge about First Nations and Métis content and perspectives.

Scenario Two

Red Willow Grove is a rural high school of approximately 170 students. Most of the students who attend Red Willow are from the nearby Dene First Nation. The high school staff and School Community Council are committed to reviewing their School Attendance Policy in the coming year, due to the high drop-out rate and lack of youth and community engagement. The Chief and Education Councillor were recently invited by school administration to discuss policies and procedures related to suspension and expulsion, and attendance. While the First Nation understands the significance of these issues, they are more concerned with academic achievement and their students' readiness for post-secondary and career options. The Dene First Nation Elders have asked their Chief to inquire about culture and language programming at Red Willow to help students build a strong sense of identity. The principal at Red Willow feels that teaching and learning practices at the school are generally not culturally responsive nor do they consistently or significantly include First Nations ways of knowing. The current resource centre has few First Nations and Métis resources, and many of them are outdated or in poor condition. The administrator recognizes that professional development must occur on the topic of First Nations and Métis ways of knowing and hopes that support will be forthcoming from the school division.

Discussion and Dialogue about the Scenarios:

Part I:

What happened here?

What are the primary challenges (tip of the iceberg)?

What might be beneath the surface?

What strengths are evident? How can these strengths be used for positive change?

How does the actualization of First Nations & Métis content, perspectives, and ways of knowing in all areas of curriculum impact on these scenarios?

What is the influence/importance of curriculum actualization in these scenarios?

Who would notice changes in how decisions are made? Who might not? In what ways?

How would changes in curriculum actualization in the area of First Nations & Métis education impact on cultural affirmation and school climate? life long learning processes? shared decision making?

Part II:

What opportunities can be created to engage community expertise in professional development?

How can a school engage community in learning improvement initiatives? Who would lead such initiatives? What processes would be needed to: a) share leadership? b) engage youth and community? c) implement change? d) monitor and report progress?

What opportunities exist for staff to learn about First Nations and Métis Ways of Knowing?

What supports are in place at the school/division level to implement this?

How is professional learning monitored to ensure positive transformation in instructional practices?

A Continuum of Growth

Verbs that signal...

Curriculum Actualization

1 Yet to Be Explored...	2 Great Beginnings...	3 Stepping Forward...	4 Setting a Standard...
denies	recognizes	celebrates	honours
devalues	identifies	involves	distinguishes
ignores	acknowledges	implements	values
excludes	understands	responds	monitors
over generalizes	discusses	assesses	evaluates
stereotypes	considers	engages	inquires
misappropriates	creates	welcomes	builds
discriminates	invites	affirms	collaborates
diminishes	initiates	reflects	dialogues
controls	displays	responds	exemplifies
judges	includes	advocates	models

What is the current snapshot of academic achievement in our school?

To what degree, and in what ways is data on First Nations & Métis students ethically disaggregated and used to inform instructional supervision and practice?

What is the current assessment literacy among staff? community?

To what extent are First Nations & Métis content, perspectives, and ways of knowing infused into curricula at all grade levels? How is this monitored and assessed?

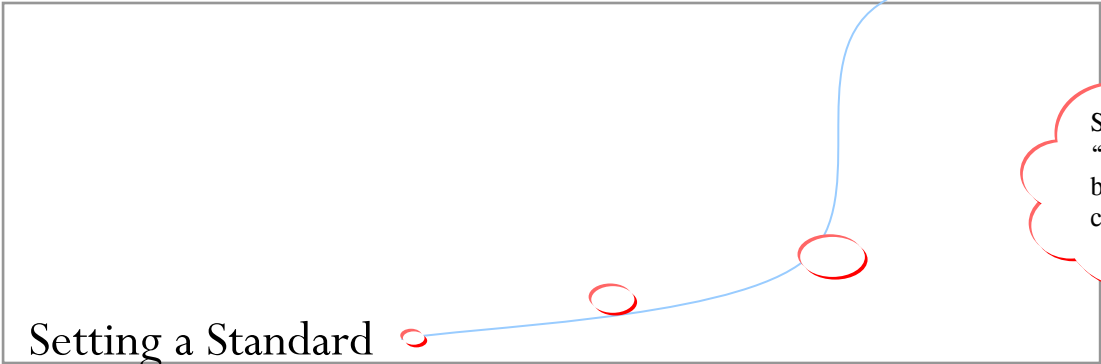
To what extent are staff prepared/confident in integrating such content into their learning programs?

To what degree do staff value the integration of First Nations & Métis content and perspectives as a foundation for learning that will benefit *all* students?

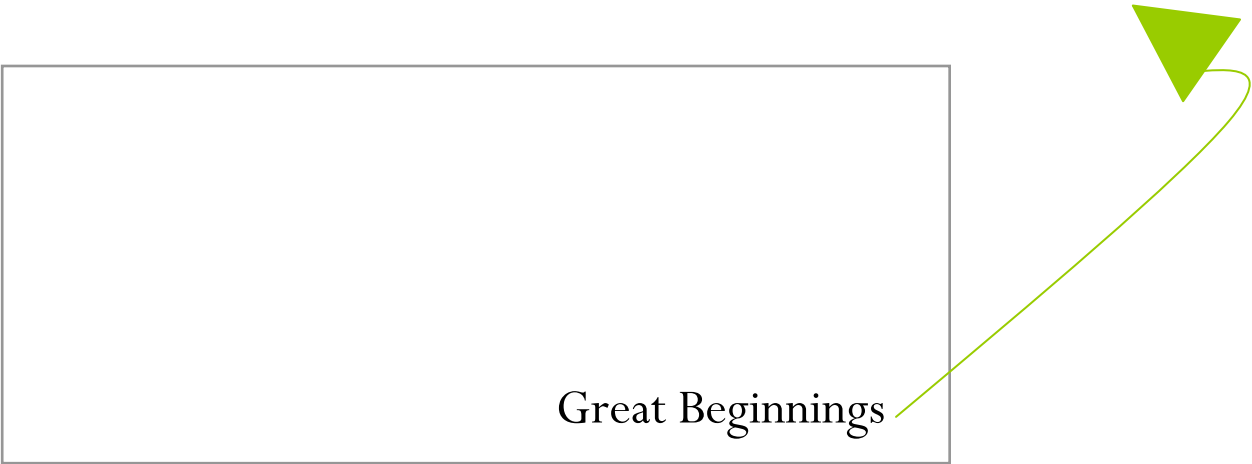
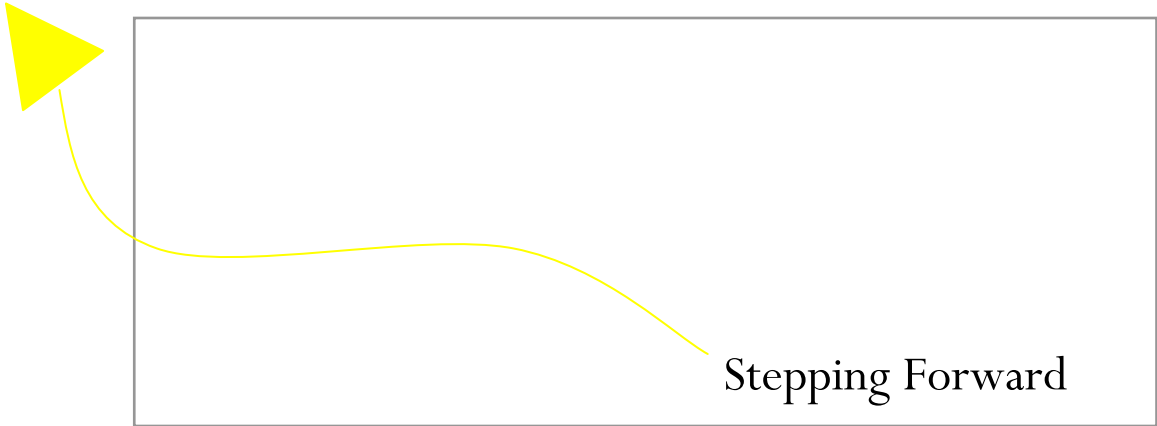
What is the current resource collection (print, non-print, human) in our school/school division? How are resources assessed for bias, cultural appropriateness and accuracy?

In what ways is the learning program designed to be culturally responsive to meet the needs of *all* students?

The Ideal State: What will it look like?



Start here with your “ideal state” and work backward to where you currently are...



Yet to be Explored...

Brainstorming Chart: Developing Outcomes

Indicators support outcomes by providing the specific aspects of learning, (ie. Knowledge, skills, attributes) that must occur to reach the outcome. Some prompts are provided, but this list may be adapted for your own realities.

Curriculum Actualization
First Nations and Metis Content, perspectives, and Ways of Knowing
Assessment Literacy
Culturally Responsive Instructional Practice
Supportive Professional Development

Assessment of Curriculum Actualization

DEVELOPING INDICATORS

Outcomes are statements of what we will know and be able to do as we complete a goal cycle, ie. 2 year cycles for CIF. The outcome provides us with the subject for evaluation and provides guidance for our planning. Write outcomes using action-based verbs (use the Rubric for Planning as a guide). The outcome should be developed so that it can be achieved in context, is purposeful and interconnected, but focused on this broad area of recommendation.

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Yet to be Explored Great Beginnings Stepping Forward Setting a Standard

Indicator Prompt	How will we get to our outcome
First Nations and Métis cultural events/programs provide holistic learning opportunities/experiences.	
First Nations and Métis students will experience success in all areas of the learning program, with an emphasis in the maths and sciences.	
Actualization of First Nations and Métis content, perspectives, and ways of knowing must be included to benefit all learners.	
First Nations and Métis peoples in the community are utilized as valid resources to support all learning programs.	
Professional learning communities are utilized to support and ensure the success of First Nations and Métis curriculum actualization.	
Elders and cultural knowledge keepers are involved on a regular basis in meaningful ways in the school.	
Support for professional development to support First Nations and Métis educational goals is ongoing.	

Planning for First Nations and Métis Education: *Learning Improvement Plans*

Before you begin:

9. The school division Continuous Improvement Plan for the current year.
10. A listing of all existing current initiatives/programs – division/local
11. Benchmarks from the Four Broad Areas of Recommendations – Data from ATFSL Audit(s) completed
12. SMART Goal Setting Template

SMART Goal	Indicators	Measures	Targets	Methods
State the Broad Goal:	Tracking Progress (focusing on areas most in need of improvement, utilizing benchmarks, standards, skills gathered from classroom/school /division data)	Tools to Track Progress (both formative and summative, using valid and reliable tools, focused on the Indicators and Broad Goal)	Getting There (capacity, morale/momentum, sustainability, alignment, managing transitions, availability of resources)	Workplan (who will do the work? what will they do? how will they get the work done? what supports do/will they need? what is the timeline for completing tasks?
<i>WHO?</i>				
Alignment to ATFSL Broad Areas of Recommendation: <i>Which areas/sub-components does this goal address?</i>				<i>WHAT?</i>
				<i>HOW?</i>
				<i>SUPPORTS?</i>
				<i>WORKPLAN:</i> Short-term (0-6 months):
				Mid-Range (6-12 months):
				Long Term (1-3 years):

Implications & Opportunities: Curriculum Actualization

Once a goal and plan is developed, we may notice some opportunities and challenges that will either support us, or prevent us, from achieving outcomes.

Links to Support Instruction Practice – existing or emerging division initiatives?	
Professional Development needs?	
Support from other Sources – School Community Council, First Nations partners, stakeholders?	
Access to Resources (print and non-print)	
Connection to Continuous Improvement Plan?	

Section 2.4

Life Long Learning

- 🌿 Life Long Learning
- 🌿 Considerations
- 🌿 Dialogues
- 🌿 A Continuum of Growth
- 🌿 The Ideal State: What will it look like?
- 🌿 Brainstorming Chart: Developing Outcomes
- 🌿 Assessment of Life Long Learning: Developing Indicators
- 🌿 Planning for First Nations and Métis Education: Learning Improvement Plans
- 🌿 Implications & Opportunities: Life Long Learning

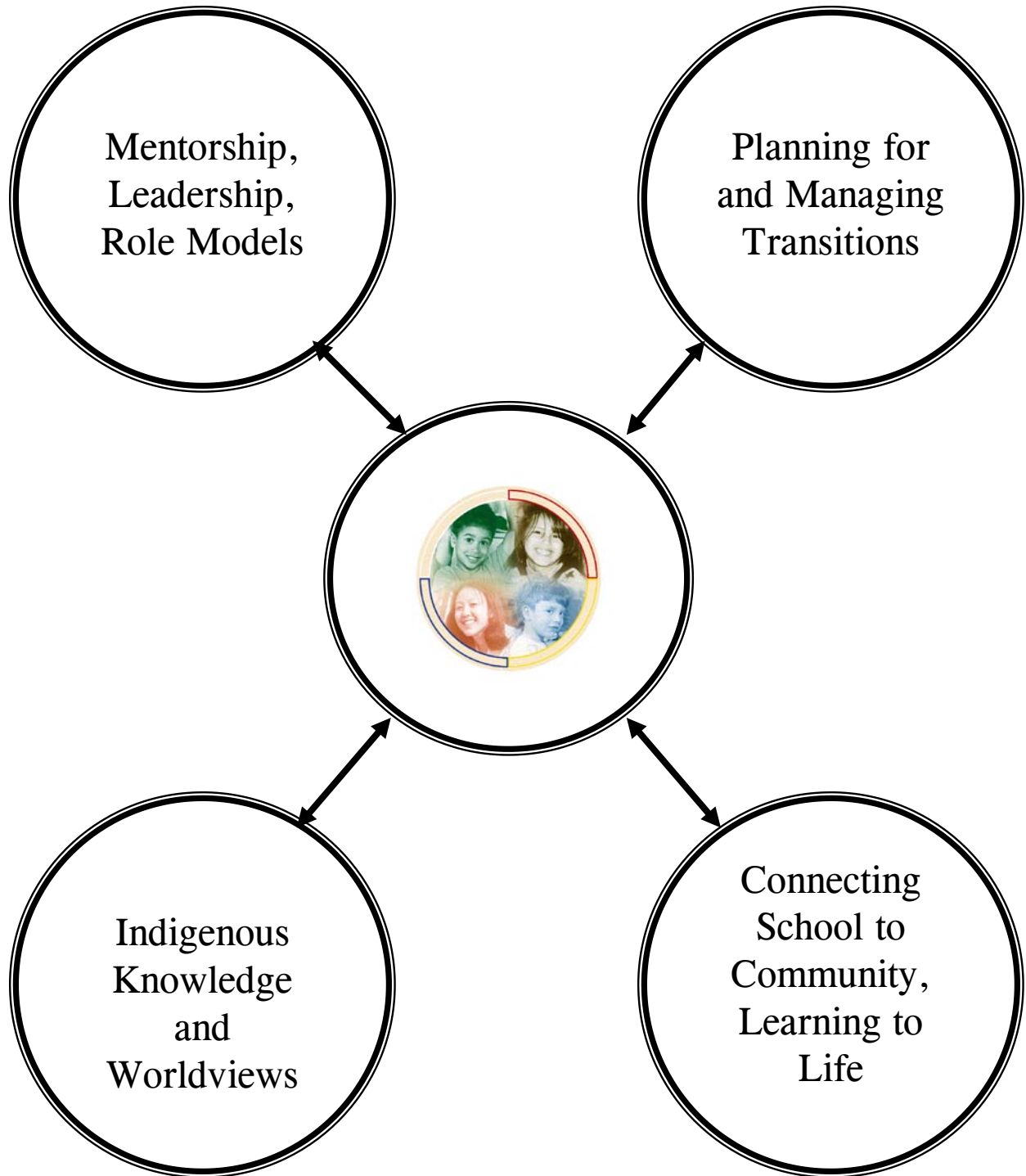
Life Long Learning

Learning is a life long process that begins at birth and continues through all stages of life. The school is only one part of an individual's education. Life long learning is essential to progress in Aboriginal Education and to the growth of awareness among everyone involved in education. The role of Aboriginal Elders, family and the community is important to teaching and learning. Achieving respect for diverse perspectives of education as a multi-faceted process that occurs continuously, in and beyond school, is an important consideration.

AEPAC Action Plan, 2000-2005

"Each First Nation society had both informal and formal education systems." (Aboriginal Culture and Perspectives)

When thinking about Life Long Learning, consider...



DIALOGUE: *Life Long Learning Processes*

Scenario 1

Over the past two years Deer Creek Butte PreK-12 School has worked hard to establish partnerships and co-governance structures with their local First Nations and Métis communities. Recently, the partners organized a conference for the school and community. Many parents and community members attended along with staff members and community agency staff. The keynote speaker spoke of the demographic shift in the province, and the opportunities that would exist for young people in the school, particularly the First Nations and Métis youth. The speaker noted the many important historical events that took place on the land in the surrounding community. As a closing remark, the speaker challenged the school and community to be innovative in preparing young people for the future.

Parents and educators alike often express how much they value the contributions of First Nations and Métis ways of knowing. They note that students' attitudes are changing as they are exposed to First Nations and Métis content and perspectives. There are times when some First Nations and Métis students are away from school to attend ceremonies, wakes, or to participate in seasonal gathering, hunting and fishing. Some staff view these absences as disruptions that adversely affect the entire classroom and the students' academic success. Some parents do not understand why these students are not held accountable for the long periods of time they miss. Overall, tension is building in the school and community. In the Grade 8 classroom, the teacher is noticing that when First Nations and Métis students return from extended absences they are isolated and excluded. She is worried these young students have become disengaged from their learning experience and wonders how to re-establish their love of learning in the classroom.

Scenario 2

Elk Elementary School has 230 students enrolled in PreK-8. Approximately 40 students have self declared as being First Nations or Métis. It is believed that there are other students who are First Nations or Métis, and it is unknown why they do not self declare. In developing a plan for students who transition to the nearby high school, the school has been collecting student tracking data for the past two years and this shows that 75% of the First Nations and Métis students drop out in their Grade 9 year, or before completing grade 10. This is startling news for both the elementary and high schools. The staff feels that a collaborative effort needs to be developed that will include strategies to support the success of First Nations and Métis students in all aspects and transitions of their educational experience, including elementary, middle years, secondary, and beyond. A series of meetings has been set up to discuss this issue and to develop a five-year plan to support successful outcomes for First Nations and Métis students. The principal has two other concerns that have not yet been presented to the staff; one is the upcoming elections at two of the nearby First Nations, the other is impending retirements of several staff and board members in the school division.

Discussion and Dialogue about the Scenarios:

Part I:

What happened here?

What are the primary challenges (tip of the iceberg)?

What might be beneath the surface?

What strengths are evident? How can these strengths be used for positive change?

What is the influence/importance of life long learning in these scenarios?

Who would notice changes in how decisions are made? Who might not? In what ways?

How would changes in life long learning in the area of First Nations & Métis education impact on cultural affirmation and school climate? curriculum actualization? shared decision making?

Part II:

How might the school/school division begin to dialogue about what is transpiring? Who needs to be included in this process?

What processes need to be identified to support shared responsibility for all partners?

How can the school/school division help staff transform schools from the position that they are at to a more collaborative place to understand what is happening?

What does life long learning mean to your school/school division? How might school/school division support what life long learning means to First Nations and Métis peoples while valuing formal education?

How will the school/school division proceed to develop a plan to ensure that life long learning understandings be immersed in your schools? What supports will be required for the school/school division to implement a respectful, inclusive plan that reflects First Nations and Métis ways of knowing?

What accountability measures will the school/school division implement to ensure that measurable targets can be met? How might these outcomes influence future progression of proposed plans?

A Continuum of Growth

Verbs that signal...

Life Long Learning

1 Yet to Be Explored...	2 Great Beginnings...	3 Stepping Forward...	4 Setting a Standard...
denies	recognizes	celebrates	honours
devalues	identifies	involves	distinguishes
ignores	acknowledges	implements	values
excludes	understands	responds	monitors
over generalizes	discusses	assesses	evaluates
stereotypes	considers	engages	inquires
misappropriates	creates	welcomes	builds
discriminates	invites	affirms	collaborates
diminishes	initiates	reflects	dialogues
controls	displays	responds	exemplifies
judges	includes	advocates	models

In what ways does our learning program include and honour First Nations and Métis content, perspectives and ways of knowing?

In what ways does our school/school division successfully support student transitions?

What is the current snapshot of policies related to behaviour, attendance, suspension and expulsions? How do current policies reflect cultural responsiveness to ensure that all students will experience success?

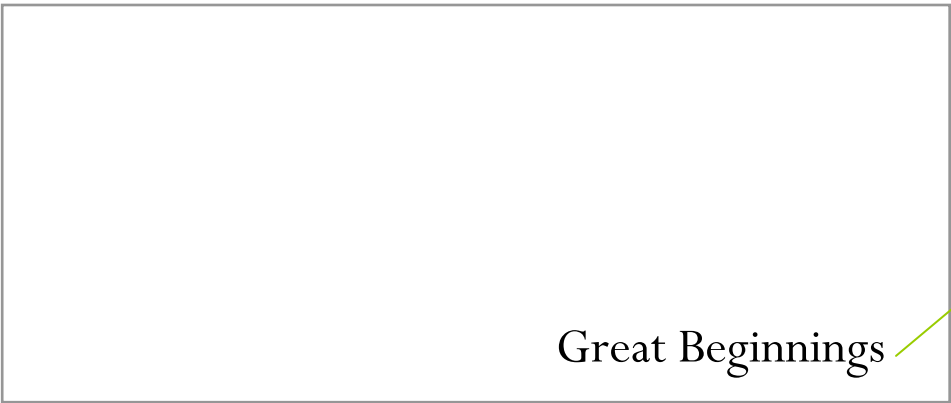
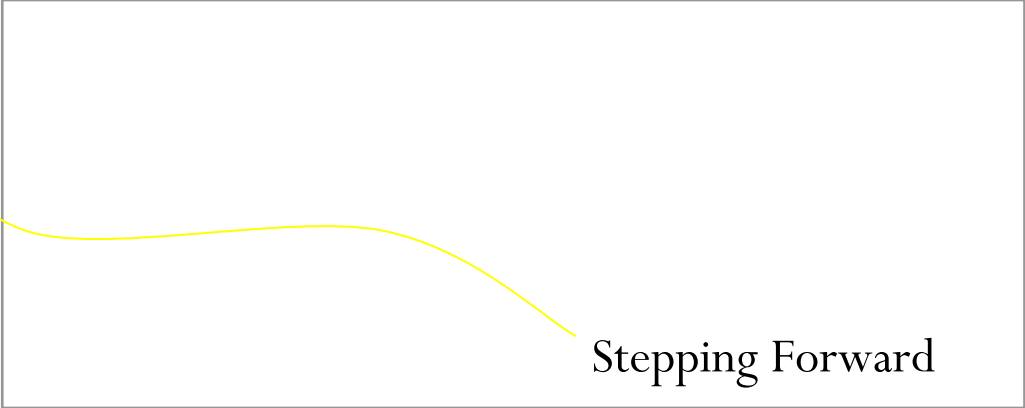
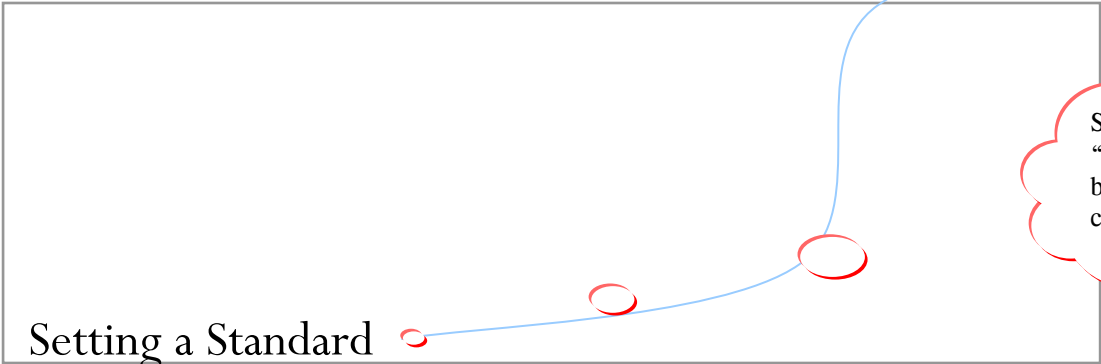
To what extent are students, families and communities provided with opportunities to work with mentors? act as mentors?

How are students supported to practice and develop practical life skills?

To what extent is our current workforce representative of the population? In what ways do staff appreciate the importance and value of a representative workforce for the benefit of all students?

How are staff supported in their personal and professional cultural competency growth and development?

The Ideal State: What will it look like?



Yet to be Explored...

Brainstorming Chart: Developing Outcomes

Indicators support outcomes by providing the specific aspects of learning, (ie. Knowledge, skills, attributes) that must occur to reach the outcome. Some prompts are provided, but this list may be adapted for your own realities.

Life Long Learning
First Nations and Métis Content, Perspectives, and Ways of Knowing (Worldviews)
Planning for and Managing Transitions
Mentorship, Leadership, Role Models
Connecting School to Community, Learning to Life

Assessment of Life Long Learning DEVELOPING INDICATORS

Outcomes are statements of what we will know and be able to do as we complete a goal cycle, ie. 2 year cycles for CIF. The outcome provides us with the subject for evaluation and provides guidance for our planning. Write outcomes using action-based verbs (use the Rubric for Planning as a guide). The outcome should be developed so that it can be achieved in context, is purposeful and interconnected, but focused on this broad area of recommendation.

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2
3
4
Yet to be Explored Great Beginnings Stepping Forward Setting a Standard

Indicator Prompt	How will we get to our outcome
Student/community voice inclusive/participating	
Elders integrated/participating in teachings	
Culture/language/traditional knowledge holistically integrated	
First Nations and Métis content experiential/analytical	
Methodology conducive to life long learning	
Fostering current FNME goals and initiatives	
Mentoring, service-learning, school to work experiences	
Assessment for learning is holistic/engaging/connected	

Planning for First Nations and Métis Education: *Learning Improvement Plans*

Before you begin:

13. The school division Continuous Improvement Plan for the current year.
14. A listing of all existing current initiatives/programs – division/local
15. Benchmarks from the Four Broad Areas of Recommendations – Data from ATFSL Audit(s) completed
16. SMART Goal Setting Template

SMART Goal	Indicators	Measures	Targets	Methods
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<i>WHO?</i>				
Alignment to ATFSL Broad Areas of Recommendation: <i>Which areas/sub-components does this goal address?</i>				<i>WHAT?</i>
				<i>HOW?</i>
				<i>SUPPORTS?</i>
				<i>WORKPLAN:</i> Short-term (0-6 months):
				Mid-Range (6-12 months):
				Long Term (1-3 years):

Implications & Opportunities: Life Long Learning

Once a goal and plan is developed, we may notice some opportunities and challenges that will either support us, or prevent us, from achieving outcomes.

Links to Support Instruction Practice – existing or emerging division initiatives?	
Professional Development needs?	
Support from other Sources – School Community Council, First Nations partners, stakeholders?	
Access to Resources (print and non-print)	
Connection to Continuous Improvement Plan?	

Planning for Meaningful Action

Section 3

- ✿ Characteristics of Effective Goals
- ✿ Templates for Action Planning
- ✿ Plotting Tool



Planning for Meaningful Action

SECTION 3

Characteristics of Effective Goals

Strategic & Specific

- Goals are aligned with individual and system priorities—bringing local needs/strengths and division goals together in a shared purpose
- Goals are clearly understood by both school and community, and are published
- Goals focus on specific needs of students/staff for whom goals are intended
- Distilled down to one important thing (quality, outcome to attain)
- Goals used as criteria for decision making

Measurable & Meaningful

- Measurable means being able to know whether our actions make the kind of difference we want—being able to measure a change in results because of our actions
- How will we know if we have achieved the desired results & what will we accept as evidence of achievement?
- Goals are measured qualitatively &/or quantitatively by the people involved
- Measurement must consider all stakeholders: students, staff, admin, parents/community & the environment
- Goals are an expression of core values of school & staff

Attainable

- Goals are doable, given our capacity (time, resources)
- Everyone affected by goals can sense ownership & play a role in the action plan to accomplish them
- Work to inspire & encourage interest & engagement
- “*Stretch*” goals so they are within reach, but need a strong commitment from you to complete them

Results Oriented

- Aimed at specific outcomes that are observable & tangible
- Subject to continuous monitoring, review and refinement
- Describe outcomes not processes or activities that may contribute to goals
- Build on strengths & assets

Time-bound

- Time frame to achieve goal—determine the starting point (baseline) & time available to accomplish goal
- Time element helps determine attainability, sense of urgency, degree of priority
- There must be an outcome – when will we know we are finished?
- Short-term cycles (plan, act, reflect) of improvement

GOAL**Indicator****Measure****Target****Methods**

Working Draft

Specific & Strategic

Standards, benchmarks, objectives or skill sets to look for as evidence of progress

Tools or assessments – tests, portfolios, performance assessments, surveys, observational tools

Identify targets that are attainable within a given timeframe

The actions & steps undertaken to accomplish desired outcomes

Measurable

Derived from analysis of data at the classroom and school level

Include school and system developed tools

Consider given resources and knowledge

Include: specific tasks, persons responsible, resources needed & timeline

Attainable

Are the key gap areas most in need of improvement in teaching and learning

Agreement/consensus by participating staff

Based on analysis of data and inquiry

Consider motivation and morale

Results-oriented

Formative (ongoing or periodic) and summative (end of term/year) assessment must be considered

Staffs working on the targets need to be involved in setting them

Time-bound

Assessments focus only on identified indicators

Criteria for accomplishing or making progress needs to be considered

Are the tools valid and reliable?

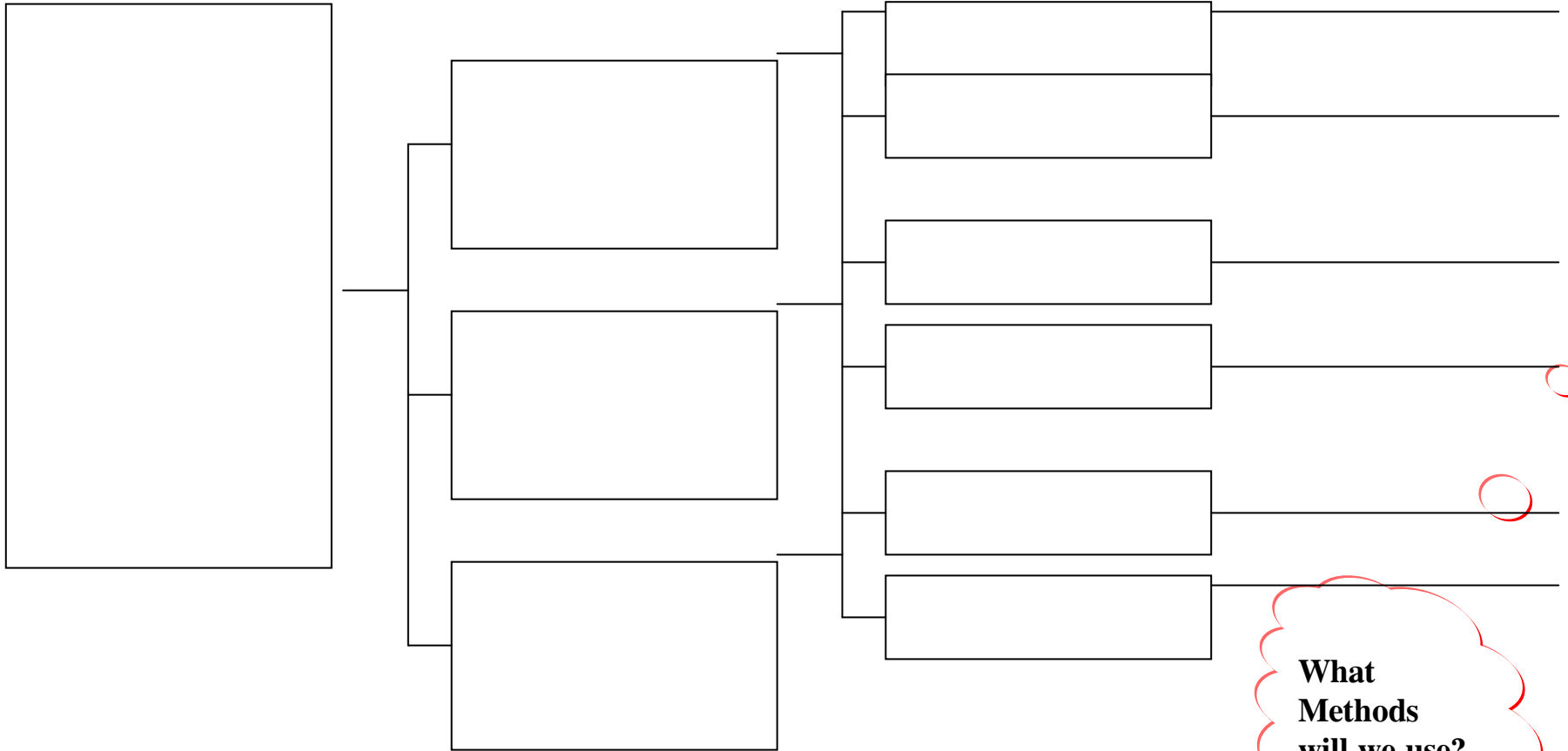
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Sample Tree Diagram

TARGET GOAL

INDICATOR

MEASURE



Source: *The Handbook for SMART School Teams*, National Education Service, 2002.

Plotting Tool

Working Draft

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Life Long Learning

Connecting School to Community, Learning to Life

Indigenous Knowledge and Worldviews

First Nations & Métis Content & Perspectives

Assessment and Evaluation

Core Curriculum Actualization

Culturally Responsive Teaching & Learning

Professional Development

Collaborative Planning and Decision-Making

Building Partnerships

Shared Decision Making

Fostering Community and Youth Leadership

Authentic Engagement and Representation

Safe and Caring, Wholistic Learning Environment

Social Justice and Equity

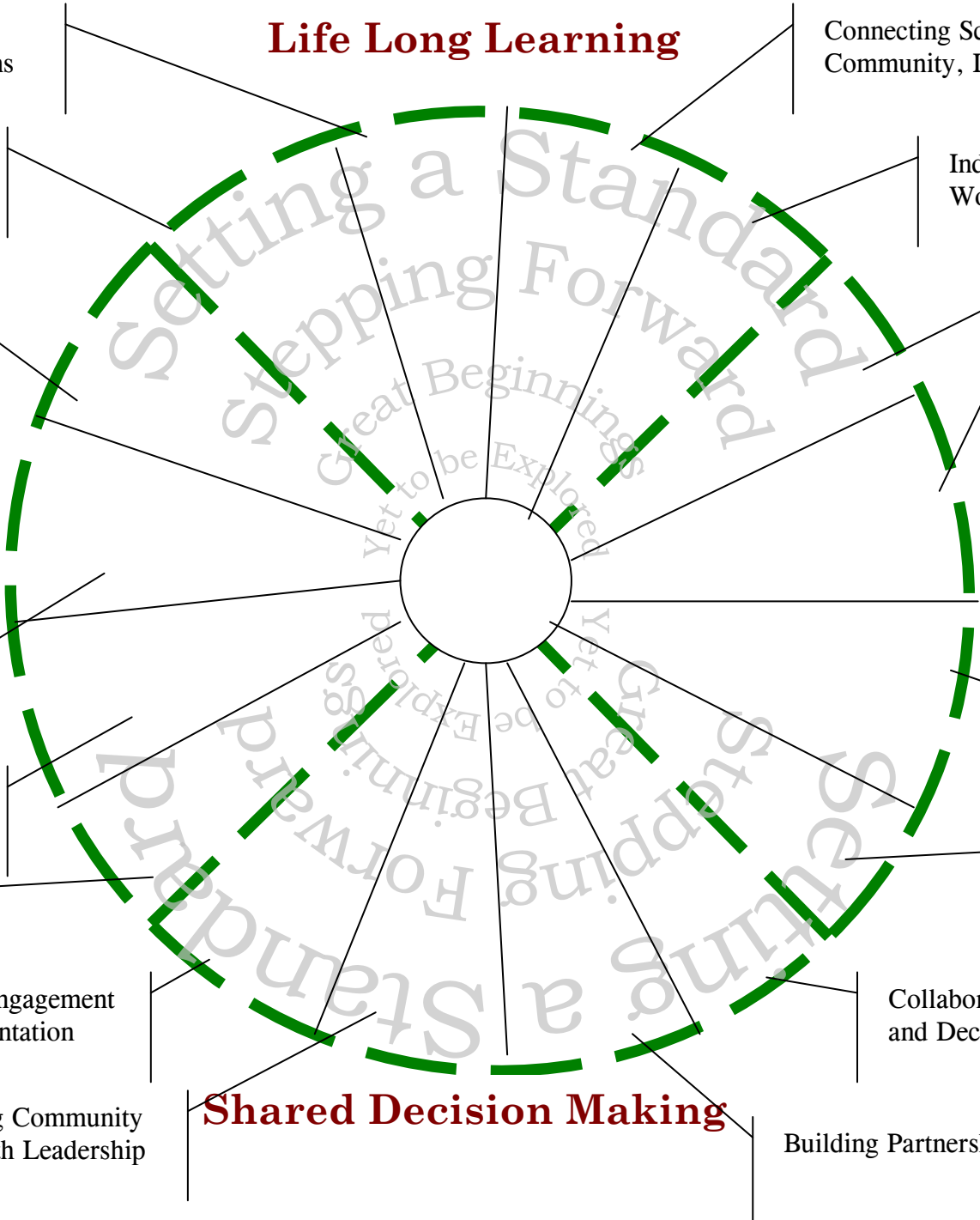
Strengthening Relationships

Cultural Affirmation and School Climate

Nurturing Positive Self-Identity

Cultural Competency Growth & Development

Planning for and Managing Transitions



Setting a Standard
Stepping Forward
Great Beginnings
Yet to be Explored

| **Section 4**

 **References**

 **Recommended Readings**

References & Recommended Readings



SECTION 4

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