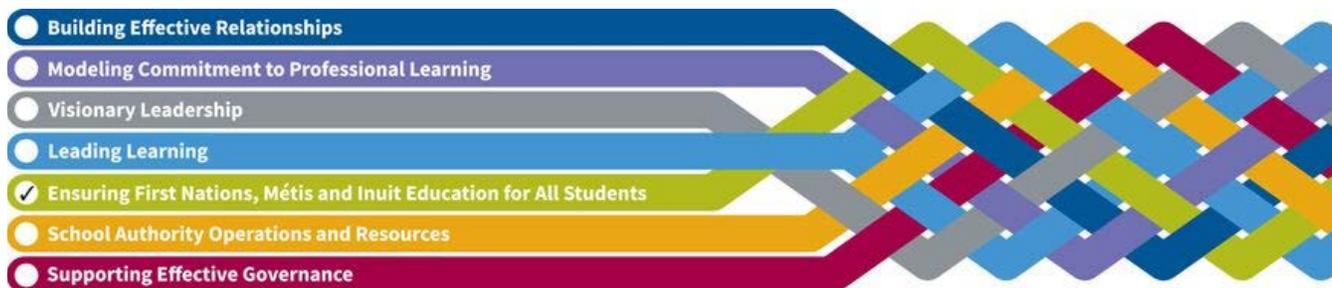


Ensuring First Nations, Métis and Inuit Education for all Students Module PARTICIPANT GUIDE



Ensuring First Nations, Métis and Inuit Education for all Students Competency

A superintendent establishes the structures and provides the resources necessary for the school community to acquire and apply foundational knowledge about First Nations, Métis and Inuit for the benefit of all students.

Module Outcomes

1. Create the conditions, supports and opportunities to sponsor greater awareness and understanding of how the relationships between Indigenous and non-Indigenous people originated and evolved to present day.
2. Analyze a number of the structures, practices, and pedagogies that enable and/or impede First Nations and Métis students' learning success.
3. Formulate a plan for action to improving system-level structures, practices, and pedagogies that enable and/or impede First Nations and Métis students' learning success.

Acknowledgements

Thank you to researchers from the Werklund School of Education and Galileo Education Network who contributed to the design of the Professional Learning Modules. Overall Design Team contributors were Dr. Greg Bass, Brenda Gladstone and Dr. Dianne McConnell. Dr. Sharon Friesen and Candace Saar contributed to the design of the Ensuring First Nations, Métis and Inuit Education for All Module.

Thank you to Elizabeth Gouthro, Dr. Jacqueline Ottmann and Sykes Powderface, who will be facilitating the First Nations, Métis and Inuit Education for all Students Professional Learning Module at the 2018 CASS / ASBOA Summer Learning Conference.

OVERVIEW

Learning Modules are designed to deepen and apply system leaders professional practice with opportunities to examine Alberta context through a community of inquiry approach based on research. Learning modules begin with a focus on personal capacity leading to the valuable role system leaders play in supporting quality school leadership and teaching to create optimum learning for all students in Alberta.

The CASS professional learning modules are founded on the *Superintendent Leadership Quality Standard* requirement that the professional practice of “jurisdiction leaders and superintendents must be informed by current, relevant educational research, with a focus on career-long improvement” (Alberta Education, 2018, p. 2).

This participant guide supports your examination of ways through which superintendents and system leaders establish and sustain a learning culture that promotes ongoing critical reflection on practice, shared responsibility for student success, and continuous improvement.

Drawing on research involving highly successful and learning focused school districts, you will critically examine your current practices and reflect on how these practices are informed by research about effective learning, teaching and leadership.

Through professional collaboration with other system leaders, you will co-construct strategies for building shared and distributed approaches to overall leadership in your systems. You will develop and enact a responsive and empowering plan to continuously enable high quality leadership and teaching for all students and to cultivate an interdependent and coherent learning system.

This module is designed for 15 hours to be addressed in five consecutive 3-hour sessions. This module is informed by Albertan, Canadian, and international research. Through facilitated critical examination of their individual and collective leadership practices in collaboration with other system educational leaders, participants will co-construct and share strategies for enacting the SLQS Ensuring First Nations, Métis and Inuit Education for All Students informed by effective professional learning through knowledge-building inquiry (Kaser & Halbert, 2017; Timperley, 2011).

This form of professional learning requires a higher level of learner commitment. Participants will be asked to draw upon their professional experiences, learn from Indigenous perspectives, stories and lived experiences, analyze case scenarios and case studies, and collaboratively examine research to design action plans that address self-identified living cases: practice within system-level leadership. A culminating follow-up session will take place during the CASS Fall Conference. In this final session, participants will share evidence of their action plan’s impact and generate ideas for next steps with a small group of their participating peers.

Module learning materials will be posted online at: <https://cassalberta.ca/conferences-workshops/cass-asboa-summer-learning-conference/> and <https://cassalberta.ca/resources/>

SESSION A

Wednesday 9:00 am - 12:00 pm

Leadership Role and Responsibilities: Why Uplift Indigenous Knowledges?

A.1 Identity and leadership: Superintendency and Competency 5

Working independently participants will, having considered themselves in the context of their upbringing, community/ies and relationships, personal and professional life, respond to the following questions:

- Who am I?
- Where do I come from?
- Where am I going?
- What are my responsibilities?

A.2 Historical Timeline

In groups create Turtle Island's historical timeline, considering J.R. Miller's 4 phases of "Indian-White" relations from the outset:

- Mutual Benefit
- Alliance
- Irrelevance
- Reconciliation

Consider when the timeline begins and ends and with what focus, and what are significant events. Describe these events and why you see them as significant.

You may want to begin the exercise by exploring timelines, such as Historica Canada's

<https://www.thecanadianencyclopedia.ca/en/timelines/100-great-events-in-canadian-history/>

A.3 Communication Strategy

Participants will consider the elements of constructive and respectful communications with Indigenous communities, and will answer "Why uplift Indigenous Knowledges?"

SESSION B

Wednesday 1:00 pm - 3:30 pm

Ethical Relationality: Bridge-Building – Praxis

B.1 What are Indigenous Peoples saying? What does the Research Say?

This literature overview provides a brief introduction to ideas of ethical space and ethical relationality.

The "ethical space" is formed when two societies, with disparate worldviews, are poised to engage each other. It is the thought about diverse societies and the space in between them that contributes to the development of a framework for dialogue between human communities. The ethical space of engagement proposes a framework as a way of examining the diversity and positioning of Indigenous peoples and Western society in the pursuit of a relevant discussion on Indigenous legal issues and particularly to the fragile intersection of Indigenous law and Canadian legal systems.

The Ethical Space of Engagement. Available from:

<https://tspace.library.utoronto.ca/bitstream/1807/17129/1/ILJ-6.1-Ermine.pdf> for further information see: youtube video Willie Ermine - What is Ethical Space? <https://www.youtube.com/watch?v=85PPdUE8Mb0>

Ethical spaces involve an “ecological understanding of human relationality that does not deny difference, but rather seeks to more deeply understand how our different histories position us in relation to each other” (Donald, 2012, p. 45). Enacting ethical space promotes the development of relationships and partnerships.

Ermine and Crowshoe (2013) build upon the idea of ethical spaces towards a vision of ethical relationality. Donald (2012, p. 11) sees ethical relationality as a meeting place that can ensure the continuity of Indigenous worldviews and ways of being in the world.

Ethical relationality does not deny difference, nor does it promote assimilation of it. Rather, ethical relationality supports the conceptualization of difference in ecological terms as necessary for life and living to continue. It guides us to seek deeper understandings of how our different histories, memories and experiences position us in relation to one another, and how our future as people in the world are similarly tied together.... So ethical relationality is tied to a desire to acknowledge and honour the significance of the relationships we have with others, how our histories and experiences position us in relation to one another, and how our futures as people in the world are similarly tied together. It is an ethical imperative to remember that we as human beings live in the world together and also alongside our more-than-human relatives; we are called to constantly think and act with reference to those relationships.

Donald contends that a “sustained attentiveness to Aboriginal-Canadian relations and willingness to hold differing philosophies and worldviews in tension creates the possibility for more meaningful talk on shared educational interests and initiatives” (2012, p. 45).

B.2 Connecting to the TRC Calls to Action

The Truth and Reconciliation Commission issued 94 Calls to Action (http://www.trc.ca/websites/trcinstitution/File/2015/Findings/Calls_to_Action_English2.pdf) in order to "redress the legacy of residential schools and advance the process of Canadian reconciliation." Of the 94 Calls to Action, Action 62, 63, and 64 are particularly pertinent to school authorities.

EDUCATION AND RECONCILIATION

62	<p>We call upon the federal, provincial, and territorial governments, in consultation and collaboration with Survivors, Aboriginal peoples, and educators, to:</p> <ul style="list-style-type: none"> i. Make age-appropriate curriculum on residential schools, Treaties, and Aboriginal peoples' historical and contemporary contributions to Canada a mandatory education requirement for Kindergarten to Grade Twelve students. ii. Provide the necessary funding to post-secondary institutions to educate teachers on how to integrate Indigenous knowledge and teaching methods into classrooms. iii. Provide the necessary funding to Aboriginal schools to utilize Indigenous knowledge and teaching methods in classrooms. iv. Establish senior-level positions in government at the assistant deputy minister level or higher dedicated to Aboriginal content in education
63	<p>We call upon the Council of Ministers of Education, Canada to maintain an annual commitment to Aboriginal education issues, including:</p> <ul style="list-style-type: none"> i. Developing and implementing Kindergarten to Grade Twelve curriculum and learning resources on Aboriginal peoples in Canadian history, and the history and legacy of residential schools. ii. Sharing information and best practices on teaching curriculum related to residential schools and Aboriginal history. iii. Building student capacity for intercultural understanding, empathy, and mutual respect. iv. Identifying teacher-training needs relating to the above.
64	<p>We call upon all levels of government that provide public funds to denominational schools to require such schools to provide an education on comparative religious studies, which must include a segment on Aboriginal spiritual beliefs and practices developed in collaboration with Aboriginal Elders.</p>

Identify which calls to action your district team has set as priorities. What initiatives are underway in the school authority in response to the call to action?

In small groups, discuss the three education calls to action.

1. Which calls to action has your school authority set as priorities?
2. What initiatives are currently underway in your school authority in response to the call to action?
3. What additional calls to action do you think should be considered?
4. What are some of the possible initiatives you might undertake to address these?

Priority TRU Action Item	Current Initiative	Possible Initiatives

B.3 Frameworks, Models and Metaphors of Change

Review and Discuss Banff Centre’s Indigenous Program Model: Sacred Circle of Life: the Principles of Right Relations (<https://www.banffcentre.ca/indigenous-program-model-sacred-circle-life>), the Right Relations Agreement and the seven elements of success that guide the evaluation of wise practices (identity and culture; leadership; strategic vision and planning; governance and management; accountability and stewardship; performance evaluation; and collaborations, partnerships, and external relationships).



Right Relations Agreement

LOVE

Approach the conversation, each other, and the community from a place of love and caring.

RESPECT

Be open and listen to each other as we explore a conversation that is greater than all of us as individuals. Contribute to a respectful environment at all times.

HUMILITY

Acknowledge that the struggle in reconciliation is different for everyone, use your best judgment and approach each interaction with kindness.

COURAGE

To acknowledge this is not an easy conversation and to explore truths in an open space – it is ok to make mistakes.

WISDOM

Being open to learning, listening to each other, and contributing our thoughts helps to build collective wisdom and grow from this experience.

HONESTY

Taking the time to reflect on individual experiences together and honouring the silence as people consider the questions asked.

TRUTH

Approach with an open mind what lies beneath the surface – speak your truth with an open heart.

The Right Relations Agreement was an important reference for setting effective group norms before the Conversation Café breakout sessions during the Summit. The principles and the sentiments attached to them helped to quickly build connection, collegiality, and community. A considerable number of Summit participants commented on how they greatly appreciated access to the learning resource materials attached to the Pre-Summit Guide. This advance preparation was very helpful for individuals new to the truth and reconciliation process, enabling them to feel more comfortable, courageous, and curious as they entered into unfamiliar territory.



<https://www.banffcentre.ca/articles/learn-about-our-truth-and-reconciliation-summit-report>

In groups:

- Develop a framework, model and/or metaphor that supports systemic change and supports Indigenization, decolonization, and reconciliation, while being mindful of the principles of ethical spaces and relationality for your school.
- Draft an Indigenous – non-Indigenous framework/model of engagement.

Box 7.2. A high-performing elementary school in New Brunswick

An elementary school in New Brunswick has almost eliminated academic and behavioural gaps between Indigenous students and non-Indigenous students, achieving high results overall. The school is based in a low socio-economic area and has a significant Indigenous student population from the nearby First Nation. The principal, staff, parents and students attribute the success of the school to the following:

- An Education Enhancement Agreement between the chief of the local First Nation and the Education Superintendent of the Ministry of Education. The agreement sets out joint objectives in providing high-quality education for students who reside on reserve and the roles and responsibilities of each party in achieving this.
- Early childhood education provision, based in the First Nation, which almost all children attend. The principal believes the introduction of this centre has been the most significant factor in improving the educational progress of the children.
- Each child's transition to school is carefully managed. Staff meet parents before children start school to learn about their child's interests, development and needs. Children and their parents visit the school before the year starts, and a welcome ceremony for children and their families takes place once the year has commenced.
- The principal and school staff are regular visitors to the First Nation, to continue to build relationships with the chief, parents and other community members. All teacher/parent discussions for children from the First Nation are held in the First Nation community. If there are disciplinary or other issues to resolve, the principal and/or staff will also seek to resolve these in the First Nation.
- The school has an Indigenous support worker, who liaises between each Indigenous child's parents and the school. The support worker checks that each Indigenous child is at school every day, puts strategies in place for children who face challenges in getting to school and works alongside other agencies to quickly address issues that may be negatively impacting on the child's ability to engage in school.
- The school provides a dedicated Indigenous students' room. It is a quiet, comfortable space for Indigenous children to be with other Indigenous children before school and at break times, and with the Indigenous support worker and teachers. Parents are also able to drop in, as are non-Indigenous children who want respite from regular school life or who simply want to be with their Indigenous school friends. The Indigenous students at this school described their room as their home base.
- The school uses a variety of learning activities to engage all children. One is Show Me Your Math (Box 6.1), which makes use of traditional Indigenous symbols, such as dreamcatchers, as a basis for understanding mathematical concepts. Another is the involvement of a local Indigenous entrepreneur, who works with the children on innovation projects such as a bilingual language app, for which they won an innovation award.
- Each child at this school is assessed regularly across a range of indicators. The principal and staff regularly review the progress and development of each child to ensure that steps are taken in a timely manner if any child is not progressing well.

Source: Field visits in New Brunswick, 2016.

Discussion and Analysis

Identify the structures and practices that enabled the schools to support respectful relationships with Indigenous peoples and initiate systemic changes (i.e., policies, programming, curricula, school culture and climate) that support and sustain Indigenous Knowledge learning.

1. Identify the structures and practices present in your school authority.
2. Compare the structures and practices within your school authority to those you identified in the cases.
3. What additional or alternative structures, policies, practices, or opportunities might you enact within your school authority?

Structures and Practices Identified in the Case Studies	Structures and Practices in my School Authority	Possible Additions or Changes within my School Authority

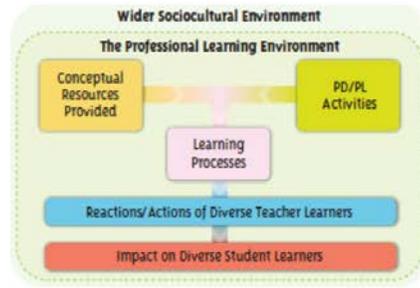
New Zealand Case Study

7	Establishing a culturally responsive pedagogy of relations	
	Context	<p>Te Kotahitanga is a project that aims to improve outcomes for Māori students in mainstream New Zealand high schools. The first phase involved 11 teachers in four schools; the focus was on students in years 9 and 10. In the second phase, professional development was offered to all staff in the original four schools. The third phase took in another 12 schools. In the fourth phase (2006), 21 more schools joined the project. The focus of research in phase 4 is on the replicability of the programme as it is scaled up to include new schools and on the sustainability of the reform in the 12 phase 3 schools. Participation is voluntary. In the early phases, only 20–50% of the staff in any particular school was involved (except in the case of two small schools). Each year 30 new teachers from each school are brought into the project, so that by the end of the second year there are up to 60 to 70 teachers, which in some cases is the whole staff.</p>
	Time	<p>At the time of writing, the project is in its fifth year, with some schools in their third year of involvement. The professional development consists of an initial three-day induction hui, followed by a term-by-term cycle of formal observations, follow-up feedback, group co-construction meetings, and targeted shadow coaching. Other activities such as new knowledge, new teaching strategies, and/or new assessment procedures are introduced on an 'as needs' basis.</p>
	Focus of PD	<p>The emphasis of the project is on reducing disparity in educational outcomes for Māori students. The project aims to help teachers reflect critically on the assumptions they make about their relationships and interactions with Māori students and to interrogate their own roles in the perpetuation of low academic achievement, high rates of suspension, and high absenteeism. Professional development supports participating teachers to implement the Effective Teaching Profile (ETP) in their classrooms.</p>
The sociocultural environment	Goals	<p>The goals of Te Kotahitanga include:</p> <ul style="list-style-type: none"> • challenging teachers' assumptions about their Māori students and classroom dynamics; • having teachers adopt a pedagogical approach consistent with the Effective Teaching Profile; • improving educational outcomes for Māori students.
	Impact on student learners	<p>Prior to participating in the project, many of the teachers attributed difficulties experienced by Māori students to personal and home deficiencies. This was particularly true in their assumptions about the causes of low achievement, high absenteeism, and disruptive behaviour. Some of the teachers had responded by providing classroom activities with a low level of cognitive challenge. Student engagement, achievement, and attendance were all below acceptable levels.</p> <div style="display: flex; align-items: center; margin-top: 10px;"> <div style="background-color: #e91e63; color: white; border-radius: 50%; padding: 5px; margin-right: 10px;">Student</div> <div style="background-color: #fce4ec; border-radius: 15px; padding: 10px; margin-right: 10px;"> <p><i>I think we don't pass and we fail because of the way they teach you. I just don't like it.</i></p> </div> </div> <div style="display: flex; align-items: center; margin-top: 10px;"> <div style="background-color: #fce4ec; border-radius: 15px; padding: 10px; margin-right: 10px;"> <p><i>She doesn't even congratulate you if you've done something good or anything. She doesn't smile either. Yeah, I've never seen Māss smile.</i></p> </div> <div style="background-color: #e91e63; color: white; border-radius: 50%; padding: 5px; margin-left: 10px;">Student</div> </div> <p>Following their involvement in the project, teachers reported that they had reconsidered their attitudes towards Māori students in their classes; they talked about changed relationships, improved rapport, and enhanced interactions. Observers noted that the cognitive level of lessons had increased, reflecting teachers' higher expectations of their students.</p> <p>Research conducted in the 12 schools in 2004–5 showed that 78% of Māori students observed were engaged for 80–100% of the lesson—up from 59%. The greatest increase occurred between the second and third observations, coinciding with the greatest change in teaching practice. Observer ratings of work completed increased from 3.6 to 4.2, measured on a 5-point scale. The attendance of Māori students also improved, with a decrease in unexplained absences. Stand-downs had decreased in six of the schools, as had suspensions in 10. While the total number of stand-downs remained similar over the three years, the number of suspensions decreased.</p> <p>The research project showed that as Te Kotahitanga teachers became more proficient in their use of the ETP, their Māori students improved in numeracy and literacy achievement. While other variables may partly account for these positive gains, the totality of the evidence demonstrates that the participating teachers, across multiple schools, built their knowledge, skills, and capacities through implementation of the ETP.</p> <p>For longitudinal evidence about the impact of Te Kotahitanga on the first full cohort of students from participating schools, see the later section in this case: Impact on student success in terms of NCEA.</p>
	After PD	

What was learned and how the learning occurred

Creating cognitive dissonance

To engage teachers in rethinking their (deficit) theories in a constructive manner, Te Kotahitanga used kaupapa Māori 'collaborative storytelling' to give authority to the voices of participants. Teachers were presented with stories (compiled in an earlier phase of the project) from students (engaged and non-engaged), parents, whānau, principals, and teachers, expressing their perception of the influences that shape student engagement and achievement. Each of these groups had markedly different perceptions of what it was actually like to be a Māori student. The most divergent views were the ones expressed by the teachers and the students.



The teachers attributed the difficulties experienced by Māori students to deficiencies in the students themselves and in their backgrounds. They pathologised the students' lived experiences, with many believing that Māori learners were simply less capable of educational achievement because of limited language skills and poor home backgrounds. In contrast, the students' own stories focused primarily on their classroom experiences and their relationships and interactions with teachers. They spoke about the negative attitudes and beliefs they experienced and their feelings of being excluded. They also identified positive relationships, where teachers knew and trusted them and made an effort to know them as Māori. Further, they described how they believed their achievement could be enhanced if their teachers would use alternative pedagogical approaches that essentially were more discursive and inclusive than the expert–novice transmission model that they most often experienced.

The style used throughout the professional development drew upon wider kaupapa Māori understandings, along with those of the students. Teacher learning experiences mirrored those they were being asked to use with their Māori students. Rather than tell teachers what changes they should make, opportunities were provided for them to engage in dialogue about issues that they themselves had identified. In this way they were able to formulate needs as mutually agreed goals, and co-construct new theories.

The research and professional development team was responsible for implementation of the programme in participating schools. Some members of this team acted as regional coordinators, providing in-school support for in-school facilitation teams, who then provided professional development for participating teachers.

GEPRIISP: the Te Kotahitanga professional development model

Goal: To improve the educational achievement of Māori students	Examine Māori students' current experiences.	Challenge teacher Positioning.	New Relationships	New Interactions	New Strategies	Plan for all this to happen.
--	--	--------------------------------	-------------------	------------------	----------------	------------------------------

Teachers experienced models of practice that could enhance their classroom dynamics. While the emphasis was on how teachers perceived their Māori students and the expectations they had of them, the marae setting and protocols followed during the initial three-day hui helped teachers to understand reo and tikanga appropriate for the classroom. Teachers were introduced to the Effective Teaching Profile and discussed how it differed from more traditional approaches. Teachers began to see how Māori students learn within the framework of a culturally responsive pedagogy of relations.

Timperley, H, Wilson, A., Barrar, H., Fung, I. (2007). *Teacher Professional Development: Best Evidence Synthesis Iteration [BES]*. Wellington, New Zealand: Ministry of Education (p. 259-60).

Retrieved from <http://www.oecd.org/education/school/48727127.pdf>

Discuss and analyze the New Zealand Case Study.

1. Identify what is known in this situation.
2. Discuss the extent to which a culture of low expectations maintained through structures within the system reinforced deficit instructional practices thereby perpetuating inequalities within the system creating barriers for quality education for Maori students.
3. What role did (or could) each of the following play in nurturing intercultural relationships and culturally responsive structures, practices, and pedagogies?

Partners in Improving Outcomes for Maori Students	Examples of Nurturing Intercultural Relationships and Culturally Responsive Structures, Practices, and Pedagogies
Te Kotahitanga professional learning providers	
Teachers with Maori students in their classes	
Members of the Maori community	
School leaders	
District leaders	
Researchers	

C.2 Establishing High Quality Learning Environments for Indigenous Students

In their recent report, *Promising Practices in Supporting Success for Indigenous Students*, OECD (2017), researchers identified the following key factors that enable significant, sustained improvement in educational outcomes for Indigenous students.

- 1. Respectful Relationships and Intercultural Understanding** – Education systems must be premised on a strong foundation of respectful relationships where the rights, agency and value of Indigenous students, their families and their communities are recognized and respected.
- 2. Deliberate Intent** – School authorities must set clear targets for improvement and monitor progress over time. Without specific measurable goals it is easier to focus on the actions being taken without knowing if the actions are having the intended positive impacts and outcomes for Indigenous students.
- 3. Action on Several Fronts** – Addressing deep, intergenerational and systemic issues requires a combination of actions to enable Indigenous students to be sufficiently supported to benefit from high quality education, rather than enacting sporadic and uncoordinated policies or programs.
- 4. Actions at System and Local Levels** – System-level actions are necessary, but they are not enough to change the educational experiences and outcomes of individual students. System-level efforts can initiate and enable change at the local level, but it is the quality, breadth and depth of local provisions that determine whether there is an impact on students. However, much can be done at the system level to support and incentivize school leaders and teachers to improve practices that enable positive outcomes for students.
- 5. Working with Individual Students** – It is generally necessary to work directly with each student and his/her family or community. Individual needs are diverse and change over time, so continuous monitoring must occur at the school level, especially for students at risk of disengaging. In this way, schools and education advisors develop a better understanding of the barriers and risks that students face, barriers that may not be apparent without such individualized data.
- 6. Sufficient Effort to Make a Difference** – The effort needs to be commensurate with the improvement goal and the size of the target population. One Indigenous support worker spread over 25 schools will have far less impact than if there are concentrated efforts on students in 5 schools or in a small family of connected schools.
- 7. Improvement Efforts Sustained Over an Extended Period of Time** – The schools and jurisdictions within the OECD study that have achieved improvements have all pursued consistent objectives for at least a ten-year period.
- 8. Data to Monitor Progress** – Monitoring progress helps to identify whether the initiatives and strategies put in place have sufficient breadth and reach to affect student outcomes. This will demonstrate the value of the current strategies and also motivate any additional efforts that may be needed. Without data to monitor progress, it is easy to become convinced that progress is being achieved, especially if the new

initiatives have wide support. The data also help to build capability at both system and school levels, in the expectations for success and the skills required to affect change. Such information can also build demand among parents and students, in terms of their expectations, voice and influence.

In small groups, using the chart below, discuss the eight points presented from *Promising Practices in Supporting Success for Indigenous Students*, OECD (2017) Complete the following chart with the following information:

1. Identify the current situation in their context.
2. Identify examples of improvement efforts that are already underway.
3. Identify structures and practices that have been put in place that support these improvements.
4. Identify additional structures and/or resources that might be needed in their school authority.

Focus on the impacts of the actions here. Careful not to get side-tracked by financial issues.

	Current Situation in our School Authority	Examples of Improvement Efforts Underway	Structures and Practices that Support Improvement Efforts	Additional Required Structures and/or Resources
Respectful relationships & intercultural understanding				
Deliberate intent				
Action on several fronts				
Actions at system and local levels				
Working with individual students				
Sufficient effort to make a difference				
Improvement efforts sustained over an extended period of time				
Data to monitor progress				

C.3 Implementing OECD Findings, Promising Practices in Supporting Success for Indigenous Students – Setting System Level Priorities

Preamble

Drawing on the experiences and evidence where improvements have been achieved in Canada along with New Zealand and Queensland (Australia), *Promising Practices in Supporting Success for Indigenous Students* identified promising practices for supporting the success of Indigenous students and also identified a number of system-level priorities that have supported their progress. Three initiatives in particular have been recommended for inclusion in any system-level strategies to improve the educational experiences of Indigenous students (OECD, 2017, p. 19):

1. Providing high quality early learning opportunities;
2. Supporting teachers and leaders to develop awareness, capability and confidence; and
3. Monitoring progress at system and school levels across key indicators.

The figure below identifies the system-level priorities needed for supporting the success of Indigenous students. Review the matrix and discuss those items that have the highest impact. Focus on the impact rather than the cost of each priority.

Figure 1.1. System-level priorities supporting progress for Indigenous students, likely impact on student outcomes and cost



OECD (2017) p.18

Spend some time looking at corresponding school-level priorities shown to have the most impact on education outcomes for Indigenous students. As you consider the system-level priorities, consider the corresponding and aligned school-level priorities through all of the schools in your school authority.

Figure 1.2. School-level priorities to boost education outcomes for Indigenous students, likely impact and cost



OECD (2017) p. 20

1. Using the system and school level matrices provided above, identify system level supports your superintendency team has put in place to support early learning, teacher and leader learning to develop capability, and monitor progress at system and school levels across key indicators.

System Level Priorities	What is in place in the school authority	Data and evidence to monitor ongoing progress and impact
Early Learning		
Teaching Capability		
Leadership Capability		
Monitoring progress at school level		
Monitoring progress at system level		

C.4 Charrette Exercise – Designing a School Division that supports Indigenous peoples

- Dreaming and Designing

As a group design an ideal school division that supports Indigenous peoples and supports Competency 5:

- Drawing upon the wisdom of Indigenous Knowledges
- Meeting Indigenous students, parents, community and leadership where they are at

C.5 Letter of Commitment

Write a letter to yourself stating three goals that you will work on related to this competency over the next three months. The letter will be sealed in a self-addressed envelope which will be mailed 7 weeks later by the facilitator.

Individual Activity

SESSION D

Friday 8:30 – 11:30

Design and Action Plan

D.1 Design and Action Plan

Expectations for the cultural competence for educators in Alberta are similar for superintendents, leaders and teachers (see: *Teaching Quality Standard*, *Leadership Quality Standard*, and *Superintendent Leadership Quality Standard*) with a requirement to strengthen inter-cultural relationships for the benefit of all. Thus, Alberta superintendents must establish the structures and provide the resources to enable those within their school authority to develop understanding of Indigenous culture and build respectful relationships for the benefit of all learners. Achievement of this competency is demonstrated by indicators such as:

1. Engaging and collaborating with neighbouring First Nations and Métis leaders, organizations and communities to optimize learning success and development of First Nations, Métis, Inuit and all other students.
2. Understanding historical, social, economic, and political implications of:
 - treaties and agreements with First Nations;
 - agreements with Métis; and
 - residential schools and their legacy.

Non-Indigenous and Indigenous people are being called upon to more deeply understand how their different histories, worldviews, and experiences position them in relationship to one another. From that understanding, new and different ways of working together to create ethical spaces to enable those of us in education to challenge existing structures, redeploy resources, in order to forge ethical relationships as we move forward together. Donald (2012) notes that there is a danger of school authorities responding to the TRC Calls to Action as merely an informational problem. Treating the TRC Calls to Action as a number of items to check off on a to do list will do nothing to address the systemic inequities, repair relationships, or move towards true reconciliation.

D.2 Design and Action Plan

In *Building Equity*, Smith, D., Frey, N., Pumian, I., and Fisher, D. (2017) assert that instructional excellence must become the norm and opportunity roadblocks that enable the “haves” to receive more advantages from what education has to offer and the “have-nots” to receive less, have been identified and eliminated. They identify critical equity practices and standards which they contend schools and school authorities should adhere to (Smith et al p. 2-4).

1. Replace punitive practices with restorative practices and intentionally strengthen efforts to support and improve attendance of Indigenous students.
2. Remove barriers to learning so all students have access to challenging and worthwhile curriculum.
3. Ensure instructional excellence becomes the norm (i.e. learning targets are clearly articulated, measures of success are well-defined, tasks are challenging and worthy of a student's time and attention. Students are supported to assume greater agency for their learning and their competence is continuously strengthened through well-established learning networks and relationships).
4. Equitable schools hold all students as capable and accomplished learners who continuously build and reinforce their identity and agency.

The OECD (2017, p.117) further identified key levers for improving the experience and outcomes of disadvantaged students at the system level:

1. Provide high quality early learning, working with families and providing tailored early childhood education
2. Action oriented school leadership that is actively focused on improved student outcomes, responsive to student needs and resourceful in providing the necessary educational provisions to make it happen.
3. Ensuring high-quality teaching, within a culture of high expectations for all students, where respectful relationships are nurtured, and relevant and responsive curriculum enactment occurs.
4. Provision of tailored support in identified areas, in addition to (not instead of) regular classroom instruction
5. Engaging families in the learning of their children in meaningful ways
6. Regular monitoring of each child's progress and timely actions in response to this information

Discussion

1. What are the key points in the research?
2. How has the research contributed to your knowledge?
3. So what? What are the implications of the research?
4. Now what? What might you do differently?

D.3 Designing an Action Plan

We will develop and enact a responsive and empowering plan to establish structures and resources necessary to ensure First Nations, Métis, and Inuit students' success through high quality teaching and learning for all students. Through professional collaboration with other system leaders, we will co-construct and share strategies for promoting innovation and continuous improvement for developing a common understanding of and support for district goals, priorities, and strategic initiatives. Create an action plan for your school authority. You will need to:

1. Identify system priorities based on work completed throughout the four sessions.
2. Identify the current state of policies, structures, practices and pedagogies in their district, along with the resources currently assigned to each.
3. Reflect on the effectiveness of the system's current initiatives.
4. Generate a preferred state for policies, structures, practices and pedagogies in their district, along with the resources that will be needed.
5. Identify timelines and responsibilities for each of the actions.
6. Identify how they will monitor progress and assess impact of the improvements.

Share your school authority plans for refining the vision with another school authority.

Reminder: We will need to bring our Action Plans along with the evidence of promoting innovation and continuous improvement that we have collected to the fifth session of the Ensuring First Nations, Métis, and Inuit Education for All Students. Evidence can be in the form of data or artifacts. You will be presenting this with colleagues from school authorities other than your own.

System Priorities

Note: Refer to and use the charts you created in each one of the sessions.

Current State				
Structures	Practices	Pedagogies	Responsibility	Timelines
Resources Currently in Place				
Preferred State				
Structures	Practices	Pedagogies	Responsibility	Timelines

Resources Needed				
Evidence That Will Be Used to Monitor Progress				
Structures	Practices	Pedagogies	Responsibility	Timelines

SESSION E

Peer Feedback on Evidence of Ensuring First Nations, Métis and Inuit Education for All

E.1 Present Action Plan. Receive Feedback and Feed Forward

E.2 REPEAT after break. Present Action Plan. Receive Feedback and Feed Forward

Working in small mixed school authority groups, share your action plans and evidence of improvement. Each participant takes a turn sharing:

1. The school authority priority that was worked on
2. The action (s) that was/were put into place
3. The strategy(ies) that were used
4. The evidence of improvement (data or artifacts)
5. Next steps for the school authority

Process

1. Each person in turn presents.
2. Table group members
 - Listen respectfully.
 - Ask clarifying questions.
 - Engage in productive conversations.
 - Provide helpful, productive feedback (current performance) and feed forward (looks ahead).

The following chart is designed to assist group members in providing helpful, productive feedback and feed forward. Each participant should try to share some insights with the full group.

Protocol for Providing Effective Feedback and Feed Forward for Activity 1

Presenter:	
School Authority:	
Reflect: <ul style="list-style-type: none"> ● I relate / concur / disagree because ... ● I liked... 	
Inquire: <ul style="list-style-type: none"> ● Have you considered... ● How did you... ● When you said X, did you mean... 	
Suggest: <ul style="list-style-type: none"> ● You might consider strengthening X for Y effect ● You might want to consider supporting X further to ... 	
Expand: <ul style="list-style-type: none"> ● Perhaps if you expanded X you would see even further improvements 	

Protocol for Providing Effective Feedback and Feed Forward for Activity 2

Presenter:	
School Authority:	
Reflect: <ul style="list-style-type: none"> • I relate / concur / disagree because ... • I liked... 	
Inquire: <ul style="list-style-type: none"> • Have you considered... • How did you... • When you said X, did you mean... 	
Suggest: <ul style="list-style-type: none"> • You might consider strengthening X for Y effect • You might want to consider supporting X further to ... 	
Expand: <ul style="list-style-type: none"> • Perhaps if you expanded X you would see even further improvements 	

E.3 Reflect on Key Insights

Share key insights with the large group and reflect on what you have learned in this session. What new ideas do you have?

5. Coherence Framework Assessment Protocol

Purpose

- Use the Coherence Framework Assessment Protocol to assess the degree of coherence in your school/district.

Coherence Framework Assessment Protocol

1. As a school or district team, review the Coherence Framework Assessment Protocol.
2. Provide evidence for the statements as an assessment of your school or district’s degree of coherence.

Component	Evidence
Focusing Direction	<ul style="list-style-type: none"> • Shared purpose drives action. • A small number of goals tied to student learning drives decisions. • A clear strategy for achieving the goals is known by all. • Change knowledge is used to move the district forward.
Cultivating Collaborative Cultures	<ul style="list-style-type: none"> • A growth mind-set underlies the culture. • Leaders model learning themselves and shape a culture of learning. • Collective capacity building is fostered above individual development. • Structures and processes support intentional collaborative work.
Deepening Learning	<ul style="list-style-type: none"> • Learning goals are clear to everyone and drive instruction. • A set of effective pedagogical practices is known and used by all educators. • Robust processes, such as collaborative inquiry and examining student work, are used regularly to improve practice.
Securing Accountability	<ul style="list-style-type: none"> • Educators take responsibility for continuously improving results. • Underperformance is an opportunity for growth, not blame. • External accountability is used transparently to benchmark progress.

Copyright © 2016 by Corwin. All rights reserved. Reprinted from *The Taking Action Guide to Building Coherence in Schools, Districts, and Systems* by Michael Fullan, Joanne Quinn, and Eleanor Adam. Thousand Oaks, CA: Corwin, www.corwin.com. Reproduction authorized only for the local school site or nonprofit organization that has purchased this book.

References – First Nations Métis and Inuit Education for all Students

- Alberta Education. (2018a, February). *Superintendent Leadership Quality Standard*. Edmonton, AB: Alberta Education. Retrieved from <https://education.alberta.ca/professional-practice-standards/superintendent-quality-standard/?searchMode=3>
- Alberta Education. (2018b, February). *Leadership Quality Standard*. Edmonton, AB: Alberta Education. Retrieved from <https://education.alberta.ca/professional-practice-standards/leadership-quality-standard/?searchMode=3>
- Alberta Education. (2018c, February). *Teaching Quality Standard*. Edmonton, AB: Alberta Education. Retrieved from <https://education.alberta.ca/professional-practice-standards/teaching-quality-standard/?searchMode=3>
- Alonso-Yanez, G., et al. (2014 June). *Kindling conversations: weaving indigenous perspectives into the Werklund School of Education, preliminary report – Session held on February 28, 2014*. Calgary: University of Calgary
- Battiste, M. (2013). *Decolonizing education: nourishing the learning spirit*. Saskatoon, SK: Purich Publishing Ltd.
- Donald, D. (2015) *From What Does Ethical Relationality Flow? An Indian Act in Three Artifacts: Indigenous Métissage*. In press.
- Donald, D. (2014 March) *Teaching and Learning from Aboriginal Perspectives in the Social Studies Classroom*. CAP Final Report. Retrieved from: <https://www.teachers.ab.ca/Publications/ATA%20Magazine/Volume-93/Number-4/Pages/Teachers-aboriginal-perspectives.aspx>
- Donald, D. (2012a). **Forts, curriculum, and ethical relationality**. In Ng-A-Fook, N. & Rottmann, J. (Eds.) *Reconsidering Canadian Curriculum Studies. Provoking Historical, Present, and Future Perspectives*. New York, New York: Palgrave Macmillan, pp. 39-46.
- Donald, D. (2012b). Indigenous Métissage: A Decolonizing Research Sensibility. *International Journal of Qualitative Studies in Education*, 25(5), 533-555.
- Donald, D. (2009). *The pedagogy of the fort: Curriculum, colonial frontier logics, and Indigenous Métissage*. Unpublished dissertation. University of Alberta.
- Donald, D. (2010). *On What Terms Can We Speak?* Keynote address at University of Lethbridge Faculty of Education. Retrieved from <https://vimeo.com/15264558>
- Gallager-Mackay, K., Kidder, A., & Methot, S. (2013). *First Nations, Métis, and Inuit Education: Overcoming gaps in provincially funded schools*. People for Education, Toronto, ON. Retrieved from <http://www.peopleforeducation.ca/wp-content/uploads/2013/10/First-Nations-M%C3%A9tis-and-Inuit-Education-2013.pdf>
- King, T., (2013). *The Inconvenient Indian: A curious account of native people in North America*. Anchor Canada a division of Random House of Canada Limited.
- Little Bear, L. (2002). Jagged worldviews colliding. In M. Battiste (Ed.), *Reclaiming indigenous voice and vision* (pp. 78-85). Vancouver UBC Press.

- Ottmann, J. (2017). Canada's Indigenous Peoples' Access to Post-secondary Education: The Spirit of the 'New Buffalo', In: Larkin s., Smith J. (eds) *Indigenous Pathways, Transitions and Participation in Higher Education* (pp 95 – 117). Springer, Singapore.
- Ottmann, J. (2013) Indigenizing the academy: Confronting 'Contentious Ground'. *Special 40th Anniversary Issue, the Morning Watch: Educational and Social Analysis*, 42(1).
- Ottmann, J. (2010). Institutional Praxis: Change and Establishing Meaningful Partnerships with Indigenous Peoples. *Ngoonjook: Batchelor Journal of Aboriginal Education: Special Edition* (34), pp. 37-56. Batchelor, NT. Australia, Batchelor Press.
- Ottmann, J., with Pritchard, L. (2010). Aboriginal Perspectives and the Social Studies Curriculum. *First Nations Perspectives: The Journal of the Manitoba First Nations Education Resource Centre*, 3(1), pp. 21-46. Winnipeg, MB, MFNERC.
- OECD (2017), Promising Practices in Supporting Success for Indigenous Students, OECD Publishing, Paris. <http://dx.doi.org/10.1787/9789264279421-en>
- Robinson, V., Hohepa, M., Lloyd, C., (2009). School Leadership and Student Outcomes: Identifying what worked and why, New Zealand Ministry of Education Wellington, www.educationcounts.govt.nz/publications/series/2515/60169/60170
- Royal Commission on Aboriginal Peoples, 1996
- Smith, D., Frey, N., Pumpian, I., Fisher, D. (2017). Building Equity: policies and practices to empower all learners. Alexandria, VA: ASCD
- Timperley, H., Wilson, A., Barrar, H. & Fung, I. (2007). Teacher Professional Learning and Development: Best Evidence Synthesis Iteration Wellington, New Zealand: Ministry of Education. <http://educationcounts.edcentre.govt.nz/goto/BES>
- Young, W.M. (2010), "An Investigation of exemplary teaching practices of teachers of Native American Students", Dissertation, University of Nevada, Las Vegas, <http://digitalscholarship.univ.edu/cgi/viewcontent.cgi?article=1900&context=thesesdissertations>
- Truth and Reconciliation Commission of Canada (2015). Truth and Reconciliation Commission of Canada: Calls to Action: Retrieved from: http://www.trc.ca/websites/trcinstitution/File/2015/Findings/Calls_to_Action_English2.pdf
- Tuhiwai Smith, L. (2012). *Decolonizing methodologies: Research and indigenous peoples Second Edition*. New York: Zed Books Ltd. Retrieved from: http://scholar.google.com/scholar_lookup?title=Decolonizing%20methodologies%3A%20Research%20and%20indigenous%20people&author=L.%20Tuhiwai%20Smith&publication_year=1999

Adichie, C. (2009). "The Danger of a Single Story" [Ted Talk]:
http://www.ted.com/talks/chimamanda_adichie_the_danger_of_a_single_story

Alberta Education. (2018a, February). *Superintendent Leadership Quality Standard*. Edmonton, AB: Alberta Education. Retrieved from <https://education.alberta.ca/professional-practice-standards/superintendent-quality-standard/?searchMode=3>

Alberta Education. (2018b, February). *Leadership Quality Standard*. Edmonton, AB: Alberta Education. Retrieved from <https://education.alberta.ca/professional-practice-standards/leadership-quality-standard/?searchMode=3>

Alberta Education. (2018c, February). *Teaching Quality Standard*. Edmonton, AB: Alberta Education. Retrieved from <https://education.alberta.ca/professional-practice-standards/teaching-quality-standard/?searchMode=3>

Alberta Teachers' Association Elder Protocol. *Stepping Stones*. Retrieved Online
<https://www.teachers.ab.ca/SiteCollectionDocuments/ATA/For-Members/Professional%20Development/Walking%20Together/PD-WT-16g%20-%20Elder%20Protocol.pdf>

Alberta Regional Consortia. (2018). Empowering the Spirit. Retrieved from <http://empoweringthespirit.ca/>

Archibald, J. (2008). Coyote searching for the bone needle. In Indigenous storywork: Educating the heart, body, mind, and spirit (pp. 35-57). Vancouver, BC: UBC Press

Assembly of First Nations. Policy Sectors: Education. Retrieved from <https://www.afn.ca/policy-sectors/education/>

Banff Centre for Arts and Creativity. (2017). Final Report: Truth and Reconciliation Summit. Retrieved from <https://www.banffcentre.ca/articles/learn-about-our-truth-and-reconciliation-summit-report>

Banff Centre for Arts and Creativity. (2018). Indigenous Program Model: Sacred Circle of Life. Retrieved from <https://www.banffcentre.ca/indigenous-program-model-sacred-circle-life>

Bell, B. (2004). *Sharing our Success: Ten Case Studies in Aboriginal Schooling*. Kelowna, BC: Society for the Advancement of Excellence in Education. Kelowna, BC: Retrieved from https://www.researchgate.net/publication/48878867_Sharing_Our_Success_Ten_Case_Studies_in_Aboriginal_Schooling

Cajete, G. (2011). *Rebuilding Sustainable Indigenous Communities: Applying Native Science*. Retrieved from <https://www.youtube.com/watch?v=wg5h7Fd0Bio>

Cajete, G. (1994). Final thoughts: Indigenous education and its role in individual transformation (Chapter 9). In G. Cajete, *Look to the Mountain: An Ecology of Indigenous Education* (pp. 209-222). Skyand, NC: Kiviaki Press.

Calgary Board of Education. Niitsitapi Learning Centre, Niitsitapi li tass ksii nii mat tsoo kop: A Place of learning for all Indigenous People. Retrieved from <http://school.cbe.ab.ca/school/Niitsitapi/Pages/default.aspx>

Canada. (1996). Royal Commission on Aboriginal Peoples. Retrieved from <https://www.baclac.gc.ca/eng/discover/aboriginal-heritage/royal-commission-aboriginal-peoples/Pages/final-report.aspx>

Canadian Broadcasting Corporation. (2015). 8th Fire: Aboriginal Peoples, Canada and the Way Forward: Aboriginal 101 Wab Kinew's Walk Through History. Retrieved from <http://www.cbc.ca/8thfire/aboriginal101.html>

Canadian Council on Learning. (2009). The State of Aboriginal Learning in Canada: A Holistic Approach to Measuring Success, (Ottawa, ON). Retrieved from https://www.afn.ca/uploads/files/education2/state_of_aboriginal_learning_in_canada-final_report_ccl_2009.pdf

Canadian Council on Learning. (2007). Redefining How Success is Measured in First Nations, Inuit and Métis Learning, Report on Learning in Canada 2007 (Ottawa, ON). Retrieved from https://www.afn.ca/uploads/files/education/5_2007_redefining_how_success_is_measured_en.pdf

Canadian Encyclopedia. (2018). Significant Events in Canadian History. Toronto, ON. Retrieved from <https://www.thecanadianencyclopedia.ca/en/timelines/100-great-events-in-canadian-history/>

Battiste, M. (2013). Decolonizing education: nourishing the learning spirit. Saskatoon, SK: Purich Publishing Ltd.

Denis, V. (2007). Aboriginal Education with Anti-Racist Education: Building Alliances across Cultural and Racial Identity Politics. Retrieved from <https://files.eric.ed.gov/fulltext/EJ786083.pdf>

Donald, D. (2015) *From What Does Ethical Relationality Flow? An Indian Act in Three Artifacts: Indigenous Métissage*. In press.

Donald, D. (2014 March) *Teaching and Learning from Aboriginal Perspectives in the Social Studies Classroom*. CAP Final Report. Retrieved from: <https://www.teachers.ab.ca/Publications/ATA%20Magazine/Volume-93/Number-4/Pages/Teachers-aboriginal-perspectives.aspx>

Donald, D. (2012a). **Forts, curriculum, and ethical relationality**. In Ng-A-Fook, N. & Rottmann, J. (Eds.) *Reconsidering Canadian Curriculum Studies: Provoking Historical, Present, and Future Perspectives*. New York, New York: Palgrave Macmillan, pp. 39-46.

Donald, D. (2012b). Indigenous Métissage: A Decolonizing Research Sensibility. *International Journal of Qualitative Studies in Education*, 25(5), 533-555.

Donald, D. (2009). *The pedagogy of the fort: Curriculum, colonial frontier logics, and Indigenous Métissage*. Unpublished dissertation. University of Alberta.

Donald, D. (2010). *On What Terms Can We Speak?* Keynote address at University of Lethbridge Faculty of Education. Retrieved from <https://vimeo.com/15264558>

First Nation Education Commission. (2016). Cultural Inclusion Standards in all Schools. Retrieved from [http://www.education.gov.yk.ca/pdf/schools/Cultural Inclusion Standards in all Schools.pdf](http://www.education.gov.yk.ca/pdf/schools/Cultural%20Inclusion%20Standards%20in%20all%20Schools.pdf)

Fulford, G. (2007). *Sharing our Success: More Case Studies in Aboriginal Schooling*. Kelowna, BC: Society for the Advancement of Excellence in Education. Retrieved from https://www.academia.edu/3481931/Sharing_our_success_More_case_studies_in_Aboriginal_schooling

Indigenous Works. Kelly Lendsay. Retrieved from https://www.youtube.com/watch?v=6Z_v4xRI8kw&feature=youtu.be

Indigenous Works. Working with Indigenous Aboriginal Colleagues. Retrieved from <https://indigenousworks.ca/en/resources/inclusion-tips/aboriginal-colleagues>

Little Bear, L. (2002). Jagged worldviews colliding. In M. Battiste (Ed.), *Reclaiming Indigenous voice and vision* (pp. 78-85). Vancouver UBC Press.

Little Bear, L. Retrieved from <http://www.youtube.com/watch?v=ycQtOZ9y3lc>

McIntosh, P. (1989). White privilege: Unpacking the invisible backpack. Retrieved from <http://www.racialequitytools.org/resourcefiles/mcintosh.pdf>

Miller, J. R. (2000). *Skyscrapers hide the heavens: A history of Indian-white relations in Canada* (3rd ed). Toronto: University of Toronto Press.

Miller, J. R. (2000). *Shingwauk's vision: A history of Native residential schools*. Toronto, ON: University of Toronto Press.

Nunavut Education Act. (2008). Retrieved from <https://www.gov.nu.ca/sites/default/files/e2008snc15.pdf>

Ottmann, J. (2017). Canada's Indigenous Peoples' Access to Post-secondary Education: The Spirit of the 'New Buffalo', In: Larkin s., Smith J. (eds.) *Indigenous Pathways, Transitions and Participation in Higher Education* (pp 95 – 117). Springer, Singapore.

Ottmann, J. (2013) Indigenizing the academy: Confronting 'Contentious Ground'. *Special 40th Anniversary Issue, the Morning Watch: Educational and Social Analysis*, 42(1).

Ottmann, J. (2010). Institutional Praxis: Change and Establishing Meaningful Partnerships with Indigenous Peoples. *Ngoonjook: Batchelor Journal of Aboriginal Education: Special Edition* (34), pp. 37-56. Batchelor, NT. Australia, Batchelor Press.

Ottmann, J., with Pritchard, L. (2010). Aboriginal Perspectives and the Social Studies Curriculum. *First Nations Perspectives: The Journal of the Manitoba First Nations Education Resource Centre*, 3(1), pp. 21-46. Winnipeg, MB, MFNERC.

OECD (2017), Promising Practices in Supporting Success for Indigenous Students, OECD Publishing, Paris. Retrieved from <http://dx.doi.org/10.1787/9789264279421-en>

Reilly, J. (2011). My Aboriginal Education. TedxCalgary, Calgary, AB. Retrieved from <https://www.youtube.com/watch?v=lq3a5CgBgqE>

Rupertsland Métis Centre of Excellence. Education. Retrieved from <http://www.rupertsland.org/mandates/education/>

Shannen's Dream. A social movement. Retrieved from <https://www.youtube.com/watch?v=NQNvOp6sZDg>
<http://aptnnews.ca/2012/02/17/parliament-debates-shannens-dream/>

Sirilli, E. (2012). Want to help someone? Shut up and Listen! TEDxEQChCh. Retrieved from https://www.ted.com/talks/ernesto_sirilli_want_to_help_someone_shut_up_and_listen

Society for the Advancement of Excellence in Education. (2007). Sharing Our Success: Promising Practices in Aboriginal Education: Proceedings of a National Conference, Winnipeg, November 23-24, 2007. Kelowna, BC: Society for the Advancement of Excellence in Education. Retrieved from https://documents.sd61.bc.ca/ANED/educationalResources/StudentSuccess/Sharing_Our_Success_Proceedings_of_a_National_Conference.pdf

Timperley, H, Wilson, A., Barrar, H., Fung, I. (2007). *Teacher Professional Development: Best Evidence Synthesis Iteration [BES]*. Wellington, New Zealand: Ministry of Education (p. 259-60). Retrieved from <http://www.oecd.org/education/school/48727127.pdf>

Toulouse, P. (2016). What Matters in Indigenous Education: Implementing a Vision Committed to Holism, Diversity and Engagement. In *Measuring What Matters, People for Education*. Toronto, ON: People for Education. Retrieved from <http://peopleforeducation.ca/wp-content/uploads/2017/06/P4E-MWM-What-Matters-in-Indigenous-Education.pdf>

Truth and Reconciliation Commission of Canada. (2012). *Truth and Reconciliation Commission of Canada interim report*. Winnipeg, MN. Retrieved from www.trc.ca

United Nations. (2008). United Nations Declaration on the Rights of Indigenous Peoples. Retrieved from http://www.un.org/esa/socdev/unpfii/documents/DRIPS_en.pdf

Willis, D. (2018). Are Charrettes Old School? In *Harvard Design Magazine*, 33(2). Cambridge, MA. Retrieved from <http://www.harvarddesignmagazine.org/issues/33/are-charrettes-old-school>

Appendix A

Professional Development Resources

Moral Imperative: Ensuring First Nations, Métis, and Inuit Education for All

Linda Tuhiwai Smith (2012) contends that two related ideas underwrite Indigenous peoples' experience and history, imperialism and colonialism. She defines imperialism as the "system of control which secured markets and capital investments. Colonialism facilitated this expansion by ensuring that there was European control, which necessarily meant securing and subjugating the Indigenous populations" (p. 22). In Canada, this intricate web of power and domination that began in the 1500's with the search for resources by colonial powers continues into the current era. Smith (2012) argues that it is important to revisit history, and not merely the official versions of history, in order to begin the process of decolonization. Battiste (2002) contends, "If we are truly to resolve the issues that separate us, that tear at the heart of this great country... then we must each retrace our steps through our history to the sources of our misperception and misconception of each other's truth" (pp. 21-22).

Where do schools and schooling fit into all of this? Schools were one of the vehicles used to force the assimilation of Indigenous peoples into Canadian society. Between 1870 and 1990s approximately 150,000 First Nations, Inuit, and Métis children, aged 4 -16, were forced to attend residential schools. For most Indigenous peoples, schooling has been an institution associated with pain and suffering. The removal of Indigenous children from their the family and community continues to have negative impact within Indigenous communities. On February 13, 2013, The Globe and Mail reported on *The Missing Children Project* and the 3000 children who died while in one of the 80 or so Indian residential schools. This research, conducted by the *Truth and Reconciliation Commission*, is mandated by the *Indian Residential School Settlement Agreement*. One goal of the commission was to collect and archive the stories of Indian residential school survivors. These stories added to the existing literature on the Canadian Indian residential school system. Some studies are devoted to understanding the system in its entirety (Grant, 1999, Miller, 1997, Milloy, 1999) while others are focused on assessing and understanding the responses from, and effects on, specific communities (Archibald, 1993, Barman, 2003, Dieter, 1999). The personal impact of Indian residential schooling on families and individuals (Jaime, 1993, Jack, 2003, Knockwood, 2001,) has been documented, including intergenerational effects (Bull, 1991, Dieter, 1999, Gray, 2011, Ing, 1991).

Non-Indigenous Canadians have a responsibility to take a look at the truth of the country's past and present. A responsibility exists to look at the founding documents of Canada's colonial-settler state and sources that help to explain their meaning and impact. A responsibility exists to look at the history of the lands we each live on and to learn who lived there before us and what treaties, if any, were signed in the course of taking the land. Recent research on Indigenous people's experiences in school identify that increasingly, Indigenous peoples reclaim education as a tool for recovery and strength. Through their capacity and resilience Indigenous peoples are able to be successful without losing their Indigenous identities.

In the words of Justice Murray Sinclair: “Education is what got us here and education is what will get us out”. Education is the cornerstone for change.

Appendix B

Professional Practice Activities

Problem-of-Practice: Living Case

Complex challenges arise every day in school authorities. Some are routine; however, many are anything but predictable. Case study approaches that problems-of-practice provide superintendents with an opportunity to interrogate authentic issues, reflect on approaches, develop new strategies, gain new knowledge, and debate possible responses to the issues.

You have had the opportunity to work through a number of scenarios and cases. Now is the time for you to work on a living case from your school authority. Select an important problem or issue that your school authority is dealing with at this time as it relates to advancing and improving system priorities related to ensuring First Nations, Métis and Inuit Education for all students through establishing structures and providing the resources necessary for a school community for the benefit of all students.

Write a living case, a case that you are currently dealing with, or one that has arisen as you have worked through these learning sessions with your team. You will articulate the case, analyze it, and collectively recommend solutions to address the problems of practice that have surfaced. In writing the case, each member of the team will pose a problem that exists in the school authority. Provide enough information to ensure your team can engage in collective analysis and problem solving.

Problem of Practice - Living Case

Read your problem-of-practice to the other members in your group. As a group select the problem of practice you want to begin with.

Use the following process for each problem of practice to engage in collaborative problem solving:

1. Reread, discuss, and analyze the problem-of-practice.
2. Identify what is known.
3. Discuss the extent to which structures, practices, and pedagogies might be acting as a barrier to equity and quality.
4. Identify the actual and likely consequences of the approach that is currently being taken.
5. Discuss how you might lead a collective approach to helping one another build intercultural relationships and culturally responsive structures, practices, and pedagogies.

Complete a table as follows for each case.

Problem of Practice 1 - Living Case (notes)		
Barriers to Equity and Quality for Indigenous Students (all students).		
Structures	Practices	Pedagogies
Solutions to Building Intercultural Relationships and Culturally Responsive Structures, Practices, and Pedagogies		
Structures	Practices	Pedagogies

Photovoice Exercise

Photovoice is a method (practice) that uses photography to foster socio-critical reflection. In this exercise, participants will work individually or in small groups (maximum 3) to capture and present:

- **An image or short series of images** that represent concepts relevant to Indigenous presence in society and in the landscape.
- Students will present a **reflective piece** explaining their choice of image(s) in relation to Indigeneity in our midst.