

# From Faint Spark to Glowing Fire

## Priorities for First Nation, Métis and Inuit Education in the Simcoe County District School Board



**“The Circle where no one is greater or less.”**

Report prepared  
by  
Celia Haig-Brown, Ph.D.  
Haig-Brown Research & Consulting  
May 2010

**From Faint Spark to Glowing Fire:**  
Priorities for First Nation, Métis and Inuit Education in the Simcoe County District  
School Board

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The cover photo is the work of one of the focus groups. The words are taken from the taped sessions as members reported back to the full group.

### **Sustaining Success: Planning for Growth.**

**Introduction:** The workshop held in the Simcoe County Museum and sponsored by the Simcoe County District School Board (SCDSB) was an effort to review the past situation, the progress to date and the priorities for the future of the best possible practices for supporting the success of First Nation, Métis and Inuit students in the SCDSB. The plan was set as follows:

**Purpose:** The purpose of this day was primarily to plan future directions and specific priorities for supporting success of First Nation, Métis and Inuit students in the schools of the Simcoe County District School Board.

**Focus:** The planning included contextualizing current initiatives historically and prioritizing new ones.

**Participants:** Students, teachers, administrators and parents worked together in a series of structured activities. An elder was present for the day.

**Outcome:** The outcome was a clear set of common priorities for immediate and long term action. This document you are reading summarizes the outcomes of the various activities.

Five questions framed the day.

1. Where have we been? (History of the education of FNMI students)
2. Where are we now? (Current situation for FNMI in SCDSB schools)
3. Where do we want to go? (Dreams of best practices and programs with accompanying supports)
4. How are we going to get there? (Choosing pathways, priorities and strategies)
5. How will we know when we are there? (Evidence-based assessment.)

**Facilitators:**

Celia Haig-Brown, Ph.D.

Melissa Blimkie (Ph.D. student, York University)

With Lisa Ewanchuk (First Nation, Métis and Inuit Principal, SCDSB)

**Acknowledgement:** I want to acknowledge Cree educator and Professor Emeritus Verna J. Kirkness who introduced me to this model and with whom I was fortunate to apprentice in earlier implementations of the format.

Through a series of structured activities, the participants engaged with the questions, moving from a historical perspective—for some a personal history—to the current context. From there, they focused on their dreams for schools,

classrooms and First Nation, Métis and Inuit students and then selected several priorities for immediate and long term attention. (See Appendix A for the outline of the day as circulated to participants.) The day followed the plan for the most part. Elder Gloria King opened the session with a very moving prayer in Anishinaabemowin.

The participants, a group of about twenty, included elementary and secondary students, teachers, parents, child and youth workers, administrators and an elder. Most were present for the entire day although some people dropped in for certain activities. As noted above, the discussion groups moved between affinity groups such as elementary or secondary students, the staff of the Urban Aboriginal Education Pilot Project and other adults while the mixed groups were formed and re-formed using a simple numbering strategy. This shift allowed participants maximum exposure to all other participants and also an opportunity to address some of the questions from particular experiences.

The sections that follow present major trends expressed by each of the discussion groups. The Charts generated as part of the group work are included in Appendix B. Photographs of these charts are found in Appendix C.

#### **A. Where have we been? “Back to the Teachings.”**

For the first question, participants were asked to consider the history of education for First Nation, Métis and Inuit students in Simcoe County as well as their own experiences of schooling. In some groups, the participants focused on their own educational journeys as examples of this trajectory while others considered the broader context. Gesturing to a part of one of the charts, a student commented,

*My graph is the graph of my learning curve as far as knowledge of my culture goes. The head with a light bulb<sup>1</sup> represents knowledge and the little people standing there getting bigger represent my age....The graph starts at fifteen, two years ago when I was brought into the program [UAEPP] and goes up at a very, very slight increase since then but that's just because there is a lot to learn.*

One of the adults commented on her portion of the chart:

*My education is life within family whether it be my Austrian roots or my immediate family. I learned a lot from my family and from the Three Fires Lodge, Three Fires Midewiwin Lodge. Both of those have had a real impact on my*

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<sup>1</sup> In order to enhance readability, there have been some slight edits for clarity in the move from oral to written comments as recorded on the day of the workshop. This is one example. Verbatim, the student said, “A head, a light bulb represent knowledge.” This has been changed to, “The head with the light bulb represents knowledge.”

*direction in my own personal life. And they teach me so much. And my four kids teach me a lot of patience and understanding. (Laughter).*

Elder Gloria King spoke at length of the seven stages of life. Starting with the old ways, she said, "Traditionally that's how they were taught from the very beginning of time, it was the elders that taught those teachings of how to hunt, how to fish, how to look after creation." She walked the listeners through the arrival of "Christopher Columbus and his friends", to the residential school with the children's little beds and the hair cutting, and from there to the ways people are coming back to their culture often starting from a connection to powwow. In current schools, cultural teachings are still not fully there but the goal is to move to incorporating the life circle into the school system. She spoke of the wonderful job the young people at the workshop were doing as "the teachings are beginning to come back to them."

She had a particularly important message to those who are unsure about the word traditional:

*I think people get scared of that word traditional. It doesn't mean that you are going to go back out into the wilds and build a teepee and live out there. I would have done that a long time ago if I was going to do that. Traditional just means going back to teaching all those things that were passed down to us from our elders and our teachers. That's where we are headed now. Because today in this age right now, we need technology, we need all those things to help us get ahead but we also need to be grounded with our culture and our language. Because if you are not grounded with that you don't know who you are....Some kids are getting into all kinds of trouble. But if you ground them to the sense of their culture and their teachings, they are going to be able to be stable. That comes with the language and the culture, knowing who you are, who you are as Anishinaabe. It doesn't mean going back to running around barefooted with a loincloth. That's all I have to say.*

One group anticipating the second question – Where are we now?- listed both what education was like "before and what it is now."

Not knowing lots to knowing some stuff  
 Not knowing history to having knowledge of your history  
 Racism to not much racism  
 Feel unfair to fair  
 Boring to fun  
 Not knowing language to 70% might learn  
 No confidence and low grades to confidence and good grades  
 Not knowing traditions.

**B. Where are we now? “A faint spark of cultural awareness.”**

All groups mentioned the significant improvement in attention to First Nation, Métis and Inuit cultures, histories, peoples, learning and teaching over the past two years in some schools. At the same time, they recognized these are only small and fragile steps. “There is a quietness about it,” one group noted. These steps need to be carefully guarded and nurtured. One group reporter articulated perfectly the thoughts of many there. Upon hearing that including Richard Wagamese’s book *Keeper ‘n’ Me* in an English curriculum was part of the SCDSB’s initiatives for the year, he said,

*I noticed that there is a faint spark of cultural awareness in the school. It’s just a little spark though. And it needs to catch into a fire from this point. I shouldn’t have said no reaching out to the student body, but there isn’t that much. There isn’t that big push into the student body. I’m not talking shove it in their faces. I am just saying introduce them to things. I can speak about what interested me and what interested some of my peers. You can reach out to the student body, using books like that or field trips that are based around Aboriginal open field trips for any course that could take them out and give them teachings. I know it took me quite a while before I actually became driven and interested in what I was doing. It doesn’t take much to experience something really profound with the culture and then you’re ready to go. So I think that kind of reaching out and integration into the school itself and how to become something that’s not just humming in the background, but something that is out amongst the student body.*

In addition to curricular inclusions such as books by Aboriginal authors and art activities, some groups talked about teachers moving more deeply into considerations of First Nation, Métis and Inuit issues in their classes. One staff person mentioned that teachers who had often worried about saying or doing the wrong things were now part of Professional Learning Communities where they were gaining knowledge and the confidence to bring it into the classroom. An elementary student said, “I put Welcome [on the chart] because more people are like, ‘Hi, everybody,’ and more teachers respect us. Because they never really knew who we were. They never really knew we were Native.” Further, the group above commented on the movement, “From racism to not much racism.”

For First Nation, Métis and Inuit students, the inclusion of texts and other work by Aboriginal authors meant a chance to learn and to affirm the cultural teachings they had never seen in schools.

*And in that book, it explains why—all these different whys. It’s a really good introduction to the culture. I read it and, already knowing a couple of basics about the culture, I thought, “Yeah, that’s right,” or “Oh, that’s what that is.”*

There was strong feeling that all students should have exposure to First Nation, Métis and Inuit knowledge. One group mentioned the need to include students besides those who identified as First Nation, Métis or Inuit in the Native Studies classes and other initiatives, “Because it is knowledge that everyone deserves.”

While some students acknowledged the importance of the cultural day at their school, others commented on the need for more cultural activities such as mini-powwows. A group talked about the importance of the lodges located in some schools as a place of refuge (for chillin’ on a bad day) and a place of sharing knowledge and support for all interested teachers and students. And in terms of current gaps, one group reported concerns about the need for more direct community and parental involvement.

*Parents: I am going to be open and honest here. That’s a huge gap. We need to really work on bringing the parents in. Bridging that connection with parents and students and school [as well as] FNMI organizations. We just had Ruth in from Métis Roots, doing finger weaving. [But] those kinds of things are limited... We have great people coming in but we need to make that bigger.*

### **C. Where do we want to go? “No one is more than another.”**

In this activity, groups had a chance to “dream big,” to imagine unlimited time and resources and to articulate what they see as an ideal classroom and school. The lists they created are reproduced in Appendix C. It is easy to spot recurring themes: Infusion of First Nation, Métis and Inuit knowledge across the curriculum for all students; Green classrooms; Elders in the classrooms for their knowledge and as Spiritual counsellors; more time to learn outside the classroom; more connection to the natural inside in the form of student gardens, bigger windows, natural lighting, and wood rather than concrete; and always The Circle as a signifier of equality and respect and an organizer of classroom space and pedagogy. In their reports back to the larger group, participants gave many specific details of these dreams.

The cover of this report is a reproduction of one group’s dream. As they reported, “This is our dream school. This is our picture of our classroom. Everyone is equal; even the teachers are in the circle. No one is more than another.” There are more First Nation, Métis and Inuit teachers in the schools. There are all the Educational Assistants and Child and Youth Workers needed for ultimate support of teachers and students. Classes are small, no more than twenty students and are an hour long in secondary schools. Textbooks are re-written to infuse Aboriginal learnings across the curriculum. This is especially important for “an updated version of history because a lot of our textbooks are old style British writing.” A range of language classes including immersion are available to everyone (e.g. Anishinaabe, Mohawk, Michif). Lacrosse and other First Nation games are part of the Physical Education program. And teaching styles are varied.

*The already established institutional learning style worked for me to this point, but the Anishinaabe style has also worked for me. For some people, the institutionalized style may work them great, but they cannot learn from the Anishinaabe style; it's just not their thing. But the Anishinaabe style might work great for some people but they might not be able to learn from the institutionalized one. So a merge between the two would reach all audiences and everyone would be able to learn and benefit from a style incorporating both methods of teaching, all methods of teaching. Everybody is in this stream of school. Everybody is welcome. Everybody will learn. The whole circle thing: everyone is equal. And it makes no sense for someone not to have the opportunity to learn the same as everyone else does.*

Groups would eliminate all paper and move to more on-line learning. Environmental concerns are part of all aspects of the curriculum. There is "more respect and sensitivity" for the environment. No one throws garbage on the ground.

On the topic of Elders, one elementary student reporting for the group said, "Bring elders to the classroom so they can teach the old days. Like my grandma. She just lives at home but when people come over, she teaches them. She could go to school or we could go to her." A secondary student reporting from his group said that Elders could come,

*...to do teachings once or twice weekly. Come into the school classroom and give a teaching. Of course, being they are the guests, if they have to be brought in, they have accommodations made for them. To make them feel welcome and give thanks, "Thank you for coming and giving us your time and knowledge." [They could also serve as] spiritual counsellors rather than guidance counsellors. People who are well knowledged in life's paths could come in and they could be available for these students to talk to if they are really having trouble and they're stuck in a rut in life. There's always these spiritual counsellors there to help guide them on their way.*

Another group suggested to have a specific Elder for schools in certain areas of the Board so that they become familiar with the students and are available more regularly. A dedicated lodge or other available space for smudging was a feature of the dream school. For at least one student, this room could serve as a chill room, "I want chill rooms like if you're having a bad day or the teacher's in a bad mood, or you're in a bad mood. You want to freak out or something. You can go chill." And most important, protocol in relation to ceremony and celebrations such as powwow is incorporated into all schools.

Field trips in a range of courses and experiences with learning beyond the chalk and talk add a dimension to in-class learning. One group said, "More field trips so we don't just sit in class and talk about it and look at pictures. We actually get to do it. Like hands-on." Another group reported:



*Bring everything outdoors. Have more hands-on involvement with the curriculum. Go out instead of just talking about the theory, "This is how you do this, okay, let's move on; this is how you do this, let's move on; this is how you do this, let's move on. Instead teach, "This is how you do this, now do it." Supply the tool kit and let them teach themselves.*

On the natural, there were many ideas.

*The use of wood products to build a classroom or the entire institution rather than concrete, poured concrete and artificial materials like artificial fabrics. In using wood and that natural light wood gives the environment, there is almost an energy with wood. It's very relaxing and it's a warm feeling.*

.....

*Have many courtyards and gardens open for recreational use or for class use as a place to gather thoughts and think and get work done. It's a calming environment; it's a much easier place to gather thoughts and focus. Possibly even have personal gardens for the students....A personal garden for the students perhaps would teach responsibility of some sort. They're responsible for this garden to make it look how they wish. To grow the plants they have, take care of these plants as almost a side project and even that could go towards earning marks in school and possible some of their classes. Biology would fit in there really easily.*

And a recurring theme of windows, "More windows that open. Because you want to be more connected to the environment and nature and stuff. Sort of like being stuck in your classroom and it's all hot and gruesome and you could just open up a window and more fresh air comes in and the bad air goes out." From another group, "More use of natural light would mean more windows, bigger windows possibly. And it helps with the whole connection to nature thing. You know, being able to see outside and having outside being able to see inside is a good thing for most."

#### **D. How are we going to get there?**

*Let teachers know how the circle works and the history of the circle. Teach them this is how the circle works and this is where the circle came from; this is why it works. So if you do have a small class, you may want to consider using this method of teaching and organizing your class because of these benefits and the way it will help the kids learn*

For the final activity of the day, group members worked first individually to tease out three most important and achievable priorities from their dream lists. From there, they worked together with other group members to reach consensus on the next steps for the Simcoe County District School Board to consider. The list as generated that day is self-explanatory.

## PRIORITIES

- Circle/Lodge/Space for Gathering: for all schools
- Language: for all schools (at least 20 minutes a day; at least three times a week for primary)
- Elder/Speaker/Senator: built into time table: *“Creating a nest of people who would be glad to share their time.”*
  - Create a list of volunteer Elders (SCDSB clearance)
  - Network
  - Offer tobacco; “Respect” fund for honoraria.

*“If they take the tobacco, they’ll be there. That’s your guarantee; it’s a promise.”*

- Full time FNMI staff within each school (for chilling and learning)  
*“If my brother missed my mum, if he had this urge to cry, he could just go to the lodge.”*
  - Self-identification for staff
- PLC’s with FNMI focus: “way more” and on-going
  - Hands-on activities: develop staff awareness
  - Integrate FNMI understandings into differentiated instruction
  - Integration of traditional knowledge into the current curriculum
  - The optional use of the circle in small classes. (Make knowledge available to teachers.)
- *The Mishomis Book* available in all elementary and secondary schools in the district.

### **E. How will we know when we are there? Following up**

Most important to an exercise such as this one is some kind of monitoring to see what comes of all the talk. It was decided that the Board would undertake to administer a survey of all schools in the Board at this time next year to check on their progress in light of the priorities listed above (e.g. a lodge or other space for ceremony is available; language classes are offered; Elders have been working in the school, etc.) In addition, the Principal of First Nation, Métis and Inuit Education will systematically monitor progress on the various related initiatives. Use of documents coming from the Professional Learning Communities would be one source of such information. Generating a list of volunteer Elders and budgeting for their work is another possibility.

**Closing Circle:** As a completion to a day of hard but stimulating work, Elder Gloria King led the whole group in a closing circle. Last words from each participant and hugs all around completed our time together.

## **APPENDICES**

- A.** Plan for the Day
- B.** Charts transcribed
- C.** The Charts in Living Colour

**APPENDIX A: PLAN FOR THE DAY**  
**Sustaining Success: Planning for Growth**

Support for the success of First Nation, Métis and Inuit Students in the Simcoe  
County District School Board.

Simcoe County Museum

May 13, 2010  
9 am to 3 pm.

**Purpose:** The purpose of this day is primarily to plan future directions and specific priorities for supporting success of First Nation, Métis and Inuit students in the schools of the Simcoe County District School Board.

**Focus:** The planning will include contextualizing current initiatives historically and prioritizing new ones.

**Participants:** Students, teachers, administrators and community members will work together in a series of structured activities. An elder will be present for the day.

**Outcome:** The outcome will be a clear set of common priorities for immediate and long term action. A document summarizing the outcomes of the various activities will be created and circulated.

Five questions will frame the day.

1. Where have we been? (History of the education of FNMI students)
2. Where are we now? (Current situation for FNMI in SCDSB schools)
3. Where do we want to go? (Dreams of best practices and programs with accompanying supports)
4. How are we going to get there? (Choosing pathways, priorities and strategies)
5. How will we know when we are there? (Evidence-based assessment.)

**Facilitators:**

Celia Haig-Brown, Ph.D.

Melissa Blimkie (Ph.D. student, York University)

Lisa Ewanchuk (Principal, First Nation, Métis and Inuit Education, SCDSB)

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I want to acknowledge Cree educator and Professor Emeritus Verna J. Kirkness who introduced me to this model and with whom I was fortunate to apprentice in earlier implementation of the format.

**OUTLINE OF THE DAY**

In order to achieve the goals of the workshop, the day followed the planned format as outlined below.

**OPENING CIRCLE 9:00 to 9:15 am (All)**

Opening prayer by elder Gloria King

Message from SCDSB Janis Medysky

Principal of First Nation, Métis and Inuit Education Lisa Ewanchuk

Introductions by participants

**FIRST ACTIVITY (Mixed group) 9:15-10:00 am****Where have we been?**

Choose one person to serve as facilitator for the group. That person's responsibility will be to ensure each member has an opportunity to contribute. Choose one person who will report from your group, speaking to the representation that you will create jointly. Using supplied materials, create a representation of your group's view of the path that has led us to this time in the schooling of First Nation, Métis and Inuit students. What is the history of education for the students of this area? Use only symbols, diagrams and pictures. No words.

**SECOND ACTIVITY (Affinity groups: students, UAEPP staff, ) 10:00-10:45 am****Where are we now?**

What is the current situation for First Nation, Métis and Inuit students in the schools with which you are familiar? What is your situation? What specific initiatives are currently in place? What is your involvement? Are there gaps in what should be done? Use chart paper to list—or represent in some other way—your group's knowledge of the current context. Post these on the walls.

**BREAK: 10:45-11:00 am Coffee and circulate to view the posted charts.**

**THIRD ACTIVITY (Affinity groups: Elementary Students; Secondary Students; UAEPP staff and a mixed group of Parent, Teacher and Board Personnel)****Where do we want to go? 11:00-12:00 pm**

This is the chance to dream big! Imagine that time and money are not issues and create the best possible school and/or classroom for First Nation, Métis and Inuit students of the SCDSB. What would it look like? What would it include? Who is there? Brainstorm and list on chart paper every dimension your group can think of.

**LUNCH BREAK 12:00-12:45 pm**

**FOURTH ACTIVITY 12:45-1:45**

**How are we going to get there? (Mixed groups)**

Consensus Activity: This is the hard part now. Review your list individually and choose your top three priorities. These priorities must be achievable and concrete. Find a partner and come to agreement about three priorities. Then come together as a group and all together decide on your top three priorities. Some guiding questions could be: **What are the three most important dimensions of your list that SCDSB should act on in the near future? What is required to accomplish them?** We will then come together as a full group and work to reach consensus on the top priorities for the whole group.

**BREAK: 1:45-2:00pm**

**FINAL ACTIVITY: 2:00-2:30 pm.**

**How will we know when we are there? (Affinity groups)**

As a full group, we will decide on some particular evidence to be gathered as a way to check on progress to achieving the priorities established in activity four.

**2:30-3:00 CLOSING CIRCLE (Led by Elder Gloria King)**

Final comments for the day before going on to the work of continuing to contribute to the success of First Nation, Métis and Inuit students in the schools and community of the SCDSB.

## **APPENDIX B: CHARTS TRANSCRIBED**

### **WHERE ARE WE NOW?**

#### **Group 1 (UAEPP staff)**

A. What initiatives are in place?

UAEPP, CYW's IRT  
Language and beading in pilot schools  
PLC's with FNMI focus  
Principal for Aboriginal education  
Focus targeted P.D.  
Providing current, accurate resources to staff  
Implementing community partnerships.

B. Are there gaps in what should be done?

More work in grades 3 & 6  
Parent engagement in lacking  
FNMI organization involvement  
Weaving FNMI culture into Ontario curriculum  
Deeper implementation

C. Current situation of FNMI students

Are self-identifying both formally and informally  
20% graduate rate  
gaining pride, knowledge, confidence  
sense of belonging (everyone)  
Access to appropriate resources  
Self esteem had been identified  
Being listened to  
Teachers stepping out of their comfort zones  
Immediate access to support through CYW's, elders, senators

#### **Group 2 (Miscellaneous group)**

Schools Today

Voice – happy, interactive  
Less fear/more willingness to work with schools  
Pride of heritage  
Awareness/interest among all students  
Disappearing stereotypes thru awareness  
Resources available

Access to cultural events/crafts  
Teaching culture/language allowed  
Confidence – no longer on the sidelines  
Teaching real/imp. History.

**Group 3 (Secondary school students – different schools)**

A. first school

Open courses

11s/12s last year, only Native students

not put on the spot

introduced into all classes

no excitement about the course

no excitement from students

B. Second school

Quiet

Lack of motivation. “IDC” attitude

Lack of interest and exposure

Exclusive, only identified First Nation and Métis/Inuit are contacted/reached out to

Some teachers take it upon themselves to introduce aboriginal literature/art

(Keeper ‘n’ Me)

Faint spark of a start of awareness

No reaching out to the student body to gain interest/curiosity

**Group 4 (Elementary students)**

Welcomed

Native

7-Seven

Love

Respect

Humility

Honesty

Truth

Wisdom

Pride

White Buffalo Circle

No racism

Pictures

UAEPP

Happy

Skin colour

Proud

Knowledge

More Native Assembly’s



## **DREAM SCHOOL (MIXED GROUPS)**

### **Group 1**

Smaller classes (20 students max)

Include guest speakers (elders) to do teachings once/twice weekly

Available counselling for students who need it (Spiritual counsellors)

Circular classrooms to facilitate the circle chairs/desks/tables

Gardens & courtyards available to class/recreational use

Personal gardens for the students (greenhouses)

The use of wood products to build the classroom/entire institution

Use of natural light (more windows, bigger windows)

Alternate discipline

Bring in Anishinaabe sports & games for phys. ed.

### **Group 2**

Hand on for diff subject areas

Tech, science, math, language, PHE, English,

Outdoors

more FNMI teachers

resource: Mishomis book

Merge of teaching styles

Everybody is there.

Scheduling: blending of subjects

Classtime kept to an hour max

Ceremonies, space, dedicated

### **Group 3**

-comfortable chairs (lazyboy)

-PC (not wasting paper)

-always use colorful chalk

-unlimited resources

-more field trips

-more guest speakers

-more Athletic teams

-activity-based program

-more Respect and sensitivity

-incorporating environmental issues, into all aspects of the curriculum

-lockers in your classroom

-more windows (that open)

-go outside more often for math, science etc. classes

-more online correspondence

-Chill rooms (bean bags...student lounges...) fridge, food, drinks, etc.

-More teacher supports...ea's

- Bring elders to classrooms
- School Spirit
- CYW, social worker
- elders in schools to talk to them about your problems

#### **Group 4**

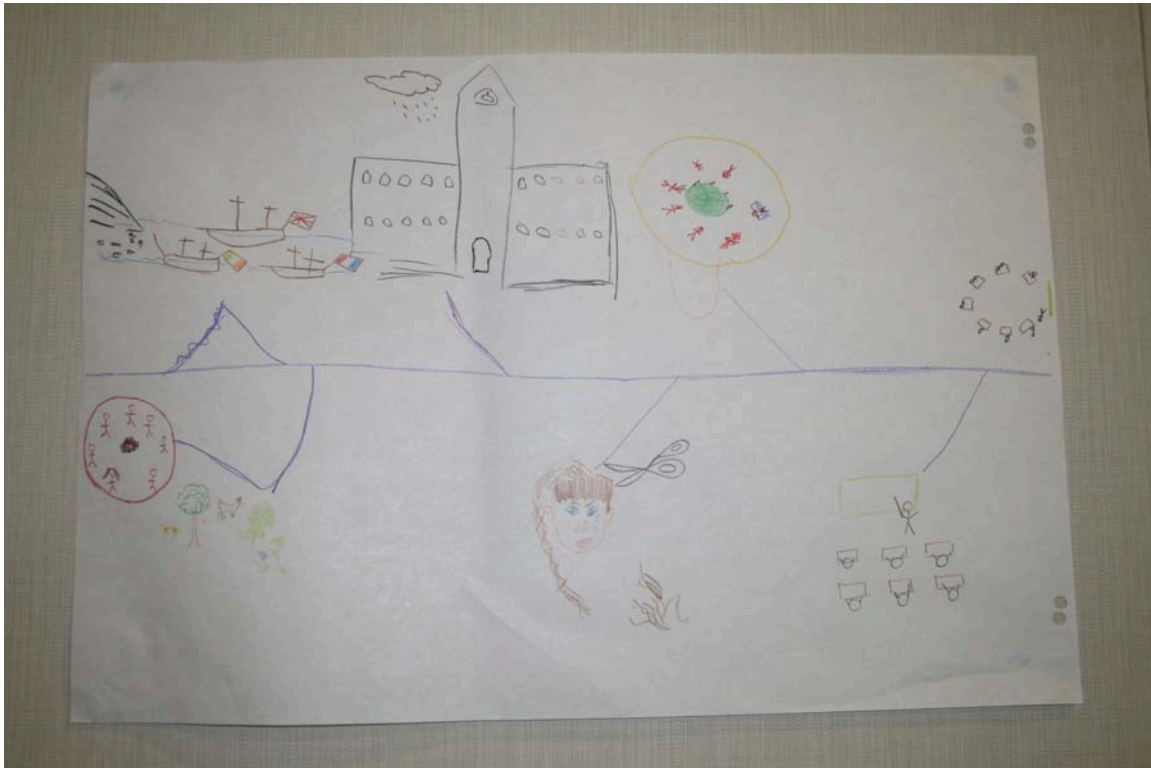
- \*embedded in curriculum
  - e.g. art embedded throughout
- \*language immersion school
  - e.g. Ojibway, Cree, Mohawk
- \* more Native content
  - e.g. drumming circles in class, Ojibway culture
- \*Students participate in ceremonies
- \*general population understanding
- \*Native Studies class
  - get to pick exam
  - Barrie Powwow
  - ISU
- \* Credit Recovery/Co-op Credit
  - focus on Powwow
- \*More IRT's in each region
- \*More trips
  - connections with other schools
- \* Student Support Staff/Guides
  - e.g. CYW's
  - Liaison
  - Guides
  - Advisors
- \*Continued PLC's/professional development
- \*Smudging in classrooms
- \*Elders in schools
  - recognized Elder for each family of school
- \*"the Lodge" – dedicated space in each school
- \*"It needs to be out there."
  - visible with the school and in the curriculum
- \*Ceremony protocols
- \* More cultural activities in schools
- \*More integrated FNMI in Canadian and World Studies
  - includes texts from publishers

**PRIORITIES**

- Circle/Lodge/Space for Gathering: for all schools
- Language: for all schools (at least 20 minutes a day; at least three times a week for primary)
- Elder/Speaker/Senator: built into time table
  - Create a list of volunteer Elders
  - Network
  - Offer tobacco; “Respect” fund for honoraria.
- Full time FNMI staff within each school (for chilling and learning)
  - Self-identification for staff
- PLC’s with FNMI focus: “way more” and on-going
  - Hands-on activities: develop staff awareness
  - Integrate FNMI understandings into differentiated instruction
  - Integration of traditional knowledge into the current curriculum
  - The optional use of the circle in small classes. (Make knowledge available to teachers.
- *The Mishomis Book* available in all elementary and secondary schools in the district.

**APPENDIX C: THE CHARTS IN LIVING COLOUR**

**1. WHERE HAVE WE COME FROM?**



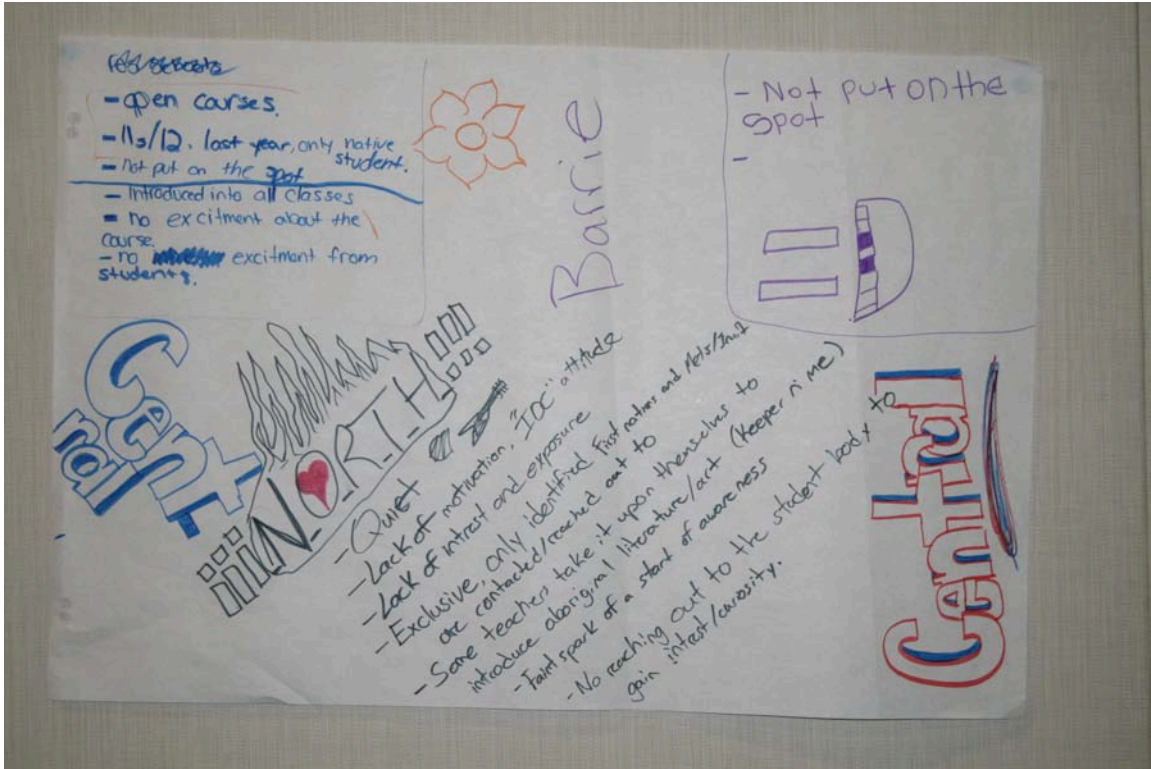


**WHERE ARE WE NOW?**

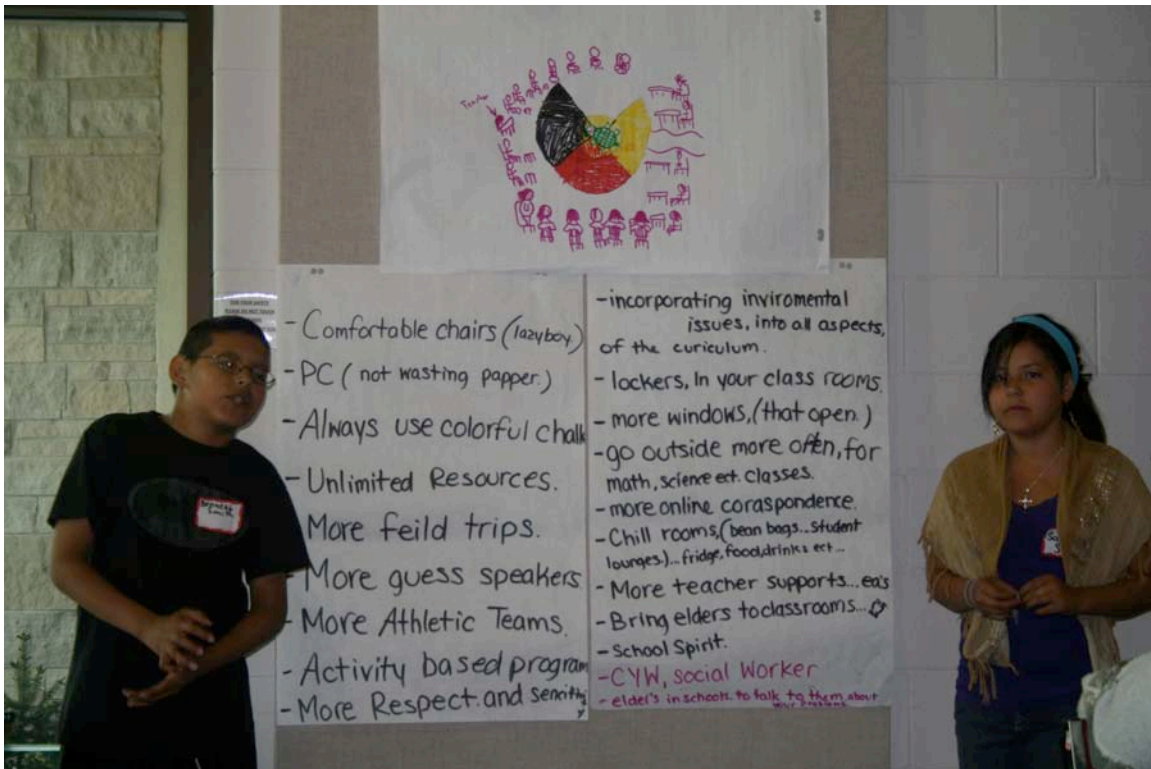


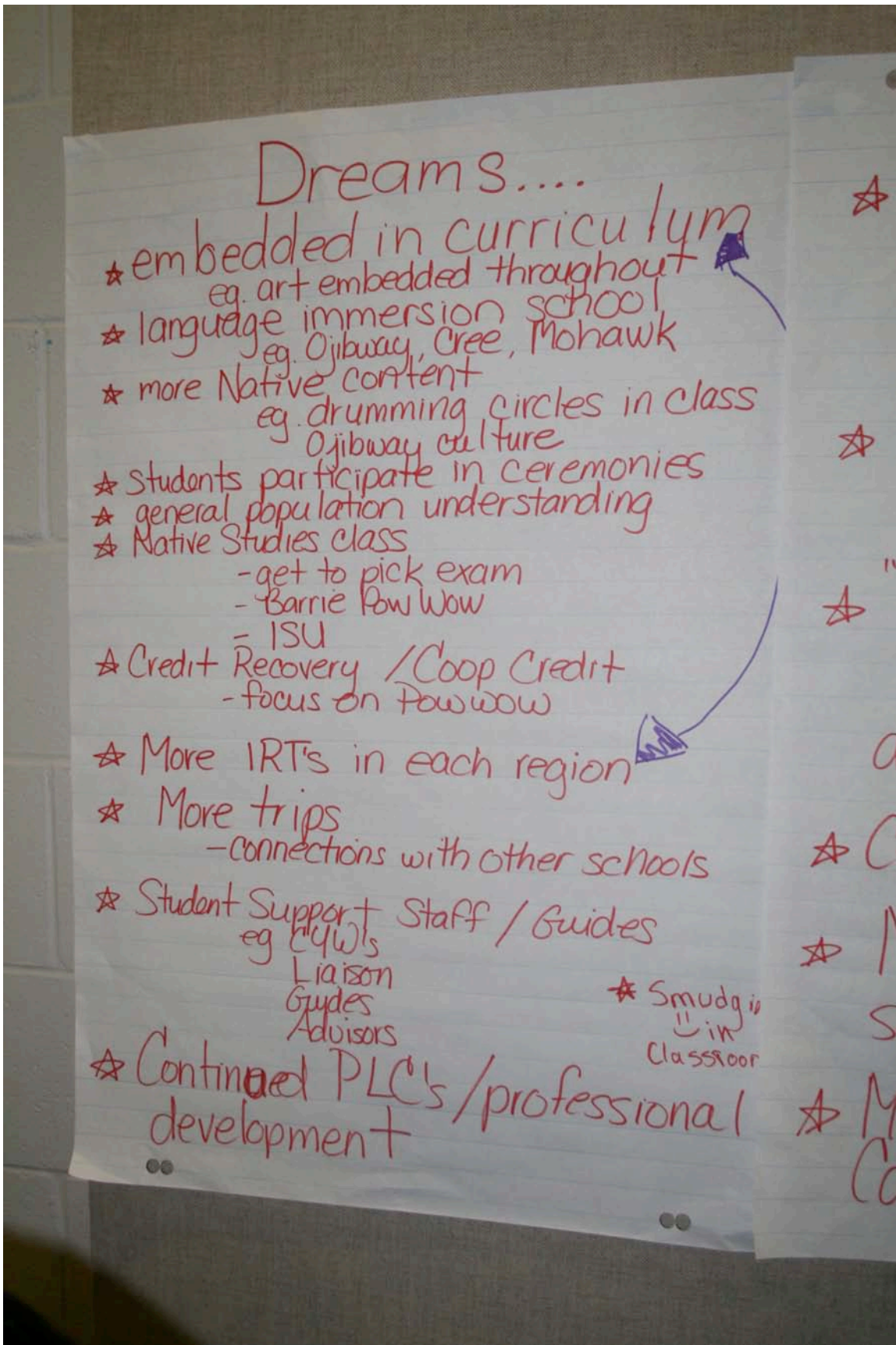
## School's Today

- voice - happy, interactive
- less fear / more willingness to work  
in schools.
- pride of heritage
- awareness / interest among all  
students
- disappearing stereotypes thru  
awareness
- resources available
- access to cultural events / crafts
- teaching culture / language allowed
- confidence - no longer on the  
sidelines
- teaching real / imp. history

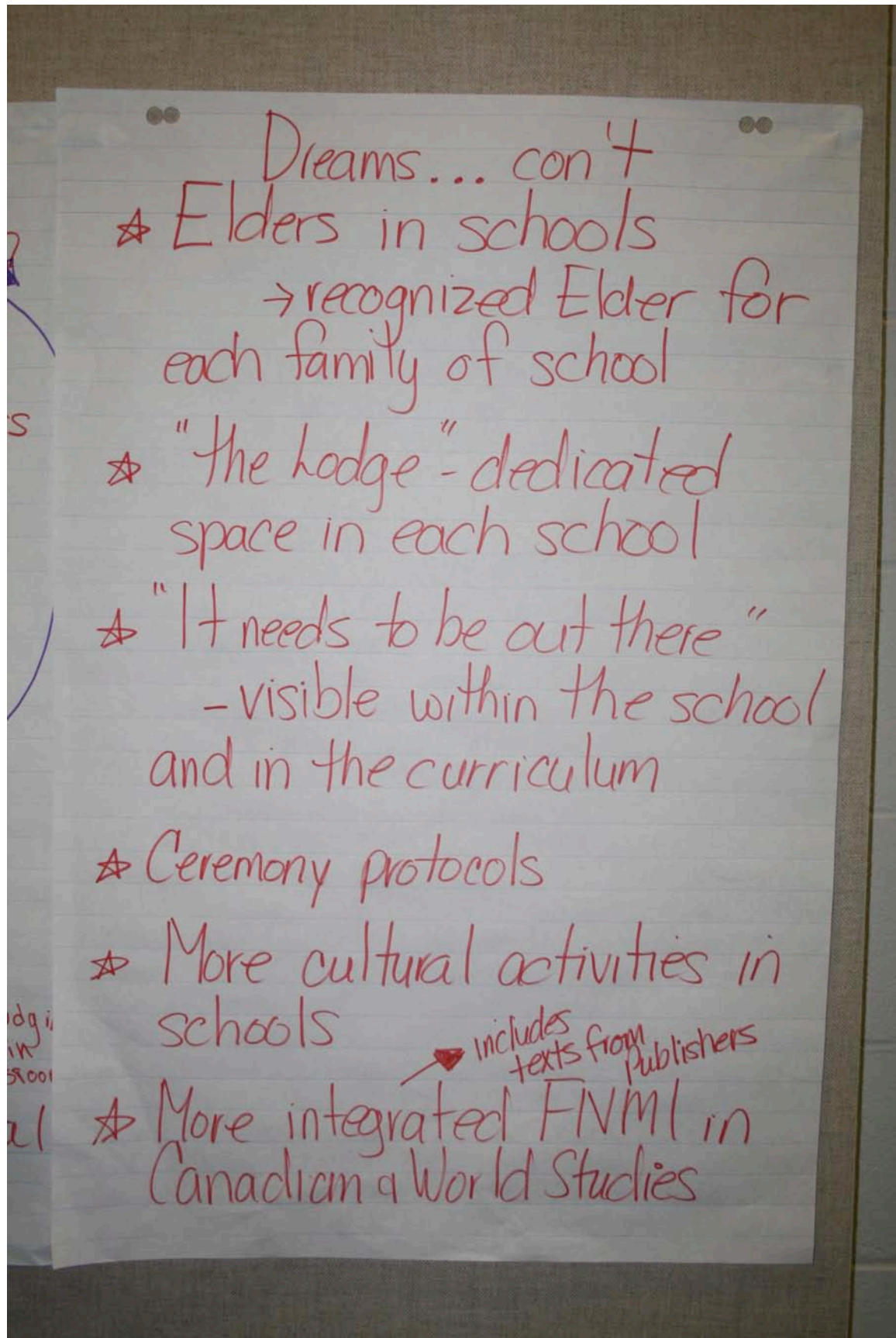


**THE DREAM: WHERE DO WE WANT TO GO?**









Dreams... can't

★ Elders in schools

→ recognized Elder for each family of school

★ "the lodge" - dedicated space in each school

★ "It needs to be out there"  
- visible within the school and in the curriculum

★ Ceremony protocols

★ More cultural activities in schools

includes texts from publishers

★ More integrated FNMI in Canadian & World Studies

## Dream School

- Smaller classes (20 students max)
- Include guest speakers (elders) to do teachings once/twice weekly
- Available counselling for students who need it (spiritual counsellors)
- Circular classrooms to facilitate the circle chairs/desks/tables
- Gardens + Courtyards available to class/recreational use
- personal gardens for the students (greenhouses)
- the use of wood products to build the classroom/entire institution
- use of natural light (more windows, bigger windows)
- alternate discipline...
- bring in anishnabe sports + games for phys. ed.

