

**PROMOTING INCLUSIVE PRACTICES IN NEW BRUNSWICK SCHOOLS – SELF-ASSESSMENT**

Schools are incorporating the Truth and Reconciliation Commission of Canada (TRC) *Calls to Action* into classroom practice and the overall school environment. The New Brunswick Education Act has been amended to read schools shall incorporate Indigenous culture, knowledge and history from K-12.

What do we want for the system?		Evidence		Examples	How and Where
(1)	<p><b>1. Supporting Indigenous Knowledge and Pedagogical Practices</b></p> <p><i>First Nation knowledge and pedagogical practices are embedded in the learning environment and are used to enhance the understanding of, and respect for, Indigenous people</i></p>	(1a)	<ul style="list-style-type: none"> <li>- Indigenous knowledges are used to inform classroom planning and practices</li> <li>- The Global Competencies (GCs) are used to promote active citizenship and respect for Indigenous people, and diverse cultures.</li> </ul>	<ul style="list-style-type: none"> <li>- Schools seek out professional learning opportunities and other supports to foster their understanding, knowledge and skills to incorporate Indigenous ways of knowing and learning in their instruction (e.g. First Nation Subject Coordinators, Office of First Nation Education).</li> <li>- Schools engage with Wabanaki Elders, Knowledge Keepers, educators and community members to foster intercultural understanding, empathy and mutual respect.</li> <li>- Teachers develop relationships with Elders to connect students with Wabanaki perspectives, knowledge and culture.</li> <li>- Teachers use Indigenous content and resources in their classrooms to achieve academic outcomes (e.g. Indigenous stories, oral tradition, talking circles, art, Indigenous content such as texts authored by Indigenous authors).</li> <li>- Teachers plan to provide opportunities for discussion of Indigenous values including ecological, economic, social, spiritual, and leadership values, their interconnectedness and how they affect and enhance individual and communal life.</li> <li>- Indigenous beliefs and customs are evident in classroom discussions and are used to inform curriculum and instruction (e.g. holistic approach to education with an emphasis on community and cooperation as well as supporting the whole child).</li> <li>- Classroom discussions include dialogue about positions of privilege and how these may influence interactions between diverse communities. Discussion to foster an environment of openness and acceptance.</li> <li>- Systemic racism, injustice and inequality in society are addressed through pedagogical practice.</li> <li>- Pedagogical practices, such as holistic learning, are used to reflect a respect for Indigenous ways of learning and knowing.</li> <li>- Personnel are mindful of communicating information about diverse cultures and have a process for searching out and including culturally diverse content.</li> <li>- Oral traditions are used to share knowledge e.g., stories, talking circles.</li> <li>- Materials produced by First Nation people are meaningfully integrated into school activities (e.g., books, music, presentations, art) and are delivered by First Nation people as much as possible.</li> </ul>	<p><b>Communication:</b> First Nation Subject Coordinators, support personnel on communities, Office of First Nation Education personnel</p> <p><b>Conversations:</b> School administrator, First Nation Workers, ESS (Education Support Services) Team</p> <p><b>Observations:</b> Walkthroughs</p>

		(1b)	<ul style="list-style-type: none"> <li>– Culturally relevant events are co-created, shared and held within the school environment and/or the First Nation community collaboratively with all students, school personnel and First Nation community members</li> </ul>	<ul style="list-style-type: none"> <li>– Announcements and reports in newsletters and other communications include important Wabanaki events/activities. These announcements and reports should include:                             <ul style="list-style-type: none"> <li>○ Culturally relevant events at school, or in First Nation communities (e.g., Talking/Sharing Circles, Smudging, Mawiomi (Powwow)).</li> <li>○ Important dates and their meaning (e.g., Wolastoqey Treaty Day (June), National Indigenous Peoples Day (June 21), Orange Shirt Day, Red Shawl, Moose Hide Campaign, community-designated days).</li> <li>○ Current events are shared and observed.</li> <li>○ Use of Wabanaki (Mi'kmaw, Wolastoqey, Peskotomuhkati) languages.</li> </ul> </li> </ul>	<p><b>Products:</b> Calendar of Events, School Website</p> <p><b>Observations:</b> Announcements</p>
		(1c)	<ul style="list-style-type: none"> <li>– Wabanaki languages are incorporated into classroom practice and are offered in face-to face settings.</li> </ul>	<ul style="list-style-type: none"> <li>– Virtual and face-to- face introductory and intermediate Mi'kmaq and Wolastoqey courses are available to students and faculty.</li> <li>– Classroom discussions, instruction and learning materials include awareness of, and some exposure to, Wabanaki languages (Peskotomuhkati, Mi'kmaq and Wolastoqey).</li> </ul>	<p><b>Observations:</b> Utilizing First Nation coordinators, Elders, linguists, language keepers and educators to facilitate the incorporation of language</p> <p>First Nation community linguists are invited to facilitate</p>
		(1d)	<ul style="list-style-type: none"> <li>– Representation of past and present Wabanaki culture is evident within the school environment.</li> </ul>	<ul style="list-style-type: none"> <li>– School environment includes: lobby, offices, classrooms, libraries, signage, etc.</li> <li>– Flags, posters, colour schemes, symbols, artwork, murals, display cases with artifacts, traditional activities, famous figures, current Elders, etc. involving First Nation communities and recognizing contributions to society, teachings, history, legends, beliefs, values and languages.</li> <li>– First Nation Elders and knowledge keepers provide instruction on language, ceremonies, dance, and drumming; videos and recordings also utilized when First Nation Elders and knowledge keepers are unavailable.</li> <li>– The history and legacy of the Indian Day School and Indian Residential School is truthfully addressed.</li> <li>– Orange Shirt Day observed in schools with instruction on the legacy of Indian Day and residential schools.</li> <li>– The history and legacy of land dispossession, the establishment of the reserves and the impact of discriminatory legislation including the Indian Act.</li> </ul>	<p><b>Observations:</b> School Library</p> <p><b>Products:</b> Calendar of Events, School Website</p> <p><b>Conversations:</b> First Nation Resource Administrators, School Walkthrough</p>

			<ul style="list-style-type: none"> <li>- Inclusion of local Indigenous Peoples Day calendar events in school communications.</li> <li>- Opportunities for land-based education are provided.</li> </ul>	
--	--	--	---	--

What do we want for the system?		Evidence	Examples	How and Where	
(2)	<b>2. First Nation Relationships &amp; Communication</b>  <i>First Nation students, staff and families/caregiver(s) are partners in learning</i>	(2a)	<ul style="list-style-type: none"> <li>- First Nation students and staff have a positive sense of belonging in the school</li> </ul>	<ul style="list-style-type: none"> <li>- Special consideration should be made to encourage First Nation students to participate in school leadership opportunities such as SHAD, scholarships, co- and extra-curricular activities, student council, summer learning camps, etc.</li> </ul>	<b>Conversations:</b> Administrators ESST, Students  <b>Products:</b> Student Perception Survey Data; Teacher Perception Survey Data, Course Schedule
		(2b)	<ul style="list-style-type: none"> <li>- Wabanaki languages are incorporated in the school environment</li> </ul>	<ul style="list-style-type: none"> <li>- Morning announcements, signage around the school, Wabanaki honour songs included in the morning announcements (Wolastoq Song, Mi'kmaw Honour Song), school websites.</li> </ul>	<b>Observations:</b> Announcements, information in school
		(2c)	<ul style="list-style-type: none"> <li>- First Nation students and staff feel safe in the school</li> </ul>	<ul style="list-style-type: none"> <li>- Respectful language is used. All staff members consistently address slurs, bullying and other negative behaviours.</li> <li>- Indigenous staff members consistently treated with the same level of respect as non-Indigenous staff members by colleagues and school leadership.</li> <li>- Students feel safe to participate in cultural activities, awareness and learning.</li> <li>- All spaces are culturally safe. In schools that have a First Nation common room or other place provided for First Nation students to connect, this must not result in segregation.</li> <li>- The school has a list support services available to all students, including service available for First Nation students (e.g., Native Education Advisory Teams, school psychologist, outside organizations). Support services are identified, encouraged and accessible.</li> <li>- Staff ensure that spaces designated for First Nation students are provided the same respect as other spaces in the school.</li> </ul>	<b>Products:</b> Student Perception Survey Data  <b>Conversations:</b> Students School administrator, First Nation Workers, ESS Team  <b>Observations:</b> Walkthroughs

		(2d)	<ul style="list-style-type: none"> <li>– Communication with staff, districts and First Nation communities</li> </ul>	<ul style="list-style-type: none"> <li>– Staff members are communicating information about diverse cultures and have a process for searching out and including content developed by the Office of First Nation Education.</li> <li>– Annual inclusion of local Indigenous Peoples Day calendar of events in school communications.</li> <li>– An effort is made to incorporate at least some (written and verbal) Mi'kmaq and Wolastoqey words (e.g., welcome, hello, thank you) into school correspondence</li> <li>– There is a process and support for students and families/caregiver(s) to provide feedback on issues or concerns within the school community – student voice and family/caregiver voice.</li> </ul>	<p><b>Observations:</b> Events posted, diverse languages visible in the school (e.g. welcome signs), walkthroughs</p>
		(2e)	<ul style="list-style-type: none"> <li>– Where Enhancement Agreements exist, school leaders and staff members collaborate on enhancement initiatives</li> <li>– All schools should meet with First Nation community members on a regular basis</li> </ul>	<ul style="list-style-type: none"> <li>– The school participates in First Nation community events and celebrations. There are joint activities and partnerships established.</li> <li>– There are positive connections with First Nation community services (e.g., Child and Family, Health and Wellness, Chief and Council, Education, Police, etc.) where appropriate.</li> <li>– There are established joint committees with regular meetings (e.g., Enhancement, Native Education Advisory Team).</li> <li>– A First Nation community communication strategy exists.</li> <li>– Students are provided with opportunities to visit and connect with First Nation communities and First Nation Community Schools (e.g., school accesses First Nation Cultural Centres, students interact with Elders).</li> <li>– Schools who have Enhancement Agreements work to fulfil the goals of the agreements as follows:</li> </ul> <p><b>Enhanced Agreement Educational Focus</b></p> <ul style="list-style-type: none"> <li>• To reduce the academic achievement gap that exists between First Nations' students and non-First Nations' students attending public schools in New Brunswick;</li> <li>• To provide First Nation students in New Brunswick with a welcoming school environment and a quality educational experience that is relevant and recognizes cultural background; and</li> <li>• To promote positive learning and working relationships between First Nations communities and School Districts.</li> </ul>	<p><b>Conversations:</b> Administrators</p>

What do we want for the system?		Evidence	Examples	How and Where	
(3)	<b>3. First Nations Academic Supports</b>  <i>Targeted academic supports are accessible and implemented</i>	(3a)	<ul style="list-style-type: none"> <li>– Learning resources and materials, focused on Indigenous knowledge and teachings are available and accessible in the school</li> </ul>	<ul style="list-style-type: none"> <li>– Staff members utilize co-teaching, differentiation and UDL (Universal Design for Learning) in course offerings associated with First Nations culture and languages. These courses are available to all students.</li> <li>– Staff utilize effective, culturally appropriate formative and summative assessment tools.</li> <li>– Elders and ceremony keepers incorporate traditional approaches to meet student needs (e.g., Smudging).</li> <li>– Staff work to incorporate technology into the learning process.</li> <li>– First Nation content is on display and accessible in the library or in-class libraries. First Nation content is evident within the curriculum, texts, and websites, and is accessed.</li> <li>– The use of guest speakers and Knowledge Keepers is evident.</li> <li>– Resources are up to date, accurate, representative, and peer reviewed.</li> </ul>	<b>Observations:</b> Library, Guidance Room, Elder/Meeting Room
	(3b)	<ul style="list-style-type: none"> <li>– Transition supports are in place for First Nation students and their families/caregiver(s) from First Nation community schools to provincial schools, and from provincial schools to post-secondary institutions</li> </ul>	<ul style="list-style-type: none"> <li>– Transition plans (academic and behavioural) are in place, as appropriate.</li> <li>– Staff members ensure that the transition process is ongoing and is taking place throughout the school year.</li> <li>– ESS, school staff and/or administrators meet prior to students' transition, share information (effective approaches, assessment results, recommendations)</li> <li>– Mentors from higher grades are in place.</li> <li>– Available services are communicated to the First Nation community on a regular basis.</li> <li>– Awareness of <a href="#">Jordan's Principle</a> Service Coordinators and the supports they can provide (behavioural, academic, etc.) are shared.</li> </ul>	<b>Conversations:</b> EST-Resource (EST-R) EST-Guidance (EST-G) Admin Students Families/caregiver(s) First Nation Support Workers	
	(3c)	<ul style="list-style-type: none"> <li>– School staff collaborate with communities and government institutions to promote career awareness and access to post-secondary, apprenticeship, and career opportunities</li> </ul>	<ul style="list-style-type: none"> <li>– School maintains a file of bursaries and scholarships for First Nation students (also available as a guide on MyBlueprint).</li> <li>– Schools and communities collaborate to provide access to guidance and career counselling.</li> <li>– Use of restorative justice and conflict resolution strategies when resolving behaviour issues.</li> <li>– Incorporating a holistic approach to the education of the student</li> <li>– Technology is used to promote knowledge of, and access to, career information e.g. MyBlueprint.</li> <li>– Career Expos, JEDI – Joint Economic Development Initiative.</li> <li>– Community economic ventures are promoted (e.g., fisheries, forestry, entrepreneurial ventures, First Nation businesses).</li> </ul>	<b>Products:</b> Noted in formal agreements and meeting minutes, Improvement Plans, Positive Learning and Working Environment Plans, Student Transition Plans, PLPs	

