

KWAYACIIWIN CURRICULUM

GENERAL GUIDE DOCUMENT



Revised 2014

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Kwayaciiwin Curriculum

The following Kwayaciiwin Curriculum documents are distributed free of charge for the First Nations schools in the Sioux Lookout District. Copies of these documents may be requested from:

Kwayaciiwin Education Resource Centre
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List of Documents – Kwayaciiwin Curriculum

1. GENERAL Guide Document	
<u>IMMERSION STREAM</u>	<u>NON-IMMERSION STREAM</u>
2. IMMERSION Guide	3. NON-IMMERSION (ENGLISH) Guide
4. KINDERGARTEN - IMMERSION	5. KINDERGARTEN –NON-IMMERSION
6. LANGUAGE ARTS 1-8 - IMMERSION	7. LANGUAGE ARTS 1-8 NON-IMMERSION
8. MATHEMATICS 1-8-IMMERSION	9. MATHEMATICS 1-8 NON-IMMERSION
10. SCIENCE 1-8 - IMMERSION	11. SCIENCE 1-8 –NON-IMMERSION
12. SOCIAL STUDIES K-6 – IMMERSION	13. SOCIAL STUDIES K-6 –NON-IMMERSION
14. HISTORY 7&8 - IMMERSION	15. HISTORY 7&8 –NON-IMMERSION
16. GEOGRAPHY 7&8 - IMMERSION	17. GEOGRAPHY 7&8 –NON-IMMERSION
18. THE ARTS K-8 - IMMERSION	19. THE ARTS K-8 NON-IMMERISON
20. PHYSICAL EDUCATION 1-8 - IMMERSION	21. PHYSICAL EDUCATION 1-8 NON-IMMERSION
22. GUIDANCE 4-8 –IMMERSION	23. GUIDANCE 4-8 – NON-IMMERSION
24. ENGLISH LITERACY DEVELOPMENT 2-8 IMMERSION	25. ENGLISH LITERACY DEVELOPMENT 2-8 NON-IMMERSION
26. NATIVE STUDIES RESOURCE GUIDE 1-8 IMMERSION	27. NATIVE STUDIES RESOURCE GUIDE 1-8 NON-IMMERSION

Kwayaciiwin Curriculum Documents are also available by grade.

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The Purpose of this Guide

This document is the general guide for the Kwayaciiwin Curriculum guidelines which will be implemented in September 2014. It provides the background information and intent of the Kwayaciiwin Curriculum project.

There are 2 separate guidelines: one for the Immersion stream, and one for the Non-immersion (English) stream. Each school will decide which stream they will follow.

The Academic Readiness Project

The Sioux Lookout District Chiefs, by resolution, formed the District Education Planning Committee (DEPC) and gave them the mandate to begin the **Academic Readiness Project**.

The goal of the Academic Readiness Project was to increase academic achievement in the elementary years so that the students would be successful in secondary and post-secondary academic programs. The DEPC developed a long range plan that included several components. These components included:

- writing curriculum documents that are culturally relevant, that support the values and beliefs of the Sioux Lookout district First Nations and that meet or surpass the level of the Ministry of Education curriculum;
- developing an Anihshiniimowin Immersion program to ensure the survival of the languages of the district by producing bilingual and bicultural students;
- provide professional development to all First Nation schools in the district, including Principal and Education Authority training

The Kwayaciiwin Education Resource Centre was opened in 2002 and thus began the task of writing curriculum.

The Need for a Standardized Curriculum

It is a well-known fact that First Nations education is not up to the standard of the provincial levels. The Kwayaciiwin curriculum guidelines will begin to address the issue of low standard education in our First Nations schools.

We, as First Nations, know what kind of education we need in order to meet the unique needs of our children. Our own education system will need to be different from the provincial school system, a system which was set up to meet the needs of students other than ours; our education system will be set up to meet our needs and aspirations. Provincial curriculum does not include relevant First Nation content to address the needs of First Nation students. Because of the lack of First Nation content in our schools, our students will continue to be deprived of learning about

their own people. This results in a lack of First Nations identity which creates a void in students' self-identity thus they cannot relate to their culture and their own people in a positive way. (NAN, 2013)

Our people have been deprived of learning of their own history, culture, language, values, beliefs, and world view. Our schools have to take the responsibility of decolonizing our people and it needs to start in elementary and secondary levels of education. There is a need of general awareness in all our communities of the historical journey of our people, the implications of colonization, and most importantly what we need to do in education. It is time for education to focus on reviving and revitalizing those positive elements of our ancestors so that our children can be better prepared to take a positive role in society. If this process occurs, there will naturally be more parental and community involvement (NAN, 2013). Our parents have had a negative experience with education; they have been educated foreign imposed systems such as the residential schools, federal day schools and provincial schools. If we have the opportunity to set up and run our own schools, parents will begin to see schools as positive and inclusive places rather than seeing schools as foreign institutions. There will begin to be effective parenting engagement programs and strategies to get parents involved in their children's education.

The key opportunity at this time in history is to invest into the future. Education is a vital investment into the future of First Nations people. More graduates from secondary school and post-secondary education means more self-reliance thus contributing to the overall self sufficiency of the communities. We need a trained work force for current and future resource developments in the NAN area.

World Views and The Kwayaciiwin Curriculum

The question was asked, "Why a separate curriculum? Why not use the Ontario Ministry of Education curriculum?" To ponder and answer that question, writing advisory teams were established with representation from teachers, principals, elders, and other educators from communities in the district. The writing advisory teams spent time reviewing the Ontario Ministry of Education curriculum along with curriculum and research from other programs throughout the world.

What is a world view?

According to Oscar Kawagley (1995), in his book *A Yupiaq Worldview*,:

"A world view consists of the principles, including values, traditions and customs we acquire to make sense of the world around us. Young people learn these principles from myths, legends, stories, family, community and examples set by community leaders. The world view is a summation of coping devices that have worked in the past and may or may not be as effective in the present. Once a world view has been formed, the people are then able to identify themselves as a unique people. Thus, the world view enables its

possessors to make sense of the world around them, make artifacts to fit their world, generate behaviour and interpret their experiences.”

The Ontario Ministry of Education curriculum is written from a western world view which differs greatly from an Aboriginal World View. Oscar Kawagley explains a Western World View and an Aboriginal World View.

Western World View

“Western schools reflect their origins from an epistemological system that has a mind-body separation. The Western educational system was designed to study and analyze objectively learned facts and to predict and assert control over the forces of nature. This results in inquiries that seek to reduce physical phenomena into describable components and understand systems by manipulating these reduced components. Knowledge may be viewed as separate from specific contexts.”

Aboriginal World View

“Native people have constructed an intricate subsistence-based world view, allowing them to live in harmony with other human relatives and the natural and spiritual worlds and exhibit the values of sharing, cooperation and respect. Traditional culture has provided a “cultural map” based on the language, stories, science and technology and role models to maintain the connections between these realms and to pursue actions that support the survival of the people and their beliefs. Traditional lessons communicated respect, the value of sharing over ownership, the necessity of developing certain skills, tolerance and humour. Along with the dual citizenship in the physical and spiritual world, this world view operates from the principal that not all things are knowable or controllable and that attitude is as important as action.”

“The ideal curriculum allows students to function within their world view and to appreciate the world view of others. The importance of a people’s world view to their well-being implies that education of any people requires a model which teaches from within a culture rather than teaches about a culture. The process should start within an indigenous world view, searching for the curriculum questions that emerge in relation to the values of that culture and looking toward the future to understand what answers will best serve te people of that culture throughout the next generation. The model must combine compatible indigenous and non-indigenous educational systems, where all world views are accommodated.”

Native Ways of Knowing and the Curriculum
Alaska Native Knowledge Network

Realizing that, along with academic excellence, a curriculum should reflect, promote and retain the values, heritage, languages and beliefs of the local communities it was decided that:

The Kwayaciiwin Curriculum will be followed for:

- **Social Studies** (K-Gr.6)
- **History/Geography** (Gr.7-8)
- **The Arts** (K-Gr. 8)
- **Anihshiniimowin Immersion** (K-Gr.8)
- **English Language Development (ELD)** (Gr.2-Gr.8)
- **Guidance** (Gr.4-Gr.8)

The Ministry of Education curriculum will be followed (and adapted when necessary) for:

- **Mathematics**
- **Science and Technology**
- **Health and Physical Education**

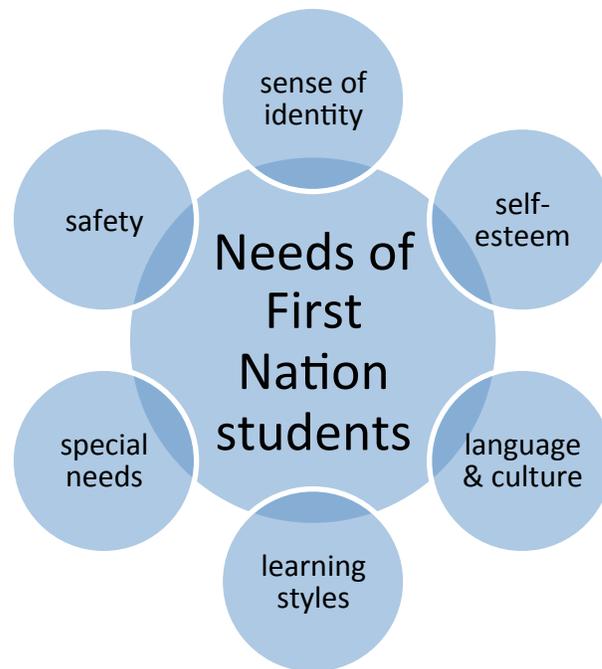
The Kwayaciiwin Curriculum reflects, promotes and retains the values, heritage, languages and beliefs of the First Nations communities in the Sioux Lookout district. It is:

- based on First Nations' pedagogy (learning and teaching styles)
- culturally relevant
- spiritually grounded
- community and land-based
- value-based

The Kwayaciiwin Curriculum also reflects and promotes the learning skills and grade level, subject-specific skills that are presented in the Ontario Ministry of Education curriculum.

Needs of First Nation Students

The Kwayaciiwin Curriculum has been designed to meet the specific and unique needs of the First Nation students in the Sioux Lookout district. Those needs were discussed and explained by the writing advisory teams.



1. A Sense of Identity

A strong sense of identify comes from knowing one's history and one's role in the family, community and in the world. First Nations students must learn their own personal/family history and Canadian history from the Anihshinabe perspective. They need to know about historical events in order to understand today's political issues. They need to see themselves, not only in history books, but also in stories, picture books, posters, advertisements. The Kwayaciiwin Social Studies and History/Geography curriculums look at the world from the eyes of the First Nation people.

2. Self-Esteem

Spiritual well-being is the inner strength that comes from faith in the goodness of self and others, from trust in Kihci-Manito, from integrity and right actions, from helping others and from the ability to forgive.

Emotional well-being is knowing that you have worth, that you have particular gifts, that you have an important purpose and role. It is knowing that your people lived successfully in a harsh environment, that your people survived incredible hardship and that your people are strong. It is knowing that your people are worthy of honour and that you are worthy of love and respect.

Social well-being comes from close, caring and loving family members and friends and from the respect, kindness and goodness of others.

Intellectual well-being and confidence are gained through personal accomplishments, hard work, completing difficult tasks, learning new skills, gaining new knowledge and fulfilling responsibilities.

Self-esteem includes self-reliance, self-discipline, pride in family and heritage. **Harmony, well-being** and **balance** result from the development of the whole person. The elders have always stressed the importance of spiritual education for the children. The Kwayaciiwin Curriculum encourages the growth of all aspects of the child - spiritual, emotional, social, physical and intellectual.

3. Language and Culture

The values and beliefs of a culture are inherent in the language of the culture. Values, beliefs, philosophies and world views differ between cultures. Language helps one to think and teaches one to think in particular ways. It is said that if you lose your language, you lose your culture. The language of the community must also be the language of the school. If the school values the language, the students will come to value and be proud of their language.

4. Learning Styles

Learning style refers to the ways in which we learn. Learning ability refers to how much and how quickly we learn. Research in the area of the learning styles and needs of First Nation students is controversial. Each child is unique and First Nations students have been living in a period of rapid change. The following generalizations have been noted by district educators and administrators.

The students in the district:

- have visual learning strengths and keen observation skills;
- prefer material to be introduced globally;
- see patterns and relationships easily;
- demonstrate talent in the visual arts;
- demonstrate hands-on learning strengths (kinesthetic learners);
- demonstrate strengths in oral recall.

5. Special Needs

All children have individual needs and some children have special needs. Special needs cover a broad spectrum in type and degree, from those needing occasional extra assistance through remedial programs, to individualized programs and one-on-one instruction. Types of exceptionalities include:

- **Behavioural** - conduct that requires intervention
- **Communication** - autism, deafness and hard of hearing, language impairment, speech impairment, learning disability
- **Intellectual** - giftedness, mild intellectual disability, developmental disability
- **Physical** - physical disability, blindness and low vision, Diabetes, Otitis Media
- **Pervasive** - Fetal Alcohol Disorders, Attention Deficit
- **Social/Emotional** - psychological and emotional trauma

6. Safety

Every child needs a safe and secure place to learn and grow. There are different types of safety needs.

Physical Safety is freedom from hazards, provision of proper lighting and warmth. The school community needs to be aware of potential risks, to practice and promote safety procedures and be prepared to deal with accidents. Physical safety is also freedom from physical abuse, bullying, harassment, fighting, hitting, pushing, shoving and kicking.

Emotional and Psychological Safety is freedom from threats, verbal bullying, threatening body language, harassment, taunting, ridicule and teasing. It is also freedom from shouting and yelling, teacher frustration and destructive criticism.

Intellectual Safety is the freedom to speak out, make mistakes, ask for help, ask all sorts of questions without ridicule, sarcasm or impatience, to disagree and express an opinion.

Kwayaciiwin Integrated Studies Program

The Kwayaciiwin Integrated Studies program is an integrated model based on the topics outlined in the Kwayaciiwin Social Studies curriculum and the Ontario Ministry of Education Science and Technology curriculum and are aligned with the expectations in those curriculums. A year-long framework or overview of units has been developed for Kindergarten to Grade 6. The units are based on the six seasons: Takwaakan, Picipipoon, Pipoon, Siikwan, Minookamin and Niipin. Each unit has been (or will be) expanded into a set of lesson plans and classroom resources that reflect seasonal traditional and contemporary community life.

Because the Integrated Studies program was designed primarily for the Anihshiniimowin Immersion program, each lesson has language targets, expectations and activities to build students' language ability in Anihshiniimowin. This is not to say that the Integrated Studies program is only for the Anihshiniimowin Immersion classes. All schools and grade levels are encouraged to follow the Integrated Studies Framework to ensure that the curriculum being taught is culturally relevant and community and land-based. Teachers are encouraged to take the learning out of the classroom onto the land whenever possible and to bring elders into the classroom to teach.

About Integration

Most attempts at integrating Aboriginal perspectives and subject area content involve the integration of the Aboriginal content into the academic program. Thus, Aboriginal cultures are examined using anthropological, political, economic and scientific constructs.

It is possible to reverse the direction of integration so that the academic skills and concepts are integrated into an Aboriginal culture and language program.

Such a reversal provides a new way of perceiving the understandings and assumptions of the academic disciplines and allows a more explicit and judicial adoption of their skills and concepts into Aboriginal life.

Western Canadian Protocol Framework for Aboriginal Language and Culture Programs
Kindergarten to Grade 12. 2000

Life is integrated. And knowledge is culturally and historically determined. There are no human views of reality except through cultural lenses. One cannot understand knowledge or reality outside of the culture that defines who we are and how we view the world. Our science cannot be separated from our culture nor can we separate bodies of organized knowledge from one another.

Language of Instruction

There are 2 streams of programming within the Kwayaciiwin Curriculum guidelines: one for Immersion programs, and one for Non-immersion (English) programs. Each community will decide what stream of programming they want to follow. Each program stream will have its own separate guidelines.

Values in the Kwayaciiwin Curriculum

We teach and model values, both consciously and unconsciously, in all our activities. The teaching of values is an integral part of an education process and helps our students develop personal values and gain an understanding and awareness of family, community and cultural values. Each culture holds particular values to be important. Values help us to be strong spiritually, to respect and live in harmony with ourselves and others. There is an important link between values, beliefs and behaviour. We make important decisions based on our values.

School staff must teach the values that the community hold important. Community values influence and determine the curriculum “point of view”, the staff Code of Conduct and Code of Ethics, the student Code of Conduct and student management procedures. In addition, values have an impact on both curriculum content and instructional methodologies.

*** It is important for the Education Director and Education Authority members to carefully examine the following list of values. Each community has the responsibility to define individually the values to be taught in the school.**

COURAGE - the strength and bravery to do what is right, what is necessary and act on one’s beliefs

COMPASSION - empathy and concern for the sufferings or misfortunes of others

FORGIVENESS - to stop feeling angry or resentful towards someone for an offense or mistake

GENEROSITY -freely giving more than is necessary or expected, kindness towards others

CITIZENSHIP - to be part of a society or group within a society

GRATITUDE - appreciate and give thanks to Kihci-Manito and others

HARMONY - the ability to live in peace with one's self, to live in accord with others and at one with the universe

HONESTY - truthfulness with oneself and others

HONOUR - a clear sense of what is morally right

HUMILITY - to have a humble view of one's own importance

LOVE - love of Kihci-Manito and with the help of Kihci-Manito, love of self, family and others

OBEDIENCE to obey by following the appropriate direction of Elders, parents and leaders

PERSEVERANCE - have the patience, persistence, strength and willingness to endure hardship and complete difficult tasks

RESPECT - respect for Kihci-Manito, creation, property, ourselves and others

RESOURCEFULNESS- able to find quick and clever ways to overcome difficulties

RESPONSIBILITY - willingness to recognize and fulfill obligations to oneself, others, family and society

SELF-DISCIPLINE - the ability to control one's feelings and overcome one's weaknesses

SELF-RELIANCE - to rely on your own strengths and resources rather than those of others

SPIRITUALITY - values and beliefs that bring inner well-being, balance, harmony
- an appreciation for the sacredness of life
- an inner sense of well-being connected with Kihci-Manito

WISDOM - have courage to use one's knowledge, skills and values to make decisions based on what is right, ethical and good for all

Traditional Education

Each community determines the cultural and traditional components of the traditional education program. Cultural and traditional education includes values, teachings and beliefs, knowledge, traditions, customs and skills. There are different practices within communities and families.

Our people have a special relationship with the land. We are dependent upon the Earth and its gifts. The land cannot be owned. It cannot be divided, traded, bought or sold. The treaties were agreements to share, not transfers of ownership. Our children are taught to respect the earth and all living things and to live in harmony with the environment.

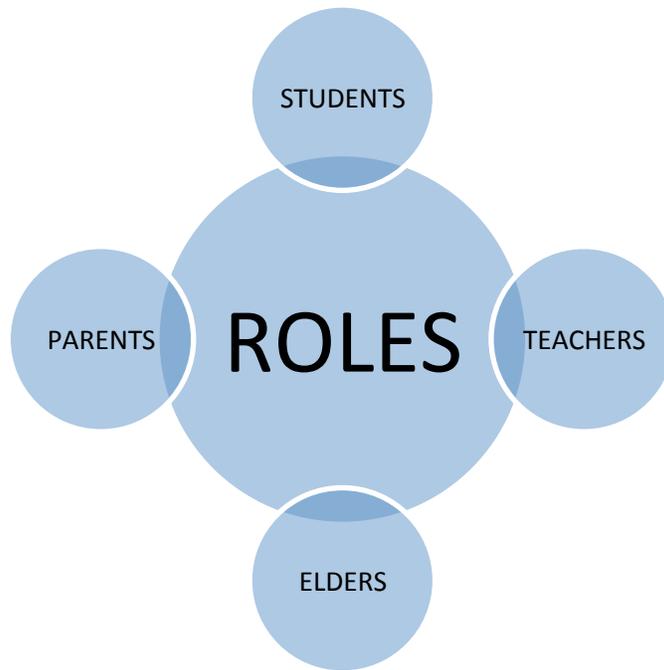
The family is the center of our social structure. Families tend to be large and extended by kinship relationships. Family ties are strong. Classroom grouping are affected by these relationships. Individual desires, ambitions and needs are superceded by family needs. Family survival ensures community and cultural survival. For many First Nation parents, the education of our children in traditional activities, such as spring goose camp, trapping and rice harvesting, is very important. As a result, students may be absent from school for extended periods of time. Teachers and schools must adapt their programs to accommodate and utilize this aspect of the child's education.

The most important members of the family are the young children, who represent the future, and the grandparents, who carry the wisdom of the past. Community decisions are expected to be made with regard for the needs of the future generations.

People are more important than possessions. Possessions are a means of survival, not an end. Sharing is important.

Customarily, children were expected to learn and to direct their own learning. Self-discipline was encouraged. Adults provided opportunities to learn and the responsibility for learning was with the child. Respect for the autonomy of the individual child is an important value in First Nations communities: adults do not interfere with the child's natural desire and ability to learn, and provide guidance without coercion. Student management techniques can not include physical punishment or threat. Adults must respect the innate dignity of the child.

Roles



Role of the Students

1. Attend school every day and arrive on time.
2. Take responsibility for learning by putting their best effort into work and behaviour.
3. Develop a work ethic: commitment, integrity, respect, precision, concern.
4. Try to solve problems on own first, then ask for help.
5. Practice kindness and compassion to self and others.
6. Work cooperatively.
7. Show respect for self, others and property.
8. Be patient and persevere when they do not succeed the first time.
9. Participate in classroom discussions and activities.
10. Cooperate with the routines and rules of the classroom and school.

Role of the Teacher

1. Set clear, consistent and high expectations for student effort, achievement and behaviour.
2. Create a secure, comfortable and stimulating classroom environment.
3. Maintain a high standard of professionalism and work ethic.

4. Take advantage of professional development opportunities whenever offered.
5. Listen to students, respect their dignity and maintain confidentiality.
6. Keep commitment to students: they remember every promise!
7. Help students to learn to self-evaluate and peer-evaluate.
8. Speak with parents on a regular basis, formally and informally.
9. Participate in community events, being sensitive to social customs and protocols.
10. Work to set up a process to involve our Elders in the school (e.g., Plan activities such as an Elder's tea with each class. Involve the students in planning, preparing and serving.)

Role of the Parent

1. Ensure that your child comes to school dressed properly, is fed, rested and on time.
2. Use Anihshiniimowin at home whenever possible.
3. Encourage your child to develop a balanced lifestyle by limiting TV, video games and movie viewing and encouraging other activities such as traditional games, activities, life skills and time spent with Elders, speaking Anihshiniimowin.
4. Ensure that your child attends school regularly.
5. Take an active interest in your child's progress, academically, intellectually and socially.
6. Communicate regularly with your child's teacher. Work together to help your child be successful.
7. Offer to act as a resource person or classroom volunteer.
8. Ask about the curriculum used in the school and the expectations for the grade.
9. Show support for your child and teacher by attending school functions whenever possible.
10. Set clear expectations for your child regarding homework and routines. (e.g., bedtimes)

Role of the Elder

1. Accept invitations, whenever convenient, to attend school activities.
2. Sit on and participate in an Elders Committee.
3. Participate in planning and implementing the cultural program.
4. Develop stories that will be read to the students.
5. Be supportive of the school program.
6. Act as a resource person whether paid or volunteer.
7. Assist in making classroom resources.
8. Use Anihshiniimowin when talking to your grandchildren.
9. Provide guidance to the Local Education Authority.
10. Share traditional teaching methods and knowledge with students and school staff.

Homework

Given our environment of language loss and the urgent need to upgrade student skills, homework is mandatory. To ensure that our children learn our language, they need to listen, speak, read and write at home and in the community as well as at school. To ensure that our students are ready for high school and will be able to succeed in college and university programs, students need to have the necessary skills in the English language.

Homework is an important extension of student learning and it is a bridge between school and home. Parents and family members need to become directly involved in education by assisting with and monitoring homework, helping complete projects, listening to reading and by helping the student study.

Homework teaches students personal responsibility, a work ethic and prepares them for daily living as well as for future jobs. Homework is intended to support in-school learning in positive, interesting ways. It must be meaningful, manageable and offer satisfaction to the student.

What is homework?

Homework is:

- specific assignments given by the teacher
- unfinished or missed class work
- exercises and games to practice skills
- enrichment and exploration activities
- research and project work (e.g, gathering information, consulting out-of-school resources)
- independent reading and creative writing assignments
- studying for a test or exam
- extra practice or application given at either the student or parent's request
- a package of schoolwork prepared for a planned absence (such as trapping or hunting expedition)
- a record of out-of-school learning (e.g., journals, photographs, drawings, models and special events and school trips)
- problem solving activities
- logs and journals

Each school needs to set a local policy on the amount and frequency of homework.

Suggested Guidelines:

Kindergarten 15 minutes

daily Grade 1 15-20

minutes daily

Grade 2 15-20 minutes daily, plus one project each month of 30-60

minutes Grade 3/4 30-45 minutes daily, plus one project each month of

1-2 hours Grade 5/6 45-60 minutes daily, plus 2 projects each month of 2-

3 hours Grade 7/8 1-2 hours daily, plus 2 projects a month of 3-4 hours

1. Homework routines are set in each classroom. Work is to be turned in daily and reviewed.
Depending on the grade and type of assignment, the results may be displayed, presented to the class, put in a portfolio, marks recorded and effort monitored.
2. In older grades, it may be helpful to have the work signed by parents/guardians. A daily or weekly report notebook could be sent to and signed by the parents.
3. Homework is a daily expectation. Students learn to assume responsibility for completing homework assignments as well as unfinished and missed schoolwork.
4. Homework is not used to punish students or to earn a reward; it should enhance skills and interests.
5. Teachers need to check the school protocol and policies for notifying parents about homework. It is suggested that the school send letters to parents at the beginning of the year to explain that homework is expected.
6. The school may be able to provide a teacher or classroom assistant supervised after-school homework room.
7. Start homework in Kindergarten, when the students are eager to do schoolwork. Storybooks made in class can be read to the family. Family members can help the child practice printing syllabics and numbers. Fun activity sheets can be taken home to complete.

Assessment and Evaluation

There is a distinction between knowing about something and being able to do something. Indigenous knowledge places greater emphasis on being able to do things, while academic knowledge places greater emphasis on knowing about things. Assessment must reflect indigenous priorities on doing things, inferring what is known about the process from these active demonstrations.

Traditionally, indigenous learners have demonstrated their knowledge acquisition through a sequence of observing-practicing-applying and vice versa. It is common to work on a skill at the entry level until one or many elders acknowledge you and say you are ready to move up. When you are good enough, an elder will ask you to share your skills, showing others and contributing the fruits of your skills to the community.

In traditional aboriginal contexts, there are never any negative communications about slow learners, only positive acknowledgments of the process each individual makes. Individuals are encouraged to attain the skill level of their parents or of an adopted role model as a standard of comparison.

In our schools today, teachers should design their program to include hands-on learning as much as possible. Individual and group projects are a good way for students to demonstrate what they know about topics that are more knowledge based. Teachers should try to apply learning to real world situations. (E.g., math word problems should reflect the world of the students)

The primary purpose of assessment and evaluation is to improve student learning. Information gathered through assessment helps teachers to determine students' strengths and weaknesses in their achievement of the curriculum expectations in each subject in each grade. This information will then help teachers in adapting curriculum and instructional approaches to student needs. It will also aid in assessing the overall effectiveness of programs and classroom practices.

How Are Assessment and Evaluation Different?

Assessment: the process of gathering information from a variety of sources that accurately reflects how well a student is achieving the curriculum expectations in a subject.

Evaluation: the process of judging the quality of student work on the basis of established criteria and assigning a value to represent that quality.

Assessment and evaluation will be based on the Kwayaciiwin curriculum expectations and Ontario Ministry of Education curriculum expectations. Included in this document is the Kwayaciiwin Achievement Levels Chart which has been adapted from the Ministry of Education achievement levels.

Assessment and Evaluation Strategies (from Ontario Ministry of Education)

“In order to ensure that assessment and evaluation are valid and reliable and that they lead to the improvement of student learning, teachers must use assessment and evaluation strategies that:

- address both what students learn and how well they learn;
- are based both on the categories of knowledge and skills and on the achievement level description given in the achievement charts;
- are varied in nature, administered over a period of time, and designed to provide opportunities for students to demonstrate the full range of their learning;
- are appropriate for the learning activities used, the purposes of instruction and the needs and experiences of the students;
- are fair to all students;
- accommodate the needs of exceptional students who are learning the language of instruction
- ensure that each student is given clear directions for improvement;
- promote students’ ability to assess their own learning and to set specific goals;
- include the use of samples of students’ work that provide evidence of their achievement;
- are communicated clearly to students and parents at the beginning of the school year and at other appropriate points throughout the year.

Factors Affecting Learning

Otitis Media (Middle ear infection)

Medical research conducted in northern and southern Ontario by the University of Western Ontario (WESDIAND Report) as well as in Alaska, Arizona and Montana by the Bureau of Indian Affairs, notes that Otitis Media is one of the most common medical problems among our children. Overall, 45% of the First Nation students tested in

Ontario classrooms were experiencing middle ear infection.

Otitis Media impairs hearing, links to a pattern of difficulty in word recognition and spelling, lowers energy levels and impairs understanding, balance and coordination. Middle ear infection is also associated with repeated respiratory ailments such as chest infections, pneumonia, bronchitis and asthma.

A high rate of infection in infancy and the early school years present a major threat to language development, acquisition and use. Teaching methodologies must emphasize visual and manipulative techniques.

Vision (need for glasses)

An informal survey of some district schools determined that up to 90% of our students in the primary grades require glasses. Studies show that only 5-10% of non-Native students require glasses in the primary grades. The reasons for this high incidence of vision problems are unclear.

Teachers should check student records in early September to see which students need to wear glasses in school and should assist in both getting glasses to school and ensuring that they are worn.

Diabetes and Lifestyle

The incidence of Diabetes in our people is far higher than in the non-native population. Extensive research conducted in Sandy Lake First Nation has provided statistics showing that one third of the population has Diabetes.

In northwestern Ontario, an extremely high percentage of youth have developed Type 2 Diabetes, which usually occurs at middle age and is related to poor diet, being overweight and inadequate exercise. It is unusual in children and youth.

Diabetes is not curable and must be managed carefully with diet and exercise. The Health and Guidance programs must emphasize healthy Diabetes preventative lifestyles. The symptoms of Diabetes or improperly managed Diabetes include frequent colds, flues and infections, slow healing, low energy and tiredness, moodiness, severe mood swings and emotional instability.

Fetal Alcohol Syndrome and Related Effects

Teachers will encounter students who are struggling with Fetal Alcohol Syndrome (FAS) and related conditions (FAE). FAS/FAE are caused by drinking alcohol during

pregnancy. FAS is the most common known birth defect. The effects are permanent. The number of children born with FAS/FAE is increasing dramatically.

A child with FAS/FAE may have any or all of the following:

- particular facial features
- growth retardation
- defects to organs
- vision and hearing problems
- problems with central nervous system which include delayed development, hyperactivity and over-stimulation which results in 'shut down' learning disabilities, behaviour disorders, memory problems, information processing disorders, sensory integration dysfunction, problems understanding cause/effect and consequences, problems with self-regulation and with organization.

A child with FAS/FAE may have very high abilities in some areas and very low in others. In many cases, this condition is undiagnosed as it can be mistaken for disobedience, dishonesty, etc. Often, this results in the child not receiving effective support.

Children with FAS/FAE can learn, although in a different way, at a slower pace or may need a different focus. Teachers have found the following strategies useful for these students:

- set up a low stimulus classroom,
- provide structure and predictable routines
- use a concrete teaching style (rather than an abstract one)
- post schedules where they can easily be seen by students
- provide simple specific instructions and cues
- assist students with organization and prepare students for transitions
- build on individual strengths
- teach to the child's developmental level
- teach in small sequential steps
- provide lots of practice, re-teach, practice, re-teach
- identify 'shut down' cues and intervene

Ask yourself, "What would I do differently if I really believed that this child *can't* rather than *won't*?"

Blastomycosis

Blastomycosis is a relatively unknown but serious chronic infection caused by a soil fungus/yeast. It can be found in Canada (Thunder Bay to Red Lake area), in the U.S.

(along the Mississippi River, in Ohio and Illinois) and in Central America. It commonly causes skin lesions and affects the lungs. Most cases are sub-clinical and remain undiagnosed.

The symptoms of this lung infection include coughing, weight loss, chest pain and respiratory infection. Blastomycosis is often mis-diagnosed as a chest cold, pneumonia or even tuberculosis. It can be very serious, causing severe breathing problems and can result in death. It is more common in men and the middle-aged but has recently been the cause of death for children and young people.

Rheumatoid Arthritis, Allergies and Asthma

District medical authorities have reported a serious increase in the number of young people with these chronic conditions.

Curriculum Planning

Planning is crucial for any school program. Both long range, short term and immediate planning is necessary for the success of progressive student learning. For teachers, long range planning involves an outline of topics to be covered over the school year. Short term planning is focused on curriculum units of specific topics, while immediate plans are the daily lesson plans.

Each of the curriculum guidelines will provide some samples for long range and short term planning. While there is no one specific template for program planning, the samples are to provide examples from which teachers can provide more details. (Daily lesson plans are developed by teachers and there are a variety of forms of daily lesson plans. Each teacher devises their own templates to meet the expectations at their grade levels).

KWAYACIIWIN CURRICULUM ACHIEVEMENT LEVELS

The following chart indicates the expected levels of achievement by students at each grade level. It is important to keep in mind that this is a general guide, and that curriculum guidelines for each subject area will have more detailed level descriptions.

There are 4 categories of knowledge and skills, and there are 4 levels of achievement. This chart is used as a standard province-wide guide by teachers.

The achievement chart provides a common basis for curriculum expectations for all grades. It guides the assessment of student learning and helps teachers plan instruction for learning.

The categories of knowledge and skills are areas within which achievement of curriculum expectations can be evaluated. The four categories are interrelated which reflects wholistic and interconnected learning.

The four levels of achievement are based on specific qualifiers. Achievement is identified by levels: level one is ‘limited’; level 2 is ‘some’; level 3 is ‘considerable’; and level 4 is ‘high degree’ or ‘thorough’. Students may be at different levels in various categories. For example, a student can be achieving at level 4 in knowledge and understanding, but may perform at level 1 in application category. By following this achievement levels chart, teachers can identify areas of strength and those areas in need of improvement.

CATEGORIES	LEVEL 1	LEVEL 2	LEVEL 3	LEVEL 4
Knowledge & Understanding	The student:			
Knowledge of content (e.g. facts, terminology, definitions)	- demonstrates limited knowledge of content	- demonstrates some knowledge of content	- demonstrates considerable knowledge of content	- demonstrates thorough knowledge of content
Understanding of content (e.g. concepts, ideas, theories, principles, procedures, processes)	- demonstrates limited understanding of content	- demonstrates some understanding of content	-demonstrates considerable understanding of content	-demonstrates thorough understanding of content
Thinking	The student:			
Use of planning skills and strategies (e.g., gathering information, generating ideas, organizing inquiries)	-uses planning skills & strategies with limited effectiveness	- uses planning skills & strategies with some effectiveness	- uses planning skills & strategies with considerable effectiveness	- uses planning skills & strategies with a high degree of effectiveness
Use of processing skills and strategies (e.g., analyzing, interpreting, evaluating, forming conclusions).	- uses processing skills & strategies with limited effectiveness	- uses processing skills & strategies with some effectiveness	- uses processing skills & strategies with considerable effectiveness	- uses processing skills & strategies with a high degree of effectiveness

Use of critical/creative thinking processes (e.g., problem solving, decision making, scientific inquiry, oral discourse).	- uses critical/creative thinking processes with limited effectiveness	- uses critical/creative thinking processes with some effectiveness	- uses critical/creative thinking processes with considerable effectiveness	- uses critical/creative thinking processes with a high degree of effectiveness
Communication	The student:			
Expression and organization of ideas and information (e.g., clear expression, logical organization) in oral, visual and/or written forms	- expresses and organizes ideas and information with limited effectiveness	- expresses and organizes ideas and information with some effectiveness	- expresses and organizes ideas and information with considerable effectiveness	- expresses and organizes ideas and information with a high degree of effectiveness
Communication for different audiences (e.g., peers, adults) and purposes (e.g., to inform, to persuade) in oral, visual and/or written forms.	- communicates for different audiences and purposes with limited effectiveness	- communicates for different audiences and purposes with some effectiveness	- communicates for different audiences and purposes with considerable effectiveness	- communicates for different audiences and purposes with a high degree of effectiveness
Use of conventions, vocabulary and terminology of the subject in oral, visual and/or written forms.	- uses conventions, vocabulary & terminology with limited effectiveness	- uses conventions, vocabulary & terminology with some effectiveness	- uses conventions, vocabulary & terminology with considerable effectiveness	- uses conventions, vocabulary & terminology with a high degree of effectiveness
Application	The student:			
Application of knowledge and skills in familiar contexts.	- applies knowledge and skills in familiar contexts with limited effectiveness	- applies knowledge and skills in familiar contexts with some effectiveness	- applies knowledge and skills in familiar contexts with considerable effectiveness	- applies knowledge and skills in familiar contexts with a high degree of effectiveness
Transfer of knowledge and skills to new contexts.	- transfers knowledge and skills to new contexts with limited effectiveness	- transfers knowledge and skills to new contexts with some effectiveness	- transfers knowledge and skills to new contexts with considerable effectiveness	- transfers knowledge and skills to new contexts with a high degree of effectiveness
Making connections within and between various contexts.	- makes connections within and between various contexts with limited effectiveness	- makes connections within and between various contexts with some effectiveness	- makes connections within and between various contexts with considerable effectiveness	- makes connections within and between various contexts with a high degree of effectiveness

The characteristics given in the achievement chart for Level 3 represent the standard for achievement of the expectations.

In Conclusion

The twenty-four Chiefs of the Sioux Lookout District recognize the value and importance of educating each and every one of our children while honouring our ancestors by keeping our language and culture alive.

The New Agenda: A Manifesto for First Nations Education in Ontario expresses the fundamental importance - and indeed the urgency - of First Nations to truly control and to have exclusive jurisdiction over the education of each child. Every aspect of First Nations' well being and the full enjoyment of basic human rights is linked to a culturally appropriate and complete education. The uniqueness and beauty of the values of First Nations ancestors must not be lost. The future existence of First Nations as distinct peoples on Turtle Island depends on it."

Chiefs of Ontario, 2006

Phil Fontaine, AFN National Chief, made an eloquent plea at the National Symposium on Community Action for Children, held in Winnipeg in 1995.

"All of our best efforts in life should be dedicated to ensuring we provide the best for our young people. They deserve nothing less. They deserve the respect and dignity and honour we expect for ourselves. Put your minds together to do what is needed for young people."