Creating Opportunities for Inclusive Education:
A Story of Collaboration Involving the Kenanow Bachelor of Education Program and their
Partners in Northern Manitoba

"Proefschrift ter verkrijging van de graad van doctor aan Tilburg University,
op gezag van de rector magnificus, prof. dr. Ph. Eijlander, in het openbaar te
verdedigen ten overstaan van een door het college voor promoties aangewezen
commissie in de aula van de Universiteit op 19 may 2015 om 10.15
uur door

Alan Leslie Gardiner

geboren op 3 dccember 1950 te Toronto, Ontario, Canada."

Promotores: prof. dr. M. Gergen

                     prof. dr. S. McNamee

Overige leden van de Promotiecommissie:

                     prof. dr. J. Rijsman

                     prof. dr. M. Hoskins

                     prof. dr. H. Wittockx

Abstract

The Faculty of Education at University College of the North partners with school divisions and education authorities in northern Manitoba, Manitoba Education, other post-secondary institutions and community partners in order to provide inclusive educational opportunities for the children and youth of Northern Manitoba. These partnerships support students in their quest to achieve *Kiskenimiswin*, a Cree word for positive identity without which it would be difficult, if not impossible, for them to experience *Mino-Pimatisiwin* or the good life. Through their collaboration, the Kenanow Bachelor of Education program and its partners are enhancing the capacity of prospective teachers, current teachers and administrators in the co-creation of inclusive schools. Through continuous dialogue and inquiry, these partners work together to create visions of preferred futures for their respective school community members. The stories of inclusive educational practices created by University College of the North and its partners are told by participants in those practices and through corresponding documentation. The stories of inclusive education recount experiences those members of school communities have had in helping to establish positive identities. Furthermore, there are narratives about school community members participating in schools and educational programs that have provided increased life possibilities including high school graduation, post-secondary education and employment. Increasingly, educators have been provided with opportunities to receive the preparation needed to function as effective teachers in inclusive educational environments.

Acknowledgements

I wish to express my gratitude to my partner, Catherine (Haines) Gardiner, for her support and assistance with this project.

I am appreciative of my thesis supervisor and advisor, Dr. Mary Gergen, for her guidance, encouragement and good humour during this project.

I also need to acknowledge importance to this work of the Vital Outcomes Outcome Indicators for Community Engagement, Community University Research Alliance, Social Sciences and Humanities Research Council.
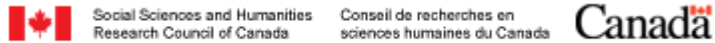
Social Sciences and Humanities Research Council of Canada — Conseil de recherches en sciences humaines du Canada — Canada

Table of Contents

Chapter 1   Researcher and the Kenanow Bachelor of Education Program

Chapter 2:   The Northern Manitoba Context

Chapter 3: Review of the Literature

Chapter 4: Methodology and Research Design

Chapter 8:   Conclusion

List of Appendices

**Chapter 1 The Northern Manitoba Context**

1.1 <u>Introduction</u>

> Empowering education is thus a road from where we are to where we need to be. It crosses terrains of doubt and time. One end of the road leads away from inequality and miseducation, while the other lands us in a frontier of critical learning and democratic discourse. This is no easy road to travel… That transformation is a journey of hope, humour, setbacks, breakthroughs and creative life, on a long and winding road paved with dreams whose time is overdue (Ira Shor, 1992 in "Saskatchewan Learning, 2010, p. 11).

As Shor suggests, it is now time to address social inequalities and dream of preferred futures for our children and youth. In terms of educational change, we should think about where we are on this journey and reflect on current efforts to reduce those inequalities in order that students may be able to actualize those dreams.   Dialogue and collaboration seem to be key to the introduction and implementation of changed educational practices that will allow for the creation of educational systems that will better serve our communities. In this dissertation, I discuss the creation of the Kenanow Learning Model as the foundation for a bachelor of education program at University College of the North (UCN). Because the Elders of the Aboriginal community believe that all children and youth in our communities should be well served by their educational systems, they named the education program at UCN Kenanow, which means *all of us* in the Cree language. I begin by describing the communities from a historical perspective, including a focus on the social and economic issues that should be understood by northern educators as relevant to the change process for educational systems. Inclusive education practices and collaboration among educational partners in northern Manitoba are described. The educational partners in northern Manitoba and their educational initiatives are outlined and presented as collaborative inquiries. As the researcher, my background and my perspective about education in relation to the co-creation of inclusive educational opportunities are discussed.   The development and current status of the Kenanow Bachelor of Education program as articulated in the program framework and outlined in chapter 2 are described in considerable detail. The literature review provides an opportunity to consider the appropriateness of University College of the North's Kenanow Bachelor of Education program framework and the efforts of its educational partners in promoting inclusive educational practices in northern Manitoba classrooms.

Approaching my topic through a social constructionist lens, I utilize appreciative interviews, Appreciative Inquiry summits, collaborative teams, document analysis and participant observation as components of a participatory action research process as a means to understand better the perspectives of the partners with respect to inclusive education. The results of the participatory action research process have implications for the Kenanow Bachelor of Education program, professional development with school staff, administrator preparation and practice and preferred outcomes for children and youth.   The findings of the project, the Social Constructionist lens, opportunities for further study, limitations to the study and researcher reflections are provided. Finally, this project is described as a catalyst for further investigations into teaching and learning in northern Canada and other parts of the country.

1.2   <u>The Economy and the People</u>
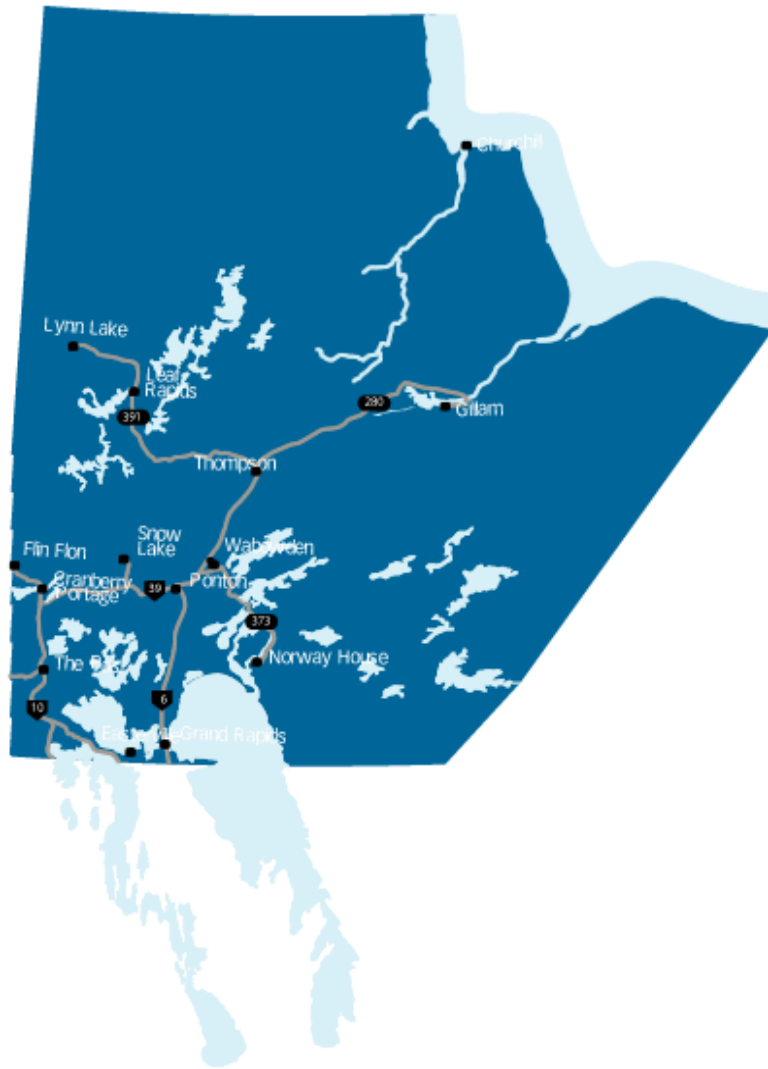
Northern Manitoba

Geographically, Manitoba sits in the centre of Canada and is bordered by the Canadian provinces of Ontario to the east and Saskatchewan to the west. The north central American states of North Dakota and Minnesota are situated to the south while the Canadian territories of Nunavut and Northwest Territories lie to the north. Northern Manitoba begins about six hundred miles north of Canada's border with the United States and approximately four hundred miles north of Winnipeg, Manitoba's capital city.

Situated north of the fifty third parallel, northern Manitoba is home to a relatively small population living in small urban centres such as Thompson, Flin Flon and The Pas, and in First Nations communities, some of which are linked to these urban centres while others are far more isolated. According to the Northern Development Strategy (n.d.), Manitoba has abundant forests, wildlife, hydroelectricity, fishing and mining along with developing tourism and trade industries. The region's potential is limitless. Representing over 80 percent of the province's total area, the North is key to Manitoba's future. With the exception of the Carrot River Valley, which is situated west of The Pas, agriculture is limited since most of Northern Manitoba is covered with

igneous rock known as the Canadian or Precambrian Shield. Northern Manitoba is a ruggedly beautiful region famous for its lakes, forests and wildlife (Northern Development Ministers Forum, n.d.).   Northern Manitobans experience summer temperatures that can soar as high as 30 degrees Celsius and winter temperatures, frequently accompanied by driving winds that can plunge to minus forty degrees Celsius. The weather and talk of the weather are important to those of us who live here and are arguably an important component of northern Manitoba's identity. Although a resiliency is evident in the people who have carved out lives in this region, the need for economic development is particularly important given the tremendous social inequality that exists in northern Manitoba.

Northern Manitoba encompasses much of the land designated in Treaty 5 and, as such, is largely inhabited by the Cree, Oji-Cree and Dene along with the Métis, who are of Aboriginal and European descent (Tough, 1988). The ancestors of many of those who are of European descent including the Métis came to northern Manitoba, where they partnered with Aboriginal people in order to exploit the hunting and trapping potential of the region and were paid for their efforts by the Hudson's Bay Company, a British joint stock company, established in 1670. The Dominion of Canada came into existence in 1867 and by 1870, the new dominion had purchased the Hudson's Bay Company's territory which was known as Rupert's Land and, out of it, carved the province of Manitoba. The creation of the new province gave rise to an influx of settlers most of whom were from Eastern Canada. This migration along with the guarantees provided to Aboriginal people by the Royal Proclamation of 1763 prompted the federal government to negotiate and sign treaties with the Aboriginal people (Omani, 2009). These treaties between Aboriginal people and the government of the Dominion of Canada serve to define the relationship between Aboriginal and non-aboriginal people (Aboriginal Affairs and Northern Development Canada, n.d.).   An important part of the relationship identified in the treaties was the designation of the lands to be occupied by Aboriginal people, which are known as reserves. Today, local and national governments and Aboriginal governments and organizations continue to negotiate the interpretation of those treaties and the role of Aboriginal peoples in the further development of the north. Given unacceptable levels of poverty among Aboriginal and northern people, the current optimism surrounding the economic opportunities available to northern Manitobans may provide not only an opportunity to address this inequality, but also as a means to create enhanced life chances for northern Manitobans.

Recognizing this inequality, the government of Manitoba during the 1970s established the "Northern Manitoba Development Strategy" in order to address the disparity of living conditions between those living in the north, especially the residents of the smaller and more isolated communities including Aboriginal reserves and those who reside in southern Manitoba. During the 1970's, both labour market participation and the rate of employment exceeded the national average in the urban centres situated in northern Manitoba (Loxley, 2010). Outside the northern urban centres, the labour market participation rate was twenty-four percent, and the unemployment rate may have been as high as seventy-five percent (Loxley, 2010). Similarly, personal incomes for those residing in the northern urban centres were almost twelve percent higher than the Manitoba average while those residing outside these centres earned only twenty-two percent of the Manitoba average. People outside of the urban centres in northern Manitoba tended to rely on government transfers, lived well below the poverty line, paid twenty to fifty

percent more for goods and services and had life circumstances similar to that of the poor living in Mexico and Chile (Loxley, 2010).

During the 1970s, the social conditions in the smaller non-urban centres located in northern Manitoba paralleled the less developed world. In terms of health issues, the infant mortality rate was two and one-half times greater than that of the rest of the province, and the number of cases of other health problems such as tuberculosis, skin rashes, eye infections, pneumonia and intestinal infections was significantly greater than the provincial norm.   Nutritional deficiencies leading to diabetes and other medical conditions were notable. Among the Aboriginal people, the number of incidences of violence leading to death including homicides, suicides and accidents exceeded that of the non-Aboriginal population by eleven fold. Loxley points out that the aforementioned conditions stem not only from poverty and poor diets but also from inadequate housing and infrastructure. Many live without potable running water in their homes, and their communities do not have the resources to offer fire protection (Loxley, 2010). Diabetes continues to be a significant health problem among the Aboriginal population of northern Manitoba, and there are First Nations communities today where there is no running water and public health is threatened because there is no adequate sewage disposal system. While gangs contribute to the level of violence in Aboriginal and northern communities, suicide and homicide rates continue to be higher than the provincial average. The health and social problems evident in the 1970s are still prevalent today.

"In 2010, Manitoba had the second highest child poverty rate in Canada. Over 20% of children in Manitoba, about 54,000 children, live below the Low Income Measure....Children who grow up poor are more likely to fall behind in school, experience more health and mental health problems and more likely to live in poverty as adults."
(Social Planning Council of Winnipeg, 2012).

At the time that the Northern Manitoba Development strategy was initiated, it was estimated that only nineteen percent of Aboriginal people residing in northern Manitoba attended school. While the dropout rate throughout the north was unacceptable, it was egregiously high among Aboriginal students. As well, the teacher retention rate in northern schools was low (Loxley, 2010). It would seem that education did not hold much promise for the Aboriginal and northern Manitoban populations to build the capacity needed in order to address the inequalities that were so evident to the government officials who created the Northern Manitoba Development Strategy.

The Northern Manitoba Development Strategy's overarching goal was to promote the building of capacity in Aboriginal and northern populations in order for them to transform their living conditions and while laudable, its strategies and recommendations were never implemented. In spite of that, economic development employing many, especially in the natural resources sector, has occurred in northern Manitoba. Notable examples are Tolko Industries Limited, which operates a major forestry operation in The Pas, Hudson Bay Mining and Smelting, which operates a copper mine in Flin Flon and Vale INCO, in Thompson, which operates a nickel mine. In 2006, the boreal forests of northern Manitoba directly employed 3,300 people; mining employed 3,500 people directly and another 14,000 indirectly. In terms of hydroelectric power, eight generating stations in the North produce most of Manitoba's

hydroelectric power and, through sales to the United States, should yield twenty-one billion dollars in revenue to Manitoba during the next twenty years (Owen, 2011).   As well, commercial fishing, outdoor recreation and ecotourism were important components of northern Manitoba's economy during the decade from 2000 to 2010. Manitoba's provincial government recognizes "Northern Manitoba is rich with abundant resources. The provincial government is moving ahead with partnerships with First Nations, the business sector and communities that ensure Northern residents benefit from economic development activities" (Manitoba Northern Development Strategy, n.d.).

    What impact has this economic development had on the lives of Aboriginal and northern people since the 1970's?   These developments have improved the economies and stimulated the further development of the northern urban centres to a point. Life in resource-dependent urban centres mirrors the ups and downs of the industries, and the willingness of companies to reinvest in the communities in order to sustain employment levels. The commitment that the industries have to our communities has come into question especially as it relates to the willingness to upgrade facilities in order to meet current environmental standards.   Most First Nations communities, especially those not situated in proximity to northern urban centres, have benefited the least from the economic development of the north. The Aboriginal Justice Implementation Commission reports,

> The emphasis throughout the 1980s and 1990s on large-scale developments, such as mines, hydro dams, and forestry, remained central to government economic development plans in the North. These approaches have brought numerous benefits to the Manitoba economy. They have not, however, succeeded in addressing the vulnerability and dependence of Northern economies, nor were Aboriginal people able to exercise any control over these projects or receive a share of the surpluses they generated (Aboriginal Justice Implementation Commission (AJIC), 2001).

This view is supported and made even more pointedly by Urquizo, Brydges and Shear (2000) where it is reported,

> To put this in perspective, the natural resource economy of Canada's Boreal Shield region, where a full 80% of Canada's First Nation communities are located, is ranked fourth among 15 terrestrial eco-zones in Canada for its contribution to the Gross Domestic Product (GDP) approximately $50 billion dollars. While this is a huge contribution to Canada's wealth, it represents only 9% of Canada's wages and the area as a whole has a relatively low per capita income of $14,768.00 (Simpson, Storm & Sullivan, 2005, p. 59).

Much of this development took place in traditional Aboriginal territories which had been formally granted to them by the government of Canada through the treaty process. In spite of this, Aboriginal communities gleaned few economic benefits as most of the economic surplus from this development flowed elsewhere. In some instances, traditional lands were flooded due to the erection of hydroelectric dams and consequently, Aboriginal people were forced to relocate to areas less agreeable to trapping, hunting, fishing and gardening (The Aboriginal Justice Implementation Commission (AJIC), 2001).   Aboriginal people in these instances found

themselves in situations that were arguably worse compared to those that they had experienced during the earlier stages of the post-contact
period.

With respect to the social inequality facing Aboriginal people in the 1970s previously described, the inequality and the related issues are still evident, in particular the residual effects of the Government of Canada's past policies that were designed to assimilate Aboriginal children. Family systems were and continue to be disrupted and weakened as a consequence of the establishment of the residential school system which removed very young Aboriginal children from their families, communities and cultures and subjected them to an alien and, in many cases, abusive environments (Aboriginal Affairs and Northern Development, n.d.). The residential school system practice was widespread with, "About 150,000 First Nations, Inuit .and Metis children were forced to attend the government and church-run schools over the last century. The last one closed outside Regina in 1996. About 85,000 former students are still alive" (CBC News, 2010, p. 2). Generations of Aboriginal children were negatively affected as a result of being abused, barred from speaking their own language or practicing their culture and left with fractured families and generations of dysfunction" (Beaton, 2010, p. 2) by the residential school system which operated for over a century. The unrecorded deaths of "thousands of children who died in residential schools…is the biggest mystery" (Welch, 2010, p. 4). Redress from the government of Canada to the survivors of residential schools was initiated in 2006 with the framing of the Indian Residential School Settlement Agreement, which was followed in 2008 with the establishment of the Indian Residential Schools Truth and Reconciliation Commission and an official apology offered by Prime Minister Harper. As the Residential School system began its demise in the 1960s, Aboriginal culture was once again being threatened due to the wide-scale adoption of Aboriginal children by non-aboriginal families that took place from the 1960s to the 1980s (Lyons, n.d.). The Manitoba Repatriation Program was created to connect Aboriginal young people with their heritage because Aboriginal children adopted by non-Aboriginal parents too often have as much difficulty fitting in the Aboriginal world as they do in the non-Aboriginal world (Riggs, 2001).

The national unemployment rate as of January, 2004 was 7.4% (Statistics Canada. 2005), but as stated previously, the unemployment rate in northern Manitoba Aboriginal communities is estimated to be between 45% and 90%. "There is a high demand for skilled labour in the region. This includes those with basic life skills through to technical and trade knowledge" (Klyne & Perchaluk, 2000, p. 1). For Aboriginal persons living on reserves, the employment rates indicate that only 30.3 percent of those without a high school graduation are employed, but the employment rate almost doubles for those with a high school graduation (Robson, 2011). Residents of northern Manitoba communities tend to remain in their community during and after receiving community-based training, thus adding economic and social benefit to those communities. The Aboriginal unemployment rate in Manitoba inched down from 25.3% in 1996 to 19.1% in 2001, but the unemployment rate was still 311% higher than other Manitobans (Hallett, 2006). Even though, in recent years, many new schools have been built on northern reserves and the population of northern Manitoba is better-educated, the high school graduation rate among First Nations students as of 2006 was only twenty-eight percent; a rate that was significantly lower than that of the non-Aboriginal population of northern Manitoba. (Canadian Council on Learning, 2009 as cited in Brandon University, 2010). The mega project strategy for

economic development in northern Manitoba such as large hydro-electric initiatives that has been in place since the 1970s has not sufficiently addressed the inequality that exists in northern Manitoba.

With Manitoba on the cusp of significant new developments in the hydroelectric power and mining sectors, there may be another opportunity to address the persistent patterns of social inequality in northern Manitoba. Billions of dollars invested in hydro dam projects and an estimated addition of two thousand jobs that will be created in northern Manitoba's mining sector should provide another opportunity for Aboriginal and northern people to overcome this inequality. How can it be different this time? With the experience of past mega projects, are northerners now better positioned to participate in these specific developments in a manner that will benefit their communities economically and protect the environment? The data indicating socio-economic status including income and high school graduation point to a continuing problem in northern Manitoba with rates in 2001 and 2006 considerably worse than the provincial average (The 2013 RHA Indicators Atlas, 2013, p. 31). Brownell, Roos, MacWillaim, Leclair, Ekuma and Fransoo cite five different studies as well as their own previous studies to support the view that a families living in poverty and residing in communities with the lower socio-economic status are far more likely to have children who will not complete high school (Brownell, 2010, p. 807).   The opportunities for residents of northern Manitoba to live the good life in the 21st century remains a challenge.

In 2000, the government of Manitoba recreated the Northern Development Strategy.   The five northern Members of the Legislative Assembly identified the goals of the strategy as:

- Improved quality of life for northern Manitobans
- Expanded educational and employment opportunities
- Increased economic opportunities
- Coordinated approaches to services and investment in northern (Manitoba Northern Development Strategy, 2000, p. 1).

 Given the goals of the Northern Development Strategy, the identified priorities were:

- More opportunities for education and training
- Partnerships to improve housing
- Improved health services and information
- Improved roads and airports
- Public and private investment and partnerships (Manitoba Northern Development Strategy, 2000, p. 1).

To reflect the commitment to meaningful participation by northerners, the strategy aims to, "work in partnership with northern residents in all stages of development, including greater decision making responsibilities" (Manitoba Northern Development Strategy, 2000, p.1). The commitment from government to support collaboration with northern peoples and recognition of the need to collaborate with northern people is a departure from the Northern Development Strategy of the 1970s.

As a creation of the Manitoba government, the Northern Manitoba Sector Council provides a concrete example of the government's willingness to encourage and participate in collaboration with the residents in northern Manitoba. The governments of Manitoba and Canada fund the Northern Manitoba Sector Council whose purpose is to collaborate with major employers in the region in their effort to provide emerging employment opportunities to Aboriginal and northern people. The Northern Manitoba Sector Council attempts to ensure that through collaboration with local government, educational partners and other community organizations that programming is available in order to increase career awareness and preparedness for employment opportunities in northern Manitoba. In addition, school divisions have recently demonstrated a willingness to enhance educational opportunities for children and youth in our region through inter-divisional collaboration (Manitoba's Northern Development Strategy, n.d.). For example, the French Immersion high school programming offered through a video-conferencing network provides programming to students who would not otherwise be afforded the opportunity to graduate with a French Immersion certificate due to cost and resource issues. Similarly, school divisions took advantage of dual credit opportunities in the trades at UCN and its predecessor, Keewatin Community College. The communities and organizations in northern Manitoba can partner with a post-secondary institution, University College of the North, which was established to meet the educational needs of northern Manitobans and is committed to the development of the north in a manner that reflects the aspirations of its residents. The commitment of the government of Manitoba is reflected in the following,

> The University College of the North has been specially designed to meet the education and training needs of Aboriginal and northern students. Manitoba is investing approximately $82 million towards construction of the 84,000-square-foot Thompson campus, $15 million in The Pas campus including renovations to the existing campus and new library and child-care facilities and $8 million for UCN's 12 regional centres, in partnership with the federal government (Manitoba's Northern Development Strategy, n.d., p. 1).

University College of the North should have the resources to collaborate effectively with its community, education and business partners for the purpose of maximizing economic opportunities for northern Manitobans in a manner that is beneficial to them and their communities. In a manner consistent with the aims of the Northern Development Strategy, the Faculty of Education at University College of the North in collaboration with educational and community partners plays an important role in enhancing educational opportunities for northerners through the training and education of child care workers, educational assistants and teachers.

The Bachelor of Education Program at UCN

VISION
Rooted in the sacred teachings of Aboriginal peoples, the University College of the North prepares lifelong learners and graduates as positive and effective leaders through the creation of knowledge, and the development and delivery of innovative and ethical programming (University College of the North, 2014, VISION, para. 2).

The Faculty of Education programs reflect the vision for UCN.   Education programs seek to produce effective teachers who will be lifelong learners and community leaders. The programs at UCN mirror the characteristics of our region, and blend this perspective with established best practices and the broader requirements established by Manitoba Education and other regulatory bodies. The UCN programs provide a unique opportunity for candidates to develop into effective teachers, educational assistants and child care workers in northern Manitoba.

UCN as it is specifically designed to produce graduates that can contribute to a culturally healthy society. The mission of UCN is: "…to ensure that northern communities and people will have opportunities, knowledge and skills to contribute to an economically, environmentally, and culturally healthy society inclusive and respectful of diverse Northern and Aboriginal values and beliefs*"* (University College of the North, 2014, MISSION, para.1).

The Faculty of Education programs provide an educational opportunity that enable Aboriginal and northern people to access post-secondary education that is empowering to the individual and more broadly, contributes to the development of a more educated populace in the North. Northern Manitoba is populated by 77,548 inhabitants, and the majority of the inhabitants are Aboriginal people. The Aboriginal people in northern Manitoba are Cree, Metis, Oji-Cree and Dene. While approximately seventy percent of Aboriginal people live on reserves, the non-Aboriginal people in northern Manitoba tend to live in the more urban and ethnically diverse communities such as Thompson, Flin Flon and The Pas. (University College of the North, 2004). The population of the First Nations and Aboriginal communities is increasing dramatically and in twenty years about twenty percent of the population of Manitoba will be Aboriginal (Wilson, 2012). This population growth places enormous pressure on current governing bodies to provide employment, or income support in the absence of employment (Mackinnon, 2012). The UCN programs provide an education similar to the other Manitoba universities and colleges except the programs uniquely prepare graduates to be employed and contribute to First Nations communities and northern communities.

> "*157,075 Number of kids in Manitoba between five and 14 years old*
>   *39,380 Number of aboriginal kids in Manitoba between 5 and 14 years*
>   *old (25 per cent of total)"* (Robson, 2011, p. 4).

With the exponential increase in the Aboriginal population of Manitoba, there will be an increasing demand for individuals who are trained teachers, educational assistants and child care workers. This assertion is supported by the inclusion of the aforementioned occupations in the Aboriginal Communities section of High Demand Occupations in Manitoba published by Human Resources and Skill Development Canada (2008). The programs at the Faculty of Education provide employment as teachers, educational assistants and child care workers for community members and contribute to improved high school graduation rates in communities and increased employment opportunities in other fields. Communities in our region seek to employ teachers, educational assistants and child care workers familiar with the culture and lifestyle found in their respective communities. As our education programs become more accessible, the greater the likelihood that individuals in the North will access the programs, become trained as teachers, educational assistants or child care workers and increase their probability of gaining employment in schools and child care centres in our communities.   The more relevant our Faculty of

Education programs become in terms of reflecting cultural appropriateness and local priorities, the more likely it is that they will become a destination of choice both for individuals seeking education and for sponsors seeking placements for interested community members. The programs in the Faculty of Education adhere to the UCN mandate which calls for education programs to be culturally appropriate, accessible and relevant to northern Manitoba. The Faculty of Education programs are in alignment with many of the stated priorities of Manitoba's Northern Development Strategy (Manitoba Northern Development Strategy, 2000) which are to improve opportunities for education and training in the North, to strengthen northern public schools, and to increase Aboriginal employment. "The Manitoba Government's approach toward northern development is to improve the quality of life for our Northern and Aboriginal people and to make northern Manitobans full partners in creating a strong and sustainable economy" (Manitoba Northern Development Strategy, n.d., p. 1).

The Kenanow Bachelor of Education degree program, Early Childhood Education diploma program and the Educational Assistant Certificate program were initiated after extensive consultations and with ongoing collaboration with local communities, regulatory bodies and other post-secondary institutions. The Faculty of Education through its partnership with other post-secondary institutions, Manitoba Education Research Network, Manitoba Education and regional educational partners is involved in educational research in order to enhance existing knowledge of Aboriginal and northern issues and aspirations. Current teachers, educational assistants, administrators and child care workers can anticipate increased access to professional development and tangible support for them in their role as partners in education. Graduates of Faculty of Education programs at UCN acquire the competencies that are expected and needed in order for them to fulfill their occupation roles in Manitoba, and will have the additional benefit of advanced knowledge regarding Aboriginal and northern people through exposure to the Kenanow Learning Model. This knowledge should provide prospective teachers, educational assistants and child care workers with the enhanced capacity needed to educate and care for the children and youth in our communities.

1.3 Educational Partners and Collaborative Inquiries

University College of the North and its educational partners have been collaborating in the creation and implementation of the Kenanow Bachelor of Education program along with other initiatives in order to enhance the life chances of children and youth in northern Manitoba. A review of these educational activities including the Kenanow Bachelor of Education as described in the next chapter should provide insight into the successes and promise for providing inclusive educational opportunities in northern Manitoba. I believe that there is currently no other coherent perspective that articulates the appropriate approaches to education that serve to enhance the life chances of children and youth in northern Manitoba. It is my expectation that this study will provide considerable insight about inclusive educational practices that hold considerable promise for serving communities in northern Manitoba.

Educational Partners

The major educational partners involved in this collaborative effort to transform northern schools are Flin Flon School Division, Frontier School Division, Mystery Lake School District,

Opaskwayak Education Authority, Kelsey School Division and the Faculty of Education at University College of the North. It is hoped that the emerging partnerships among Chemawawin Cree Nation, Peguis First Nation, Bunibonibee Cree Nation, St. Theresa Point First Nation, Swan River, Brandon University and the Faculty of Education at University College of the North and its major educational partners will have a significant impact on Aboriginal and northern education. The faculty of University College of the North's Kenanow Bachelor of Education program partners with entities such as Community-Based Services, Inter-University Services and the Faculty of Arts and Science for the purpose of developing and delivering teacher education programming. Additionally, the Kenanow Bachelor and its educational partners collaborate with boundary partners ranging from Manitoba Education to Vale to Opaskwayak Cree Nation Chief and Council. With respect to elementary and high school education and the capacity that is needed to take advantage of the economic opportunities emerging in northern Manitoba, there are still challenges including low high school graduation and post-secondary participation rates. Through the Kenanow Bachelor of Education Program Advisory Council and ongoing professional relationships, there is an opportunity for the educational partners to engage in dialogue concerning the direction of education especially the implementation of the Kenanow Bachelor of Education program through continued discussion and the creation of shared and collaborative initiatives. Each of the initiatives will be reflective of the ongoing collaboration between the Kenanow Bachelor of Education program and its partners. I will focus on collaborative activities among the educational partners with respect to the following:

Inclusive Schools: Kelsey Community School and Mary Duncan School
Program Development of the Kenanow Bachelor of Education Program
Programs for Children and Youth- *Into the Wild* Summer Program
Teaching and Learning Together

Collaborative Inquiries: Collaboration and Educational Partnerships

Presented as collaborative inquiries, each initiative will offer evidence of collaborative activities between the Faculty of Education at University College of the North and various educational and community partners in northern Manitoba. Through this project, I am participating in the change process as a participant observer and have collected data by conducting appreciative interviews, utilizing Appreciative Inquiry Summits, observing personally and reviewing documents that tell the stories of those initiatives created and implemented by the educational partners in an effort to begin the process of transforming schools in northern Manitoba. Through the presentation of these initiatives, I am examining the impact that they and their associated activities may have for the enhancement of inclusivity in schools and the possibilities for the actualization of preferred futures for members of school communities in northern Manitoba.

As The Conference Board of Canada's report, *Lessons Learned: Achieving Positive Educational Outcomes in Northern Communities* of January (2012) stated, it is critical to create "pathways to post-secondary education and employment… perhaps one of the most important elements of educational programming in the North… many northerners are leaving high school without the skills necessary to transition smoothly into post-secondary schooling" (p. 19). An important element in developing local and sustainable capacity rests with the ability of Northern

communities to develop local professionals and leaders, including Aboriginal teachers. Local role models in professional and leadership positions increase the probability that community members will participate in post-secondary education and gain employment. Similar to the government of Manitoba's Northern Development Strategy, The Conference Board of Canada sees partnerships as important pre-requisites for educational change in the North and further argues, "companies, schools, government, and local business leaders need to have an ongoing dialogue-and this dialogue needs to engage children and youth in a meaningful and authentic way. Collaborative leadership is essential" (p. 31). This collaborative leadership that includes University College of the North is and will continue to be a component of the sustained and shared leadership that is needed to transform schools in northern Manitoba.

The emphasis that is placed on collaboration by The Conference Board of Canada, the government of Manitoba and Aboriginal and northern peoples stems from the view that collaboration is a significant and essential factor in the creation of positive change in northern education that in turn will help to promote increased life chances for northerners. London, St. George and Wulff suggest that collaboration is an important component of healthy relationships and a way of being. In their view, 'we' replaces 'I'. We work as equals, together in cohorts, in an authentic manner that does not distinguish personal from professional activity and occurs in surroundings that are hospitable and comfortable. Effective collaboration requires deep listening and genuine feedback.   The outcomes of collaboration reflect a dialectical process where the results are a synthesis created through collaborative relationships and, are thus, unpredictable and sometimes surprising. Actions stemming from collaborative relationships should flow from the resulting synthesis even if the results or conclusions are unexpected (London, St. George and Wulff, 2009). Education reformers have called for, "greater collaborative efforts, both among educators as well with parents, students and the surrounding community" (Dickerson, 2011, p. 26). Within schools, collaborative relationships can lead to the creation of professional learning communities where teachers and administrators learn together and support each other in their practices. The creation of collaborative relationships among all members from the school community provides a foundation for parents, students, and the broader community to work with school staff so that all may engage in lifelong learning and grow together.   In northern Manitoba, educators and their community partners must be prepared to work collaboratively to co-create new learning opportunities for all in order to facilitate the transformation of education for our children and youth.

Although the notion of inclusive education has been enshrined by the province of Manitoba as a response to those with identified disabilities, I seek to extend the idea of inclusivity in education because, in my view, it is a *sine qua non* in any effort to address the social inequality facing children and youth resulting from ethnicity, race, poverty or gender.   An inclusive education might be understood as the alignment of curriculum, instructional practice, resources and policy and has as its goal, success for all learners. Children and youth receiving an inclusive education should experience school as a place where their ethnic status, race, gender or socio-economic status is not a factor in limiting their achievement, personal development or emergence as citizens in their communities (Lindsey, 2012). I draw upon Habermas and Servgiovanni to provide a framework for locating the demonstrated commitment to inclusive education within educational contexts and Social Constructionism as the overarching perspective for viewing the relational processes congruent to the co-creation of inclusive educational practices (Merriam,

2009). The transformation of schools requires the development and implementation of inclusive education for all.

    Will collaboration among the major educational partners in northern Manitoba produce increased life opportunities including high school graduation and post-secondary participation for children and youth? The increased life opportunities for children and youth may lead to long term yet unpredictable outcomes. It would not be reasonable to attempt to predict with any certainty the educational or vocational choices made by individuals or groups in any specific way. However, with the collaboration among educational partners, it may be more appropriate and arguably more reasonable to reach conclusions about improvements in educational programming already achieved and the likelihood of achieving increased opportunities for children and youth in northern Manitoba.   An important premise of this project is that collaboration among the educational partners will correlate with factors leading to school improvement including changed instructional practices and improved educational systems. School improvement is understood to be an educational process where increased opportunities to learn for all occurs especially for those students who are currently not afforded the supports needed to maximize their potential in the educational system.   The perspectives of the participants in any change process should be indicative of the level and quality of collaboration in place to create positive change in educational systems and that are congruent with practices indicative of inclusive education found in the literature (Earl, Carden and Smutylo, 2001). Given the relatively recent collaborations among the partners, inclusionary perspectives and practices by teachers, school support staff, educational leaders and prospective teachers will, hopefully, signal more success for all learners. This somewhat broad view of system change is similar to an approach such as outcome mapping adopted by organizations such as Canada's International Research Development Centre as a means to gauge the meaningfulness of complex and long-term social change. As Earl, Carden and Smutylo (2001) suggest,

> They have observed that longer term outcomes and impacts often occur a long way downstream from program implementation and may not take the form anticipated. These longer term outcomes depend on responsiveness to context-specific factors, creating diversity across initiatives. The outcomes examined include the depth and breadth of involvement by many stakeholders, processes that become results in and of themselves when done in ways that are sustainable. These characteristics make it difficult for external agencies to identify and attribute specific outcomes to specific components of their programs or to aggregate and compare results across initiatives (p.viii).

Thus, it will be a significant outcome in itself to improve schools through collaborative activities in order to enhance the capacity of educational systems. So, the focus of this study is to ascertain if the collaboration among the educational partners will ensure that all students are better served and provide more life choices. Therefore, a key focus of this study is to ascertain if the collaboration among the educational partners for the creation and implementation of the Kenanow Bachelor of Education program and other inclusive educational initiatives is leading to school improvement and the enhanced capacity of the school systems in order to create added life chances for students in northern Manitoba.

Educational Partners:

Kenanow Bachelor of Education Degree Program, University College of the North (UCN)

The Kenanow Bachelor of Education Degree program is a campus-based teacher education program located at Thompson and The Pas. Students may register in either a two year After Degree Stream or the five year Integrated Stream. As well, Integrated Stream cohorts have been established in a number of smaller communities including Bunibonibee First Nation, St. Theresa Point First Nation, Peguis First Nation, Chemawawin Cree Nation, Swan River, Peguis First Nation and Opaskwayak Cree Nation. The community-based teacher education programs are facilitated through the partnerships among the Kenanow Bachelor of Education program, UCN's regional centres and the communities served by UCN regional centres. Grounded in Aboriginal perspective and northern culture, the Kenanow Bachelor of Education Degree Program provides students with a unique opportunity to prepare for a career teaching in our schools. Students may ladder into the teacher education program from either the Early Childhood Education Program or the Educational Assistant Program both of which are offered under the auspices of the Faculty of Education. The Faculty of Education was and continues to be represented in the development of local leadership programs and will participate in their delivery to aspiring and current educational leaders. Faculty members are involved in the review of provincially approved school leadership education, and it is anticipated that they will be involved in the delivery of the revised school leadership program in collaboration with the other Manitoba universities.

"My goal in life is to become a fighter jet pilot. I will do everything I can to reach my goal and education will help me do this." But my dad has been trapping since he was 12 and he was brought up the traditional way. He knows the trap line like the back of his hand. He also has skills….So, I am privileged to learn these teachings from my dad" (Galloway, November 23, 2011, p. 2).

The Faculty of Education at University College of the North partners with school divisions and education authorities in northern Manitoba, Manitoba Education, other post-secondary institutions and community partners for the purpose of preparing educators to teach and lead in an inclusive manner. One of the purposes of these partnerships is to support students in achieving Kiskenimiswin, a Cree word for positive identity that is essential in order for them to experience Mino-Pimatisiwin, the good life. The good life can be explained as the preferred experiences and futures for children and youth based on the actualization of individual and group rights afforded Canadians. Schools purposely promoting equity, in my view, have the greatest potential to provide realistic opportunities for the children and youth of northern Manitoba to actualize their rights as a means of addressing inequality. The Kenanow Bachelor of Education

program promotes the expectation that teachers and leaders will be reflective practitioners who willingly engage with others within the school community. Schools promoting equity for all students envision that the collective impact of sustained dialogue and collaborative action in creating a school culture that embraces all will have a profoundly positive impact on the members from the school community. Based on the principles of the Kenanow Learning Model, the approach adopted by the Faculty of Education to transform schools in northern Manitoba incorporates a culture-based and place-based approach to teaching and learning. Teachers will be able to link provincial curricula in a culturally meaningful way to the life experiences of their students (Cajete, 1986). By utilizing cultural proficiency from Terrell and Lindsey and an adapted form of Bank's model for Multicultural Education as key components in the teacher education program well as in professional development activities designed for current teachers, it is possible to recognize and respond to the diversity of needs in their classrooms. In a school promoting equity for all students, students and their families should be provided with the supports that promote student success. The Faculty of Education at University College of the North through its teacher education program, collaboration with current teachers in professional development and involvement in leadership training for aspiring and current school leaders, is participating in the required dialogue with schools in our region in order to create visions of preferred futures for school community members and collaborating in a manner that will facilitate positive change.

Opaskwayak Education Authority

   The Opaskwayak Education Authority is the governing board of education of Opaskwayak Cree Nation's two schools, Joe A. Ross School and Oscar Lathlin Collegiate. Students and their families reside on the Opaskwayak Cree Nation territory and are members of that community. Joe A. Ross School is a kindergarten through grade six school. Students may learn the Cree language through Cree Immersion classroom placements or Cree language options classes. Joe A. Ross is a busy school with a growing student population. Oscar Lathlin Collegiate is a school with about 300 students in grades seven through grade twelve. Students in the school may receive an academic education that will prepare them for college or university while, at the same time, they may explore their culture through Cree language instruction, cultural activities and extra-curricular experiences. The overarching goal of each school is to provide the best possible education for the children and youth who reside on the Opaskwayak Cree Nation. In an effort to achieve this goal, Opaskwayak Education Authority works with its schools partners including University College of the North. Opaskwayak Education Authority is one of the partners of the University College of the North and Brandon University in conducting educational research. The funding for this research was provided to Brandon University and University College of the North by the Social Sciences and Humanities Research Council (SSHRC) which is an agency of the government of Canada. This funding is being used by Brandon University and University College of the North to establish the Vital Outcome Indicators for Community Engagement Research Project or VOICE. A portion of the funding is presently being utilized to ascertain the level of support for Cree language education within the community and to provide Cree literature and resources in the schools. As well, the Kenanow Bachelor of Education program and Opaskwayak Education Authority collaborate in the delivery of the teacher education program.

Flin Flon School Division

The Flin Flon School Division is wholly located within the small city of Flin Flon, which is nestled on pre-Cambrian shield known as the Canadian Shield in northwest Manitoba.   With the city situated on top of the rock, the four elementary and one high school are located within the city of Flin Flon. The approximately 1 000 students who attend schools in the Flin Flon School Division seek to achieve high levels of literacy and numeracy in a "culturally diverse community of learners working together in a safe and inclusive environment where all will be successful" (Flin Flon School Division, n.d.). With diverse programs such as *Building Student Success with Aboriginal Parents*, the Flin Flon School Division demonstrates a concerted effort to create inclusive learning environments where all students can thrive. The Superintendent of Schools is the past Chair of the Kenanow Bachelor of Education Program Advisory Council and has been actively involved in the development of University College of the North. The Flin Flon School Division is joining the VOICE research project with the other educational partners.

Kelsey School Division

The Kelsey School Division with approximately 1600 students is located in the town of The Pas and is situated north of the fifty-third parallel. Adjacent to Opaskwayak Cree Nation and with the communities joined by the Bignell Bridge, The Pas serves as a hub for government services for predominately Aboriginal communities in the surrounding areas. In 2011, The Pas had a significant Aboriginal population where " there were 2,590 people of Aboriginal descent living in The Pas, Manitoba or 46% of the total population of the community" (Harvey & Associates Ltd., 2013, p. 4). The five schools in the Kelsey School Division are Kelsey Community School, Ecole Opasquia School, Ecole Scott Bateman Middle School, Mary Duncan School and Margaret Barbour Collegiate.

Schools in the Kelsey School Division through diverse programming ranging from French Immersion programs to alternative programming to highly effective literacy initiatives seek to meet the needs of a diverse community of students with a significant Aboriginal population. Schools in the Kelsey School Division are involved in a number of joint initiatives with the UCN Faculty of Education including the VOICE research project. The focus of the research is developing community connections and ascertaining the efficacy of utilizing mobile technology in educating at risk learners.

Frontier School Division

The Frontier School Division with its almost 7 000 students is unique in that it has jurisdiction over education in communities within the province that do not have populations large enough to warrant their own school divisions. As such, communities such Falcon Lake in southeastern Manitoba and Churchill on the coast of Hudson Bay fall under the jurisdiction of Frontier School Division. Given its geographic breadth and culturally diverse student population, the Frontier School Division provides diverse academic and cultural programming for its students. The Frontier School Division has played an important role in the education of Aboriginal and northern peoples, and many Aboriginal leaders in northern Manitoba have graduated from Frontier Collegiate in Cranberry Portage. The Superintendent of Area 4 in the

Frontier School Division is the current Chair of the Kenanow Bachelor of Education Program Advisory Program and is an active partner in many projects with the UCN Faculty of Education.

School District of Mystery Lake

The design of this outside wall at Juniper School in Thompson, Manitoba, was created by students attending the school. This creation provides a concrete reminder to students that they belong to this school.

The School District of Mystery Lake is located in Thompson, which is about 800 kilometres north of Winnipeg, Manitoba and is located in the heart of the Canadian Shield. The School District of Mystery Lake has seven schools and approximately 3 000 students. The School District of Mystery Lake estimates that approximately fifty percent of students registered in their schools are Aboriginal (Fulford, 2007) but more recent estimates indicate that the percentage of Aboriginal students registered in the district is greater than fifty percent. Mystery Lake School District is engaged through the Thompson Aboriginal Educational Advisory Committee (TAEAC) in developing a research and action plan for transforming schools within the district. TAEAC, a creation of the Mystery Lake School District, advises the administration and school trustees on issues regarding the enhancement of education for all students in the district especially Aboriginal students. TAEAC is comprised of representatives from a number of community groups in Thompson including University College of the North which has been represented by me. The six goals of the Thompson Aboriginal Education Advisory Committee are:

1. To promote the restoration of Aboriginal cultures, histories, language and values with the School District of Mystery Lake.
2. To make recommendations to the Board of Trustees respecting the implementation of Aboriginal curriculum and programming initiatives.
3. To act as a resource to trustees, administrators, teachers and staff to support Aboriginal curriculum development and implementation, encourage the accurate and meaningful integration of Aboriginal perspectives into teaching and learning, and assist with the creation and delivery of Cultural Proficiency training.
4. To proactively and authentically address issues that negatively affect graduation, engagement, and success rates among Aboriginal students.
5. To proactively develop strategies and partnerships that result in the meaningful engagement of Aboriginal parents and community-based organizations and agencies in our school system.

6. To support the development of a representative workforce strategy and a comprehensive strategic plan for Aboriginal and Culturally Proficient Education. (School District of Mystery Lake, Committee Minutes, June 20, 2011).

The School District of Mystery Lake is involved in joint educational and research initiatives with the Kenanow Bachelor of Education program including the VOICE research project.   One of the community circles or partners in the VOICE project, TAEAC has identified youth programming, land-based activities and cultural proficiency as the focus for educational research and change.

Brandon University

   Brandon University is located in southwestern Manitoba and has approximately four thousand students in a range of undergraduate and graduate programs. Brandon University operated the Brandon University Northern Teacher Education Program since the 1970's until the mandate was transferred to University College of the North by the government of Manitoba. The transfer agreement between Brandon University and University College of the North took effect on July 1, 2012.   Brandon University invited the University College of the North to partner in the development of a proposal to the Social Sciences and Humanities Research Council (SSHRC) to identify indicators of student success and success pathways or action plans designed to support of teaching and learning in northern schools. In March, 2010, the research group was informed by the SSHRC that its Community University Research Alliance (CURA) application, Vital Outcome Indicators for Community Engagement (VOICE), was one of nine national successful applicants to receive a SSHRC grant in amount of one million dollars in funding during the life of the project. While Brandon University is the lead university applicant, both it and University College of the North direct the project through shared representation on the project's executive committee and the Advisory Council. All researchers participate in the monthly steering committee meetings and the chair of that committee alternates between the two institutions on a monthly basis. In some cases, researchers from both institutions collaborate in the research activities that are being carried out in some of the local communities.

Collaborative Inquiry: Kelsey Community School and Mary Duncan School, Kelsey School Division

   As previously indicated, I will draw upon the relationships that I have with a variety of educational partners in the Kelsey School Division, but will focus on telling the stories of two of its schools, Kelsey Community School and Mary Duncan School, because these stories relate to the task of transforming schools in northern Manitoba. Kelsey Community School and Mary Duncan School are located in The Pas, Manitoba, and both have large Aboriginal and socioeconomically disadvantaged populations. Each school is profiled, and the collaborative actions with the Kenanow Bachelor of Education are discussed.

Kelsey Community School – Feast

The Kelsey Community School feast is one of the many opportunities provided by the school that is designed to encourage families and community members to gather at their school.

Kelsey Community School is an Early Years school with students from kindergarten through grade five. Having established that the socioeconomic level of the school population was among the lowest in the province, Kelsey Community School was designated as a community school by Manitoba Education in 2006. Many of the children and youth attending Kelsey Community School have family members attending Mary Duncan Alternative School. Kelsey Community School also has significant community partnerships that provide additional supports for students and their families.

Mary Duncan School

Because Mary Duncan School is the only alternative school within the Kelsey School Division, it has the responsibility of providing alternative programming for Middle Years, Senior Years and adult learners. The hallway art work shown above is a symbolic representation of the coming together of all the students, regardless of age who attend Mary Duncan School.

   Approximately 280 students are enrolled in Mary Duncan's alternative streams. Great Expectations serves Middle Year students while PACE provides alternative programming high school or Senior Years programming for students who are of high school age. The third stream is the Kelsey Learning Centre which provides alternative programming for adult learners seeking to earn a high school graduation diploma. For many of the students who attend Mary Duncan School, completion of high school may enable them to escape the cycle of violence and poverty. Some students are single parents while many more students are part of single-parent families. Of this group, thirty-four percent of the parents do not have a high school graduation diploma. The student population is notably Aboriginal with seventy-five percent self-identifying as Aboriginal each year and many of whom come from low-income families (Mary Duncan School Attendance Prezi, 2012).   Currently, Mary Duncan School participates in a large number of active community partnerships, including University College of the North.

Mary Duncan Alternative School has about two hundred and seventy-eight students in Great Expectations and PACE, Middle Years and Senior Years alternative programs and adult learning program, Kelsey Learning Centre. For many students at Mary Duncan School, completion of high school may enable students to escape the cycle of violence and poverty. Some students are single parents while many more students are part of single-parent families where thirty-four percent of parents are without a high school diploma. The student population is notably Aboriginal and with a high rate of low-income families. There are currently a large number of active community partnerships, including University College of the North.

Collaborative Inquiry: Program Development- Kenanow Bachelor of Education Program

The Kenanow Bachelor of Education Program Advisory Council is composed of external educational partners most notably Opaskwayak Education Authority, Flin Flon School Division, Kelsey School Division and the Mystery Lake School District. Additional external partners that participate in the community-based programs are located at St. Theresa Point, Peguis First Nation, Chemawawin Cree Nation, Swan River and Bunibonibee Cree Nation. In my view, representatives from the community-based programs should be invited to take a more active role in the Kenanow Bachelor of Education Program Advisory Council. The internal members of the Kenanow Bachelor of Education Program Advisory Council are Office of the Vice-President, Academic and Research, Academic Development, Faculty of Arts and Science, Community-Based Services and campus Elders. With respect to the teacher education program, faculty members take advice and engage in dialogue with members of the Program Advisory Council and other educators, collaborate in the delivery of teacher education program, and engage in professional development in schools. The Kenanow Bachelor of Education Degree Program emphasizes service learning, partnerships and experiential learning such as the collaborative activities that it has with the Mystery Lake School District, which is a member of the program advisory council. The findings and initiatives brought forward at advisory council meetings involving the School District of Mystery Lake are discussed in relations to the development of the program, dialogue between the educational partners and their significance to the expansion of life opportunities for children and youth.

The community-based teacher education program developed by University College of the North is similar to the campus program because it is based on the Kenanow Learning Model and parallels the campus-based Kenanow Bachelor of Education program. UCN's Regional Centres and the communities that they serve have chosen to participate in the teacher education program. Students are registered in the Integrated Stream of the Kenanow Bachelor of Education program. The Integrated Stream for community-based students consists of a Bachelor of Interdisciplinary Studies program and the Bachelor of Education program. After the preparation program with course work in English and Mathematics, students have been registered in Arts and Science and Education courses. Those who graduate from the community-based the program will be eligible for a Manitoba teaching certificate which is granted by Manitoba Education.

In partnership with UCN regional centres and their communities, Integrated Stream cohorts have been established in Bunibonibee First Nation, St. Theresa Point First Nation, Peguis First Nation, Chemawawin Cree Nation, the Kelsey School Division/Opaskwayak Cree Nation,

Peguis First Nation and Swan River.   Approximately 90 students are registered in community-based teacher education programs. Community-based programs are guided in their development by project management teams, local advisory councils and the Kenanow Bachelor of Education Program Advisory Council.   With the exception of the Swan River community-based program, all community-based programs are guided by the aforementioned process. In the case of the Swan River, its program was created and has evolved because of strong relationships with its educational partners. (Please see Appendix G). In this collaborative inquiry, there will be a description of the programs, the collaborative actions that support the programs and the anticipated implications that they have for children and youth.

Collaborative Inquiry: *Into the Wild*

The community is our learning laboratory, and students participate in experiential activities and land-based activities.

   The Kenanow Bachelor of Education Program, in conjunction with its educational partners from the Kenanow Bachelor of Education Program Advisory Council, operates a summer program for children and youth, *Into the Wild.* Based on Securing Aboriginal Goals in Education (SAGE, 2009) principles, this summer program provides for children and youth experiential learning in mathematics, science and Aboriginal culture. A program such as *Into the Wild* stresses the importance of experiential learning and is available to the children and youth of OCN, The Pas and surrounding communities. Students and faculty members have also partnered

with regional schools and other educational partners to offer programs that provide direct service to elementary and high school students such as Career Trek, Science Ambassador, Braiding Histories, Science Camp and Career Day. As a program aligned with the principles of SAGE, *Into the Wild* is but one example of how collaborative activities among educational partners can enhance the life opportunities for children and youth.

Collaborative Inquiry: Teaching and Learning Together

The Faculty of Education in co-operation with the other faculties at University College of North to collaborates with schools, employers, government, and communities in order to enhance educational experiences designed to prepare northern students for emerging employment opportunities. Collaboration among these stakeholders is starting to produce the sustained dialogue among the educational partners and within schools that is needed to yield additional educational opportunities for children, youth and adults in the north. The co-creation of schools supported by sustained dialogue and collaboration among school and community members enables our children and youth to benefit from an inclusive education. Unlike the 1970s, the partners in the north are now more willing to work together in concrete ways to enhance the life chances of Aboriginal and northern people.

The Vital Outcomes Indicators of Community Engagement (VOICE) project, a Social Science and Humanities Research Council fund grant, is helping to assist the Faculty of Education at University College of the North in achieving its goal of collaborating with our educational partners for the purpose of enhancing the capacity of those communities that are offering the UCN teacher education program. Faculty members from the Kenanow Bachelor of Education program jointly with their counterparts at Brandon University have formed community circles or research partnerships at Opaskwayak Cree Nation, The Pas, Flin Flon and Thompson in order to identify those outcome indicators and success pathways that promote engagement of children and youth in northern Manitoba. The Kenanow Bachelor of Education program has recently expanded into more northern and Aboriginal communities. The Kenanow Bachelor of Education program in each community will utilize the findings of the VOICE project as a means of highlighting the various ways by which educators in the region may learn and adopt new strategies that will enhance the learning of children and youth. youth. Since the inception of the Kenanow Bachelor of Education program, Elders have provided advice regarding its implementation. Arguably, the VOICE project will provide further guidance for researchers in collaboration with community members for the purpose of increasing community capacity and creating additional life chances for children and youth.

Chapter 2   Researcher and the Kenanow Bachelor of Education Program

2.1 Researcher Biography: Al Gardiner

During the past thirty-nine years in my role as teacher, counsellor, principal, superintendent and dean of education, I have had the privilege of working with many fine teachers, teacher assistants and school administrators. Through their dedication and collaborative efforts, they have created a positive environment for the students in the educational jurisdictions located in northern Manitoba. Because of the efforts of these educators, I have encountered students who are excited about learning and actively engaged in creating futures for themselves. Upon graduation, some students make the decision to leave our communities while others, similar to many of the students enrolled in the Faculty of Education at the University College of the North, have decided to stay in the north where they plan to work and contribute to the communities in which they will live.

""*One of the magnificent promises of the treaties is the right to an education."* Ovide Mercredi, former national chief of the Assembly of First Nations
Teachers seek fix for poor aboriginal education, Winnipeg Free Press, A. Paul, 12/17/2011

I came to public education in northern Manitoba from Toronto, Ontario, almost forty years ago. As a new graduate from the University of Western Ontario's Faculty of Education, I came along with my wife, also a teacher, to begin our teaching careers in the north. My wife was offered a job at Scott Bateman Junior High, and the Superintendent in the Kelsey School Division in The Pas, Manitoba, told me to come along since they would have a job for me too. Prior to being hired by the Kelsey School Division, I had worked at St. Leonard's House, a half-way house for people out on mandatory supervision from a federal penitentiary, and I shared my excitement with the clients about moving to The Pas. One fellow let me know that he had been to The Pas a few times and had found it a little rough. He tried to assure me that things would be fine though. Although moving to The Pas for this client of St. Leonard's House was a questionable life choice, Cathy, my wife, and I saw beginning new lives in northern Manitoba as an exciting opportunity.

Both Cathy and I attended our first staff meeting at Scott Bateman Junior High only to find out that the topic of the meeting was reducing staff conflict using something called confluent education. Additionally, we were concerned when we learned that we were two of thirty-six new teachers in the division that year. Conflict and high turnover! In spite of that, we did not consider tendering our resignations as our jobs were crucial to our economic well-being. We threw ourselves into our jobs and discovered as we got to know people in The Pas that we liked the students, staff and administration in the Kelsey School Division.   Cathy came from a small town, Aylmer, Ontario, and adjusted to The Pas more easily than I did. While many teachers in the Kelsey School Division came and left over the decades, transience among the teaching staff diminished over time, and a solid nucleus was established in the Kelsey School Division. Almost four decades later, I cannot imagine leaving The Pas even though we have a house on the beach on the north shore of Lake Erie. It has been heartening to know that the Kenanow Bachelor of Education program is preparing northerners for teaching careers in order that they may eventually replace us.   As northern trained teachers, the Kenanow Bachelor of Education

graduates have the advantage of starting their careers with an appreciation for Aboriginal and northern communities. I am confident that these teachers upon graduating from University College of the North will permeate the schools, become school leaders and over time will create substantive change in our schools.

As an undergraduate, I majored in political philosophy and social theory. As such, I read much of the literature related to critical theory. The combination of my academic work along with my identity as a product of a working class family including a grandmother, who was sent from England to Canada as a Bernardo orphan to work as a labourer on a farm, has influenced my worldview. In particular the impact of my grandmother being placed in a Bernardo Home or orphanage at around the turn of the century, and then as a child, shipped from London, England to Peterborough, Ontario must have been traumatic experience for her.   As part of the estimated 100,000 poor or homeless children placed in Canadian homes between 1870 and 1897, my grandmother spent years on a farm in Peterborough, Ontario (Bagnell, 1980). Many of the Bernardo children or British Home Children were physically abused, not given sufficient food and worked until they were exhausted.   Even in instances where the children were given adequate care, I would suspect that in many cases that these children would mature to adulthood without having the emotional tools to form trusting and caring relationships with other adults and their own children. Even in cases where agencies including the Barnardo Homes were well intentioned, these agencies addressed the inequities of these poor and homeless children by creating yet new inequalities where children were viewed with hostility and referred to as outcasts or slum children by the press and by legislators (Bagnell, 1980).   Being a by-product of the Barnardo Home system and growing up in a working class family and by being influenced by the works of critical theorists, I recognized the need for more equitable social relationships, recognition of social interest and fundamental justice for all, especially the most powerless.

While reading *An Invitation to Social Construction* by Ken Gergen, I reconnected with Thomas Kuhn, Jurgen Habermas, Christopher Lasch and Georg Hegel.   It was then that I realized that the focus of my work should not be limited to educational issues but should instead, be expanded to include examination and discussion about the broader array of relationships and their social implications. In *An Invitation to Social Construction*, I was stimulated to think about the parallels between my personal and professional lives and my growing commitment to community and professional responsibilities.

I do my best thinking and accomplish the most while I am interacting with others. Similarly, when I was a school counsellor working with high school students, the counselling relationship enabled the students to see new possibilities for themselves. In the school administration role, I listened and conversed with students and staff to create quality learning opportunities (Gardiner, 2003). The role as Superintendent of Schools enabled me to work collaboratively with a broader constituency not only within the school division but also at the provincial level. The Kenanow Bachelor of Education is the consequence of lengthy and sustained consultations with students, faculty, educational partners and communities. The preparation to launch community-based teacher education programs necessitated dialogue with Aboriginal Chiefs and Councils, students, Elders, community leaders and local educational partners. As a result of these dialogues, community members can see that the Kenanow Bachelor of Education program that is offered in

each community is established and implemented in a manner that is consistent with its community aspirations and its vision for the future.

During my years as a teacher and counselor, I was an active member of the Kelsey Teachers' Association and served on its executive council as chair of the employee benefits committee and later, as president. Shortly after becoming Superintendent of the Kelsey School Division, I became a member of the executive council of the Manitoba Association of School Superintendents, and when I vacated the position of superintendent, I was president-elect of the association. I have been active in the community and have served on The Pas Justice Committee, The Pas Housing Authority, the Workplace and The Pas Rotary Club. I am a Past-President of The Pas Rotary Club. Recently, I was awarded the Lorimer Award for outstanding contributions to education in northern Manitoba and previously received the Kelsey School Division's Recognition Award for exemplary achievement and service in public education. With respect to contributions to the community, I was presented with the Paul Harris Award by our local Rotary club on behalf of Rotary International.

I encountered the Taos Institute and their doctoral program by accident. As a trained counsellor, I was interested in learning more regarding solution-focused counselling and its applicability when working with colleagues and those who work for other organizations. Solution-focused counselling led me to Appreciative Inquiry and the Taos Institute. By reading articles and books about Social Constructionism and Appreciative Inquiry, I found a social philosophy and approach to organizations that appealed to me because it was strength-based, grounded in social relationships and community and, is potentially, transformative. I have thought a great deal about its relevance to increasing learning opportunities for children and youth as well as its applicability to organizations including my university college and the elementary and high schools in northern Manitoba. I see Social Constructionism as a social perspective that has great significance for schools and almost limitless applications in the field of education.

I have been praised for many accomplishments, but will tell you quite candidly that I feel less and less responsible for those achievements because they stem largely from social interactions. My participation in the community and my professional work have led to a greater involvement with others; the focus of which is shared goals. Whether it is the development of the Kenanow Bachelor of Education program or participating in the running of the Bill Bannock ice fishing derby to raise funds for community programming, the achievements are brought to fruition through social interaction. Discussion guides the development of initiatives and serves to enlighten the participants. Dialogue in my social activities both personally and professionally has led to the creation of initiatives that both define and serve the common good in the communities where I live and work. My personal and professional roles have become overlapping circles with increasingly shared and integrated meanings. I have learned to appreciate my role as a participating member of multiple groups each of which contributes to the creation of meanings associated with their specific social activity and to my evolving identity.

In 2005, University College of the North initiated serious consultations with educational partners, community members and leaders. The consultations were formalized through the establishment of a Steering Committee in 2006. As Superintendent of Schools in the Kelsey

School Division, I co-chaired the Steering Committee along with the then current Dean of Education. The mandate was to develop and implement a bachelor of education program at University College of the North. With personnel changes, the leadership of the Steering Committee was eventually assumed by the adviser to the President of University College of the North, Dr. John Hofley. The consultation process with Aboriginal and northern educators and communities, other post-secondary institutions in Manitoba, Manitoba Education and University College of the North (UCN) staff continued. Because of my view that UCN is of critical importance to providing accessible education to Aboriginal and northern Manitobans, I applied for the position of Dean of Education that had become vacant. In January, 2008, I became the Dean of Education at University College of the North. As Dean at University College of the North, I have been responsible for the Bachelor of Education Program, Educational Assistant Certificate Program, Early Childhood Education Diploma Program, and Applied Counselling Certificate Program and, as such, I have played a role in each of the following:

- Provided collaborative leadership in the development of a teacher education program and certification by Manitoba Education
- Authored in conjunction with other educators and Elders the proposal for the Kenanow Bachelor of Education Program and prepared the final copy of the Educational Assistant Certificate Program which was approved for funding by the Council on Post-Secondary Education
- Implemented and provided leadership for a teacher education program at the two main campuses of University College of the North and in communities
- Increased enrollment in community- based programs offered by the Faculty of Education
- Shared leadership in University College of the North initiatives, including Linkages 2008 and the Science Ambassador Program
- Participated in the Northern Educational Research Collaborative Initiative, School Improvement Pilot Project with four First Nations schools, Manitoba Education Research Network and Vital Outcomes Indicators for Community Engagement for Children and Youth (Community University Research Alliance, Social Sciences and Humanities Research Council grant)
- Encouraged participation in programs for children and youth including *Into the Wild*, Career Trek and Career Symposium
- Collaborated in the establishment of joint teacher education-school programming and graduate studies programs for local teachers

The number of students and faculty in the Faculty of Education has increased while the research and educational activities continue to expand.

With respect to research, my interests are varied and broad, but the central theme revolves around equity and educational opportunities for students. More specifically, I am interested in examining administrative and school practices that have a positive impact on the achievement levels of students coming from the lower socio-economic classes in northern Manitoba. With high school completion rates less than satisfactory in the Aboriginal and northern communities, I am interested in research that will allow me to examine practices that hold some promise for addressing the issue of academic achievement at all grade levels and for increasing high school completion rates.

In the broadest sense, I, in my capacity as Dean of Education, have been involved in developing the capacity of teachers and administrators working in northern Manitoba. The Kenanow Bachelor of Education program has been developed to address the need for an appropriate teacher education model for prospective teachers who plan to teach in northern Manitoba. In order to support those teachers employing the Kenanow Learning Model in our region's school divisions and organizations who are seeking to improve high school graduation rates, I am collaborating with educational partners to develop programming for school leaders that is relevant to northern school administrators and consistent with the principles of equitable education for all students. I have continued to be involved in the development of learning opportunities for teachers and school leaders in northern Manitoba.

As the Dean of Education at University College of the North and a privileged member of the dominant group, I allied myself with Aboriginal and northern peoples in order to expand their life chances by transforming with them their schools into more inclusive community schools. In understanding and explaining my role in this process, Verna St. Denis tells us that an ally is, "a member of the dominant group (race, class, gender, etc.), who acknowledges and uses their position of power and privilege to create instructional and cultural change" (St. Denis, 2010, p. 12). The relationships among the educational partners constitute an emerging alliance co-created collaboratively for the purpose of creating inclusive schools.

During my years as an educator in the North, I have noticed that students are more likely to succeed when schools are actively supported by families and community groups and organizations. When given the opportunity and encouragement to be involved in their children's education, parents and even grandparents are supportive of the school that their child or grandchild attends. In a similar vein, schools are further strengthened when groups and organizations such as the Royal Canadian Mounted Police, the Rotary club, and the Chief and Council of the Opaskwayak Cree Nation contribute to education in the local schools.

At a recent Summer Institute for educational leaders organized by Manitoba Association of School Superintendents, there was considerable discussion regarding the ways by which teaching and learning in schools can be positively influenced. Eventually, the conversation moved from thinking about issues related to the efficient operation of a school such as curricula, strategic plans and timetabling, to the steps that can be taken to create the conditions that are amenable to engage on a continuous basis members from the school community, including teachers and administrators, in innovative activities. Some of the participants expressed the view that members from the school community including the more skeptical members would not thwart school improvement and might actively support initiatives if they could only imagine a different scenario and believe that significant change is possible. The conclusion of one group of Superintendents who participated in the discussion was that superintendents should strongly encourage principals to engage in a dialogue with other members of school communities about teaching and learning for the purpose of creating a collaborative learning community where members of school communities can envision the possibility of change.

There was additional discussion about the desirability of broadening the involvement of families and communities in the schools in order that schools adhere more closely to the community school model. Based on these conversations, it struck me that the key to positive

change in schools may be through sustained dialogues about teaching, learning and leading in the schools. At the Faculty of Education at University College of the North, there is an effort being made to continue to develop the Kenanow Bachelor of Education program. The Kenanow Bachelor of Education program is the co-creation of a teacher education program that incorporates Aboriginal and northern perspectives in the courses that are taught through the collaboration of educators and community members within Manitoba. The Kenanow Bachelor of Education program is grounded in the Kenanow Learning Model articulated by the Aboriginal Elders and enhanced by the collaboration of educators and community members in order to co-create a teacher education that prepares teachers to seek the success for all learners. With a focus on success for all learners, the Elders chose the name Kenanow for the program because Kenanow means "all of us" in the Cree language. The Kenanow Bachelor of Education program seeks to serve all students in a holistic manner through the creation of relationships among students, teachers, education support staff, administrators, families and community members who support the development of positive student identities in order to increase the life chances for children and youth. The goal of the Kenanow Bachelor of Education program is to enable us to imagine and ultimately create schools where the life chances for all students are maximized. Through this project, I am sharing stories of collaborative co-creation of inclusive educational opportunities through the Kenanow Bachelor of Education and its educational partners, and the potential of this collaboration for transforming schools in northern Manitoba through the co-creation of schools dedicated to success for all learners.

When I think about the transformation of schools, I often think about my reading of Thomas Sergiovanni (2000, 2004) and Jurgen Habermas (Kellner, 2000). For Sergiovanni, effective schools are places where staff, parents and students work together meaningfully based on shared visions for the future. As such, teachers are reflective practitioners, in their discussions about teaching and learning with their colleagues, their students and families. Opportunities for open dialogue among staff, parents and students about teaching, learning and school practices are common. School leaders encourage and orchestrate the ongoing dialogue in order to promote evolving and sustaining relationships among teachers, students and families. Borrowing a term from Habermas, this is the lifeworld of the school where the shared purposes of the school must be actively pursued by members from the school community (Sergiovanni, 2000). I think that Habermas would caution that these purposes must be aligned and supported by the school's and division's systemworld or their administrative procedures and financial resources. Authentic dialogue grounded in open communication and equity in the relationships among members from the school community provide direction for the school as it seeks its way forward. Similarly, shared dialogue among educators in school divisions and education authorities and University College of the North can create the conditions by which the establishment of overlapping public spheres is facilitated which enables education systems to move forward together as a means of transforming the schools in our region (Finlayson, 2005).

It seems that Habermas' works as a critical theorist informs us about how we might transform schools in our region in order for schools to serve the needs of all students in a more effective fashion. If we take Habermas' notion of public spheres within the context of the socio-political relationships that exist in liberal democratic countries and then identify those public spheres that are germane to schools and education, the change that is desired for schools and school divisions and education authorities might occur through a concerted effort to implement liberal-democratic

principles in a more vigorous fashion for the schools and school districts. According to Habermas, public spheres, as essential elements of deliberative democracies, are social situations where open discussion regarding "issues of general concern in which discursive argumentation is employed to ascertain general interests and the public good" (Kellner, 2000, p. 5). Any co-ordinated actions that result from discursive argumentation by those engaged in a public sphere dialogue are examples of communicative actions (Finnalyson, 2005). As Habermas states, "acting subjects through language will be part of a co-operative process of interpretation (Kihistrom and Israel, 2002)…agents involved are coordinated not through egocentric calculation of success but through acts of reaching understanding" (Habermas, 1984 in Kihistrom and Israel, 2002, p. 210). Communicative actions in schools might be evident in professional learning communities, parent advisory councils or public consultations. Through communicative action in the lifeworld, the lifeworld or chosen purposes of an organization such as a school are aligned with its systemworld or its rules, procedures and the power that it has within the organization to which it belongs. Communicative action enables lifeworld to align not only its systemworld but also assumes primacy in providing direction for the school. The collaboration between the Kenanow Bachelor of Education program and its educational partners provides an opportunity to ascertain if the implementation of the principles that Habermas associates with deliberative democracy will lead to the substantive change in education in northern Manitoba that is required to increase life chances for children and youth.

In my view, society's institutions including schools should reflect and promote the democratic impulse. As a critical theorist, Jurgen Habermas views communicative discourse or communicative acts as the heart of an evolving democracy. Democracy is only possible when citizens are both inclined and encouraged to participate in the public sphere for the purpose of sharing their points of view and engaging in genuine discussions about issues that are of importance to them. There is an emerging consensus among citizens that communication enables them to create and appreciate their shared connections with others. Habermas envisioned that equitable relationships are the foundation for the creation of the values and norms shared and ultimately adopted by citizens. Habermas recognized that citizens belong to multiple public spheres and bring those values and norms to the discussions that take place in the various public spheres. The opportunity to engage in dialogue regarding the common good and the emerging consensus are for Habermas foundational for a rational society. For a democracy to thrive and evolve, society and its institutions including schools must be vibrant communities where authentic communication is fostered and welcomed. In order for schools to continue to evolve and improve in ways that are anticipated by members from the school community, there must be open communication. Opportunities for open dialogue and the sharing of perspectives among staff, parents, students and other educators within the region about teaching, learning and school practices lead to the creation of intersecting public spheres which is essential in facilitating substantive change in education in northern Manitoba. Put more simply, educators in the region are talking to each other, other educators and to members of our school communities so we can move forward together as we create enhanced learning opportunities and more life chances for children and youth in northern Manitoba. Given my commitment to accessibility of quality education for all, I believe that Habermas provides a framework that links effective practice to the purpose of education. With the work of Habermas influencing the thinking of Sergiovanni, I shall return later to Sergiovanni as consideration is given to the struggle that exists creating

equitable school communities that promote enhanced life chances for children and youth in northern Manitoba.

2.2 Status of Kenanow Bachelor of Education Program

The development of the Kenanow Bachelor of Education program provides an example of the merit that extensive consultation and collaboration among the appropriate partners has in order to create the desired change in Manitoba schools. The development of the Kenanow Bachelor of Education program is an ongoing process, and the Kenanow Bachelor of Education Framework provides a snapshot of its evolution to this point in time. The Kenanow Bachelor of Education Framework enumerates the key components that were utilized for the development of the Kenanow Bachelor of Education program with its emphasis on increased life chances and opportunities for children and youth so that they may experience the good life which is the overarching theme and at the centre of the framework document. The foundation for the Kenanow Bachelor of Education program is the Kenanow Learning Model which places great importance on its Aboriginal focus, emphasis on a place-based approach and appropriate pedagogical or instructional practices regarding the transmission of knowledge and bridges the link between western and Aborginal educational perspectives.

Translated from Cree, Kenanow usually reads "all of us", or "all of us who are here" which encompasses all of the relationships described in the model. In this model, the kinship system is envisioned as an organically functioning system into which education is naturally and harmoniously integrated and transmitted (Faculty of Education, 2008). In preparing the students enrolled in the Kenanow Bachelor of Education program for their future careers as teachers, students are well versed in the Manitoba Curriculum but are strongly encouraged to incorporate approaches similar to James A. Bank's model of inclusive education into their teaching. Often in collaboration with Elders, students, educational and community partners, faculty members have introduced approaches for the delivery of Manitoba curricula in a manner in keeping with the vision of the Kenanow Bachelor of Education program, and these approaches have been included in the Kenanow Bachelor of Education Framework.   The Faculty of Education at University College of the North partners with school divisions and education authorities in northern Manitoba, Manitoba Education, other post-secondary institutions and community partners for the purpose of preparing educators to teach and lead in inclusive educational systems. As the outside circle of the Kenanow Bachelor of Education Framework indicates, the creation of enhanced educational opportunities for children and youth requires this collaboration by prospective teachers, current teachers and school leaders. The Elders have advised us that we must look at the past and consider the impact that it has on future generations as we chart our current path in the service of our children and youth in northern Manitoba. The Kenanow Bachelor of Education Framework follows, and each component of the framework is described.

Kenanow Bachelor of Education Framework   **June, 2012**

Kenanow Bachelor of Education
Framework a Draft
December, 2012

Inclusive Education

Indicators of Success
Inquiry with:
-Elders
-School Partners-
Education Authorities,
Divisions (Teachers,
Administrators)
-Manitoba Education
-Teacher Education
Students
-Faculty Members-UCN

Looking Forward

Teacher
Education
Courses

Community
Schools
(integrated services
for families)

Basic
Instructional
Methods

Leadership
Development

Content Integration

Service Learning
Courses

Cultural
Proficiency

Aboriginal Focus
(History, Culture
and Language)

Integrated with
School Divisions
(more practice in
courses)

Relational
Leading (with
understanding
of all aspects
of model

Aboriginal
Perspective
embedded
in courses

Empowering
School
Climate

Kenanow
Learning
Model

Children, Youth
Good Life
(Life Chances)

Instruction

Manitoba
Curriculum

Collaborative
Inquiry

Elders

Land-based

Co-operative
Learning

Place-based Program

Experiential
Learning

Elders

Equity Pedagogy

Imaginative
Education

Sustainable
Development

Model
School(s)

Continuing
Professional
Development

Looking Back

The Good Life

The focus of the collaborations that the Kenanow Bachelor of Education program personnel connects with its many partners is designed to support students in their quest to achieve Kiskenimiswin, a Cree word fro for positive identity, which is the Cree culture is essential for them to experience Pimatisiwin, the good life. The good life can be explained as the preferred experiences and futures for children and youth based on the actualization of individual and group rights afforded to Canadians by the Constitution Act, 1982 and various agreements outlining group rights including treaties. Increasingly, children and youth can imagine themselves graduating from high school, participating in post-secondary education or training and choosing from an array of career options. Teachers prepared through the Kenanow Bachelor of Education program are ready to co-create inclusive classrooms and schools in northern Manitoba in order to extend the life chances of the children and youth living in northern Manitoba.

The Kenanow Learning Model

The Kenanow Learning Model is the foundation for the Bachelor of Education degree program at University College of the North and provides a northern-based and Aboriginal-focused teacher education program at University College of the North. Through our Elders, educational partners and communities, the Faculty of Education is learning from the past and co-creating the Bachelor of Education program as we look forward to educating all students to achieve their potential. The program outline for the Kenanow Bachelor of Education degree program (See Appendix B) incorporates the information gathered from extensive consultations with educational and community partners throughout Manitoba, directives and requirements mandated by Manitoba Education, and responds to educational issues related to the education of northern and Aboriginal children and youth.

The Kenanow Learning Model provides a foundation for the development of teacher education program that has the greatest potential to provide realistic opportunities for the children and youth of northern Manitoba in order that they may actualize their rights as a means of addressing existing inequality. With a multi-year development process that included extensive consultations, a Bachelor of Education program was developed and approved by UCN's Learning Council, Manitoba Education, Citizenship and Youth, and the provincial Council on Post-Secondary Education (See Appendix A). To provide a firm foundation for the University College of the North's Kenanow Bachelor of Education program, the Kenanow Learning Model is a key component of all education courses.

The Kenanow Learning Model was created by the Elder's group, and the following was prepared by Esther Sanderson and Doris Young and once completed, was reviewed by me. Learning outcomes for the teacher education program were identified by the Elder's group and the Council of Elders at University College of the North, and these outcomes are represented by the following themes:

* Ecological Knowledge
* Aboriginal History and Perspective
* Interpersonal Relationships
* Aboriginal Teaching Methodologies
* Identity (Kiskenimisowin)
* Health and Wellness

| * | Leadership Skills | * Aboriginal Language |
| * | Knowledge about and history of family and community | * Experiential and Holistic Learning |

The program, through its courses, provides teacher education students with an opportunity to achieve these outcomes. Members of the Council of Elders at UCN continue to play a supportive and active role in this teacher education program. Elders provide the connection between the goals of the program and the knowledge of the local communities that is necessary in order for the program goals to be achieved. The linking of teacher education to the community further reflects UCN's commitment to community-based education and community development. The utilization of the Kenanow Learning Model in the teacher education program enables prospective teachers to learn and employ the culture-based and place-based perspective in their teaching.

Kenanow Learning Model
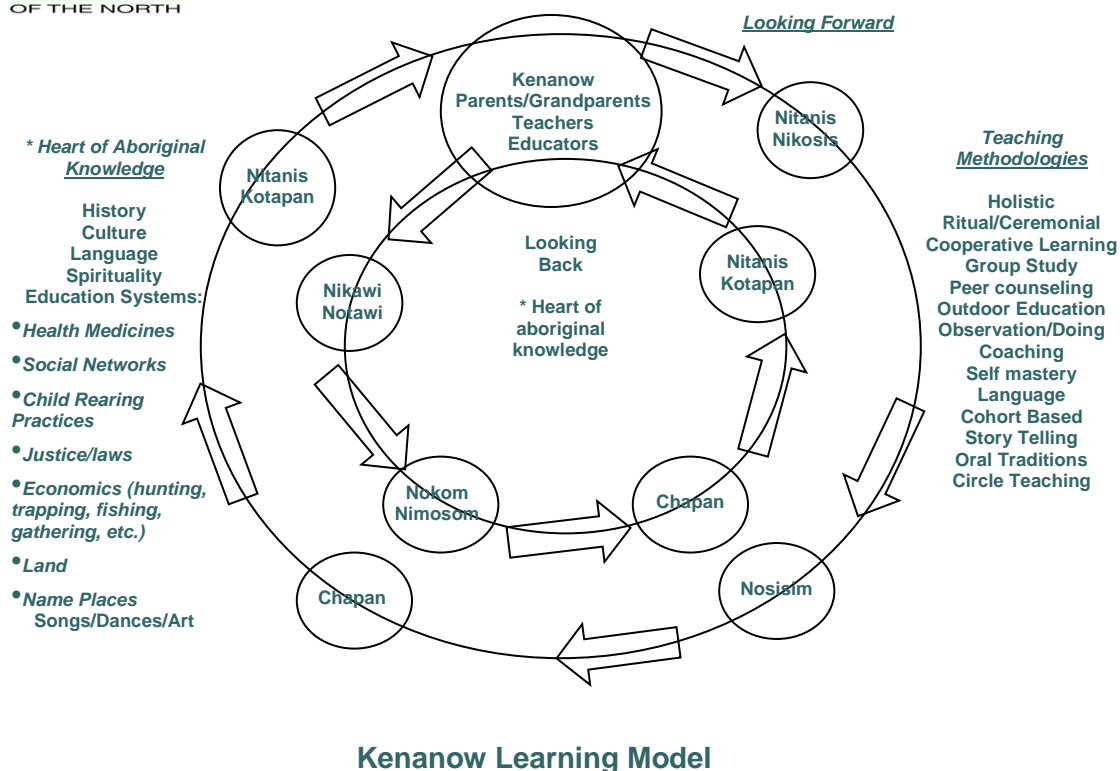
Created by Mabel Bignell, David Lathlin, Pat Lathlin, Stella Neff, Doris Young and Esther Sanderson.

KENANOW LEARNING MODEL

The Kenanow model is an education system that served Aboriginal people well for generations throughout time and history. It is about identity, a place of belonging, community history, roles and responsibilities of generations of families and the process of handing down knowledge in a larger context, the community that supports and nourishes the heart, mind, body and spirit. For Nehiwaywak, the Cree, the education system was transmitted through the families and communities as represented in the Kenanow model *(Please see diagram above).*

Kenanow was chosen by the Council of Elders at the UCN as the concept for the framework of the UCN teacher education program. The choice was made because many of the Aboriginal youth are experiencing identity crises today, and it has played out in our homes, and our communities through gangs, family violence, suicide and drug and alcohol abuse. A major reason for the identity crises in Aboriginal youth is due to residential schools and colonization. The residential school system and colonization deprived children and youth not only of the care of their parents and their community but also models for effective parenting and valuing of Aboriginal culture, history and language were lost.   It is only recently that attempts have been made to rectify this situation in the education system, school programs and curricula. Through this model, a new foundation will be created that looks to the past, present and future in education for northern and Aboriginal students.

The Kenanow Learning Model generates constructive solutions to systemic issues within the education system in the areas of literacy, language and culture, identity, teacher supply, training and retention and community support for learning. Researchers and educators continue to explore the model's value as a tool for positive change in teacher education for Aboriginal and northern students.

Describing the Model *(Please see diagram on the preceding page)*
The model is circular, containing three circles an inner circle, the outer circle which is joined by a circle at the top.
(1) Inner Circle – Looking Back
The inner circle represents the past generations and is the heart of the Aboriginal knowledge base protected and sustained by our Elders, ancestors and memory. It is comprised of cultural histories that have been carried on from generation to generation via oral traditions of storytelling, ceremony, songs and teachings, as well as rituals and sharing. These histories reflect in the names of places, people and elements of creation, and a spirit that is alive in the land. They were then and remain today etched in the memories of the people and the land (Absolom & Willett, 2004). All families learned their political, spiritual and social teachings and laws in their respective education and cultural institutions within their community.
(2) Outer Circle – Looking Forward
The outer circle is the children, the youth and future generations represented by our children, grandchildren, great-grandchildren and great-great-grandchildren – the children/youth of today and also those yet unborn.
(3) Top Circle – Kenanow/Us
We, all of us, Kenanow, parents and educators are represented by the top circle where the two circles meet. It is us/we Kenanow who are responsible for transmitting knowledge we received

from past generations (from Circle 1), down to our children and youth….that in education, our children must have a way of learning that is based on Our Story, and our original ways of knowing and teachings. (TFN, 2008).

Kinship

    The terms related to kinship must be explained to understand the model because the terms both implicitly and explicitly define relationships and responsibilities in families. These terms also served as a means of identifying a person's place in society and their roles and responsibilities to family for community sustainability.
The prefix ni= "I/mine" in front of all the terms is possessive in meaning, for instance, nitanis, nichapan translated means my daughter, my great-grandchild. Explicitly and implicitly ni conveys roles and responsibilities to relationships to nitanis, nichapan.
    Nitanis/nikosis appears in both the inner and outer circles. Translated into English it literally means my daughter or my son. But beyond this superficial meaning is the idea that this child becomes the first link in a chain of generations. It was crucial to teach all the values and teachings to all the children for it was they who would ultimately become our leaders and teachers.
Nikawi/notawi – my mother/ my father
Nosisim – in literal translation in English is my grandchild. However, the Cree prefix noos means female. The deeper meaning is that this child, male or female, has been given life by a mother.
Nokom/nimosom – my grandmother/my grandfather
Nichapan – my great-grandparent and/or my great grandchild
Nitaniskotapan – my great-great grandparent and/or my great-great grandchild

The preceding description of the Kenanow Learning Model was drafted and shared with us by Ms. Young and Ms. Sanderson. I am grateful that Ms. Young and Ms. Sanderson shared the result of the discussions of the Elders with the professional educators who are attempting to transform education in our region. The commitment of University College of the North to education in our communities does not end with the preparation of teachers. The inter-dependence of communities, articulated in the Kenanow Learning Model, reflects UCN's responsibility to offer continuing support for educational research, curriculum development and the implementation of curriculum in our schools.

Aboriginal Focus

    The Aboriginal Focus of the Kenanow Bachelor of Education program is not only grounded in the Kenanow Learning Model but is actualized by embedding Aboriginal perspective in course materials and by approaching teacher education in a manner that is congruent with Aboriginal ways of being and knowing. A variety of approaches including land-based education and Elder teachings congruent with Aboriginal ways of being and knowing are incorporated into the teacher education program. Aboriginal students who are now being taught by Kenanow Bachelor of Education graduates see themselves reflected in the classrooms and learning.

Instruction

The Kenanow Bachelor of Education program promotes the expectation that teachers will be reflective practitioners who will engage with others within the school community. Teachers, who are educated according to the principles of the Kenanow Learning Model, are expected to engage in a sustained dialogue and the collaborative actions that are required to create a school culture that embraces and will have a profoundly positive impact on all the members from the school community.   The Kenanow Learning Model incorporates a culture-based and place-based approach to teaching and learning. As such, teachers will have the skills to link provincial curricula in a manner that is culturally meaningful to the life experiences of their students (Cajete, 1986).

The following provides concrete examples of the approach that is taken in the education of prospective teachers enrolled in the Kenanow Bachelor of Education program:

1. Pedagogy reflecting the value of experience, listening, observing, and sharing with others within the context of the local community.
2. Curriculum organization that facilitates learning experiences that are co-operative and inclusive.
3. Create group cohesion among students and also with faculty.
4. Encourage continuous dialogue between students and faculty members.
5. Emphasis on faculty listening to students in the communication process.
6. Demonstrate flexibility by faculty so students have ample opportunities to meet program goals. (Kenanow Bachelor of Education Program Documents, 2011)

The values of equity, integration and experience are emphasized and evident throughout the program.

Culture-based and Place-based Approach

All courses within the program reflect a commitment to instruct prospective teachers in a culture-based and place-based approach so that they will be equipped to deliver curriculum in a manner that is consistent with these approaches for curriculum development and instruction. A culture-based approach promotes the culture and language of Aboriginal peoples in order for teachers to meet student needs in a holistic and relevant manner. A place-based approach provides education for students focused on the local community and its environmental setting (Lewthwaite & McMillan, 2008). The implementation of a place-based approach has the potential to be far more effective in preparing teachers when it is paired with a focus on a culture-based approach. When educators in local schools and members of the community engage in collaborative development and share educational and philosophic perspectives, the capacity of teachers to meet student needs is enhanced (Lewthwaite & McMillan, 2008). In implementing curricula mandated by Manitoba Education, prospective teachers educated in the Kenanow Bachelor of Education program will have the ability to link provincial curricula in a culturally meaningful way to the life experiences of their students (Cajete, 1986).   By utilizing culture-based and place-based approaches in the delivery of curricula from Manitoba Education, prospective teachers are better equipped to become effective teachers for our students.

Manitoba Curricula and Manitoba Education

Manitoba Education is authorized by the government of Manitoba through the Public Schools Act to approve the curricula taught in schools, monitor school organization and practice (Manitoba, Department of Education, n.d.). Public schools and most First Nations schools in the province deliver curricula approved by Manitoba Education. Additionally, the Minister of Education through Manitoba Education approves teacher education programs and determines if graduates of teacher education programs are eligible to obtain a provincial teaching certificate. The Kenanow Bachelor of Education program was approved by the Minister of Education in July, 2008. Prospective teachers enrolled in the Kenanow Bachelor of Education program are mindful of the fact that along with the provincial curricula that the Kenanow Learning Model provides the foundation for the instruction that they provide. As such, the elements of this learning model including an Aboriginal focus and culture-based and place-based-education are incorporated into their lesson planning and teaching. The benefits of the aforementioned are that the instruction adheres to the curricula and provides for the delivery of effective and inclusive education.

James A. Banks' Multicultural Education Model

By utilizing an adapted form of Banks' model for Multicultural Education in the teacher education program as well as in professional development activities with current teachers, it is possible to recognize and respond to the diversity of needs in their classrooms. The delivery of Manitoba curricula with an Aboriginal perspective embedded into the learning activities combined with a focus on place-based learning and best practices in education provides the best opportunity for children and youth of northern Manitoba to succeed and experience Mino-Pimatisiwin. Upon reviewing Banks' model for multicultural education, Banks argues that there are four focuses for a culturally inclusive education model. First, teachers and prospective teachers should strive to employ content integration in order for students to see themselves reflected in the curriculum. In northern Manitoba with its large Aboriginal population, the curriculum is embedded with Aboriginal history, culture and language. Concepts in the curriculum are explored in relationship to the local community, and as the students mature, links to broader communities such as provincial, national and international communities are studied. Grounded in their own identities as individuals and members of groups, students are encouraged to appreciate their past, consider the present and contemplate the future in a manner that provides a foundation for the enhancement of their life chances.

Second, if practicing and prospective teachers are cognizant of the elements of multicultural focus for educating diverse populations of students, they will have the perspective and tools that they need in order to provide effective instruction or as Banks calls it, knowledge construction, in diverse classrooms. In keeping with Bank's tenets, instruction in the schools of northern Manitoba might include land-based activities, co-operative learning, service learning, cultural proficiency and the contributions of Aboriginal Elders who would serve to strengthen the links between the classroom and community. Students are presented with curriculum that enables them to see the connections that exist across the subject areas and that allows them to make sense of their world by incorporating the perspective of their lived experiences into their learning. In

terms of effective instructional practices, teachers graduating from the Kenanow Bachelor of Education degree program can apply these skills that they have learned anywhere in the world.

Third, Banks identifies equity pedagogy as the skill that is required to implement of a range of instructional strategies and approaches that best facilitate the learning by students.   The strategies and approaches that have been identified by the Elders to enhance the education of Aboriginal students residing in northern Manitoba include co-operative learning, storytelling by Elders, modeling followed by student practice, land-based activities, teaching and learning using the Cree language, group work and circle-based teaching and learning. In order to accomplish the vision articulated by Banks, teachers and prospective teachers need to adjust their instructional strategies and approaches in a manner that reflects an understanding of the educational practices related to learning styles, gender, ethnicity and any other factors that has an impact on the teaching and learning dynamic. As well, the teacher is mindful of the necessity to facilitate the acceptance of all students by their peers and other staff members. The implementation of equity pedagogy as presented above creates classroom environments that address Banks' notion of prejudice reduction and the need to create healthy racial and ethnic attitudes (Banks, 2006).

Finally, an empowering school culture offers an atmosphere that supports students and their families in such a way that enhances the success of all students. Practices such as labeling and ability grouping that only serve to limit educational opportunity are not evident. Teachers are encouraged to develop strong relationships with their students, colleagues and the community. Collectively, the aforementioned concepts provide a nucleus for organizing educational practices that support students in their quest to actualize their life chances and that are consistent with the values of liberal-democratic society. Furthermore, actualizing educational opportunities requires the provision of appropriate educational resources in order to address the social exclusion that produces, "unequal outcomes" (Hyman, Meinhard and Shields, 2011).

Cultural Proficiency

Drawing upon Terrell and Lindsey, all members from the school community would demonstrate high levels of cultural proficiency. According to Lindsey, Nuri Robins, & Terrell (2003), Cultural proficiency encompasses "the policies and practices of a school or the values and behaviours at the individual level, that enable the person or the school to interact in a culturally diverse environment" (p. xix). Cultural proficiency can be the focus that encourages all members from the school community to celebrate who they are. In order to create and maintain culturally inclusive schools where school leaders are committed to the "Success For All", they must be culturally proficient, committed to the community school model and have the ability to demonstrate relational leading. As such, cultural proficiency should be the focus of not only the teacher education program at University College of the North but also of professional development activities offered to current teachers. The School District of Mystery Lake which has jurisdiction over the schools in Thompson, Manitoba, has taken steps to create a strategic plan for the implementation of cultural proficiency in all of the district's schools. The work that the School District of Mystery Lake has achieved regarding cultural proficiency has been widely shared and is one of the focuses of the Vital Outcome Indicators for Community Engagement or VOICE research project.

Chapter 3   Review of the Literature

3.1 Introduction

This review will focus on research, theories and practice related to the creation and development of inclusive educational opportunities for Aboriginal and northern students in Manitoba. The appropriateness of using Social Constructionism as a lens in order to understand the possibilities for positive change in schools is discussed. There is a consideration of the applicability of using Social Constructionism and Appreciative Inquiry in the creation and continuance of change in the schools located in northern Manitoba.   Drawing on the work of liberal political philosophers, including Dahrendorf and Rawls, and critical theorist, Jurgen Habermas, there is a discussion how the actualization of rights for Aboriginal and northern people might be achieved given the socio-economic context of northern Manitoba and with an understanding of the literature on social mobility. Wilkinson, Fullan and Sergiovanni provide perspectives regarding the impact that schools operating in a more traditional manner have, the relevance of the notion of colonized schools located in northern Manitoba and the implications that that they have on the schools located in poverty-ridden communities. With respect to examples of positive collaborative change that provide high levels of educational opportunity for all, the efforts to support education for all in Costa Rica are considered. Wilkinson and Fullan provide insight into the circumstances regarding schools in communities that provide fewer than expected life chances for school-community members and share data regarding school improvement strategies that have worked well in other locales. Support found in the literature for each of the components of the Kenanow Bachelor of Education Framework will be discussed. The Conference Board of Canada's report, *Lessons Learned: Achieving Positive Educational Outcomes in Northern Communities* provides a framework and a link for considering the research concerning the creation and maintenance of inclusive schools. Since this report provides a guide for the implementation of promising educational practices in northern communities, this project will link the report's findings to the literature and to the collaborative inquiries that will be presented in the latter part of this work. Finally, conclusions about the direction for transforming education in northern Manitoba through collaboration by educational partners based on the literature review will be shared with the reader.
.

Hands are for helping represents shared expectations about relating to one another in a positive way at Kelsey Community School.

3.2 Collaborative Action and Social Constructionism: Creating and Maintaining Inclusive Education in Schools

   Social Constructionism provides the lens by which effective school practices can be identified and appreciated. For Social Constructionists, all meaning is embedded in relationships. The focus for Social Constructionists is, "discourse, dialogue, coordination, conjoint meaning making, discursive meaning making and the like" (Gergen, n.d., p. 9). According to Gergen, Social Constructionists take four positions that are important to our understanding of the promise for inclusive education:

   1. Meaning is indeterminate and never final.
        Social Constructionism takes the position that what exists in the classroom or the school today can change through altering our relationships. For example, a struggling student would benefit more if a teacher examines the relationships that the student has with the teacher and

others in the classroom and school rather than labelling the student as being somehow incapable, as a result, of genetics or socio-economic circumstances. Through discussion with the student and others, including colleagues, teachers can work with the student to co-create a different understanding of their shared interactions and, in doing so, change the circumstances for the student. Learning communities can serve as forums for continuing dialogue and meaning making by members from the school community. Similarly, these learning communities can serve to ensure that the shared purpose of members from the school community continues to evolve.   As examples, collaborative teams of grade two teachers might address the methodologies for teaching subtraction of whole numbers while parents, administrators and other teachers attempt to create a breakfast program for students. A learning community that values and utilizes collaborative inquiry, including Appreciative Inquiry on a continuous basis provides the means to examine their joint efforts and the impact that they have on their shared purposes. Appreciative Inquiry provides the opportunity for ongoing reflection regarding the existing relationships in the school and their impact on other members from the school community.

2.   While making meaning together, we bring multiple voices from other current and past relationships. Social Constructionists refer to this as polyvocalism.
    Polyvocalism acknowledges that the impact of that those relationships have outside of the classroom and school is important. A student may currently have a teacher who is both capable and caring but, in the past, may have had a teacher who was not particularly encouraging. The same student may have been bullied by an older student but is supported at home by kind and caring parents. The aforementioned are examples of the multiple relationships that a student brings to school each day.   In an inclusive classroom, teachers and students communicate about the complexities of their lives and the impact that these complexities have on their relationships and identities. These external relations that students have with others should have a role and be reflected in the classroom and the school.   Thus, members of a student's family and community would have a place within the school community.

3.   Meaning making occurs in a specific place with a particular group of people and physical environment.
    The physical and social contexts are factors that influence the specific speakers and actors in the creation of meaning. Social Constructionists appreciate that individual students and teachers are situated in a particular classroom, school, community and country, and Social Constructionists would expect that curricula, classroom surroundings and school practices would reflect that place because of its historic legitimacy. In keeping with the view that the particular academic subjects are by their very nature interdisciplinary and that the knowledge imparted should not be removed from its broader context, curricula should be integrated with their communities at the local, national and global levels. It is within this context that the relationships that develop in a particular school will evolve.

4. Language is a function of relationships and is foundational to meaning making.
    Language enables students and teachers to discuss their relationships. Language is used by the teacher to convey expectations and the student's reaction to those expectations. Students and teachers can use language to provide feedback about learning and other

dimensions of the relationships that exist in classrooms.   Similarly, language provides a way for students and teachers to develop shared understandings. The teacher or other members from the school community may introduce the student to new ideas or experiences which may allow new possibilities for the student to emerge.   As an example, the teacher may take a class of students on a field trip to the zoo, where they are given an opportunity to listen to presentations delivered by zoo biologists. A student, previously unfamiliar with biologists, but who loves animals may start to wonder about the possibilities of becoming a life scientist. Discussion with the teacher or career counsellor may supplement the student's experience and enhance the student's understanding of careers in biology. While language may be limited by the experiences of the student, language can be used to convey shared understandings regarding joint experiences (Gergen, n.d., pp. 4-6). Language enables teachers to communicate with students but also is a means for students to provide feedback to their teachers about their learning and their life circumstances.

Appreciative Inquiry is a form of collaborative inquiry that is utilized by Social Constructionists for the purpose of reflecting on the nature and status of relationships especially as they pertain to the creation and evolution of shared purposes. Once this is ascertained, it allows the participants to plan the subsequent steps that they need to take in order to give life to the vision shared by members from the school community.

   Appreciative Inquiry is best understood in terms of its two main elements, Appreciative and Inquiry. Appreciative encompasses the aspects of organizational life that move relationships toward further growth and that should be replicated in order to create more of these positive forces. Inquiry refers to the questioning of selected aspects of community or organizational life (Watkins & Mohr, 2001). Appreciative Inquiry enables members of an organization or any social group to question what will enhance the relationships within the social group, and it provides a process for co-creating the change resulting from the questioning.

   Appreciative Inquiry is based on five underlying principles that are consistent with Social Constructionism.   First, the Constructionist Principle holds that, through dialogue, we create meaning about shared experience and create the narratives that are held within the social group about the meaning of the shared experience. Second, the Poetic Principle suggests that anything in a community or organization that becomes the focus of inquiry will change. Thus, the inquiry should be guided by the purposes or vision of the organization. Third, the Principle of Simultaneity states that the object of the inquiry begins to change as soon as the inquiry or questioning begins. Fourth, the Anticipatory Principle proposes that members of a community or organization will act in accordance with expected futures.   Members of a community or organization will seek to create their future together. Finally, the Positive Principle maintains that members of a community or organization will respond in an affirmative fashion to positive images and direct their actions accordingly (Barrett & Fry, 2005). Barrett and Fry suggest that there may be a sixth principle evident in organizational change, the Narrative Principle, which posits that members of community or organization bond through the sharing of peak moments together. Bonding serves to enhance the probabilities for future dialogue and shared actions (Barrett & Fry, 2005). The underlying principles of Appreciative Inquiry are also the premises that are held by Social Constructionists regarding change processes in communities or organizations.

Appreciative Inquiry can take a number of forms but tends to follow a specific cycle and has core processes that have proven to be generative with respect to relationships. Interviews, summits or paired dialogues are examples of dialogue that may be guided by Appreciative Inquiry. Watkins and Mohr (2001) indicate that the Appreciative Inquiry cycle tends to include the following processes and stages:

Core Process	Stages
Choose the positive focus for inquiry	
Inquiry regarding life giving stories	Discovery- Stories of life giving stories-peak moments
Choose themes from the stories and topics	Dream- Choose themes from the stories for further questioning or inquiry- connects community history with expanding possibilities in order to determine what is possible
Create images for preferred futures	Design-Dialogue about the desired ends for the community and how these preferred futures will be created
Agree upon ways to co-create and sustain these futures	Delivery/Destiny- Agree upon ways to co-create the preferred futures, determine when they exist and the means to sustain the futures which usually leads to further inquiry
	(Watkins & Mohr, 2001)

Appreciative Inquiry offers a structure and process that enables members of a community or organization to engage in dialogue which leads to preferred futures.

A number of examples of schools and school districts have utilized Appreciative Inquiry as a means of enhancing schools and school systems so that the members of the school communities will be better served. In 2005, the Student Success Advisory Committee of the Toronto District School Board in Toronto, Ontario, collaborated with external consultants to create an Appreciative Inquiry Summit which was attended by approximately 1,000 students, teachers and others. The implementation of many of the specific recommendations from the Summit continues to create stories of success in the district (Anderson, McKenna & Watkins, 2005). Bushe and Kassam (2005) report that Appreciative Inquiry Summits at eight sites in the Metropolitan School District, possibly a pseudonym for a school district in British Columbia, produced the following short term outcomes: caring and supportive relationships were evident in classrooms and schools; teachers demonstrated a passion for teaching; students were afforded opportunities for additional experiential learning and out of the classroom experiences; strategies for addressing diverse learning needs; and greater choice and flexibility for students and teachers

were implemented. In the longer term, there was evidence of increased student and teacher engagement in the teaching and learning processes in classrooms and within the schools particularly in those schools where supportive leadership was present. Appreciative Inquiry has facilitated the development of shared leadership within schools and enhanced communication about teaching and learning among schools (Bushe & Kassam, 2005). Similarly, Henry (2003) found that Appreciative Inquiry Summits in West Springfield Public Schools, located in Springfield, Massachusetts, produced the following, "a shared positive experience; strengthened networks in and across schools; commitment and ownership at the school level to follow-up on projects; community awareness and desire to partner; conversations of hope; dialogue across functions, ages, experiences, and boundaries; and renewed energies and commitment to the schools and the children" (p. 4). At the classroom level, practices consistent with Appreciative Inquiry were utilized in a student success program at Shaw High School located in East Cleveland, Ohio. It was believed that the twenty-two students enrolled in this program would not have graduated from high school had it not been for the interventions offered by this program. As it turned out, they all graduated and nineteen of them planned to attend college (Henry, 2003).   Appreciative Inquiry has shown to be effective in increasing student inclusion and improved student relationships in the classrooms (Dovestor & Keenaghan, 2006). These are but some of the stories that demonstrate that the application of Appreciative Inquiry can contribute to more inclusive educational environments.

The positions taken by Social Constructionists are integral to providing an inclusive education for all students. Social Constructionism helps us understand that it is a group such as a school community that creates and sustains meaning. Members from the school community through language and non-verbal communication make sense of the world and co-create meaning (Gergen, 2009).   The meanings that emerge within the community are constructed understandings specific to the community members at a particular point in time. The shared meanings are created through the relationships from the school community members. Gergen reinforces this when he argues, "Nothing exists for us – as an intelligible world of objects and persons- until there are relationships" (Gergen, 2009, p. 6). An excellent discussion of the meaning making in communities from the perspective of Social Constructionism can be found in the work by Lahaye & Espe (2010). The school traditions provide school members with information about past actions and relationships but do not limit collaborative action in the future. Gergen reminds us that, "To sustain our traditions – including those of self, truth, morality, education and so on – depends on a continuous process of generating meaning together" (Gergen, 1999, p. 49). Social Constructionism helps us understand that community members in a school can create through relational processes the possibilities envisioned by all. In this sense, Social Constructionism supports a vision of schools that are constantly evolving and school members who are creating preferred futures together. Collaborative action in schools creates constant change and as a result "Standing before us is a vast spectrum of possibility…The future is ours – together – to create" (Gergen, 2009, p. 5).

Social Constructionism offers a perspective that allows us to understand that schools are capable of continually changing and transforming themselves into schools that are congruent with the vision held by community members. When school community members seek to transform their school into a place where enhanced opportunities for preferred futures for all exist, relational leading, which is a Social Constructionist concept, can help us identify the type

or quality of leadership that is needed to bring transformation to fruition. As previously noted, Ken Gergen describes relational leading as practices that increasingly emphasize, "collaboration, empowerment, dialogue, horizontal decision-making, sharing, distribution, networking, continuous learning and connectivity (Gergen, 2009, p. 333). Relational leading is a relational process where leadership roles and activities are created through dialogue among members of the community (Gergen and Gergen, 2008). Furthermore, leading is understood to be a consequence or component of the relationships within the community rather than individual actions. Relational leading in schools can enable members from the school community to pursue a shared purpose that serves the common good. Relational leading provides a means by which members from the school community can find themselves, "waking up together-waking up to who we really are … for bringing forth new worlds" (Senge, Scharmer, Jaworksi and Flowers, 2004, p. 234). Relational leading can contribute to the transformation of our schools in a manner that encourages school community members to embrace the notion that, "The future is ours-together-to create," (Gergen & Gergen, 2008, p. 12).   It is an assumption of this study that if a school's administrative staff is committed to maximizing the opportunities for developing new relationships and strengthening existing relationships through collaborative action, the patterns of the relationships among the school's community members will be transformed in a positive fashion. This type of administration will produce the shared and engaged leadership that is needed to maintain the patterns of relationships in school communities. Observing the patterns of relationships may allow us to gauge if a school is satisfying the primary aim of education as stated by Gergen in *Relational Being: Beyond Self and Community* which is, "to enhance the potentials for participating in relational processes-from local to global" and further comments that, "it is one of fostering processes that indefinitely extend the potentials of relationship" (Gergen, 2009, p. 243). Consideration is given to the efficacy of expanding the circles of relationships as a means of helping members of the school's learning community achieve Mino-Pimatiswiwin, the good life.

    Social Constructionism offers a perspective that is optimistic about change, and offers members of school communities hope, which is necessary in order for them to achieve since,

> culture shapes mind, …it provides us with the toolkit by which we construct not only our worlds but our very conceptions of our selves and our powers…you cannot understand mental activity unless you take into account the cultural setting and its resources, the very things that give mind its shape and scope. Learning, remembering, talking, imagining; all of them are made possible by participating in culture (Bruner, 1996, in "Saskatchewan Learning", 2010, p. 5).

In school communities, relational leaders encourage community members to share past successes or suggestions for the future, ensure community members have a positive role to play in the school, provide opportunities for community members to collaborate with each other and others in the co-creation of initiatives in the school, and collaborate with school community members and other partners for the purpose of creating a common direction for the school. A relational leader serves as a role model who communicates the view that everyone's best efforts are required since the school is highly valued by all.

Appreciative Inquiry can be a tool used by Social Constructionists to create change. Through Appreciative Inquiry, a school community can consider its best moments, utilize those best moments to create a vision of a preferred future, design a pathway to implement that vision and create a preferred future. As reflective practitioners, current and prospective teachers with encouragement from school leaders can be engaged in school improvement processes through continuous inquiry. The development and implementation of the Kenanow Bachelor of Education program and the co-creation of inclusive schools have the potential to be the focus for inquiries that will transform schools and enhance life chances for all students in northern Manitoba.

Social Constructionism and the Classroom

In the Social Constructionist view, a classroom is the community, where students and teachers learn and teach together. The teacher's activities reflect the behaviours articulated and modeled by relational leaders. The teacher, who is fostering relational processes in the classroom, is the organizer of the students in the classroom in order for learning to occur within the learning community (Gergen, 2009; Bruffee, 1999).   Through a variety of methods, including Appreciative Inquiry, students would share their stories with the classroom community and would be encouraged to engage in classroom activities and dialogue that are designed to support the co-creation of joint narratives.   Through organized dialogue in the classroom, members of the classroom community have their "gifts" acknowledged while they seek to learn together in order to create new possibilities for preferred futures. As the one who organizes student activities and who monitors the relationships that exist in the classroom community, the teacher in doing so facilitates the acquisition of knowledge, growth of academic skills and personal development by students. The teacher may supplement direct instruction with collaborative activities that enable the students to share their learning. Individual students along with other members of the classroom community are active participants within the learning process and are thus, co-creators of the learning process (Gergen, 2001).

Students, who have a voice in selecting the focus of the learning and the associated collaborative learning activities, may experience deeper learning, greater academic achievement and a greater likelihood of experiencing successful learning (Barron & Darling-Hammond, 2008). Education students at University College of the North have validated these findings through their own experiences in leading children in a highly collaborative and experientially based *Into the Wild* program which is a summer day camp organized and sponsored by University College of the North and Manitoba Education. All members of this learning community or a school community with students similar to those described in Bruffee's work, share knowledge, identify with other students, engage in new relationships and translate their learning into a changed identity. (Gergen, 2009) Evolving relationships provide an opportunity for community members to see new possibilities for themselves and each other. It is equally important that the dynamic that facilitates the co-creation of altered futures also provides an opportunity for the identity of each member from the school community to be enhanced. When a positive emphasis is placed on the school community and when the inter-connectedness of the school to the broader community both local and global is recognized, the sensitivity to relationships supplants individuation to the extent that a perspective that embraces, "to live together: or "we are all in it together: is allowed to emerge and flourish (Gergen, 2009, p. 269).

The emphasis on the collective or greater good comports with Aboriginal cultural perspectives. It is for this reason that Kenanow, which is the Cree word for all of us, was selected to be the guiding principle or overarching theme of University College of the North's Bachelor of Education program.

3.3 Democracy, Actualization of Social Rights and Social Mobility

Servgiovanni suggests that we might view schools as communities rather than organizations (Sergiovanni, 2000). When schools are thought of as communities, the school becomes an important context for understanding the role and impact of relationships, collaboration, improvement, identity and leadership in those schools that enhance the relational processes in schools. When one thinks of the school as a community, it must be remembered that the community not only has internal relationships but is also linked to external communities that include many organizations, including division or educational authorities, Manitoba Education and local non-educational organizations. Thus, a school community must be understood as a complex and evolving organism that supports the relational processes in schools.

The school community needs to reflect the lives of students and their families and must be an integral part of education in the broader community. Affiliation with the community is enhanced when community members, "feel that the school reflects their life and community" ("Saskatchewan Learning", 2010, p. 8). As in society more generally, schools that are committed to meaningful participation by community members on a relatively equitable basis are likely to have less violence, more trust and involvement and greater commitment to shared purposes (Wilkinson, 2006). With significant Aboriginal populations, the school is an important part of the education process, but First Nations and Métis Elders, family and the community are also significant in the teaching and learning process (Saskatchewan Learning, 2010). The school needs to be viewed not only as being accepting of students, their families and other community members but must also actively encourage their meaningful participation in the school.

The relationships that exist in a community school are integral to the establishment of the relational processes that serve to extend the circles of relationships for members from the school community. In an inclusive school, with its significant relational capacity, is a place where, "… people come together to make things happen" (Whitney, Trosten-Bloom & Rader, 2010, p. 4). Through a focus on positive relational patterns, people collaborate with others in an inclusive school community and build on the strengths of the community and its past successes. Again, the opportunity for members from the school community to extend their relationships within and beyond the school community will enhance the probability that school community members will begin to experience Mino-Pimatisiwin, the good life.

Colonized Schools

If the good life can be attained in inclusive schools, the school community needs to be focused on collaboration. The great importance of collaboration in inclusive schools may seem striking to most educators, but Whitney, Trosten-Bloom and Rader remind us, "… what works well seems hardly revolutionary, but really it is" (2010, p. 5). It is possible for the members of a school community to create the preferred future in a collaborative fashion is school community

members, acting as a group, establish meaningful relationships with each other and draw upon the school community's past successes.   The research supports Sergiovanni's perspective, "community schools can affect educational outcomes while they also affect better family functioning and parental involvement, access to support programs and services, improved social behaviour and healthy youth development, enhanced school environment, family and community life" (Mosset, 2005, p.1). The following perspective regarding collaboration action for schools is instructive: "Nearly anything worth doing is difficult to do alone…best projects is where there is a sense of partnership from the beginning…everything goes better with partners…best projects have more and better partners…partners matter" (Kanter, 2013).

Sergiovanni's distinction between lifeworld and systemworld should be important in considering the direction and resourcing of schools as well the impact on student development. Sergiovanni borrows from Habermas in order to differentiate between those dimensions of the school that provide, "culture, meaning and significance" or the lifeworld and the management system or systemworld (Sergiovanni, 2000, p. 4).   Sergiovanni argues quite persuasively that colonization is the domination of the lifeworld by the systemworld. In other words, issues about rules, procedures or resources take precedence over the purposes of the school as determined by the members from the school community (Sergiovanni, 2000).   In his description of Rio Vista, a rural Texas school, Sergiovanni provides a view of a school that has functioned effectively as a small school that had been meeting or exceeding the state assessment standards to the extent that it was viewed as an exemplary school. A veteran teacher described Rio Vista as a school with high expectations, consistent and caring discipline and high levels of parental involvement (Sergiovanni, 2000). For budgetary reasons, Rio Vista was closed by the school board without consultation with the Rio Vista community. The Rio Vista story provides a clear example of colonization.   With the school board giving priority to values related to efficiency over lifeworld values, Rio Vista children had to leave the school in their community and were required to be bused to a larger school outside the community even though the children and community were well served by the school in Rio Vista. When systemworld processes do not support lifeworld values and systemworld concerns are dominant, colonization will eventually undermine even those school communities that are vibrant and inclusive and destroy the hope held by school community members for what they deem to be important, preferred futures.

The hopes and aspirations held by the members from the school community are impacted in a negative fashion when their school is colonized. Sergiovanni takes the position that in schools where school community members are lacking shared values, that one may see, "Students turn to their own subculture and its norms in search of meaning and significance. Too often the norms of this subculture work against school purposes" (Sergiovanni, 2000, p. 16). Without a doubt, children can learn in schools where a misalignment between the systemworld and the lifeworld exists, but over time too much energy is spent attempting to overcome the impact of colonization rather than seeking the goals that have been selected by the school community.

Social Constructionism, Sergiovanni and Schools

Sergiovanni's view that the lifeworld and purpose the community hold primacy over the systemworld with its rules, procedures and policies are complementary in that, they both provide us with the means by which school communities

that extend relational possibilities through the education of children can be understood. As previously discussed, Social Constructionism views meaning making as the consequence of relational processes and furthermore, relational responsibility, "is a dialogic process with two domains of transformation: first, in the interlocutors' understanding of the action in question…and second, in the relations among the interlocutors themselves" (Gergen, M. in McNamee &Gergen, K., 1999, p. 102). Further, relationally responsible actions can be viewed as, "those that sustain and enhance forms of interchange out of which meaningful action itself is made possible. If human meaning is generated through relationship, then to be responsible to relational processes is to favor the possibility of intelligibility itself- of possessing selves, values, and the sense of worth" (McNamee & Gergen, 1999, p. 18-19).

     In connecting the dialogic process to democratic functioning, Gergen argues, "The more unobstructed and extended the participation in the dialogues relevant to the future of a society, the more likely its policies will serve its participants, and the more likely the society will remain viable in its surrounding context" (Gergen, 2003, p. 46). Thus, opportunities for open dialogue resulting in effective co-ordination of actions designed to achieve identified shared purposes are critical but not sufficient for the establishment of what Gergen calls the first order of democracy (Gergen, 2003). Gergen reminds us though that the achievement of agreement or consensus should not be at the expense of those that hold diverse views or cultural meanings. Second order democracy for Gergen can be achieved in society and organizations through collaborative inquiries, including Appreciative Inquiry where the methodology has the "catalytic effects of enabling disparate groups to generate a shared vision of a positive future (Gergen, 2003). While Social Constructionism supports the communality that arises from the democratic impulse, it further asserts that whatever that communality manifests itself at any given point in time should not be an end of itself but should, instead, make itself amenable to an ongoing process of inquiry.

     Social Constructionism as a perspective is not a new tradition replacing existing traditions like democratic behaviour but is, instead, a dialogue that "stimulates or inspires within the world" (Gergen, 2003, p. 40). As the Social Constructionist position relates to education, it is possible through processes such as Appreciative Inquiry to create spaces or opportunities for dialogue in schools where the school community can create and actualize a shared vision for the school based on common understandings even though varied perspectives about school practices, policies and governance continue to exist. These dialogic spaces or learning communities where dialogue occurs within schools that are committed to continuous inquiry and equity among the members from the school community provide an opportunity for the exercise of the democratic process that is based on relational responsibility.

     Social Constructionism and the perspectives of Sergiovanni, Fullan, Hulley and Dier enjoy a commonality that provides hope that all learners can experience success. Sergiovanni reminds us that schools can be communities of hope. Communities of hope in schools are facilitated when networks of relationships act in a co-ordinated fashion and strive to achieve the agreed upon purposes of the school (Sergiovanni, 2004).   These purposes focus on ends of education such as student achievement and on, "how humans evolve over time, especially in relation as to how they relate to each other" (Fullan, 2001, p. 14).   Fullan labels these guiding purposes as the moral purpose of the school and argues that the moral purpose includes shared goals or ends and

the fostering of positive relationships in the school. The shared optimism about the achievement of jointly held goals and the creation of supporting relationships is integral to communities of hope (Hulley and Dier, 2009).

Schools that are communities of hope could be described as, "Schools that make a difference for all children are wonderful places where hope fuels all activities and futures created. They combine strong character with strong competence to provide conditions and support to ensure all students learn and are successful in school" (Hulley & Dier, 2005, p. 2). Sergiovanni (2000) cautions that communities of hope require that the purposes of the school or lifeworld need to be the central focus of the school so that they may guide actions within the school community. In Sergiovanni's view, the actions taken by members from the school community that are guided by rules, procedures, and policies are detrimental to the lifeworld. When school community members are not focused on the purposes of the school, it is possible for rules, procedures, and policies to become the centre or focus of the school. When this occurs, new possibilities for school and its members are diminished.

Community schools can be communities of hope. If the lifeworld is at the centre of the school, students have access to a range of activities and receive the needed supports for their learning. While the rules, procedures and policies governing school life are critical to the creation and maintenance of communities of hope, it must be stressed that those rules, procedures and policies should be aligned with the lifeworld. In the main, parents and other family members want to participate in the education of their children. Schools should take steps to facilitate greater parental involvement for the education of their children by making school facilities such as gymnasiums, libraries and computer labs accessible to parents and their children after school hours and even on weekends. Similarly, teachers and educational assistants should not only be supported by the provisions of their respective collective agreements but also by each other and school administrators in their efforts to grow professionally. If the rules, procedures and policies predominate at a school, the activities and supports available to students and other members from the school community are determined by established and, arguably, rigid criteria. Rules, procedures and policies need to be directed by the moral purpose of the school if the school is to be a community of hope.

Schools as communities of hope are co-created by the member from the school community. From a social constructionist perspective, members from the school community can form relationships that will be a "source of identity for parents, teachers, and students from which their school lives become meaningful" (Sergiovanni, 2000, p. 4). Even among diverse populations where multiple identities of participants in school communities are acknowledged, school relationships enable members of school communities to go forward together in an environment of shared values and identity (Kymlicka, 1995). Compatible with the democratic process, school communities in communities of hope would direct the actions within the school through, "dialogue and discussion" (Sergiovanni, 2000, p. 172).

The dialogue and discussion found in school communities and networks of educators can, "change society, to create new ideas and practices, and therefore new futures" (Wheatley, 2001. p. 46). The creation of Habermas' internal public space or Wheatley's local community circles within schools and among networks of educators if harnessed have the power to transform

educational practices in northern Manitoba (Herr & Anderson, 2005; Wheatley, 2001). McNamee (1988) reminds us that the transformation of education through dialogue and discussion involves encountering ideas and possibilities that are incongruent with current realities and have the potential to alter existing ways of acting jointly. As Wheatley argues, "we need to create the conditions where we can think, where we can notice what's going on, and where we can develop companions for the work that is required" (Wheatley, 2001, p. 47).   In communities of hope, educational leaders accept the responsibility of ensuring that continuous inquiry and co-ordinated actions are focussed on shared purposes. Continuous inquiry, utilizing methodologies such as Appreciative Inquiry, facilitates the ongoing conversation within learning communities. The exercise of relational responsibility within the community of hope might well be augmented by Mary Gergen's notion of relational appreciation where care and concern for the relational processes are evident within the learning community (McNamee & Gergen, 1999). In the same vein as Mary Gergen, Fullan reminds us that we must not only utilize relational processes to achieve shared goals but also to attend to the people in the learning community. From the perspective of Social Constructionism, the transformation of education and the creation of communities of hope begin when the caring, dialogue, and inquiry start.

Schools with democratic and collaborative cultures foster the types of learning communities where students have the opportunity to achieve at higher levels and have experiences that lead to preferred futures for members from the school community (Darling-Hammond, 1997; Fullan & Stiegelbauer, 1993). Schools as communities of hope invite students, parents, teachers, support staff and community members to grow together and co-create their futures together.   In this project, I will consider these dialogic spaces as factors in the creation of the dialogue, discussion and caring within schools and among educational partners that are required to transform our schools.

Equity in a Liberal Democratic Society

Living in a liberal-democratic society, Canadians are afforded the constitutionally guaranteed rights as mandated in the Canadian Charter of Rights and Freedoms. These rights are augmented by agreements such as the treaties between the government of Canada and the various Aboriginal groups. Citizenship should be equated with the opportunity to enjoy comparable life opportunities regardless of background or location within Canada. Schools in northern Manitoba have an opportunity to address social inequality by supporting members of the school communities in fully accessing or achieving their civil and political rights.   Through education, members of school communities are provided with the opportunity to exercise the civil, political and social rights that are necessary in order for them to fully participate as citizens. Social rights in the form of additional entitlements, especially those that are linked to civil and political rights, are required for individuals and groups to address in a vigorous manner existing inequalities in society.   Furthermore, groups constituted along age, ethnic, racial, gender, class and geographic lines may need to exercise social rights in order to address shared social experiences that have placed them at a disadvantage. Entitlements can occur in a variety of forms that may include special language programs for students, community-based teacher education programs that prepare community members to teach in schools in their communities, and provincial school funding that exceeds the amounts granted to schools where student achievement is higher. Existing inequalities cannot be addressed nor can the civil and political rights accorded to

citizens be fully enjoyed without the exercise of social rights.   Social rights expand the life chances for members of school communities in Aboriginal and Northern schools in Manitoba.

Poverty, family problems and a host of related social problems contribute to this province's drop-out rate of 30 to 35 per cent of aboriginal students living both on and off First Nations. On-reserve school funding is just one-third to one-half of provincial schools, and, across Canada, half the on-reserve population under age 35 does not have a high school diploma. Teachers seek fix for poor aboriginal education, Winnipeg Free Press, A. Paul, 12/17/2011

    Social rights as extensions of current civil and political rights are required to address inequality stemming from social circumstances.   These entitlements become necessary when the experiences of individuals or social groups are such that, without additional assistance, they would not be in a position to enjoy fully the life opportunities that should be available to all citizens.   It is not acceptable in a liberal democratic society to have achievement rates and life chance differentials based predominantly on race, ethnicity, gender or income. Social rights do support individuals or groups that require entitlements in order to actualize their civil and political rights and to increase the life chances available to them.   By way of example, individuals or groups within a school community such as students from economically disadvantaged families may need additional supports to improve their literacy skills in order to compensate for the limited experiences that they had with language in their home environments. Further, literacy support may be needed in families in socio-economic groups where books are not readily available, and where reading is not strongly encouraged.   Johnson and Laselle note that Noguera and Wing concluded "…it is possible to address school conditions that contribute to disparities in achievement, such as school size, the student-to-counsellor ratio, procedures to track students into higher- and lower-level courses, and processes that are used to provide academic support to students who are struggling…many teachers and schools across the country are proving that race and poverty are not destiny" (Lindsey, 2012, p. 71).   Through its Northern Development Strategy, the Manitoba government acknowledges the need in northern public schools for additional funding, doubled support for literacy programs, increased resources and a Cree language school for the Mystery Lake School District. Thus, the government of Manitoba implicitly acknowledges that through its acceptance and implementation of the Northern Development Strategy that entitlements that address social inequality are rights and needed in order to, "be full partners in creating a strong and sustainable economy" (Northern Development Strategy, n.d., p. 1 and 9).   Through increased life chances, individuals or groups not only can create better lives for themselves but are also better able to enrich the lives of all citizens.

    What the Government of Manitoba through its Northern Development Strategy has acknowledged implicitly, the Supreme Court of Canada in November, 2012, made explicit by ruling that schools must meet the needs of all learners.   In the Moore vs. North Vancouver School Board, the Supreme Court of Canada provided further support for the position that schools must not only offer formal equality but also substantive equality ("Supreme Court", 2012). In other words, there must not just be the same opportunities for everyone but, instead, students must have access to the resources that they need in order for them to have a fair chance to access the life opportunities offered by Canadian society. While the Moore case specifically addresses appropriate education for those with identified disabilities, it can be persuasively argued that the need to apply the principle of substantive equality should be applied to all.   An

article posted online by the Court Challenges of Canada on substantive equality goes on to explain that,

> A substantive equality approach recognizes that patterns of disadvantage and oppression exist in society and requires that lawmakers and government officials take this into account in their actions. It examines the impact of law within its surrounding social context to make sure that laws and policies promote full participation in society by everyone, regardless of personal characteristics or group membership. Substantive equality requires challenging common stereotypes about group characteristics that may underlie law or government action as well as ensuring that important differences in life experience, as viewed by the equality seeker, are taken into account. The Supreme Court of Canada recently affirmed its commitment to a substantive approach to equality in its unanimous decision in Law v. Canada (Court Challenges program of Canada, n.d., p. 1).

It is fair to assume those provincial schools and the governments that fund them, "…must deliver – not just an equality of opportunity, but a real striving for equally positive outcomes for all, at least within each person's limits" (Anderssen, 2012). Manitoba Education to its credit has taken the position that, "Inclusion is a way of thinking and acting that allows every individual to feel accepted, valued and safe. An inclusive community consciously evolves to meet the changing needs of its members. Through recognition and support, an inclusive community provides meaningful involvement and equal access to the benefits of citizenship" (Manitoba Education, 2007. P.7).   A commitment to the concept of substantive equality and the ensuing relationships that develop within the school community must also be supported materially by the appropriate levels of government.   It is the responsibility of provincial schools to ensure substantive equality for students in their schools, however, federal funding for First Nation schools needs to match not only current provincial funding levels but must also be adequate enough to provide the resources that are needed to provide First Nations students with substantive equality.

But in the end, Ms. Tolley said, "I hope that every first-nations child in Canada will receive the same equal opportunity to realize their dreams and pursue their post-secondary education" *(*Galloway, 2011, p. 1).

The recent literature on social mobility in Canada supports the provision of additional entitlements for students as well as their families in the schools that serve the populations residing in northern Manitoba. Corak, Curtis and Phipps in a 2010 study for the Forscheungsinstitut zur Zukeunft der Arbeit, Institute for the Study of Labor, explores the impact of the family, the labour market and public policies on social mobility and based on their findings, note that children from different socio-economic backgrounds will have varying childhood outcomes "...before they reach their teen years, and potentially set them down pathways that will lead to different adult outcomes" (p. 1). In northern Manitoba, the history of Aboriginal people points to families disrupted by residential schools, an unprecedented number of adoptions of Aboriginal children by white families in the 1960s, reserves without resources for creating sustainable employment and policies that have supported the colonization of Aboriginal people. With respect to residential schools, Aboriginal children were taken from their families and communities by government officials and sent to the church operated residential schools where children were to be Christianized and assimilated. In reality, many children were

physically, sexually and emotionally abused. Without traditional parenting models, many of these survivors of residential schools grew up, had families and often demonstrated a lack of effective parenting skills that had a negative impact on their children. Many Aboriginal families in northern Manitoba still suffer the trans-generational impact of this ineffective parenting. I, the grandchild of a Barnardo orphan taken as a child from family, country, and placed into servitude, have had the opportunity to witness the trans-generational effects of poor parenting and would argue that the consequences of these experiences on subsequent generations should not be minimized. Although there are many healthy families within the Aboriginal and northern population, the tremendous socio-economic inequality that manifests itself in the form of social problems such as elevated levels of sexual abuse, drug addiction, suicides and homicides are all too common in northern Manitoba.

    The prevalence of social problems encountered by children and youth in northern Manitoba necessitates that access to a high level of community services is made available to students and their families. While the schools vary considerably in terms of the actual facilities and the resources available to students and teachers, consistent across the region is the lack of appropriate supports for the Aboriginal and northern people. The Canadian Council on Learning reports that high school graduation and post-secondary participation rates in the northern Manitoba are below the national average. As previously noted in this chapter, the government of Manitoba through the Northern Development Strategy has acknowledged the necessity of added supports for northern schools and has made significant concrete steps in addressing notable inequities in life chances. When one starts to think about socio-economic inequality, the focus needs to be not only on individuals, but also groups of people within communities in relationships that share social problems and social disadvantage. Frequently, the relational processes established by socially disadvantaged people reinforce the disadvantage, not only in relation to the privileged but also with respect to their peers. I would argue that the Supreme Court of Canada ruling combined with the position of the Manitoba government adds significantly to the legitimization of the relational processes in schools that seek to maximize the success for all learners. If social disadvantage in the relational processes is to be addressed, social rights need to be adjudicated group rights. Both philosophical and financial commitments to the concept of inclusive education in all communities in northern Manitoba need to be made by those within schools but by funders of schools as well, including Manitoba Education and the Department of Indian and Northern Affairs Canada in order for children and youth to actualize their social rights.

 "...we have to know the context. Beyond everything else, there is still a context of poverty"
Heather Hunter, director of the Manitoba Education Research Network (Paul, 2011).

3.4 Collaboration and Positive Change: Social Justice in Costa Rica

    Costa Rica provides an example of a Latin American country that embraced democratic reform and social and economic justice for its citizens. In 1948, the governing junta abolished the army and redirected public revenues to health and education. Along with the diversification of the economy, the decree would eventually contribute to literacy and educational levels far higher than those of its neighbours and other countries in the region. With the election of President Laura Chinchilla in 2010, the government started working on her party's platform

which included improved infrastructure, 'green jobs', better care for children and senior citizens and addressing women's issues (Background Notes on Countries of the World, 2011).

The period from 1950 to 1978 is described as the Golden Age of the Middle Class.   Overall, this is considered to be a boom period in which Costa Rica promoted modernization through a mixed-economy and introduced large scale changes to agriculture. As Molina and Palmer note, there were those who did not benefit: "peasantry, wage labourers and the environment. Small farmers of grain and other foodstuffs…condemned to a future of frustration, poverty, expropriation, exodus and squatting" (Molina & Palmer, 2007, p. 128).   Deforestation of the banana sector and the use of agrochemicals had a long-term impact on the environment. The urbanization of Costa Rica resulted in increased prosperity for urban dwellers at the expense of the rural population.   Despite the disparities, the percentage of families that earned below the poverty line went from fifty-one percent in 1961 to twenty-five percent in 1977 (Molina & Palmer, 2007). Public investment during this period was allocated to, "schools, high schools, roads, highways, hydroelectric plants, health clinics, hospitals and other infrastructure" (Molina & Palmer, 2007, p. 123). Public administration was guided by a growing number of technicians and professionals who were educated at the University of Costa Rica or foreign institutions (Molina & Palmer, 2007). During the Golden Age, the population grew by 250 percent; the lifespan of the average citizen in Costa Rica would become 77 years of age; infant mortality was less than 10 per thousand of live births and the literacy rate was over ninety-five percent among the population over 10 years of age. Past President of Costa Rica, Jose Figueres, argued that these rates are comparable to the developed world (Figueres, 2008). The unemployment rate was around five percent, and about seventy-five percent of Costa Ricans were covered by Social Security. As well, Costa Ricans lived longer, had lower infant mortality rates and had higher literacy and employment rates than those of most Latin American and Caribbean Countries (Human Development Report, 2013).

With respect to family life, approximately twenty percent of families currently exist below the poverty line as compared to approximately fifty percent in other Latin American nations (Figueres, 2008). The census of 2000, indicates "77 percent of families own their own homes and over 80 percent of homes have potable water, electricity, colored television, refrigerator and washing machine" (Molina & Palmer, 2007, p. 173).   Costa Ricans have access to cable television and the internet. By statute, Costa Rica allocates eight percent of GDP to education programs (Human Development Report, 2011). Costa Rica's adult literacy rate is ninety-six percent, and its educational system according to the Human Development Report 2010 ranks twenty-second in the world and highest in Latin America (Human Development Report, 2010). In 2005, 166,000 students representing four percent of the total population attended university, as opposed to one-half a percentage of the population in 1967. The focus of technical training and universities has been geared to employment opportunities in an evolving Costa Rican economy that is responsive to technological change and global trends (Human Development Report, 2010). While the disparity exists, Costa Rica has reduced inequality and the people of Costa Rica enjoy the highest standard of living in the region (Background Notes on Countries of the World, 2011).   Costa Rica continues to strive for greater equity and social justice under stable democratic governments and does so in a region noted for dictatorship, inequality and injustice.

Education plays an important role in Costa Rica's demonstrated commitment to sustainable development and in creating a better world for its citizens.   Education is mandatory until the end of the sixth grade, and there are strong incentives for students to complete high school and enrol in post-secondary institutions (Stough, 2003). Starting at the primary level, the national curriculum reflects the commitment of Costa Rica to ecological literacy and social justice. Locke (2009) reports that while there is clear evidence that environmental education is being taught in Costa Rica's schools, but questions whether social justice issues especially those that relate to environmental protection are being addressed in Costa Rica's school curricula.   A young girl told the man not to use soap in the river, and the people supported the girl. But having said that, Locke's inquiry that involved four different teachers working at three different schools revealed that there is evidence of educational practice that are consistent with advocacy and community involvement. For instance, one teacher provided an account of an incident where a young girl received support from her community after having told a man not to use soap while he was swimming in the river.   While another teacher recounted an incident where a teacher and all of his students erected road blocks in order to prevent the illegal harvesting of trees. One of the teachers involved in Locke's study explained that teachers are given considerable latitude in curricular implementation and delivery. This teacher further added, "I receive my salary from the Ministry of Education, but I work for the community" (Locke, 2009, p. 105). The findings derived from Locke's inquiry seem to suggest that Costa Rican schools are not only highly integrated into their respective communities and act as a catalyst for positive change.   As part of that initiative, education in Costa Rica is deemed to be a priority, and the government has taken steps to maintain and improve the quality of education by providing adequate funding, framing a national curriculum and by allowing schools and their teachers to adapt the curricula in a manner that makes it more relevant to the students. In light of the commitment of Canada and the government of the province of Manitoba to social justice and equitable educational opportunity, there is every reason to believe that the Costa Rican experience could be replicated in northern Manitoba.

The Costa Rican example shows that sustained positive change in education is possible when there is a commitment to achieving shared values and goals. Even among seasoned educators, there can be a tendency to accept lower literacy, high school graduation and post-secondary enrollment rates as a given in certain social and historical circumstances. Holding the view that existing conditions are largely unchangeable, transformative change in schools does not seem realistic, and envisioning possibilities other than the existing circumstances seem improbable. The Costa Rican experience demonstrates that existing social conditions, especially if they are adverse, do not necessarily determine educational achievement levels. Costa Rica shows us that literacy, high school graduation and post-secondary participation rates can improve significantly when schools are provided adequate resources, and educational change is properly planned and implemented. With appropriate planning, a commitment to change and adequate resources, Aboriginal and northern communities can produce increased educational opportunities for the children and youth of their respective communities in a manner that is similar to that of the Costa Rican model.

3.5 Kenanow Bachelor of Education Framework

In order to maximize the potential for all, schools must be inclusive learning communities. Social Constructionism can serve as a lens for examining relational behaviours in a school. As well, Social Constructionism can offer hope to those requiring affirmation in that dialogue and collaborative action can enable members of school communities to seek preferred futures. With an understanding of the practices consistent with Social Constructionism, relational leaders and teachers can facilitate the creation of success pathways that enhance the learning of all students in their respective learning communities. Relational leaders collaborate with members of their school communities, as well as with other school communities, in order to create new possibilities for teaching and learning that will better serve the members from the school community.   When those who govern, operate and fund schools place greater importance on those relationships that support learning and appreciate the value of working together, students are apt to do the same. When governments develop coherent strategies and provide adequate funding as is the case in Costa Rica, it is possible to address inequality especially for those who have been traditionally underserved by increasing the number of opportunities available to them. Buttressing the province of Manitoba's position on educational equity is the Supreme Court of Canada's ruling that mandates that all students have the right to an inclusive education.   Built on shared perspectives, Fullan provides an example of a planned approach to school change that can transform underperforming schools (2006).   Aboriginal students and other students from groups historically underserved by education systems should expect to learn in an environment that will enable them to maximize their life chances.

I will discuss the support that is provided in the literature for the educational practices, approaches and strategies incorporated into the Kenanow Bachelor of Education program and the potential that they have in regard to creating increased life chances for children and youth in northern Manitoba. Since graduates of the Kenanow Bachelor of Education degree program are eligible for a Manitoba Education teaching certificate, I will focus only on those components of the program that are unique to the uniqueness of the Kenanow Bachelor of Education program. The complete program outline for the Kenanow Bachelor of Education program can be found in Appendix B.   I have organized the research literature in a manner that will allow me to demonstrate how it relates to the components of the Kenanow Bachelor of Education Framework. I will elaborate on each element of the framework in terms of how each contributes to the promotion of inclusive educational practices in our region. In terms of procedure, I will discuss the components located in each of the concentric circles starting with the inner circle and ending with the outer most circle.

Kenanow Learning Model – David Lathlin, Pat Lathlin, Doris Young, Mabel Bignell, Ester Sanderson, Stella Neff
Cultural Proficiency – Terry Cross, Ray Terrell, Randy Lindsey
Content Integration, Empowering School Climate, Equity Pedagogy, Instruction – James A. Banks
Tribes – Jeanne Gibbs

Kenanow Bachelor of Education
Framework a Draft
December, 2012

Inclusive Education

Indicators of Success
Inquiry with:
-Elders
-School Partners-
Education Authorities,
Divisions (Teachers,
Administrators)
-MB Education
-Teacher Education
Students
-Faculty Members-UCN

Looking Forward

Teacher Education Courses

Community Schools (Integrated services for families)

Basic Instructional Methods

Leadership Development

Content Integration

Service Learning Courses

Cultural Proficiency

Aboriginal Focus (History, Culture and Language)

Integrated with School Divisions (more practice in courses)

Relational Leading (with understanding of all aspects of model)

Aboriginal Perspective embedded in courses

Empowering School Climate

Kenanow Learning Model

Children, Youth Good Life (Life Chances)

Instruction

Manitoba Curriculum

Collaborative Inquiry

Elders

Land-based

Co-operative Learning

Place-based Program

Experiential Learning

Elders

Equity Pedagogy

Imaginative Education

Sustainable Development

Model School(s)

Continuing Professional Development

Looking Back

Teacher Education Program

The Good Life

   Children and youth need to develop a positive identity in order to experience the good life once they become adults and more specifically, as it relates to this study, children and youth should develop a positive sense of self while they are students.   An individual's identity should be thought of in terms of as a process whereby one's reflection of self is determined by their relationships with others (Edmunds & Edmunds, 2010).   Through relational processes, an individual's understandings of the self are created and ever changing. If co-action creates individual identities, changing, multiple relationships dictate that self-identities always incomplete and in motion (Gergen, 2009). For pre-school children, the formative relationships are typically created as a result of their interaction with family.   But, upon entering school, children and youth form new relationships with those outside their family environments such as teachers, school staff members, school administrators and, of course, other students. As well, these school relationships have an impact on the formation of a student's identity. If a student's identity is a function of their relationships, the opportunities for a preferred future are only limited by those relationships. Students, who attend good schools and have effective working relationships with their teachers, can develop positive identities and, as such, have immeasurable possibilities for preferred futures.

   It can be cogently argued that the teaching and learning process that is focused on relationships is critical for the creation and maintenance of positive student identities. Relational pedagogy or teaching holds some promise in this respect since the teacher, "develops relationships with students as a starting place to teach course content…create a *trust-generating* climate where students construct meaning from their individual point of view in balance with their prior experience" (Lindsey, Karns & Myatt, 2010, p. 85). Relational pedagogy encourages the formation of an active partnership between students and teachers through the development of reflective behaviours by students, convening forums for dialogue, including classroom meetings and the utilization of teaching strategies that are deemed to be appropriate in a learning situation (Boyd, Sullivan & MacNeill, 2006). Hattie has concluded, on the basis of the research, that teaching and learning situations that are dynamic student and teacher relationships and are supportive of student learning have proven to enhance student achievement (Hattie, 2009). The student-teacher relationship must include teacher behaviours that reflect, "debate, refutation and investigation," by the teacher about their expectations and understandings (Hattie, 2009, p. 1842). But having said that, in those nations or regions where governments provide either inadequate of low levels of educational funding, the variation in student achievement from one school to the next has less to do with the effectiveness of individual teachers regardless of classroom level factors and more to do with the nature and overall effectiveness of particular schools. (Bosker & Witziers, 1996, as cited in Hattie, 2009, p. 301). Studies have shown that learning outcomes ae more likely to be achieved when schools are well funded (Greenwald, Hedges, & Laine, 1996). As Deborah Meir has commented, "I'll believe money doesn't count the day the rich stop spending so much money on their own children" (as cited in Hattie, 2009, p. 309). When schools are resourced at similar levels, effective teaching grounded in relationships is the key to the development of positive student identities regardless of race, ethnicity, gender or socioeconomic status (Hattie, 2009). Excellence in education can be achieved when students and teachers are monitoring their participation in the teaching and learning process and utilizing those reflections to guide their behaviour.

Excellence in education should be synonymous with inclusive education. Inclusive education incorporates those practices associated with excellence in education and maximizes the learning for all students regardless of disability, gender, race, ethnicity, mother tongue and socio-economic status. Kosnik and Beck cite both Ainscow, Booth, and Dyson (2006) and Verma, Bagley, and Jha (2007) in support of their position that an inclusive education for all is the emerging international standard (Kosnik & Beck, 2011). Kosnik and Beck from their review of the literature and their study of new teachers have concluded that an inclusive education involves the following principles and strategies: 1. Develop a strong sense of belonging in the classroom community. 2. Get to know your students well since the student-teacher relationship is critical. 3. Individualize the program through ongoing teacher adaptation, so it is student-centred. 4. Study diverse cultures as a foundation for mutual understanding and respect in the classroom. 5. Support students in developing their individual way of life by appreciating their culture and its significance in their evolving identity. 6. Discuss issues of prejudice and discrimination explicitly so issues of inclusion are discussed openly (Kosnik and Beck, 2011, p. 465-493). Kosnik and Beck in discussing preparing pre-service teachers to provide inclusive education for students extend Hattie's notions of excellence in education and Boyd, Sullivan & MacNeill's relational pedagogy by focusing on relationships that are, "inherent in the respectful, dialogical, individualized, communal approach to teaching" (as cited in Kosnik and Beck, p. 901). Implicit in Kosnik and Beck's perspective on inclusive education is an emphasis on relationships that are caring and leading to connectedness.   It is important to acknowledge that an emphasis on caring and connectedness can only be present in a school community if there is an authentic and open discussion about teaching and learning. (Gilligan, 1982 in McNamee & Gergen, 1999).   Mary Gergen reminds us that valuing or appreciating our relationships rather than focusing on the responsibilities or obligations of those relationships is more likely to lead to sustainable, caring communities. With relational appreciation replacing relational responsibility as way of understanding our relationships, the caring communities could be "a seemingly foundational element in the building of a life" (Gergen, M. in McNamee & Gergen, 1999, p.109).

What form does caring and connectedness take? Noddings and Rogers both contribute ideas that answer this question. Noddings (2007) reminds us that the teacher demonstrates caring by responding to the student as a person. In this case, inclusion is manifested as an interpersonal process that allows the teacher and student are to act in tandem, and they are a duality so that the student's motives and feelings about the learning are clearly understood and accepted. Noddings (2007) argues, "Inclusion as practiced by the teacher is a vital gift" (p. 373).   Rogers might suggest that the teacher's understanding of the student is facilitated by active listening, and the feedback that arises from this communication process are signs of inclusion to both the student and the teacher (Rogers & Farson, (1997/2007) in Marzano, Boogren, Heflebower, Kanold-McIntyre, & Pickering, 2012). The caring is not complete until the student is freely and actively engaged in learning (Noddings, 2007).   The establishment of a caring relationship between student and teacher might be aptly described as connectedness.   Having numerous relationships in the school, the student will likely have multiple student identities that correspond to the various learning situations.   These identities or self-theories impact on the student's approach to different learning situations and can be determined by the subject matter, the specific teacher or a combination of the two. Appropriate learning activities and relationships can remove barriers to learning imposed by the student's self-theory or student identity (Dweck and Master, 2009 in Marzano, Pickering & Heflebower, 2011; Dweck, 2000). Teaching and learning situations

where students and teachers appreciate their teaching and learning relationship, and where there is a connectedness between them, might be viewed as an example of the relational appreciation discussed earlier. Relational appreciation provides students and teachers with untold possibilities for continuous learning and provides the means for students to acquire a positive student identity so that they may experience the good life.

Children bring prior learning with them when they come to school, but children from disadvantaged backgrounds are less likely to bring those dispositions for learning that will enable them to thrive in school. From the research, Hattie identifies those dispositions that support student learning as "openness to new experiences, children's emerging beliefs about the value and worth of investing in learning, and the manner in which they learn that can build a sense of self from their engagement in the learning enterprise" (Hattie, p. 2009, p. 187). Fortunately, these deficits can be overcome because these dispositions can be taught at the school. Banks (2006) asserts that the research on multicultural education supports the view that identity, "is multiple, changing, overlapping, and contextual rather than fixed and static…" (p. 208). Through attention to the research, school communities can establish relationships in support of inclusive education and can find ways to create positive student identities for all students.

Aboriginal Focus and the Kenanow Learning Model

Northern Manitoba's demographic trend and its socio-economic reality must be considered when one is attempting to find solutions designed to improve the delivery of education in northern Manitoba. The Aboriginal population is growing rapidly and, at this point in time, Aboriginal students constitute seventy percent of all students attending school in northern Manitoba. Moreover, the incomes earned by northern Manitobans especially Aboriginals are lower than the wages earned in other parts of the Province of Manitoba (Loxley, 2010). Because of this disparity and because of life experiences of those residing in northern Manitoba are significantly different from those living elsewhere in the province, recommendations for educating Aboriginal and northern students need to be considered. The Royal Commission on Aboriginal Peoples report, *Gathering Strength, Volume III,* offers, "a valuable summary of the recommendations of 22 previous reports, written between 1920 and 1992," and provides the following:

- "Aboriginal control of education.
- School courses in Aboriginal studies, including history, language and culture.
- Training and hiring more Aboriginal teachers.
- Inclusion of Aboriginal parents, elders, and educators in the education of Aboriginal children.
- Special support programs for Aboriginal students, for example, counselling, substance abuse education, remedial education and retention programs.
- Funding of support services for students in post-secondary studies.
- The resolution of federal, provincial and territorial conflicts over responsibilities, or recognition by the federal government of its funding responsibility for education.
- Training Aboriginal adults for teaching, paraprofessional and administrative positions.
- More emphasis on preschool and kindergarten education" (Bell, 2004, p. 33).

The aforementioned recommendations are essentially a response to the government of Canada's past policies that were designed to assimilate Aboriginal people through education and to the consequences of those policies. Moreover, these recommendations underscore the lack of financial resources that are allocated to the education of northern and Aboriginal people. Arguably, in order for northern and Aboriginal students to participate in those educational experiences that will create preferred futures for them, educational funding should be increased.

The Deans of Education in Canada have prepared and signed an accord on Indigenous education that outlines the goals that can guide positive educational change. The principles of the Accord on Indigenous Education (AIE) articulate the following goals for teacher education programs:

- Respectful and Welcoming Learning Environments for All Learners
- Respectful and Inclusive Curricula including Aboriginal content
- Culturally Responsive Pedagogies including Indigenous pedagogies and ways of knowing
- Mechanisms For Valuing Promoting Indigeneity in Education
- Culturally Responsive Assessment in Support of Social Justice
- Affirming and Revitalizing Indigenous Languages through Leadership in Education
- Indigenous Education Leadership with a focus on promoting Aboriginal Leadership
- Non-Indigenous Learners and Indigeneity with an Emphasis on Authentic Aboriginal Experiences, Promote Equity and Acknowledge Privilege
- Culturally Respectful Indigenous Research through Meaningful Partnerships in Support of Transforming Aboriginal Education   (Archibald, Lundy, Reynolds & Williams, 2010, p. 5-8).
-

As a signatory to the aforementioned accord, the Kenanow Bachelor of Education program personnel should be obligated to use the framework in program while developing and reviewing the program so as to insure that education can be transformed by, "working collaboratively to prioritize the educational purposes and values of Indigenous communities and people" (Archibald, Lundy, Reynolds & Williams, 2010, p. 4).

The Aboriginal Education Provincial Advisory Committee (AEPAC) in Saskatchewan produced four broad recommendations that are compatible with the development of inclusive schools. First, students will thrive in schools where the schools reflect their lives and their community. Second, school decisions are to be shared between First Nations and Métis Elders, parents, community and other educational partners in addition to those in school communities who traditionally make school decisions- administrators, teachers, support staff and students. Third, the provincial curriculum as mandated by Saskatchewan's Core Curriculum must contain First Nations and Métis content and perspectives, and it is the responsibility of all teachers to insure that aspect of the curriculum is implemented. It is understood that teachers need to be supported while they develop an understanding of First Nations and Métis perspectives and the strategies that are required for implementation in their classrooms. Fourth, the school shares the responsibility for teaching and learning in meaningful ways with First Nations and Métis Elders, family and the community (Saskatchewan Learning, 2010). These four recommendations

provided by the Aboriginal Education Provincial Advisory Committee are, in spirit, congruent with the inclusive approach to education previously outlined.

Bruner reminds us that the culture is foundational to the understanding of mental processing since, "unless you take into account the cultural setting and its resources, the very things that give mind its shape and scope. Learning, remembering, talking and imagining; all of them are made possible by participating in culture" (Bruner, 1996, in Saskatchewan Learning, 2010, p. 5). The Saskatchewan government consulted with its First Nation and Metis communities while it developed *A Time for Significant Leadership*, "a strategy to build local capacity through relationship and understanding, excellence and equity, and accountability to First Nations and Métis learners and to *all* learners across Saskatchewan" ("Saskatchewan Learning", 2010, p. 2*).* *A Time for Significant Leadership* proposes to, "restore and validate the knowledge, wisdom, and worldviews of First Nations and Métis peoples for the benefit of all" as a means by which to produce transformational change in schools (p. 2). Those creating and developing the Kenanow Learning Model at University College of the North in Manitoba, we share the visions of our Saskatchewan colleagues in creating educational systems that serve all members from the school community and are grounded in culture, relationships and communities.

Instruction

The working relationships in any school are varied and many. However, positive relationships may be more difficult to maintain in those schools while many of the students come from economically disadvantaged home. Fortunately, in the research, practices have been identified that have shown to be effective in mitigating against the breakdown of relationships in those schools where many students are economically disadvantaged. After having reviewed the research on student achievement in those schools that are adequately resourced, Hattie and Marzano concluded that the effectiveness of teachers rather than school as a whole is a more important factor in promoting academic achievement. The longer-term impact of teachers on student achievement is clear, "those with effective teachers experience considerable academic growth while those with ineffective teachers show much less growth and the cumulative affect over the years of students having ineffective teachers is profound" (Marzano, 2003, p. 73). Instructional strategies such as co-operative learning, land-based education and other experiential approaches meet the, "need for active processing on the part of students" and several studies support this conclusion (Marzano, 2007, p. 30). After having completed his extensive review of the literature, Hattie (2009) drew conclusions that are congruent to those articulated by Marzano. Both agree that student achievement is positively impacted by teacher directed learning where students are encouraged to be engaged in the learning (Anderson, Greeno, Reder & Simon, 2000; Anderson, Reder & Simon, 1995, 1996; Bruer, 1993, 1997 as cited in Marzano, 2007, p. 31). It can be cogently argued that all students could benefit from attending quality schools and by being taught by effective teachers.

The learning styles of Aboriginal students are as diverse as those who belong to any other population. Despite this diversity of learning styles among Aboriginal students, there is evidence of recurring learning strengths or favoured tendencies among the Aboriginal student population, as such, these learning strengths or favoured tendencies which are listed below must be considered by educators when planning instruction:

1. Holistic more than analytic;
2. Visual more than verbal;
3. Oral more than written;
4. Practical more than theoretical;
5. Reflective more than trial-and-error;
6. Contextual more than decontextual;
7. Personally relational more than an impersonal acquisition of isolated facts and algorithms;
8. Experiential more than passive;
9. Oriented to storytelling sessions more than didactic sessions; and
10. Taking time to reflect more than quickly coming to an answer.
    (Hughes, More, & Williams, 2004; Alaska Native Science Commission, 2009 as cited in Aikenhead & Michell, 2011, p. 131).

Aikenhead and Michell (2011) argue that the learning strengths of individual Aboriginal and non-Aboriginal students vary, but effective instruction is enhanced if there was an opportunity in learning situations for students to experience a range of approaches in order to ensure their individual learning strengths are incorporated into the learning situation. The facilitation of learning styles can encourage students to be engaged and to take responsibility not only for what they learn but for how they learn (Aikenhead & Michell, 2011).

 Effective practice in cross-cultural teaching according to Aikenhead and Michell (2011) includes the following:

Introduce a topic by drawing attention to something familiar to students.

Build on students' existing knowledge by incorporating newer ideas at a pace comfortable to students.

Provide students with ways to try out their new knowledge in different circumstances.

Show that meaningful learning can be achieved when we learn from our mistakes.

Plan time for students to work in-depth with their new knowledge and for them to learn from their mistakes. (p. 136)

Regarding the importance of Aboriginal knowledge in the curriculum as a means to foster educational success for Aboriginal students, Aikenhead and Michell (2011) cite the Canadian Council of Canada (2002) and Mckinley (2007) that educators worldwide have concluded that, "a key to improving enrolment and retention rates of Indigenous students is to offer enhanced science curriculum that recognizes Indigenous knowledge as foundation for understanding their place in the world" (p. 9). Science is often the focus of the discussion about Aboriginal perspective in the curriculum because success in this curricular area too often is lacking for Aboriginal students (Michell, 2011). Sutherland and Tays (2004) report that culturally appropriate science lessons developed by Cree teachers in northern Manitoba yielded positive results (Aikenhead &Michell, 2011).   An Aboriginal focus across the curriculum not only

supports the creation of positive identities for Aboriginal children and youth, but also offers a different perspective on ways of inhabiting this earth (Davis, 2009). Aboriginal ways of living in the world are to be place-based, reflect the multiplicity of relationships with people and nature, and account for the purpose of behaviour i.e. survival (Aikenhead & Michell, 2011). By incorporating Aboriginal perspectives into instruction in all subject areas, Aboriginal students can locate themselves in terms of terms of their relationships which can contribute to the formation of a positive identity.

Walton concluded from the survey results of Aboriginal high school students in Canada that these students wanted, "teachers who were friendly, helpful, patient, humorous, communicative, and honest, fair and consistent" (Demmert, 2001, p. 22 as cited in Bell, 2004, p. 39). Further, Demmert as reported by Bell summarizes effective teacher behaviours this way, "a warm but demanding style of teaching, a readiness to become involved in community activities and spend time with community members, and the willingness to learn about the differences between home and school cultures and to adapt their ways of teaching" (Demmert, 2001, p. 9 as cited in Bell, 2004, p. 39). In the same article, Demmert shares the conclusion that the research supports the view that the curriculum should reflect the language and culture of the broader community. The delivery of culture-based and place-based curriculum in schools would ensure that appropriate working relationships with families and community exist and, as such, more support is available for students (Demmert, 2001). According to the research, effective teachers in Aboriginal communities have high expectations for students and relate well to the students, their families and the community.

The *Into the Wild* program, a component of UCN's Kenanow Bachelor of Education program, enables teacher education students to test instructional strategies within a relationally and culturally appropriate context. Education students apply a variety of instructional strategies by providing culture-based and place-based learning activities for elementary students residing in the surrounding area. Both the curriculum and instructional approach is reflective of the local communities. Program participants and pre-service teachers learn to develop effective relationships for teaching and learning within the context of the community. The *Into the Wild* program serves as a living laboratory and provides insight into teaching and learning not unlike a model school.

Culture-Based and Place-Based Education

Brian Lewthwaite from the University of Manitoba helps us understand the opportunities for those teaching and learning experiences that are culture-based and place-based. Lewthwaite argues that the ecological context or community needs to be united with curriculum to produce meaningful learning for students. Teachers in culture-based and place-based approaches incorporate the local cultural and physical environments into the learning for their students. Students in culture-based and place-based learning situations can relate the curriculum to their daily lives. Lewthwaite elaborates on this,

> In place-based and culture-based education the role of schooling is to provide a secure, nurturing environment that reflects the culture of the community and promotes the participation of educational staff, students, families and the community in making

decisions about learning" (Funder's Forum of Environment and Education, 2001). Teaching is grounded in what students are familiar with; actualities rather than abstractions. It emerges from the particular characteristics of place. It draws from the unique characteristics and strengths of the community and, thus, does not lend itself to duplication or replication. It promotes the use of community resource people and is inherently experiential, drawing upon the opportunities provided by the local context and its people. Although the processes by which schools achieve their goals might be quite similar, their aspired and achieved goals might be quite different. The goals of place-based education are inherently focused on broad, life-long learning outcomes (Lewthwaite, 2007, p. 5).

As students mature, the notion of community expands from local to far beyond their immediate physical and social location. Lewthwaite and his research partner, Barbara McMillan, further argue, "in every subject, including science, students should learn about history, knowledge, and traditions and practice values and beliefs in order to strengthen their education and enhance personal identity (Lewthwaite & McMillan, 2008).

Velma, Aboriginal School Principal

That's where I started. I needed the community to step up and help me develop that environment- so that the kids whether they are in the community, on the land or in the school- carry they same values and beliefs of who they are. That's where we started. We brought elders of the community from each of the cultural groups together to identify the distinct and subtle differences and similarities among the three cultures. We spent time taking about these and identifying the key principles we thought should be the foundation of the school based on the values of the cultures within the community. In the first year of my principalship we wanted to work towards establishing the foundations of the school based on these cultural values. This was going to become a school based on the cultural foundations of the community. These values and principles had to be the foundation of the school and their lives (Lewthwaite, 2007, p. 8).

The continuing evolution of the *Into the Wild* program has drawn from the studies by Lewthwaite and McMillan. Velma's approach to education, noted above, is congruent with the vision of those developing the Kenanow Bachelor of Education program. Dr. Lewthwaite's work has provided guidance for the development and implementation of the Kenanow Bachelor of Education program.

Using the teaching and learning of science as a focus, Dr. Gregory Cajete provides an overview of the processes that can be applied in the teaching of various subjects in a culturally meaningful manner. Cajete helps us understand some of the strategies for merging the Manitoba curriculum with the cultural and physical contexts of Aboriginal and northern Manitoba communities. Again using science as a focus, Cajete (1986) offers the following processes as a means for uniting the Manitoba curriculum with community:
1. Create a model of the scientific content by introducing students to how this content is communicated or used in Aboriginal culture. The curriculum model conveys "the presentation of the basic principles of general [Western] science by first introducing students to the ways in

which these principles are communicated, utilized, or otherwise exemplified in Native American culture" (p. 210).

2. "Students are then presented with a comparison of these cultural examples with similar elements in Western science" (p. 210). The idea is "to illustrate that these principles are the result of the creative thought process and to establish this as a point of commonality between both cultural perspectives" (p. 211). Students should see the content of Western science as a result of creative thinking that is applicable in both cultures.

3. Review and apply the content in a number of different contexts.
"In every culture, science as a cultural system of thought is influenced and guided by the myth-making process. Indeed, science in modern society has itself become a major generator and molder of myth as modern science becomes a center of focus in modern life. The possibilities of using perspectives of myth to enhance the presentation of science concepts to Native American students are, therefore, unparalleled" (p. 236).

4. The extensive application of storytelling and experiential learning strategies need to be utilized (pp. 237-241).

5. The development and application of "situational" learning contexts where there is a specific interface between science and culture -- "making science 'real' for students" (pp. 242-246). "Identification of science with the cultural identity of the student is a basic intent of this curriculum approach" (p. 242).

The understanding and application of interdisciplinary perspectives concerning science, culture, and creativity (pp. 254-256). "In Native American life, science, art and religion are completely integrated into an intimately related whole" (p. 272).

     Similar to Lewthwaite and MacMillan, Cajete provides a perspective that enables teachers to engage students in learning processes where learning outcomes identified in the Manitoba curricula are made meaningful for students by connecting curricula to the local community. Furthermore, Cajete offers the view that place plays a significant role for the creation of the culture that shapes us, and people have a significant impact on a constantly developing community (Cajete, 2000 as cited in Aikenhead &Michell, 2011). Sutherland and Swayze (2012) point out that the model for life learning that enhances the learning of Aboriginal students in mathematics and science developed by Sutherland and Henning (2009) relies heavily upon place or the local community. Creating relevance for students through culture-based and place-based approaches is evident in the Kenanow Bachelor of Education program. Similarly, Sutherland's and Henning's emphasis on experiential, culture-based learning for sustainable living has been an inspiration for the *Into the Wild* program. A teacher education program that takes the natural and social environments as a core component of its philosophy is well positioned to promote ecological and social justice for children and youth in the region. When a student's community life is incorporated into the learning and instructional processes, Banks notes that the research indicates that there can be a positive impact on the academic achievement (Au 1980; Lee, 1985; Philips, 1972; Piestrup, 1973 in Banks, 2006, p. 200). Culture-based and place-based learning is foundational to the Kenanow Bachelor of Education program, and the aim of the program is to

prepare teachers prepared to assist their students in achieving a positive identity and have enhanced life chances.

Education for Diversity in Manitoba

Bank's model for multicultural education may be viewed as complementary to culture-based and place-based approaches to teaching and learning by adding another layer to our understanding of inclusivity. Content integration enables students to see themselves in the curriculum. With its large Aboriginal population, the curriculum provided to students in northern Manitoba should contain information about Aboriginal history, culture and language. Concepts in the curriculum would be related to the local community, and as the students mature, increasingly they would be related to the world beyond their communities. McIvor (1995) encourages teachers to have classrooms that mirror the diversity within the community in order for the cultural identities of students to be celebrated by all (Michell, 2011). Education classes in the Kenanow Bachelor of Education program and *Into the Wild* provide teacher education students with experiences that promote teaching consistent with content integration. Grounded in their identities as individuals and members of groups, future teachers are encouraging their students to appreciate their past, and prepare for a range of life possibilities.

Equity pedagogy for Banks represents the modification of instruction in recognition of the diversity of the students within the classroom in order to enhance academic achievement (Banks, 2006). As a form of equity pedagogy, culturally responsive teaching can contribute to a rise in academic levels for minorities and in closing the achievement gap (Gay, 2000; Ladson-Billings, 1994; Au and Kawaami, 1985; and Lee, 1993 in Banks, 2006, pp. 205-6). "This would be true regardless of the background of the students who attend the school," according to Marzano (Marzano, 2003, p. 8). "Specifically, these schools provide interventions that are designed to overcome student background characteristics that might impede learning…For now, it is sufficient to say that this is a remarkable possibility – one that provides great hope for public education" (Marzano, 2003, p. 8). Appreciating the importance of equity pedagogy, the Kenanow Bachelor of Education program provides an Aboriginal focus in the course work while respecting the diversity of the communities reflecting both the backgrounds of teacher education students and the communities where they will become teachers.

Consistent with Bank's call for an empowering school climate, many studies have shown that robust working partnerships between schools, parents, and communities in Aboriginal environments exert a powerful positive influence on improved school performance (Bell, 2004). Schools with strong relationships among community members are guided by shared values and visions rather than colonizing notions about the operation of schools. When community members, including families, Elders and other local experts are involved in curricular planning in order to incorporate local culture into the curriculum, this collaborative action helps students see themselves and their culture in the curriculum. A meaningful curriculum for students can enhance resiliency and, thus, "ultimately causes significant improvement in their educational experience and success" (Reyhner, 2006; Sutherland, 2005 in Michell, 2011, p. 126).

Relational trust has emerged as foundational to the creation of effective relationships in school communities. With respect to the importance of relational trust, Bell argues, "the

establishment of effective working partnerships between schools, parents and communities is dependent on the formation of a climate of relational trust. This is particularly significant, given that many Aboriginal communities have had negative experiences in which education was used as a tool of assimilation" (2004, p. 35). Relational trust is evident in school relationships where staff, "through professional behaviour and actions exhibit respect and willingness to extend beyond the formal requirements of the professional role in contacts with the client" (Bell, 2004, p. 38). Aboriginal students report that their teachers are the most important factor in learning. As Hampton & Roy (2002) note, "You don't take a class; you take a teacher" (Michell, 2011, p. 132). Interdependencies and co-ordinated actions for shared purposes develop among principals, teachers, students and parents in schools where relational trust is evident in their relationships. Bell has reported that research has determined that interdependencies are particularly important in school communities where asymmetrical power relationships exist such as those between school staff members and children and their families of low socio-economic status (2004). Byrk and Schneider have suggested relational trust and interdependency in school relationships requires that "…the trust relationship developed between parent and child during the first years of life must be transferred to school staff" (Bell, 2004, p. 35). Interdependency through continuous dialogue and collaboration between schools and communities in our region and the Kenanow Bachelor of Education program has become established practice in all aspects of the education program. As a component of the Bachelor of Education program, the *Into the Wild* program provides a direct link between students and their families, local schools and UCN's Faculty of Education. The school and the Education program become an extension of students, families and their communities, and those relationships are mirrored in the school.

Hattie (2009) cites the Flaxmere project where the school hired former teachers to function as home-school liaison workers to enable parents from the lower socio-economic strata to learn, "the language about the nature of learning in today's classrooms, learned how to assist their children to attend and engage in learning, and learned how to speak with teachers and school personnel" (p. 549-550). The implementation of the Flaxmere project "led to enhanced engagement by students in their schooling experiences, improvements in reading achievement, greater skills and better jobs for the parents, greater awareness of the language of schooling, higher expectations, high satisfaction and high endorsement of local schools and the Flaxmere community…"(Hattie, 2009, p. 550-551). Positive school and family relationships similar to those established for the Flaxmere project are necessary to address a host of social issues confronting diverse populations such as student mobility. Student transience has emerged as a major issue in education since significant numbers of families frequently relocate, and large numbers of children in the lower socio-economic strata are placed into foster care. Educators must appreciate that student mobility between schools has a consistently negative impact on student achievement and be prepared to respond to student transience. A positive relationship between school personnel and families avoids children being asked to "work in two worlds- the world and language of home, and the world and language of school. For many children, this is asking too much. It is also difficult in these two worlds to build a reputation as a learner, learn how to seek help in learning, and have a high level of openness to experiences of learning" (Hattie, 2009, p. 552-553). It is my observation as an educator in northern Manitoba that working in two worlds can be an issue for Aboriginal students trying to succeed in schools grounded in white middle-class values and curricula distinct from their lived experiences. If all students are to be served appropriately by their schools, Hattie (2009) argues that teachers and principals must

constantly ask and answer the following three questions: "What is working best?, Why is it working best?, and Who is it not working for?" (p. 897). The Flaxmere project illustrates that supports can be put in place that minimize the impact of issues such as student transience that impact on the educational success of diverse populations.

In 2009, the Vancouver School District in Vancouver, British Columbia, signed a five-year agreement with Musqueam Indian Band, Metis Nation BC, Urban Aboriginal community and the Ministry of Education, Province of British Columbia in order to enhance the academic achievement of Aboriginal students through the establishment of a stronger working partnership between the signatories (Vancouver School Board (VSB), 2009). The agreement focused on two ideas:

1. Each student and family should experience a sense of belonging in the schools in the district, their voices are reflected in decision-making and, "their cultures, histories and contributions are respected and reflected" (p.2).
2. 2. The district is committed to inclusionary instructional practices leading to the increased academic success of Aboriginal students.

The Vancouver School District has implemented a significant number of initiatives. The district is monitoring progress and has started to share their success stories.   In Manitoba, it is a challenge to ensure the educational success of all students, but strategies are available for educators to provide an appropriate education even for the most disadvantaged students.

Specific Approaches for Inclusive Education

Cultural Proficiency

Building on the work of Terry Cross, a member of the Seneca Nation and Executive Director of Indian Child Welfare Services in the United States, Lindsey and Terrell have offered us the notion of cultural proficiency. Cultural proficiency is a reflective process for individual school community members to think about and to celebrate their cultural identity. With this self-awareness, members from the school community are positioned to approach others within the school community in an accepting manner in order to co-create inclusive school environments. These individuals in school communities demonstrate their appreciation for diversity in their schools and examine their practices, procedures and policies and co-create enhanced school communities for all (Lindsey, Nuri Robins & Terrell, 2003). In discussion with Lindsey and Terrell, it is their view that formal and informal school leadership must be committed to cultural proficiency in order for schools to embrace and pursue inclusiveness (Terrell & Lindsey, 2012). Using a continuum from cultural destructiveness to cultural proficiency to create a cultural proficiency framework, members from the school community locate their behaviour on the continuum and work with others in planned school change in order to create more inclusionary learning opportunities for students. Furthermore, in *Equity* Lindsey, Jungwirth, Pahl and Lindsey (2012) argue that respectful relationships inclusive of all educators and school partners and organized in professional learning communities facilitate the needed dialogue, reflection and continuous learning to transform schools.

Lindsey and Terrell, similar to James Banks, provide frameworks for members of school communities to promote inclusiveness. Cultural proficiency and Bank's model offer reference points for initiating processes that promote inclusion. Furthermore, the educational processes associated with cultural proficiency and Bank's model enhance the opportunities for student learning in order to address the academic achievement gap for disadvantaged children and youth. Finally, these frameworks offer a means of implementing a core value, inclusiveness, which serves as a guide for school community members and enables the school community to stay focused on education for all. By employing the frameworks offered by Lindsey, Terrell and Banks, school community members can be assured that the shared purpose of the school is at the centre of the activity in the school. When considering the relationship of cultural proficiency and multicultural education to Sergiovanni's work, cultural proficiency and multiculturalism are tools in the transformation of colonized schools into inclusive schools.

If Sergiovanni's lifeworld is to maintain primacy over time, schools should establish inclusive learning communities to ensure the establishment and maintenance of the relational processes for inclusion in schools. Learning communities are understood to be, "Educational learning communities are inclusive of teachers, school administrators, and school partners, and they come together with a deep commitment to their professionalism and a profound clarity about the purpose of their work through continuous study, reflection, dialogue and learning" (Hord & Sommers in Lindsey, Jungwirth, Pahl and Lindsey, 2009, pp. 3-4). School systems and the Kenanow Bachelor of Education program are collaborating in order to create schools more culturally proficient and respectful of diverse populations. The educational partners are examining current school practices and enhancement of the teacher education program in order to prepare future teachers for teaching in inclusive schools. It is evident from the work of Bell and Fulford and the findings in the Saskatchewan Education reports that students, families and community members must be part of these learning communities. In northern Manitoba, it has become clear that the co-creation of inclusive schools through the establishment of thriving learning communities requires the active involvement of the educational and community partners.

Elders

The University College of the North was created with a Council of Elders as an important component of the tri-council governance structure. Through formally including the Elders in the governance of the university college, UCN recognizes the important role that Elders play in communities, and Elders assume the same role within the UCN community. Elders are selected in Aboriginal communities for their ability to share and teach and be a repository of for the collective wisdom of their communities (University College of the North, 2004).   Through a collaborative process, the following definition of Elders was created and agreed upon within the UCN community:

> "Elders are respected and honoured by their communities for their spirituality, wisdom, high intelligence, knowledge, life experiences and teachings. Elders have a deep understanding of people and communities. Elders are recognized for their gifts, for their love of the land and the language, and for their knowledge of traditions. Within UCN, Elders will be role models, resources and advisors, providing guidance and support for

students, staff and administration. They will be ambassadors for UCN in the larger community" (University College of the North, 2004, p. 27).

Each community chooses Elders based on criteria developed within the community, but communities tend to select Elders with the ability to use their knowledge of community to teach and advise community members.

   Saskatchewan, Manitoba's neighbour geographically, has been proactive in identifying the role of Elders in schools. Saskatchewan Education, Saskatchewan's department of education, recognizes the importance of Elders to schools and has developed a guide that outlines the role of Elders and community workers in schools. In its schools, Saskatchewan Education expects that Elders will: promote cultural awareness and understanding; link the Aboriginal community to the school; encourage Aboriginal language acquisition and retention; guide and counsel students, families and school staff; and assist teachers in introducing culture within the classroom ("Saskatchewan Education", 2001). The guide further outlines programs in Saskatchewan schools and details the specific duties of the above roles of Elders in each school. In Saskatchewan schools, Elders ensure that Aboriginal students 'see themselves' in their schools.

   Aikenhead and Michell (2011) offer the view that Elders are, "essential teachers of community-based Indigenous knowledge and wisdom" (p. 123). Elders can transmit knowledge about the history, culture and language of the community. Elders can give insight into important issues affecting the community. Elders will often share knowledge with teachers and students through storytelling. Each Elder in a community has a special gift, and common examples can include, "plant gatherer, herbalist, storyteller, leather maker, beader, ceremony keeper, birch bark canoe maker, linguist, trapper, hunter, or midwife" (Aikenhead & Michell, 2011, p. 125). Contact with an Elder may be a catalyst for further inquiry by students about their heritage, their current role within the community and their evolving identity.

   In the Kenanow Bachelor of Education program, Elders have been asked to play a variety of roles. Elders were instrumental for the creation of the Kenanow Bachelor of Education program and have monitored the evolution of the program. Additionally, Elders have given leadership in land-based activities within the program and with UCN's educational partners. Elders have been asked to consult with teachers regarding the connection of curriculum outcomes to the local culture. Regarding the research collaboration between Brandon University, University College of the North and our educational partners, Elders are sharing indicators of educational success for children and youth. Finally, the collaboration of teachers and Elder with teachers assuming the role as learners has provided a positive example of lifelong learning (Aikenhead &Michell, 2011). Elders have assumed prominent roles for the development of the Kenanow Bachelor of Education program.

Land-based Activities, Experiential Learning and Model Schools

   Hattie, Marsh, Neill, and Richards (1997) determined that land-based experiential learning not only had a positive impact on student outcomes and continued to have an impact after the experience had ended. Through their review of ninety-six studies, the authors found that experiential learning had a positive effect on student outcomes related to academics, leadership,

self-concept, personality and interpersonal skills (Hattie, 2009). The authors argue that students involved in outdoor education programs learn " about facing challenge, seeking feedback, adapting to peer cooperative learning, and enhanced self-regulation about one's skills and strengths" and this impact, "seems to last beyond the experience in the outdoors" (Hattie, Brown, Keegan, 2005 as cited in Hattie, 2009, p. 609). Land-based experiential learning can have a positive impact on student learning.

The literature supports the utilization of a variety of teaching strategies may be utilized in order for students to meet the objectives of instruction. As the lone means of instruction, inquiry-based instruction does not have a notable effect on learning overall except to facilitate critical thinking by students not previously encouraged to share their thinking. Upon reviewing the literature related to successful instruction of American Aboriginal students, Rowland and Adkins (2007) found support for land-based and experiential learning. This research validates the emphasis of land-based and experiential learning in the Kenanow Bachelor of Education program and the *Into the Wild* program for the preparation of pre-service teachers. When problem-solving and problem-based learning are used by trained teachers, there is a positive impact on student learning regarding problem-solving skills and the application of knowledge (Hattie, 2009). Student achievement was enhanced in laboratory experiences where students tackled issues requiring the utilization of a variety of resources and involving critical thinking (Rubin, 1996 as cited in Hattie, 2009; Weinstein, Boulanger, & Walberg, 1982). Of further note, active learning in science using strategies such as collaborative learning, inquiry, manipulation, and instructional technology had a significant impact on achievement where students connected their interests to the instructional goals (Schroeder, Scott, Tolson, Huang, and Lee, 2007). Where thematic instruction and process skills were emphasized, integrated curricula programs have shown to be effective in elementary schools, especially for ethnically diverse students (Hartzler, 2000 as cited in Hattie, 2009. p. 593; Rowland and Atkins, 2003 as cited in Aikenhead &Michell, 2011, p. 137). In the Kenanow Bachelor of Education program, teacher education students learn to be adaptable and use a variety of strategies to meet the outcomes in the Manitoba Education curricula.

Service Programming and Integrated Programming in Local Schools

Service learning by teacher education students can be valuable for prospective teachers, teacher education programs and schools. Education students gain experience in a variety of teaching situations and apply theory in these settings. Service learning experiences offer prospective students with opportunities for growth in, "academics, social maturity, critical thinking communication, collaboration, and leadership skills" (Meyer, Hofschire and Billing, 2004 in Schoenfeld, 2006, p. 1). As a form of experiential learning, students engaged in service learning appreciate and connect with the community (Schoenfeld, 2006). Fenzel & Dean note that service learning can enable prospective teachers to examine issues related to, "racism, unequal access, and unearned privilege in education" (Hess, Lanig, & Vaughn, 2007; Ladson-Billings, 2006, as cited in Fenzel & Dean) and further point out the "positive effects that participating in service-learning in teacher education programs has on university students" (Buchanan, Correia, & Bleicher, 2010; Coner, 2010, Darling –Hammond & Hammerness, 2005; Wasserman, 2009, as cited in Fenzel & Dean) (Fenzel & Dean, n.d., p. 21). Service learning for teacher education students gives opportunities for students to value, "social action, awareness

and justice education" (Kezar, 2005; Lewis, 2004 in Bates, Drits, Allen, and McCandless, 2009, p. 6). Soukup (1999) reports that service learning in learning communities can refocus prospective teachers and correct "self-centredness" (Levitt & Schriehans, 2010, p. 278). Thus, teacher education students are better able to relate to the lives of their students and incorporate their understanding of the community into the curriculum (Boyle-Baise, 1998; Balswin & Rudisill 2002, Donahue, 1999 in Bates, Drits, Allen, and McCandless, 2009, p. 8). Bates, Drits, Allen and McCandless (2009) report that prospective teachers demonstrated that service learning can support teachers in meeting curricular outcomes (p. 16). Besides meeting curricular outcomes, service learning can provide teacher education students the opportunity to contribute to needs identified in schools and the community (California State University San Bernardino, 2008 in Levitt & Schriehans, 2010, p. 277) Since reflection is an important component of service learning, service learning supports the reflective teacher and effective teacher models supported by the literature (Kezar, 1998 in Levitt & Schriehans, 2010, p. 278). Service learning can give important learning experiences in preparing teacher education students to become teachers in their communities.

     The Kenanow Bachelor of Education program gives significant opportunities for prospective teachers to engage in service learning opportunities in local school districts, school divisions and education authorities. Many courses in the Kenanow Bachelor of Education program have service learning components.   In addition to the practicum experience, Kenanow Bachelor of Education students are enrolled in courses with experiential components such as Introduction to Teaching, Multilevel Learning, Diverse Learning and School Relationships in order to connect with the local school communities. Service learning is a vehicle for the Faculty of Education and its educational partners to prepare prospective teachers jointly to become effective teachers in northern Manitoba.

Sustainable Development

     Education for sustainable development is a priority for Manitoba Education and understood to be, "an approach to daily decisions that integrates probable consequences to the environment, the economy and human health and well-being" (Canada, Manitoba Education and Training, 2000, p. 1). The two themes in education for sustainable development are environmental stewardship and social justice. In *Sustainable Development and Living through Changing Teacher Education and Teaching in Manitoba*, Babiuk, Falkenberg, Deer, Giesbrecht & Singh (2010) note that Manitoba Education has demonstrated a commitment to education for sustainable development through the creation of *Education for a Sustainable Future. A Resource Guide for Curriculum Developers, Teachers, and Administrators* (2000), provincial Education for Sustainability Action Plan (2004-2008), a working group and leadership council for Education for Sustainable Development and facilitating the creation of action plans by faculties of education and school divisions in Manitoba. Involvement in education for sustainable development is evident at all organizational levels of education throughout Manitoba.

     The instructional strategies identified as appropriate for promoting education for sustainable development are evidence based and integral to the Kenanow Bachelor of Education program. Babiuk, Falkenberg, Deer, Giesbrecht & Singh (2010) link student engagement in learning with

the seven strategies for teaching sustainable development developed in Kozak and Elliot (2009) as follows:

"Table II-1 links the strategies of student engagement discussed above with the seven strategies for education for sustainability developed in Kozak and Elliott (2009):
Table II-1
Strategies for engaging students Strategies for education for sustainability (expansion of Manitoba Education, 2010) (Kozak & Elliott, 2009)
Strategies for education for sustainability:

Strategies for engaging students	Strategies for education for sustainability
1. Develop a deeper understanding of young adolescents	1 Integrated or interdisciplinary learning
2. Provide more responsive teaching and learning	2. Inquiry-based learning experiences
3. Nurture stronger learning relationships	3. Connecting learning to the real world
4. Increase student voice and choices. Sharing Responsibility for learning with students	4. Considering alternative perspectives
5. Strengthen community involvement	5. Using local experiences – community in the classroom
6. Provide learning opportunities that are significant and relevant to students	6. Acting on learning
7. Allow for inquiry based in-depth interdisciplinary studies	7. Sharing responsibility for learning with students
8.Support and practice student responsibility of learning and action" (p. 62).	

Education for sustainable development is congruent with the practices deemed effective for teachers in this literature review and apparent in the Kenanow Bachelor of Education program.

The Kenanow Bachelor of Education program is compatible with the approach of Manitoba's education for sustainable development. The teacher education program has Aboriginal perspectives embedded in the courses, and the underlying philosophy found in this perspective, the Kenanow Learning Model stresses the importance of sustainable living. The preparation of future teachers to live sustainably is consistent with Bowers (2001) eco-justice framework: "(a) Understanding the relationship between culture and the environment (b) addressing the social injustice of environmental degradation (c) acknowledgement and use of traditional knowledge and practices that support sustainability (d) adopting lifestyles that sustain the environment for future generations" (Locke, 2009, p. 99). The inclusion of Aboriginal perspectives in teacher education programs reinforces, "the lessons that can help mainstream Canadian society reconnect with nature and establish mutually beneficial and reciprocal relationships….Aboriginal epistemologies can provide a framework for engendering an ethic of stewardship and sustainability" (Beckford & Nahdee, 2011, p. 2). Place-based education provides an opportunity for the community to become a living laboratory in order to consider environmental and social justice issues integral to education for sustainable development. In the Sutherland and Henning (2009) model for lifelong learning by Aboriginal students in mathematics and science, the model has four pillars that have been emphasized by Aboriginal educators and scholars: language,

experiential learning, culture and elders (Sutherland & Swayze, 2012, p. 1). With Kakihtawi Yihtamowin Program- Securing Goals in Aboriginal Education, Sutherland and Henning (2009) provide specific examples of place-based and culture-based initiatives found in education in Manitoba at various levels of schooling. At University College of the North, *Into the Wild* provides an example of culture-based, experiential learning being offered in the local community. The Faculty of Education at University College of the North embraces approaches and philosophies congruent with education for sustainable development in Manitoba so prospective teachers may better understand their environment and be well equipped to teach children and youth in northern Manitoba about living sustainably in our world.

Imaginative Education, Tribes and Co-operative Learning

   Imaginative Education, Tribes and co-operative learning enable students to achieve specific types of educational outcomes and levels of thinking. In addition, students can become more proficient at collaborating with others in their learning. Through Imaginative Education, Fettes (n.d.) links imagination and connecting the feelings to the thinking of elementary students in order for students to be actively engaged with others and co-construct meaning within the classroom. Preliminary results with respect to the implementation of Imaginative Education in Middle Years classrooms with Aboriginal students in British Columbia suggest that there was a notable improvement in "students attendance, and improved academic performance…better classroom energy and engagement compared to the same students' performance in conventional classrooms" (Simon Fraser University, 2009, p. 1). There is empirical support for the positive impact of drama and arts programs on achievement at the elementary level (Kardash and Wright, 1987). Fisher (1992) found that cognitive and affective outcomes were positively impacted by play and in particular, with ideation in socio-dramatic play having the greatest effect (Hattie, 2009, pp. 559-600). Highly structured programs that fostered creativity had a significant impact on affective processing, cognitive skills and outcomes across the curriculum (Higgins, Hall, Baumfield, and Mosely, 2005 as cited in Hattie, 2009, p. 602).   Programming that required active processing by students and linked the affective domain to the cognitive domain has a positive impact on students.

   Hattie (2009) notes that there is clear agreement that co-operative learning is effective as an instructional method and co-operative learning compares favourably to individualistic learning. Co-operative learning is particularly effective in encouraging student interest in learning in situations with high levels of peer involvement (pp.799-800). Co-operative learning has proven to personalize instruction for Aboriginal students and has had a positive impact on student learning (Rowland & Adkins, 2007). Maruyama notes that co-operative learning promotes interpersonal relationships, especially among diverse individuals, and this especially true where the differences are based on ethnicity and developmental challenges (Maruyama, 1983 as cited in Hattie, 2009, p. 803). Education students are taught co-operative learning as an instructional method, and further develop their instructional skills by utilizing co-operative learning through their experiences as leaders in the *Into the Wild* program. The Tribes program is similar to co-operative learning in that it has demonstrated a positive impact on learning through the active engagement of students. Through these collaborative learning situations, teacher education students acquire the strategies needed to provide their future students with the skills and values that they need in order to participate actively in their learning.

Aboriginal Perspective Embedded in Teacher Education Courses

Aboriginal perspectives in teacher education courses provide prospective teachers with the knowledge that they will need in order to teach and lead in classrooms with Aboriginal students. An understanding of Aboriginal perspectives provides teacher education students and teachers with knowledge about the history, culture and language of local Aboriginal peoples and strategies for sharing this knowledge with their students. Toulouse (2008) suggests that the inclusion of Aboriginal perspectives in kindergarten to grade twelve classrooms "can help to foster engagement in the learning process through increased relevance to their own experiences and culture, leading to increased self-esteem and better learning outcomes" (p. 1). For other students, indigenous perspectives extend and enrich the educational experience, provide intercultural knowledge and experiences and afford opportunities to explore and appreciate Aboriginal socio-cultural, economic and ecological contributions to Canadian society" (Beckford & Nahdee, 2011, p. 1). To present Aboriginal knowledge and pedagogies in Canadian classrooms is in keeping with the multicultural make-up of Canadian classrooms (Dei, James, Karumanchey, James-Wilson & Zine, 2000 as cited in Beckford & Nahdee, 2011). Dave Anderson, a faculty member in the Kenanow Bachelor of Education program, reminds us that traditional Anishinaabe learning requires that teaching and learning opportunities should "…enable students to learn by watching, listening, and participating in meaningful opportunities, provide the foundation for students to become more confident in their learning and abilities. Teachers, who plan and provide integrated, wholistic learning opportunities, will enable all students to understand the concept of Weweni- doing well in the activities they are engaged in….The concept of Weweni is an essential teaching for all students. Learning to be proud of their accomplishments and to understand the importance of doing things well encourages all students to continue learning in deeper meaningful ways" (Anderson, 2010, p.3). The inclusion of Aboriginal perspectives in kindergarten to grade twelve classrooms enhances for Aboriginal and non-Aboriginal students, both their learning and their understanding of their roles as learners.

Culturally appropriate instruction needs to be balanced with high expectations for students in order for students to achieve academically (Wagamese, 2008). Kenanow Bachelor of Education pre-service teachers through their course work and experiences such as *Into the Wild* enhance existing cultural understanding and learn to teach from cultural frameworks in order to create the conditions for all of their students to learn and demonstrate high levels of academic achievement. Kenanow Bachelor of Education students are preparing to be teachers who have an understanding of Indigenous ways of knowing and pedagogies in order to create meaningful opportunities for learning in classrooms with Aboriginal students (Archibald, Lundy, Reynolds & Williams, 2010).

Basic Instructional Methods

Of the factors affecting student achievement, Marzano estimates that schooling accounts for twenty percent of the variance in student achievement. Of this twenty percent of variance, thirteen percent of this variance is based upon teacher factors, and seven percent is based upon school-level factors (Marzano, 2003, p.74). Thus, Marzano argues "that seemingly more can be

done to improve education by improving the effectiveness of teachers than by any other single factor. Effective teachers appear to be effective with students of all achievement levels regardless of the levels of heterogeneity in their classes" (Marzano, 2003, p. 72). The research suggests any two students of roughly the same ability level from schools with similar levels of resources can achieve at similar rates if they have effective teachers (Hattie, 2009). It is the teacher and school resources, not the school, which may serve to limit student progress. Particularly for students from lower socio-economic strata, learning in schools with inadequate resources and fewer effective teachers, and the school that a student attends does matter (Hattie, 2009). The impact of effective teachers and adequate school resources is significant for student engagement and achievement (Hattie, 2009; Marzano, 2003).

Effective teachers employ a variety of teaching strategies and methodologies, including direct instruction depending upon the goals for the learning situation. Direct instruction is understood to occur where the teacher "decides the learning intentions and success criteria, makes them transparent to the students, demonstrates them by modeling, evaluates if they understood what they have been told by checking for understanding…" (Hattie, 2009, p. 780) through guided and independent practice (Hattie, 2009, pp. 777-78). Micro-teaching is an effective means of preparing prospective teachers to become effective teachers (Hattie, 2009, p. 441). A significant number of studies have demonstrated that direct instruction can have a notable positive impact on learning. High levels of classroom cohesion with teachers and students working together are positively related to student achievement" (Hattie, 2009, p. 409). In these circumstances, there are higher incidences of "co-peer learning, tolerance and welcoming of error and thus increased feedback, and more discussion of goals, success criteria and positive teacher student and student-student relationships" (Hattie, 2009, p. 411). In classrooms with effective teachers, there is an emphasis on student strengths and clarity for students about the objectives of learning. Effective teachers have students using multiple learning strategies and enhancing understanding by applying their learning in various situations (Hattie, 2009). Teachers who had high levels of awareness about the ongoing classroom actions of students and skills to respond effectively to those actions have a mental set dubbed with-it-ness or mindfulness in the Effective Schools literature (Hattie, 2009). Not surprisingly, responses to conflict or behavioural adjustment within the classroom were best addressed through dialogue between student and teacher (Denham & Almeida, 1987). Effective teachers have the strategies in their repertoire to initiate and respond to the learning situation for all the students within the class (Hattie, 2009). Through courses and practice in the *Into the Wild* program, teacher education students develop a variety of instructional strategies, learn to develop appropriate relationships with students and continuously reflect upon their instructional practices. In order for students to thrive academically, students must regularly discuss their learning with their teachers, and their teachers must listen and respond appropriately.

Collaborative Inquiry

Reflective practitioners have a high level of awareness of the interactive process of the relations within the classroom and adjust their behaviour in accordance with their reflections (Schon, 1987, in Marzano, 2012, p. 5). Education students in the Kenanow Bachelor of Education program through ongoing dialogue, journaling and evaluating their practice embrace the role of teacher as a reflective practitioner. Whether it is in a practicum experience, service

learning or experiential experiences such as *Into the Wild*, pre-service teachers discuss, write about and critically think about their experiences for the learning process. Reflective practitioners develop their expertise in teaching through repeated efforts to think about the impact of their teaching and then adapt their instruction in order to maximize learning (Moxley, Ericsson, Charness & Krampe, 2011; Ericsson, Krampe, and Tesch-Romer, 1993 in Marzano, 2012, p.5). As a matter of practice, effective teachers attend closely to teaching and learning relationships and enhance their conceptual understanding of teaching and learning in order to increase student learning (Ericsson, Roring, & Nandagopal, 2007 in Marzano, Boogren, Heflebower, Kanold-McIntryre & Pickering, 2012, p. 7). Effective teachers attend to the ongoing student-teacher relationships and listen and weigh the ideas of colleagues or researchers regarding the teaching and learning process. Drawing upon the research, Marzano and Brown (2007, 2009) argue that effective teaching must address: "(1) classroom strategies and behaviors, (2) planning and preparing (3) reflecting on teaching and (4) collegiality and professionalism" (as cited in Marzano, Boogren, Heflebower, Kanold-McIntyre & Pickering, 2012, p. 19).

   It has proven helpful to have small groups of prospective teachers or current teachers work together to create lessons, implement the lessons, analyze the impact of the lesson and adapt the lesson for future delivery (Mast & Ginsburg, 2010 in Marzano, Boogren, Heflebower, Kanold-McIntyre & Pickering, 2012, pp. 8-9). In the Vancouver School District, Appreciative Inquiry was found to be an important tool in schools and enabled members of learning communities in schools to redirect, "thinking towards valuing the many, many things that are working well in our classrooms, every day, as we participate in an enthusiastic dialogue with students and colleagues about what engages and excites us in our learning" (Filleul & Rowland, 2006, p. 8). Appreciative Inquiry can draw students and other members from the learning community into dialogue with teachers (Martin & Calabrese, 2011). Along with other members from the school community, individual teachers or groups of teachers can share their learning on a small group basis or a school wide basis as part of a teacher or school improvement process.

Community Schools, Aboriginal Education and Kenanow Bachelor of Education Program

   A community school might be described as a gathering place and a site for sustained dialogue by community members about the nurturance of children and youth and enhancing the capacity of the school. Higher levels of feeling of well-being can be expected in schools where children and youth feel a strong connection to the school (Schonert-Reichl in Graves, 2011, p. 21). A community school tends to mirror the cultural and socio-economic characteristics of the demographic group that it serves. School leaders develop opportunities for meaningful participation or voice in the decision-making process by all stakeholders. The school has greater potential to be a relevant, safe and effective learning community for students. While the stakeholders do create the specific vision for the school, school community members utilize practices associated with community schools in order to create an environment where student learning, positive relationships and effective communication among the stakeholders are evident. As in highly effective schools in Aboriginal communities, there is strong evidence of relational trust among students, families, community members and school staff. To maintain effective working relationships among community members, a wide range of service is made available within the school. There is an ongoing dialogue about how the school can better serve students and their families. As a result of the continuing discussions, one school may provide space for

cultural teaching and in another school community members may establish after school reading circles to support student achievement. By encouraging inclusiveness, stakeholders act as agents of positive change by enhancing existing relationships within the school community and developing more life chances for members from the school community.

Educational attainment is significantly lower for Aboriginal people than the general population in Manitoba. The Canada West Foundation report (2001) "links on-reserve income with education levels, finding 75% of reserve residents earn less than $20,000 per annum" and "education attainments for on-reserve residents are consistently lower than those for off-reserve residents in all age cohorts" (Bell, 2004, p. 12). The same report notes that the dropout rate for on-reserve students before grade nine is more than twice as high as for those living off-reserve (p. 8). While noting some improvement, this difference between non-aboriginal students residing outside northern Canada, and Aboriginal and northern students continues to be evident in the data compiled by Canada West Foundation (Bell, 2004). The following excerpt from the application of the Social Science and Humanities Research Council application for funding by Brandon University and University College of the North, "The crisis concerns all Canadians, as the number of Aboriginal children is rising and will comprise the largest proportion of school-aged children in the Territories, Saskatchewan, and Manitoba by 2017"(Statistics Canada, 2005 as cited in Brandon University and University College of the North, 2012). The significance of these demographics must be considered in relation to the continued disparity between Aboriginal students and non-Aboriginal students in the key educational indicators such as high school completion and participation in post-secondary education (CMEC, 2008). Of all the Aboriginal youth living on reserves in Manitoba, in 2006 only twenty-eight percent had completed high school (Canadian Council on Learning, 2009, p. 39 in Brandon University, 2010). The lower levels of educational attainment among the Aboriginal population must be addressed.

Despite decades of study and discussion focused on Aboriginal education, northern and Aboriginal students particularly those Aboriginal students living on reserves have tended to grow up in families and learn in schools where there were limited future expectations. In schools with old paint, teachers constantly turning over, very few books or old books and computers can be places of teaching and learning, but life in these schools comes is a constant reminder that conditions are less than optimal. The National Panel on First Nations Elementary and Secondary Education reported a grade nine mathematics class with multiple teachers, and all the students failed; schools in need of repair; and schools with limited program offerings (Galloway, 2011). In one community, it was estimated that 100 of the 300 children and youth age appropriate attended school (Robson, 2011). The report further indicates that computers, libraries and special education are extras and schools operate depending upon whether the water is running that day (Galloway, 2012). Limited supports for students do impact on student success and future life options.

Even in instances of new and well-maintained schools, children and youth in many First Nations communities see, via the internet, schools resourced in ways vastly superior to their experience. Colonized schools are more likely to have less money spent on them (Sergiovanni, 2000). Fullan (2006) further argues that these schools, " …seriously underfunds the poor, it puts the schools in question in a position of perpetuating the problem…Education reflects society's priorities… low investment perpetuates the status quo of wide income differentials…" (p. 71).

Wilkinson goes on to argue that it is not necessarily the actual inequality that is destructive of relationships within the school community, but ineffective relational processes occur where community members see themselves within the school community as ..."looked down on, having an inferior position in the social hierarchy, and subordination (Fullan, 2006, p. 3-4). The school needs to be viewed as an extension of the community and only "…one part of an individual's education" (Fullan, 2006, p. 9). While struggling to offer hope for the members of the school's community, ultimately these colonized schools will be further hamstrung by perceptions among community members that these schools are then part of the problem.

The Kenanow Learning Model was created by Aboriginal and northern people with broad consultation within the educational community to address these inequalities. It is evident that schools in northern Manitoba require teachers constantly striving to be more effective, and the school's resources must provide the needed supports for students, staff, families and the community. The new school must also be able to pay its teachers and have current resources, including appropriate technologies. The partnerships that have been forged among educators and communities in northern Manitoba serve to provide an alternate vision of possibilities for the future and hope in adequately resourced schools.

Students in the Kenanow Bachelor of Education program have been actively involved in local community schools that link students and their families to the education system. At Wapanohk Community School in Thompson, teacher education students provide leadership in the FAST program while teacher education students in The Pas volunteer at Kelsey Community School. As part of the community school initiative, Kelsey Community School sponsors students in the summer program, *Into the Wild.*   Additionally, teachers from Kelsey Community School and faculty members from UCN's Faculty of Education are seeking to re-develop an interpretive trail within the community in order for teacher education students to provide outdoor, curricular experiences for Kelsey School Division and Opaskwayak Education authority students. Local community schools have embraced the Kenanow Bachelor of Education program as a support for school programming while students and faculty members in the Kenanow Bachelor of Education program have appreciated that community schools provide invaluable experience for our students, the future educators in northern Manitoba.

Leadership Development: Relational Leadership for Schools

Effective leadership is critical to continuous change in schools, and school leaders demonstrating relational leadership offer some promise for co-creating positive change. The primary asset of relational leading is affirmation, which includes acknowledging and valuing others in a relationship. The practice of affirming the actions of others invites further participation of those acknowledged by the affirmations by valuing past and current engagement (Gergen, 2009). As a relational leader, the school principal might compliment an idea brought forward by a parent or guardian at a Parent Advisory meeting. Secondly, positive sharing occurs when members of the community through dialogue share what they value. The school principal may share the successes in the school newsletter of the grade two collaborative teaching team in improving student achievement in subtraction. Positive sharing as a practice encourages community members to work collaboratively to seek shared purposes based on what is commonly valued within the organization. Teacher leaders in science at the Early Years level

may request to meet with Middle Years teachers to discuss their progress in promoting student interest in science. Thirdly, adding value, "injects value into the other's utterance" (Gergen, 2009, p. 335). The practice of adding value can occur through positive elaboration and relevant associations, which will connect the act of one community member to the activities and shared meanings within the community. The school principal may hold staff meetings that include teachers and support staff members. Finally, reality building through the use of narratives and metaphors may link actions within the community to motivation for renewed efforts or new courses of action to achieve shared purposes. The Dean of Education may link the research activity of a faculty member to the shared development of the Bachelor of Education program. In communities where relational leading is evident, there should be evidence of affirmation, positive sharing, adding value and reality building on an ongoing basis (Hersted & Gergen, 2013).

Although Bushe uses different concepts, there are parallels to the actions described by Gergen related to relational leading. For Bushe (2001), the appreciative mind-set includes tracking and fanning. The appreciative leader is tracking the best examples of activities or events within an organization, and these might be called 'peak moments'. Peak moments in schools might be a breakthrough in student learning or collaborative efforts among staff that might lead to improved instructional practices. Fanning refers to publicizing good events, as in fanning a fire to create heat. Peak moments that have been fanned are those practices or events that have been brought to the attention of others in the school's community. School leaders fan those peak moments to others in the school's community so those practices or events will be replicated. When school leaders adopt an appreciative mind-set, they have the potential to transform the school's community.

In addition to the components of the appreciative mind-set identified by Bushe, I would argue from my experience that adding value and reality building are needed if the leadership practices are to be transformative in education. The fanning and amplification of peak moments lead to acknowledgements of the actions of members from the school community but would in itself not lead to collaborative efforts to achieve a shared purpose. Adding value and reality building connect people within an organization, including schools or faculties around a shared perspectives and activities. A collaborative action towards a shared purpose enhances connectedness and commitment throughout the organization. Dialogue within an organization not only enables members of the organization to share their peak moments but also provides an opportunity for these same members to consider new possibilities for the organization. Collaborative action within the organization and in partnership with other organizations creates the means to implement the new possibilities articulated by members through this inquiry process in co-creating a preferred future. Effective communication and joint action are necessary components in relational leading. With relational leadership, community members continuously inquire into the relational processes within their organizations and share meanings and purposes and celebrate success in order to create new possibilities for desired actions.

The use of adding value with positive elaboration and relevant associations and reality building with the use of narratives and metaphors connect community members with the shared purpose of the organization. Schools with relational leaders might establish practices, including innovation committees or school team meetings in order to provide for effective communication

and encourage the collaborative action required to sustain relational practices within the school community. Through the collaborative inquiry process, each school community will direct its future and be encouraged to consider practices that will provide new possibilities for sustaining current relationships and creating new relationships in schools.

   Relational leaders encourage the use of an inquiry process such as Appreciative Inquiry, collaborative teams and dialogue to participate with others in monitoring the process on a continuous basis. Schools with relational leaders have provided evidence of the following:

   1. Appreciative Inquiry Summit- community members and other partners
      could tell their stories about their best times in the school, create a
      vision for the future based on core values, assist in the creation of steps for
      implementing the vision and evaluating the implementation of the vision on
      an ongoing basis.
   2. Increasing dialogue among teachers within the school and with teachers in
      other schools.
   3. Strengthening of relationships of community members with community
      members in other schools.
   4. Common focus for professional development around school direction.
   5. Strengthening of community relationships.
   6. Investigating changes to the management system, including timetabling and
      organizing classes into pods in order to strengthen relationships among
      students.
   7. Setting direction for future inquiries. (Filleul and Rowland, 2006)
   8. Relational leaders would use fanning and amplification to supplement and
      extend the work done at an Appreciative Inquiry Summit (Bushe, 2001).

Additionally, there is evidence of relational processes such as, "listening, questioning, reflecting and facilitating" (Lambert et al., 2002, p. 44) in order to create opportunities for multiple voices to be expressed in the school which facilitates active participation within the school community. In summary, Lambert sees a school when it is an actualizing community as, "An integrated concept of the good society or shared purpose can only be found in interconnected, ecological communities. We continue to propose that the purpose of schooling is to engage children and adults within patterns of relationships that serve as centers for sustained growth" (Lambert et al., 2002, p. 54). In school communities with relational leading, community members are encouraged to share past successes or suggestions for the future, play a positive role in the school, have opportunities to collaborate with each other and others in the co-creation of shared initiatives in the school. Relational leaders collaborate with the school community members and other partners to create a common direction for the school, serve as a role model and communicate high expectations for all within the school community.

   Institutional leaders or school administrators, who are effectively linking the circles of relationships and facilitating school engagement towards a common direction, might be referred to as relational leading or Appreciative Leadership. Appreciative Leadership according to Whitney, Trosten-Bloom and Rader (2010) is, "a philosophy, a way of being and a set of strategies that give rise to practices applicable across industries, sectors, and arenas of

collaborative action" (p. 3). Appreciative Leadership relies on the development and maintenance of relational capacities that have a positive orientation and brings people together to make things happen. Appreciative Leadership has four foundational ideas: "1. It is relational. 2. It is positive. 3. It is about turning potential into positive power. 4. It has rippling effects (Whitney, Trosten-Bloom and Rader, 2010, p. 3). Through Appreciative Inquiry, it is possible to identify shared perspectives and steps for a preferred future based on the best of experiences in the school and establish specific school practices that would serve as a guide for the school community members. Then, schools would establish practices to share school leadership, to provide for effective communication and to encourage the collaborative action needed to sustain an appreciative mind-set within the school community. Through the collaborative inquiry process, each school community will direct its future and establish practices to create new relationships and sustain current relationships.

From this review of the literature, it is clear that relational leadership in an inclusive school would extend the circle of relationships and enhance the range of possibilities for all members within the school community. I believe that there is strong evidence that supports this approach as transformational for Aboriginal and northern schools in Manitoba. School leadership is critical to initiating and maintaining processes that will decolonize the school and facilitate the transition of the school in becoming an inclusive school. Hargreaves supports this view and argues the following, "In our experience, the more you build the collective capacity of teachers with good school leadership, the more they see parents and communities as part of the solution instead of the problem. The less the capacity of teachers, the more they attempt to play it safe behind the classroom door or school walls. Confidence and competence breed risk taking of the kind that will bring us new breakthroughs" (Fullan, 2006, p. 42). With a commitment to an ongoing process of reflection, collaboration and improvement, school leadership can ensure the continuity of "good direction" (Fullan, 2006, p. 30). As Sergiovanni suggests about the school administration, "The institutional leader, then is, primarily an expert in the promotion and protection of values" (Sergiovanni, 2000, p. 3). In inclusive schools or in school communities striving to decolonize their schools, school administrators are effective in keeping members from the school community focused on the change process. School administrators provide the link between the circles of relationships within and external to the school. If the primary task of school administrators is to facilitate the change process in a manner consistent with the consensus about the direction of the school among school community members, the school administrators must provide a link to groups within the school, including students, staff and parents and with external partners such as school divisions or authorities, Manitoba Education and faculties of education.

As leaders, school administrators have the important task of keeping the school community members engaged and external partners actively involved in the activities within the school. Hattie's review of 800 meta-analyses found evidence that school leaders should "promote challenging goals, and then establish safe environments for teachers to critique, question, and support other teachers to reach these goals together that have most effect on student outcomes. School leaders who focus on students' achievements and instructional strategies are the most effective (Connell, 1996; Henchey, 2001; Teddlie & Springfield, 1993 as cited in Hattie, 2009, p. 335). This is consistent with Waters, Marzano and McNulty (2003) who found that effective leadership had a positive impact on student outcomes by encouraging teacher conversations,

"challenging the status quo of achievement in the school, ensuring that there were current and diverse ways to address these concerns, involving teachers in designing and implementing strategies to enhance achievement, establishing challenging goals of enhanced student achievement, and monitoring use of feedback information to the teachers and school leaders about student progress and effectiveness of teaching" (Hattie, 2009, p. 340). Through the facilitation of an ongoing inquiry, reflection and effective communication within the school community, school administrators can effectively keep school community members and external partners engaged in the school.

Leadership in the schools that Bell and Fulford studied focused on seeking the common good for the school community members and demonstrated the behaviours previously described as relational leading. Kouzes and Posner's research found that exemplary school leaders, "challenge the process, inspire a shared vision, enable others to act, model the way, and encourage the heart" (Bell, 2004, p. 298). Leaders amplified successes and created a culture of celebration (Bell, 2004). Through practices such as Wapanohk Community School's annual visioning process involving school community members, school leaders through the encouragement of continuous dialogue within the school community promote the development of shared purposes (Fulford, 2007). Relational leading is a form of transformational leadership that has been evident in exemplary schools serving Aboriginal and northern students where, "leadership appeals to a larger sense of purpose and long term capacity building, dialogues about shared values, commitment and collaborative capacity building involving students, and their parents, teachers, school leaders and community members are characteristic of this style" (Bell, 2004, p. 302).   Relational leaders are needed to ensure continuous positive change in Aboriginal and northern schools.

The Kenanow Bachelor of Education program enables students to become teacher leaders. Education students learn the principles of effective leadership through their course work. The Kenanow Bachelor of Education program emphasizes that teachers as leaders should notice and celebrate success, engage in ongoing dialogue and reflection and be a catalyst for collaborative action.   Experiences such as *Into the Wild* with its joint program planning and shared leadership further enable teacher education students to develop and demonstrate joint leadership skills. Education students have the benefit of volunteering or participating in practicum experiences in local schools where they can observe local principals and collaborative school teams demonstrating the characteristics of shared leadership. Pre-service teachers in the UCN's teacher education program have innumerable opportunities to observe, learn and practice school leadership (Kelsey Community School Appreciative Inquiry Summit, 2012; Kelsey Community School Interview Participants, 2013; Mary Duncan School Appreciative Inquiry Summit, 2012; and Mary Duncan School Interview Participants, 2013) Kenanow Bachelor of Education Interview Participants, 2013; Into the Wild Interview Participants, 2013; and Teaching and Learning Together, 2013).

Continuing Professional Development for Teachers

The creation of a collaborative culture in schools and across schools enables members of school communities to stay focused on closing the achievement gap and providing an appropriate education for all students. Education for all students may be synonymous with inclusive

education, which seeks "to achieve quality education for all…equal access of all levels of society to learning opportunities" (Opertti & Brady, 2011, p. 459). While differences in student achievement based on the socio-economic status have been documented earlier in this project, "Research demonstrates that there is still a disparity in achievement by race and ethnicity regardless of income (Ali, 2007; McKinsey & Company, 2009 in Lindsey, 2012, p. 70). Through collaboration, members from the school community work together to enhance the collective capacity at the school to create equitable education opportunities for all (Fullan, 2011). Waldron and McLeskey note, "These collaborative activities result in added value by generating multiple solutions to complex problems and by providing opportunities to learn from others as school professionals express and share expertise. When these endeavors are part of a school change initiative, research has revealed that such collaborative culture or community leads to higher levels of trust and respect among colleagues, improved professional satisfaction, improved instructional practices, better outcomes for students, and school change that is maintained over time" (Waldron, So, Swanson & Loveland, 2001; Waldron & McLeskey, 1998; Waldron, McLeskey, & Dufour et al, 2006; Fischer and Frey, 2003, Fisher et al, 2000; Friend and Cook, 2007; Joyce & Showers, 1995, 2002; McLeskey & Waldron, 202a; McLeskey Pacchiano, 1999 in Waldron & McLeskey, 2010, p. 59). Collaboration for professional development is not just evident within schools, but teacher education students attend local professional development opportunities and may present about topics such as sustainable development. Collaboration by schools with the Kenanow Bachelor of Education program links the current professional growth of current teachers to the appropriate preparation of future teachers in order to address the achievement gap.

     After an examination of studies on student achievement, Marzano cites Collegiality and Professionalism as one of the school-based factors contributing to student achievement (2003). After a review of studies on student achievement, Marzano further suggests, "The immediate and clear implication of this finding is that seemingly more can be done to improve education by improving the effectiveness of teachers than any other single factor. Effective teachers appear to be effective with students of all achievement levels regardless of the levels of heterogeneity in their classes" (Marzano, 2003, p. 72). Upon reviewing over 800 meta-analysis about factors affecting student achievement, John Hattie (2009) concluded, "the best way to improve schools was to organize teachers into collaborative teams that clarify what each student must learn and the indicators of results together so that they could learn which instructional strategies were working and which were not" (Dufour, 2009, p. 1). Collaboration among members from the school community through the creation of enhanced collective capacity increases the probability that all students regardless of socio-economic status, ethnicity, race or gender will have effective teachers year after year.

     Action plans to implement the effective teaching model supported by the research about successful schools should provide for the contextualization of instruction, be data driven and be implemented on an incremental basis (Marzano, 2003). A number of studies support Marzano's conclusion that implementation of change in the school or district should reflect the specific context of the community (Marzano, 2003). With Reyes (2007), it could be further argued that successful change must not only reflect the community but should involve the community in a meaningful manner.   School and district created data can be powerful tools in creating change. The collection and usage of data need to be guided, not by external standards but by the

questions attributed earlier to Hattie (2009), "What is working best? Why is it working best? and Who is it not working for?" (p. 897). As Lindsey notes, there are templates for school communities to produce and utilize data deemed relevant by members of those communities (Lindsey, 2012). Implementation of action plans for change should be created and driven by members from the school community. Leaders in schools and school districts are required to keep the members from the school community focused and actively involved in the change process. There is an opportunity to incorporate additional perspectives through linkages with other regions and through collaborations with education faculties in universities. Action plans for school and district improvements provide a transparent guide for all members from the school community.

Members of school communities should be involved in the dialogue about teaching and learning, school and district practices and governance. Where conversations may take place that matter to people, learning communities will be created and continuous inquiry utilizing methodologies such as Appreciative Inquiry will keep the conversations meaningful (Juanita Brown referenced in Senge, 2006, p. 309). The sharing of multiple perspectives can lead to an ever evolving understanding of common visions for the school and its community. Teachers play an important role in these conversations and need to see themselves as co-creators of practice and policy within the schools. As Fullan argues, "To change a school culture and create a more inclusive school, educators must question their beliefs about teaching and learning for students who struggle to learn and engage in a collaborative change process that results in new values, beliefs, norms and preferred behaviors" (Fullan as cited in Waldron and McLeskey, 2010, p. 59). As reflective practitioners in schools, teachers are positioned to collaborate with others in the change process within the school and have the community reflected in the school through the "inclusion of community factors as substantive elements for relevant pedagogy, meaningful curriculum and engaged teaching and learning" (Reyes, 2007, p. 122). Furthermore, teachers are to design and deliver curriculum that reflects the social realities of the community based on "awareness about socio-economic conditions and cultural practices in the community" (Reyes, 2007, p. 123). Lindsey (2012) reminds us, "Access to high quality teachers is one of the key factors at the school level that influences student achievement, a point on which there is a remarkable level of agreement among educational researchers, policy makers, and practitioners" (p. 83). Lindsey points out that a number of studies, including Cohen & Hill, 200, 2001; Darling-Hammond, 1999; Fergson, 1998; and Heck, 2007 support this view. Through continuing dialogue among members from the school community and connecting themselves with the community, schools may create more quality educational experiences for all students.

The relevance of the dialogue to members from the school community can be enhanced by the use of data relevant to the topics under discussion. Data can be used to demonstrate the importance of addressing a variety of issues such as the existence of the achievement gap and for monitoring and celebrating success. Data can support the creation and maintenance of inclusive learning opportunities by constantly asking and answering the following, "Is this in the best interest of our students…all of them? (Lindsey, 2012, p. 52). More specifically, Lindsey reminds us, "…data can uncover insightful information about the academic culture of a school" (see Johnson, 2002; Johnson & Bush, 2005) and how students are faring in the system. The data gives school community members clues as to what needs to change in the culture and practices of schools and school districts (Johnson, 2002; Johnson & Bush, 2005; McKinsey & Company,

2009; Noguera & Wing, 2006)" (Lindsey, 2012, p. 52). School improvement should be evident through an examination of data collected about initiatives, but school improvement should be understood as a movement toward the goals of those in the learning community not merely adherence to external standards (Lindsey, 2012, p. 52). A review of the data can be a catalyst, "to begin the chain of conversations necessary" (Valentine, 2006, p. 4) in a learning community. This continuous learning must be ingrained into daily practice through leadership exercising relational co-ordination (Fullan, 2010). Teachers will be persuaded by clear evidence that an approach or strategy is yielding better results. As members of collaborative teams, individual teachers will want to contribute to the evidence-based improvement in student achievement created by the team (Dufour, 2009).

   Sustainable change in schools requires collaborative efforts by members from the school community to create and implement more inclusive educational practices in their schools. Fullan has labeled a process for implementing sustainable change as Motion Leadership (Fullan, 2010). With respect to Motion Leadership, Fullan argues, "The problem that purposeful collaboration solves is how to get focus and coherence in otherwise fragmented systems….Thus, the role of the leader is to enable, facilitate, and cause peers to interact in a focused manner. Peer interaction is the social glue of focus and cohesion" (Fullan, 2008 in Fullan, 2010, pp. 35-36). As part of school teams in learning communities, principals need to participate and learn along with teachers about the change initiatives (i.e. instructional strategy for reading) (Robinson, Lloyd and Rowe, 2008). The focus is on improved practices that are working, and staff members take ownership for all students in the school (Fullan, 2010). School leaders stay focused on the shared goals and have high expectations for all members from the school community. New leaders emerge during the change process as initiatives are implemented. Additionally, leaders must foster a sense of shared or collective responsibility for the school and all the students within the school. Continuous learning together by staff members enhances the existing skills, knowledge and willingness to embrace the shared purposes at the school. School improvement should be evident through an examination of data collected about initiatives. This continuous learning must be ingrained into daily practice through leadership exercising relational co-ordination. The implementation of the Motion Leadership principles creates and unleashes a collective capacity that can achieve continuous change, to a degree that cannot be matched by the efforts of "official" leaders alone! (Fullan, 2010).

   School leaders may need to connect their schools to an external network or cluster such as the York Region schools in their Learning Networks with six to eight schools (Fullan, 2010). Networks or clusters provide not only more support for the change initiatives, but there is an opportunity to add more voices to the conversation in order to examine and discuss critically the progress of the initiative. Fullan argues that the Motion Leadership strategies can be extended to districts, regions and even countries. Fullan cites the example of Town Hamlets in England where the literacy proficiency rate rose from thirty-five percent and significantly below average nationally to eighty percent and significantly above average during an eleven-year period. Ontario is cited also by Fullan because of increases of two percent per year in graduation rates during a five-year period (Fullan, 2010). Members of faculties of education can be invited to participate as "critical friends" or active members from the learning community (Sheppard & Brown, 1996). University faculty members may add additional voices to the dialogue about the change initiatives. So they may learn from each other and collaborate in making educational

change, school staff members can share their evidence-based accomplishments with others through the sharing of data.

Within the school and the network, the dialogic spaces or opportunities for dialogue within the relationships enable members from the school community to stay focused on the lifeworld at the school, district or with partnerships. Educators and others can discuss their achievements and test their validity within a safe environment. This safe environment is associated most often with high levels of relational trust. Relational trust is comprised of the interactions within the school community where roles are clearly understood and accepted; individuals will fulfill their roles competently; caring for each other extends beyond the formal boundaries of the roles; and words and actions are highly congruent. Within schools, school networks or broader jurisdictions, relational trust must develop over time in order for students to achieve at higher rates. In their review of Chicago schools, Bryk and Schneider (2002) noted that the schools reported high levels of relational trust, and high levels of relational trust correlated with improvement in reading and mathematics (Fullan, 2010, pp. 66-67). Relational trust is critical for school staff, including teachers, support staff and administrators in order to work effectively with each other and with their counterparts at other schools within their networks, regions or provinces. Through collaboration in a safe environment, educators strive to act together in the pursuit of common goals and shared perspectives. The strength of Motion Leadership is that provides for multiple perspectives about agreed-upon purposes, and this approach, "gives moral purpose wheels and wings" (Fullan, 2010, p. 76).

The York District School Board in Toronto, Ontario, developed a collaborative approach to school improvement that demonstrates the effectiveness of collaboration in creating and pursuing a common purpose. York's Literacy Collaborative had the following program components:

- Clearly articulated vision and commitment to a system's literacy priority for all students that is currently communicated to everyone in the system.
- A system-wide comprehensive plan for everyone in the system.
- Using data to drive instruction and determine the resources.
- Building administration and teacher capacity to teach literacy to all students.
- Establishing professional learning communities at all levels of the system and beyond the district (Fullan, 2006, p. 75).

In the nine schools participating in the initiative, the York Literacy Collaborative demonstrated that collaboration yielded real and lasting improvement within the schools. Collaboration based on notions of equitable and inclusive relationships provides the foundation for positive change in schools.

A significant number of research studies has paid attention to the conditions and need for change in school communities. The Programme for International Assessments (PISA) results suggests that the "…size of the gap in education performance parallels the income gap country by country" (Fullan, 2006, p. 10). One might conclude that if educational levels are tied to income levels, there is little point in attempting to raise educational levels, but Wilkinson reminds us, "Community and equality are mutually reinforcing. . . .Social capital and economic inequality moved in tandem through most of the twentieth century. In terms of the distribution of

wealth and income, America in the 1950s and 1960s was more egalitarian than it had been in more than a century. . . .[T]hose same decades were also the high point of social connectedness and civic engagement. Record highs in equality and social capital coincided…" (Wilkinson, 2006, p. 717). It is further suggested by Wilkinson (2006) though that, "This evidence that levels of violence, trust, and involvement in community life are all quite closely related to the amount of inequality in a society seems to support the rather obvious belief that inequality is socially divisive (p. 718). The SSHRC grant application quotes from Redefining How Success Is Measured in First Nations, Inuit and Métis Learning (Canadian Council on Learning [CCL], 2007, it was noted by the authors, "If decades of Aboriginal Poverty and marginalization are to be reversed, there is an urgent need to re-examine what is understood as First Nations, Inuit and Métis learning and how it is measured and monitored. Comprehensive and accurate information must contribute to the development of policies and programs that meet the expressed needs and aspirations of First Nations, Inuit and Métis people. Most importantly, such information empowers the Aboriginal learner, the family, community and education system to effect meaningful change" (Brandon University, 2010, p. 1). The York Literacy Program demonstrates that members from the school community can exercise control together and create change in their school communities (Fullan, 2006). Fullan argues that raising the bar and closing the gap are social problems that require a social solution. If the mobilization of many people will be required as Fullan (2006) argues that the type of leadership required in schools to create this change needs to be focused on clearly articulated and shared purposes.

How can colonized schools be transformed into more positive, hopeful places where school community members direct the school based on lifeworld values and sufficient systemworld resources that are aligned with the school's lifeworld? A summary of the research that addresses the "poor social psychological conditions where everybody feels less than" (Fullan, 2006, p. 14) suggests that the Elements of Successful Change must include the following:

1. Define closing the gap as the overarching goal.
2. Attend to the three basics- literacy, numeracy and student wellness.
3. Be driven by tapping into people's dignity and sense of respect.
4. Ensure that the best people are working on the problem.
5. Recognize that all successful strategies are socially based and action oriented.
6. Assume that lack of capacity is the initial problem and then work on it continuously.
7. Stay the course through continuity of good direction by leveraging leadership.
8. Build internal accountability linked to external accountability.
9. Establish conditions for the evolution of positive pressure.
10. Use the previous nine strategies to build public confidence (Fullan, 2006, p. 44).

The Elements of Successful Change suggest that school community members must recognize the strengths within the school community, create a vision of preferred futures grounded in core values, develop a plan for the school community that has clear, concrete steps and adequate resources in order to create that future. An evaluation process also needs to be made and implemented in order to measure progress. Appreciative Inquiry provides a means for members

from the school community to provide the specific change desired by members from the school community. It should be added that the Elements of Successful Change must explicitly recognize and address through cultural proficient practices the disparity of achievement by race, ethnicity and gender as well as income. By elevating the lifeworld to a position of primacy over systemworld processes while still maintaining their alignment, school community members can take control over their school and transform a colonized school into an inclusive school in the community. As previously discussed, educational change based upon the goals of the lifeworld is transformed from a set of good ideas into a plan without the potential to change lives when the educational change is adequately resourced.   Lifeworld can be dominant in the school culture, where members from the school community commit to continuous inquiry regarding school improvement and utilize tools like Appreciative Inquiry to guide this change.

3.6   Connecting Effective Practice and Research: Inclusive Education in Northern Manitoba

   The Kenanow Bachelor of Education program prepares prospective teachers to become effective teachers and leaders in northern Manitoba. In collaboration with school leaders and teachers in schools demonstrating the characteristics and behaviours outlined in previous sections of this work, Kenanow Bachelor of Education students are learning from these current practitioners and co-creating with them schools that are maximizing the opportunities for all students. Students in kindergarten through grade twelve are acquiring positive student identities by being in classrooms with effective teachers and relational leaders. The inclusive school manages its resources in order to personalize the learning for students as needed. The collaborative efforts of educators in the region need to be considered in relation to the *Lessons Learned: Achieving Positive Educational Opportunities in Northern Communities* (2012) so we can consider the current collaborative efforts and those promising practices that previously have been documented.

   The findings of The Conference Board of Canada's report*, Lessons Learned: Achieving Positive Educational Outcomes in Northern Communities*, needs to be compared to the co-created practices and research literature presented in this chapter. First, the report suggests that an education in northern communities needs to be culturally relevant. Bell's and Fulford's survey about inclusive schools supports the arguments by Lewthwaite and Cajete regarding place-based and culture-based approaches to teaching and learning in schools. Place-based and culture-based learning is consistent with The Conference Board of Canada's report that concluded that significant change in schools will require education that is culturally relevant. Drawing upon the work of Terrell and Lindsey, all members from the school community would demonstrate high levels of cultural proficiency. Cultural proficiency can be the lens for encouraging of all members from the school community to celebrate their identities.   School leaders and classroom teachers, who are committed to the success of all learners, can create and maintain culturally inclusive schools by committing to cultural proficiency.

   Second*, Lessons Learned: Achieving Positive Educational Outcomes in Northern Communities* suggests that education must be learner-centred and culturally inclusive. Combined with place-based and culture-based learning, cultural proficiency in practice is congruent with

the creation of learning environments that are learner-centred and culturally inclusive. According to Bell's and Fulford's review of effective schools, relational trust is an important component of the relationship between students, their families, the community and the school staff. Walton and Demmert, as reported in Bell, suggest that students want approachable and friendly teachers with high expectations for students. Effective teachers with a relational orientation do co-create with their students inclusive learning environments in their classrooms. Hattie, Gilligan, Noddings, Kosnick and Beck among others noted throughout this review lend support to the critical importance of teachers for all students with adaptive capacities, commitment to developing strong relationships around teaching and learning and a caring orientation. If inclusive education for all students is held as the primary value for the learning communities, there should be evidence of a connectedness in the student and teacher relationships that Mary Gergen has called relational appreciation. Active learning communities are the embodiment of the dialogic space for authentic dialogue regarding teaching and learning in safe environments. There is substantive evidence that vibrant learning communities in schools lead to improved academic achievement for students and that is sustainable over time (Darling- Hammond, 1997; Lindsey, Jungwirth, Pahl, and Lindsey, 2009; Hattie, 2012). Where educators collaborate in a focused manner to improve teaching and learning, Fullan illustrates based on school and district-wide experiences that positive school change is quite possible. Place-based and culture-based instruction supports a conscious effort by educators to achieve equity in education through the implementation of practices congruent with works of Banks, Terrell and Lindsay. In Saskatchewan through Saskatchewan Education and with the Kenanow Learning Model in Manitoba, it has been demonstrated that Elders may play an important role in linking traditional knowledge and curricula. Elders can link schools to the past and current strengths within the community. The provision of learner-centred instruction in culturally inclusive classrooms and schools requires a commitment by educators to achieving equity through active collaboration within the school community.

Third, The Conference Board of Canada's report recommends that the school needs to be reflective of the community through the connection of the local community to its school. Bell and Fulford have found that schools that serve and embrace students and their families tend to have teachers and administrators who create a school environment that reflects the lives of students and has effective shared leadership. Sergiovanni and Wilkinson demonstrate that the school community needs to be a community with effective relationships that are formed in support of teaching and learning. Where effective relationships are not formed in schools, students form relationships with others, including other students who are in opposition to the school's purpose. In schools that serve its communities well, Kouzes and Posner conclude from their research that effective leaders connect members from the school community to each other as well as monitor and provide leadership for the school's shared vision (as cited in Bell, 2004). The community school can be a place where all members from the school community can have an ongoing dialogue that promotes students achieving a positive identity. Lessons Learned suggests that there must be opportunities for local leaders and educators to develop these capacities through learning in their community. *Lessons Learned: Achieving Positive Educational Outcomes in Northern Communities* is recommending that northern education systems, including northern post-secondary institutions would benefit from partnerships with southern post-secondary institutions. The report cites as examples the Northern Teacher Education Program (NORTEP) offered in northern Saskatchewan by the University of Regina

and University of Saskatchewan and successful Master of Education cohorts have been established in Nunavut by the University of Prince Edward Island. The collaborative delivery of teacher education programs, shared research initiatives and graduate programs jointly established by the educational partners will be discussed as part of the collaborative inquiries. In order for northern education to better connect to the community, a commitment is required to educational approaches that value and involve local communities and place importance on the continued growth of school community members to acquire the skills to teach and lead effectively.

Fourth, The Conference Board of Canada's report supports the view that the school must be a hub or integral to all within the community. The concept of the community school is becoming accepted in northern Manitoba where some schools have become part of the provincial community school program, and other northern schools have implemented programs and practices that connect schools to their communities. The establishment of community schools is supported by the experience of schools such as Wapanohk where, "Surveys of parents and students showed that most people were very satisfied with the results of the project. Survey results also suggest there are fewer behaviour problems among students, stronger participation rates in school cultural activities and more awareness among parents about the importance of school success. Community schools build relationships that contribute to community identity and a neighbourhood sense of commitment and caring" (Manitoba Education, Citizenship and Youth, n.d.). Although not a designated community school, Ecole Riverside in Thompson, Manitoba lists forty-seven different activities in order to engage and connect with students. There are eleven additional activities coming soon (*School District of Mystery Lake District Newsletter,* 2014). As a review of the literature on rights and entitlements suggests, a persuasive argument can be made that the school and its programs are obliged to offer the level and types of supports needed by all members from the school community. The experience in Costa Rica clearly demonstrates that given adequate supports that children can learn. Through continuous dialogue and collaboration, the school leadership must monitor and respond to those it serves within the school community, and the community school provides the vehicle for the school to be central in satisfying community needs.

Last, The Conference Board of Canada's report suggests that partnerships among educators, community members, government and business leaders are required in northern communities in order to share limited resources and overcome geographical challenges. Byrk, Schneider and Bell have identified that schools that create interdependencies between the school and its community are critical for effective teaching and student learning to take place. Sergiovanni reminds us that schools must reflect their intended purpose, teaching and learning, while still being an extension of the community. Collaboration within communities, regions and provinces holds the promise for shared solutions to challenges jointly held.

In order to transform schools in northern Manitoba, school divisions, education authorities, Faculty of Education at University College of the North and Manitoba Education must continue to collaborate in order to establish inclusive learning communities in each school in a manner consistent with *Lessons Learned: Achieving Positive Educational Outcomes in Northern Communities*. As our review of the literature and practice has indicated, the recommendations of The Conference Board of Canada's report are consistent with the Deans Accord on Indigenous Education, the Royal Commission on Aboriginal Peoples and the conclusions of Saskatchewan's

Aboriginal Education Provincial Advisory Committee. Relational leaders, as the previous discussion of effective leadership illustrates, must stay focused on the meaning and importance of inclusive education. Leaders must also establish processes for ensuring that there are ample informal and more structured opportunities for members of school communities to have an ongoing dialogue about their schools and its practices. Leaders are responsible to ensure that their schools are interconnected ecological communities where members from the school community constantly reflect, engage others in dialogue and listen in order to nurture members from the school community (Lambert et al., 2002). Educational leaders in northern Manitoba must recognize exemplary examples of learning, teaching and leading and share these experiences with other jurisdictions. School leaders should be educated to provide relational leadership that appreciates and will seek to implement inclusive education. Educational leaders should facilitate dialogue within their schools, other schools and with others, including the Manitoba universities. In order to enhance the life chances for the underserved in northern schools, the transformation of schools is possible because of the willingness of senior administration and boards to support inclusive education and to co-create the Kenanow Bachelor of Education program. Neither the schools and their divisional administration nor the Faculty of Education alone can transform schools, but they quite well might together.

Chapter 4   Methodology and Research Design

4.1   Collaborative Action, Inclusive Education and Transforming Schools: The Research Process

The Research

In this study, as a participant observer and researcher, I have documented the relational processes and shared perspectives associated with inclusive education within schools, their divisions, districts or education authorities in northern Manitoba and the Kenanow Bachelor of Education program. As a participant in the shared programming and the researcher, I have outlined my position in each of the initiatives in order to be transparent about my vantage point. The collaborative inquiries that are the vehicle for the research process are:

Inclusive Schools: Kelsey Community School and Mary Duncan School
Program Development of the Kenanow Bachelor of Education Program
Programs for Children and Youth- *Into the Wild* Summer Program
Teaching and Learning Together

The research process is a form of action research. Appreciative interviews, Appreciative Inquiry Summits, analysis of the collaborative team meetings and focus group meetings, supplemented by document review are utilized for this research project. Appreciative Inquiry, collaborative teams and appreciative interviews are employed for this study to ensure the presence of multi-voices from schools, school divisions and communities. In essence, the research procedures might be better identified as participatory action research (PAR), which is a subset of action research (MacDonald, 2012). As MacDonald notes in quoting Reason and Bradbury (2002) PAR, "is strongly value orientated, seeking to address issues of significance concerning the flourishing of human persons, their communities, and the wider ecology in which we participate" (p. xxii). Participants in the research process co-create solutions in order to address issues that they want resolved in a manner that is meaningful to them. Appreciative interviews with participants in schools, districts and education authorities, programs and research initiatives and collaborative inquiries, including Appreciative Inquiry summits with school staff members are utilized to collect data. Data is being collected through a review of divisional, district and school records and Manitoba Education documents. Multiple methods are used in order to ensure a participatory approach in the research process.

4.2 Collaborative Inquiry with Schools, School Systems and Educational Partners Participatory Action Research, Social Constructionism and Transformation in Northern Manitoba

"For the constructionist, our actions are not constrained by anything traditionally accepted as true, rational, or right. Standing before us is a vast spectrum of possibility, an endless invitation to innovation...As we speak together, listen to new voices, raise questions, ponder alternative metaphors, and play at the edges of reason, we cross the threshold into new worlds of meaning. The future is ours – together – to create" (Gergen & Gergen, 2008, p. 12). Participatory action research is a form of collaborative inquiry that enables the researcher to take part with others through the process of discovery and the co-creation of shared efforts to create preferred futures.

The methodologies utilized throughout this study enable the researcher to function as a participant observer in order to more clearly appreciate the perspectives of the other participants and formulate the observations in a meaningful way (Wilson, 2009). The paradigm for participatory action research articulated by Heron and Reason (1997) is outlined as it relates to this project with consideration of ontology, epistemology, methodology and axiology in the research process. The participatory inquiry paradigm as a form of action research was selected because it facilitates and documents multi-voices, collaborative action and change within the community.

As a researcher, it is important to clarify the multiple positionalities that I have in the research process. Herr and Anderson (2005) point out that those researchers should acknowledge their relationships to the co-participants in the research process and should include consideration of one's insider/outsider roles, hierarchical position, membership in the dominant group and colonial relationship. With respect to the Kenanow Bachelor of Education program and the *Into the Wild* initiative, I have provided leadership as the Dean of Education and held insider status and been an ally to those co-creating these programs. I have an outsider position with respect to Kelsey Community School and Mary Duncan School, but have relationships with school personnel influenced by my past roles as a school administrator and superintendent in the Kelsey School Division. Additionally, I have collaborated with staff in both schools for the co-delivery of the Kenanow Bachelor of Education program. The schools have been practicum sites, provided service learning opportunities and assisted with the Kenanow Bachelor of Education program instruction. With respect to the other partners in the project, I am an outsider to each of their organizations. I do have a role though as a member of the Thompson Aboriginal Education Advisory Committee, School District of Mystery Lake and research member of the Vital Outcome Indicators for Community Engagement (VOICE) research project. My relationships with members of the collaborative inquiries are varied, but with each, I am an active participant in shared educational programming.

Heron and Reason (1997) report that Guba and Lincoln have framed the components underlying the participatory inquiry paradigm in terms of questions regarding epistemology, ontology and methodology. It has been argued by Heron and Reason (1997) that an additional question related to axiology is required to complete the paradigm. Thus, the research process should address questions regarding ontology, epistemology, methodology and axiology. First, ontology is the understanding of what exists and what do we know with respect to the nature of reality. The ontological question has been stated as, "What is the form and nature of reality, and, therefore, what is there that can be known about it?" (Heron and Reason, 1997, p. 2). As a social constructionist, I believe that we create the meanings that we ascribe to the world through social interaction. Through relationships, our perspectives are based on our past relationships, and those perspectives are altered through ongoing interactions with others. As we change in response to others, others also change in response to us. For the purposes of our study, consideration must be given to the construction of relationships among students, teachers, administrators, prospective teachers, faculty members, other school community members and communities, and attention should be paid to the impact on schools in northern Manitoba and the shared meanings that are created by these relationships. The ontological question specific to this project might be, "What shared perspectives and values exist about education, schools and communities?"

Second, epistemology refers to the theory of knowledge and often focuses on the relationship between the knower and researcher and what can be known. The epistemological question is, "What is the relationship between the knower or would-be knower and what can be known?" (Heron and Reason, 1997, p. 2). With respect to what we know, Gergen states that knowledge should be viewed, "as an outcome of relational processes" (Gergen, 2009, p. 204). What we "know" is co-created through relationships, in which we use language to engage in dialogue to create meanings about the world. As the researcher and an educator, I interact with others involved in the educational process and through dialogue between us and each other, we construct shared meanings. Through co-creation, we create new meanings and new possibilities for acting together. Are there shared meanings between the school communities or school district community, other educational and community partners and the researcher as a foundation for joint activities to seek shared purposes, including more inclusive education in northern Manitoba? The Kenanow Bachelor of Education Framework is a catalyst for discussion, but the framework is merely a guide or catalyst for further conversations. The framework is in the process of being co-created by the educational partners.

Third, methodology refers to a framework for proceeding to explore issues under study. The methodological question has been stated as, "How can the inquirer… go about finding out whatever he or she believes can be known about?" (Heron and Reason, 1997, p. 2). The methodological question in our study might determine if there are working relationships that support open and sustained dialogue among the school and school district communities, educational and community partners and the researcher. Within the framework of collaborative inquiry, could we create the dialogic spaces that enable multiple voices to participate in the dialogue about the Kenanow Bachelor of Education framework, inclusive education and related topics of interest to the participants?

Finally, Heron and Reason raise the issue of axiology or what do the relevant individuals, groups or communities consider worth pursuing and knowing. Heron and Reason refer to this as the participatory question, and the question is, "What is intrinsically worthwhile and what it is (it) about the human condition that is valuable as an end in itself?" (Heron and Reason, 1997, p. 2). In this work, the specific question might be, "What shared core values do the educational partners have and based on these core values what goals or ends should be sought throughout this study?" Answering this question will lead to consideration of how do these shared, core values relate to the provision of inclusive education, the Kenanow Bachelor of Education program and the good life. Additionally, are the dialogic spaces created by the educational partners concrete examples of the democratic impulse and are they important to ensuring that the dialogue is ongoing? Are there provisions in place for appropriate learning and teaching environments, including adequate funding, effective instruction and supportive environments to ensure success for all? Are the educational stakeholders engaged in meaningful partnerships? There are shared understandings among the educational partners about the capacity to collaborate and create change; agreed- upon roles in the school communities, other partners and researcher for a continuing dialogue; commonly understood and accepted procedures for the study; and agreement about the focus for the research project based on shared values.

In addition to being explicit about my relationships and my position in the research, Herr and Anderson (2005) suggest that the validity of qualitative participatory research findings is

strengthened by the application of validity criteria appropriate for action research. Based on past practice, Herr and Anderson (2005) suggest that the validity criteria for action research should include the following:

Dialogic and Process Validity- Are there ongoing discussions about the meaning of research and its significance?
Outcome Validity- Do the participants and researcher view the project as completed?
Catalytic Validity- Does the research process contribute to further understanding and position participants and research to create the identified change?
Democratic Validity- Does the study contain multiple perspectives and local interests?
Process Validity- Is the process consistent with the ongoing inquiry? (pp. 54-58).

There continues to be an ongoing collaboration among those partners in the study to enhance the opportunities for inclusive education for all students in northern Manitoba. The research process has involved participants positioned differently and reflected their desire to have northern Manitobans to be aware of increased possibilities and actualize selected opportunities. The researchers and participants have met to review the results for the study and discuss its significance for further co-action. The research project captures the shared perspectives regarding inclusive education in northern Manitoba and provides a foundation for further inquiry and more collaborative action, including additional partnerships within northern Manitoba and Canada.

This project employs participatory action research to enhance the capacity of schools and their school systems. Forms of action research are processes utilized in organizations seeking to improve its performance. For example, Appreciative Inquiry is a form of action research that empowers the researchers to enmesh themselves within the organization as participant observers. As a mode of study, Appreciative Inquiry provides a framework for community research that it is not only respectful of communities and their members but respectful of their aspirations as well. Through their participation in inquiry processes, including Appreciative Inquiry, interviews and collaborative teams, members of school communities, other educational partners and the researcher identify change processes in the schools. Given the pronounced social inequality in northern Manitoba, action research is an appropriate research methodology according to Fals-Borda since it, "emphasizes the acquisition of serious and reliable knowledge on which to construct power, or countervailing power, for the poor, oppressed and exploited groups and social classes" (as cited in Gergen, 2009, p. 75). Action research is compatible with collaborative change processes documented through the use of Appreciative Inquiry, collaborative teams, individual and group interviews and document analysis.

4.3 Research Study Procedures

This research study is a collaborative inquiry with school and school district communities, UCN Kenanow Faculty of Education and other educational partners. With respect to the collaborative inquiries in each school, members from the school community and the researcher have co-created shared perspectives for change within the school and taken steps to make those changes. The study utilizes participatory action research, including appreciative interviews and Appreciative Inquiry Summits to conduct structured dialogue about collaborative action in the

schools. Collaborative teams have guided the implementation of identified changes, identified shared research opportunities and lead to the discussion about additional initiatives. Collaborative committee meetings have included members of school communities, other educational partners and the researcher. The identified schools have served as collaborative inquiries in which Appreciative Inquiry summits have been used to discuss collaborative activity, inclusivity and opportunities for further collaboration. Additional information about each of the initiatives, including the schools has been supplemented by interview data, documentary evidence and participant observation. Collaborative teams have emerged during the research process, and they have offered direction for further steps, including additional Appreciative Inquiry summits or appreciative approaches.

Appreciative Inquiry Summits have been held in schools in order to afford an opportunity for the local community to create a direction for collaborative activities within the school. The Appreciative Inquiry Summits consisted of sessions with stakeholders working through the discovery, dream design and destiny stages of the Appreciative Inquiry process. As a result of commitments to Kelsey Community School and Mary Duncan School in September, 2011, the initial school sessions in the form of Appreciative Inquiry Summits commenced in February, 2012. I conducted separate inquiry sessions at Kelsey Community School on February 17, 2012, and Mary Duncan School on March 16, 2012. Please see a copy of the script in Appendix D. In addition, please see the power point for each school labeled Appendix E and F. This was a professional development activity for each school. Subsequently, collaborative teams have emerged from among members of the school communities and the school.

The framework for the research, including the research process has been selected because it provides an opportunity for meaningful contributions from participants on an ongoing basis. The participants in participatory action research played a meaningful role in all phases of the research process. Efforts have been made to involve Elders from the participating communities in the research. As a collaborative undertaking, I recognized that the research will likely lead us to issues and discussions that I did not anticipate. Similarly, I have been open to other forms of inquiry suggested by participants as we make our way down the research path together. Finally, I have been conscious about the need to adhere to the principles outlined in the Tri-Council Statement: Ethical Conduct for Research Involving Humans, Chapter 9, Research Involving the First Nations, Inuit and Métis Peoples of Canada (AREI, 2008). As I worked with different communities in northern Manitoba, I have been respectful of the principles in the Tri-Council Statement as they apply to each community. I have observed that collaborative teams or self-created focus groups have emerged during the inquiries and have given ongoing guidance to the direction of the research. I am hopeful that open communication between participants and me will permit the continuous monitoring and discussion about our working relationships as the research process unfolds (Gergen, Chrisler & LoCiero, 1999).

Study Participants:

The study has engaged a representative sample of members of the educational partners in northern Manitoba. The participants have included the school staffs in two schools in the region participating in Appreciative Inquiry summits and collaborative teams. In the project, I have, as the researcher, conducted interviews and focus group meetings with Elders, school

superintendents, teachers, support staff, school administrators, Kenanow Bachelor of Education students and faculty members, students, community members and researchers. I have conducted twenty-four interviews and an additional three focus group meetings to review the face validity of the tentative conclusions that I have formed from the research (Herr and Anderson, 2005). Participants had the project explained in ordinary language, and participants indicate their consent by signing an informed consent letter prior to research activities. Please see Appendix C. Where culturally inappropriate to request a signature on a letter of consent, participants had the project explained in ordinary language, and participants were asked to provide verbal consent.

Collaborative Inquiry: Appreciative Inquiry, Interviews, and Collaborative Teams and Record Review

Appreciative Inquiry offers a framework for school teams to consider the school's strengths and creating new initiatives. The Appreciative Inquiry model envisions leaders utilizing four stages in order for change to occur. While the four D s, Discovery, Dream, Design and Destiny, provide the framework for Appreciative Inquiry, the approach, "involves collaborative inquiry, based on interviews, and affirmative questioning, to collect and celebrate the good news stories of a community-those stories that enhance cultural identity, spirit and vision….Local people can use their understanding of "best of what is" to construct a vision what their community might be" (Appreciative Inquiry and Community Development, 2000, p. 1).

The existing collaboration between the educational partners and its impact on encouraging inclusivity in the schools is presented in the form of collaborative inquiries and employs various inquiry methods, including Appreciative Inquiry. Appreciative Inquiry served to connect the members of the school's learning community and created a shared vision or purpose in the learning community. The applicability of Appreciative Inquiry in northern Manitoba rests upon it congruency with the sharing and learning circles used by Cree people. Similarly, storytelling in the Appreciative Inquiry process is integral and consistent with the transmission of Indigenous knowledge. Participants can share their experiences within the context that they find themselves (Wilson, 2009). The unifying and circular nature of Appreciative Inquiry is consistent with the value attached to multi-vocality and holistic approaches in Aboriginal cultures. With respect to the linking of the present with the past and the future, the procedures integral to Appreciative Inquiry is congruent with an Aboriginal knowledge framework that conceptualizes time in a manner that links relationships generationally. As a dialectical process, Appreciative Inquiry has created visions of futures that will embody the past and present in order to create new possibilities in the future. The past is honoured and contributed towards the creation of a shared vision for the community's future. The new synthesis is grounded in shared perspectives regarding the present (Wilson, 2009). Through the evolving teacher education program, professional development with teachers and leadership practices, to adopt Appreciative Inquiry in schools in northern Manitoba provides the mechanism for consistent and sustainable change for all members from the school community.

In addition to Appreciative Inquiry summits and a review of records, mandates and regulatory issues, I have outlined the themes that emerged from the research in order to describe education in northern Manitoba schools. I have drawn from the relationships that I have with a variety of educational partners, but am telling the stories arising from the perspective of the partners. The

focus is on the development of teacher education, professional development with teachers and leadership training in northern Manitoba schools. It will take a significant period for the collaborative actions of the educational partners to transform education in northern Manitoba through the creation and maintenance of inclusive schools. Given the ongoing collaboration of the educational partners, I have, through this action research project, documented and reported on recent and current activities connected with the learning, teaching and leading that are part of this transformative process for the co-creation of more inclusive schools. I have added the voices of others, especially those involved in these activities through the interjection of text and images of people and schools participating in this work. The varied voices evident in this project come from interviews, articles, websites and other public sources. Wilson reminds us about the importance of many different voices when he argues, "Multiple viewpoints represent different vantage points and create "a bigger picture" (Wilson, 2009, p. 112). In part, these voices reflect the generative relationships that guide both the collaborative activities involved in the development of the Kenanow Bachelor of Education program and the increasing inclusivity of schools for the actualization of preferred futures for members of school communities in northern Manitoba.

Collaborative Teams

Collaborative teams are often voluntary associations where people with a common interest come together to address issues within a particular context. One example would be the Thompson Aboriginal Education Advisory Committee (TAEAC).   Members of the TAEAC committee accepted membership on the committee because of a shared interest in improving education opportunities for Aboriginal children and youth in the Mystery Lake School District. Another example is a sub-group of TAEAC, which, in response to TAEAC's commitment to cultural proficiency, is involved in training and education in the district with respect to this goal. An ad hoc committee at Mary Duncan School could serve as another example. The Mary Duncan School committee was created subsequent to an Appreciative Inquiry Session where the group of teachers, student teachers, support staff and an administrator invited me to meet with them to discuss specific possibilities for collaboration. The ad hoc committee created collaborative activities with the Faculty of Education at University College of the North, and we are working to implement these together. Collaborative teams are emergent groups that are established based on a common interest and the possibility of seeking self-created shared purposes.

In terms of the research process, collaborative teams might be considered as a form of focus group. Focus groups have historically been used in social sciences to gather opinions about topics suggested by the researcher. Focus groups have provided an opportunity for identified groups to engage in dialogue and explore multiple viewpoints about the topic. Focus groups may empower the participants to explore the topic in a manner consistent with a meaningful frame of reference through control of the dialogue (Bagnoli & Clark, 2010). The collaborative teams that I have observed have the same benefits as focus groups. Additionally, the collaborative teams have directed the dialogue from a general focus such as "Success for All Learners" to specific topics for further inquiry. Collaborative teams might be viewed as the regular meetings of like-minded people to discuss a mutually agreed-upon topic or the spontaneous creation of dialogue and collaboration to explore new possibilities. Collaborative teams are acknowledged as

contributors to the collaboration in northern communities in the creation of new possibilities for learning and enhanced life chances for Aboriginal and northern peoples.

As previously indicated in this chapter, I have summarized the research data and offered tentative conclusions about the meaning of the data. The interview excerpts in chapter 5 have been edited in order to preserve the meanings of the individual participants, conceal the individual identities of the participants and tell coherent stories reflective of the experiences shared with the researchers. As well, the participants in chapters 5 and 6 have been identified in accordance with their affiliation with one or more of the collaborative inquiries in order to create composite participants. Summaries based on the composite participants are presented in later chapters of this work (Lee & Hume-Pratuch, 2013; Merriam, 2009). The composite constructions are used primarily to preserve confidentiality while maintaining, "the 'essence' of the experience" (Cresswell, 2007, p. 159).   The documentation in these chapters for the collaborative participants is as follows: Kelsey Community School Appreciative Inquiry Summit, 2012; Kelsey Community School Interview Participants, 2013; Mary Duncan School Appreciative Inquiry Summit, 2012; and Mary Duncan School Interview Participants, 2013) Kenanow Bachelor of Education Interview Participants, 2013; Into the Wild Interview Participants, 2013; and Teaching and Learning Together, 2013.   I have met with focus groups composed of participants in the research study and others involved in the initiatives to review the meaning that I have attributed to the data. Each participant had the opportunity to comment on tentative conclusions and provide further comments. I revised the conclusions from the interviews and summits based on the feedback from the participants. In addition to establishing a shared understanding of the research, I hope that the conversation will generate topics for further discussion and new possibilities for joint action (McNamee, 1988).

Appreciative Interviews: Stories of Existing and Possible Relationships in Schools and School Districts

The interview model used for this study has relied upon the communication model for helping articulated by Gerard Egan in the Skilled Helper series. Egan's view will be augmented by the work of Hornstrup, Leohr-Peterson, Madsen, Johansen and Jensen, *Developing Relational Leadership*. In *Developing Relational Leadership* (2012), the authors outline an interventional interviewing model that reflects a social constructionist perspective. The interview model used for this project will attempt to capture the dynamics of the ongoing and emerging relationships within the schools and with their educational and community partners.

Egan's communication skills model provides a comprehensive way of interacting with others and establishing a deep understanding of another's perspective along with strategies for creating change. This often is established as a client-counsellor or interviewee-interviewer relationship. First, the initial step is to work jointly to explore the situation of the other. Together the interviewee and the interviewer consider the meaning attributed to the interviewee's pattern of behavior and relationships. The interviewing techniques associated with this stage of the model are open-ended questions, demonstrating empathy and summarizing. Wilson (2009) reminds us of the importance of "deep listening" (p. 113) and "continuous feedback" (p. 121) to a more thorough understanding of others.   Second, in Egan's model, the interviewee through dialogue and collaboration with the interviewer develops aims and goals for a better life. In this stage

during the interview, there is evidence of recognition and discussion of common patterns and themes, challenging unproductive behaviour and demonstration of advanced empathy. Finally, the other and the facilitator in the final stage of Egan's model consider and formulate strategies in order for the interviewee to achieve their aims and goals. In the final stage, goal setting, decision-making and teaching and learning new skills within the change process are evident. The interviewee and the interviewer are involved in an ongoing evaluation process throughout each stage during the process. Constant reflections about the dialogue and resulting actions are a critical part of the Egan model for personal change (Nelson, 2007).

In *Developing Relational Leadership*, Hornstrup, Leohr-Peterson, Madsen Johansen and Jensen (2012) add important components from a social constructionist perspective to create an interviewing model that complements the work of Egan. These authors assume that all dialogue is circular and through identifying patterns and connections, proof of past and current connectedness, as well as possibilities for the future, is evident. In this instance, circularity is understood as the predisposition of all living systems continuously to link their individual meanings, self-narratives, to the external world (Hornstrup, Loehr-Peterson, Madsen, Johansen and Jensen, 2012). As the authors state, "All actions should be seen and understood as part of a system of actions and relations. Our analysis of a given action is thus influenced by what we say and do as well as by previous experience and our interpretation of the motive of the person speaking or taking action. The person who is speaking or taking action does not do so solely based on personal premises; a person also speaks and acts on the basis of expectations as to how a given statement or action will be received and interpreted by the receiver"(2012, p. 28).

The interviews have been structured and conducted in a manner consistent with Appreciative Inquiry. The interview questions have been organized to explore evidence of positive educational experiences for participants in each of the initiatives under study. These positive experiences are probed through the use of the four D s, discovery, dreams, designs and destiny. A provocative proposition regarding possibilities for more inclusive education in northern Manitoba was a guide in developing and organizing the interview questions (Browne & Jain, 2002). Again, consideration was given to Hornstrup, Leohr-Peterson, Madsen, Johansen and Jensen in the creation of the interview questions. These appreciative interviews enable participants in the initiatives to tell the stories about what is best with respect to the initiative and the implications for inclusive educational practices in northern Manitoba.

Participant Observation

I have had a specified role to play in each of the collaborative inquiries. I share reflections about each of the collaborative inquiries as it relates to the overall theme of inclusive education and specifically, to the themes uncovered in the appreciative inquiry summits, appreciative interviews and data collection. I have commented upon the physical setting, participants, activities and interactions, conversations and my role (Merriam, 2009). As a known member of these educational and organizational groups with self-declared research interests, I have continued to function as a participant with my observations as complementary to the role of participant (Merriam, 2009). As previously noted, I have outlined my positions or relationships with those partners who participated in the research. Field notes have been and will continue to be kept until the data collection phase in this project is complete (Merriam, 2009). Additionally, I

will insert images and text that I encounter during observations at the locales of the collaborative inquiries. My role as a participant observer has been as unobtrusive as my typical interactions with those participants in the collaborative inquiries.

Document Review:

In addition to Appreciative Inquiry summits, interview results and researcher observations, a review of the following documents will occur in the data collection:
School, division and education authority documents, including committee minutes, behaviour and achievement data.
Statistics Canada data.
University College of the North documents.
Public Documents, including Manitoba Education and news media, including photographs, community circle and steering committee minutes.

Data Collection:

I have used a digital recorder to record the interviews and then used software to transfer the recorded interviews to my laptop for analysis. The software used to assist with the analysis is Nvivo 10. I used chart paper and record the results of the Appreciative Inquiry process. I have kept field notes, and I have integrated the data from documents previously identified into the findings. The data has been stored electronically on my computer, and the data has been backed up on a flash drive that will be secured in a locked filing cabinet. The interviews have been transcribed by a professional transcription service, and the identities of the interviewees have been withheld.

Conclusion

Through the research process, I hope to determine if there is support for the view that there are existing and emerging inclusive educational practices created through active collaboration within schools and their governing bodies, communities and other educational partners throughout Manitoba. The four collaborative inquiries are vehicles to determine if there is evidence of both the collaborative practices associated with inclusive education in northern Manitoba and the indicators of successful educational practice identified in *Lessons Learned: Achieving Positive Educational Outcomes in Northern Communities.* As Participatory Action Research, a number of strategies, including Appreciative Inquiry, interviews, participant observation and document review have been employed to ensure that the research reflects the existing collaboration between the educational partners.

Chapter 5   Collaborative Actions for Change

5.1 Data Gathering

I conducted twenty-five interviews, two Appreciative Inquiry Summits with schools and focus groups with participants from the interviews and summits. For the interviews, I created in NVIVO 10 sources organized by collaborative inquiries and also created nodes or codes that transcended the individual inquiries. A dozen nodes emerged from the analysis of eight interviews that I examined line by line. Each node was labeled with the first word being a gerund in order to capture the activities as actions, and a brief definition was developed for each node. I have reflected upon the interviews, the Appreciative Inquiry Summits, my observations and the literature review. Subsequently, I revised the codes and determined that the following codes or themes best represented the stories of the participants and my observations:

Themes
Being culturally relevant
Being relationally proficient
Focusing on teaching and learning
Utilizing place-based learning
Establishing shared and effective leadership
Partnering with Others
Creating and maintaining inclusive educational environments
Resourcing schools/education programs adequately
The indicators or descriptors of each theme are outlined in Appendix H.

I am sharing portraits of each school or initiative in each collaborative inquiry and employ the constant comparative method (Merriam, 2009) to analyze the interview, Appreciative Inquiry and observational data. With the indicators in each theme as a guide for the storytelling, I will tell the stories of the participants and share my observations. The focal point is the research question:

Is there evidence of the collaborative activities required to co-create inclusive schools in northern Manitoba in order to enhance the opportunities for preferred futures for members of school communities?

The twenty-five interviews and two Appreciative Inquiry Summits involved persons in northern Manitoba playing the following roles:

Schools
Students (Elementary and High School) Teachers Administrators Parents/Families Support Staff
Community Members/Elders
District/Division Personnel

Kenanow Bachelor of Education Program and *Into the Wild*
Education Students Faculty Members Elders UCN Administration School

Division/District/Education Authority Partners Elementary Students Parents/Families
Community Members

Teaching and Learning Together
Education Students Faculty Members Elders School Division/District/Education Authority
Partners Elementary Students Parents/Families
Community Members

I have drawn conclusions based upon the analysis of the data and organized the conclusions for each collaborative inquiry. To ensure ecological validity, I have taken those conclusions to members of the participating collaborative inquiries and received feedback. Due to their important role in the development of the Kenanow Bachelor of Education program, I have taken my conclusions and received feedback from the Council of Elders. In each of the cases, the accuracy of the descriptions in the collaborative inquiries has been affirmed by the participants and the Council of Elders. The impact of the inclusive educational practices evident in each inquiry is discussed in the later chapters. Finally, there will be a discussion of the general conclusions about the collaborative inquiries with regard to the partnerships and inclusive education in northern Manitoba.

Kenanow Bachelor of Education and Its Partners

5.2   Results of the Interviews and Appreciative Inquiry Summits at Kelsey Community School and Mary Duncan School

   Kelsey Community School and Mary Duncan School are similar to most ordinary brick schools built in the 1950s and 1960s in northern Manitoba. Once you step inside either school, you know that you have entered very special places for students. Kelsey Community School has hallway walls painted bright, blue and yellow. The vibrancy of the walls is matched by the smiling faces of the students and staff. As you enter the interior of Mary Duncan School, your attention is captured immediately by the equally colourful collages and symbols of success on the walls. As you wander throughout the school, the friendliness of all is notable but the staff members, in particular, are extremely welcoming. The physical environment and social atmosphere inside the school are a stark contrast to the drab exteriors of the building.

    A walk-through Kelsey Community School reveals a school community which is actively engaged. You may see older students reading to younger students. Students may be returning to the school from traffic patrol. Parents and children may gather in the family room, the gym or the library where they are enjoying shared activities. It could be during school hours or in the evening. Students may be learning about hoop dancing or Aboriginal art. Hungry students may be eating breakfast, lunch or a healthy snack.

   Students may be in a classroom with their teachers or are learning within the community with their classmates. Students learn from a variety of persons, including their teachers, fellow students, community guests, experts and Elders. You may experience drumming at a school performance, outside the town office or at the Rotary District Conference. Students may be spending twenty-five cents to purchase a gift for a family member at the school's Christmas

Store. You may see students, their families and school staff sharing conversation and a meal at the annual Christmas feast or a school picnic. As you make your way out of the school and reflect on your experience there, a line from the school's yearly slide show, "It is your time to Shine," just will not leave your head (Kelsey Community School Appreciative Inquiry Summit, 2012; Kelsey Community School Interview Participants, 2013).

At Mary Duncan School with its students ranging from elementary age to seniors, you will be struck by the activity at the school. As you approach the school, you may see community gardens or ice sculptures created by students and staff. If you understand at-risk school populations, you will first notice that there are so many students present and constructively engaged. You may observe the open but warm communication between students and staff in classes or the hall. If community members are not attending Mary Duncan School activities, they may be at the certified literacy centre or attending a meeting for the Northern Support Centre in the building. You may experience a school feast or a Trappers' Festival breakfast. Students may be participating in intramural activities, snowshoeing or hiking at Clearwater Lake. You may see students creating or presenting completed touch quilts for senior citizens with Alzheimer's disease. Alternately, students may be learning to make and sew moccasins in a Native Studies project called Moccasins for Mary. Staff may be seen attending a community meeting with an array of community partners in order to create an iPad project. Students may be involved in the iPad project, which is Social Science and Humanities Research Council funded project, which seeks to boost student engagement in literacy and numeracy activities. You may see students at the airport waiting to greet a plane load of exchange students from Ontario, who have been billeted with local students. As celebrated throughout the community, students may be observed participating in Trappers' Festival activities. If you go to Mary Duncan School on graduation day, you may witness a celebration by the students, their families, their teachers and support staff and the community. As you make your way out of the school, you certainly have a firm sense that the school community lives the school's motto, Per Ardua Ad Augusta or Through Hard Work Comes Greatness (Mary Duncan School Appreciative Inquiry Summit, 2012; Mary Duncan School Interview Participants, 2013).

5.2.1 Kelsey Community School

Stories of Kelsey Community School through the quotes from Interviewees:

Culturally Relevant and Relationally Proficient

Students and families at Kelsey Community School feel a strong sense of belonging through its trusting and safe environment. Students are provided with learning opportunities that support the development of a positive identity. There are multiple and varied experiences for student at the school, including activities that contribute to the students' development of identity and as members of the community. School programming in support of student development extends beyond the school day and even runs through the summer. Staff members believe that the varied learning experiences for students in the school have a positive effect on academic performance. Growth in academic achievement no matter how small is celebrated. Many family members attend the feast with their children at the school, but teachers are substitutes for family members in order to ensure that students know that they are members of the Kelsey community family.

The safe environment provides the foundation for students to feel comfortable at the school and ready to learn. Kelsey Community School provides an example of the impact of creating a positive, relevant and supportive learning environment for the development of positive identities by students.

> In the morning, we run what we call morning active clubs. The physical education instructors setup stations and have a variety of activities so all children in kindergarten through grade five can participate. From 8:30 to 8:45 students are in the gym doing an activity. After school, we have computer, art and reading clubs among many others. I can't even think of all the clubs that are run after school. A lot of the activities are sports-related, but there are other things for those students who aren't as much into the sports. Right now, we are just finishing up yoga for our grade two and three students. We've had dance….along with different types of the arts that haven't been offered… in the past and are now available. Students might like the physical activity, but they like some of the other things as well. Students also enjoy drumming, fiddling and choir.

> We used to be able to fund spots for our students in the *Into the Wild* program…We still have lots of students that participate. They come back and talk to about it. That is positive for everyone.

> We run a numeracy and literacy program in the summer before school starts. Parents can sign their children up for it. It is fun, but it gets them back into the routine. It helps to enhance their literacy and numeracy skills. When school starts that first day in September, they haven't been away from it quite so long.

> When they find something that they're really good at, they start to feel better about themselves. It transfers back into the classroom and the academic side of things.

> It is always celebrating the positives… not looking at the fact that a child that you've worked with all year hasn't grown as much as you would've liked…. They've grown, and they've been as successful during that particular year as they're going to be....Part of the growth that you see occurs because everybody values everybody. It doesn't matter who you are, and everyone is important.

> We have a feast on Friday, and everyone is welcome to come. We ask the students from different grade levels to bring something. The main course is provided by the school…. There is always lots of food. I think we usually see about 800 or 900 people including our students…There are some families where parents or caregivers can't make it. People have to work or whatever. The teachers are usually really good about eating with students without parents present. Although a lot of parents do come, sometimes you'll have a teacher eating with five or six of his or her students because parents couldn't come. The students still enjoy it and have a great time.

> Students are on time because they see it as being a place they can come, and they're safe. Students can learn and be with their friends. There are lots of things for them to do.

You can't give up on them because this is the stability in their life for some students….Whatever's going on at home,…we're their stability, and we're their constant. We have to give them what we can and make it a safe environment. That is going to help them learn.

(Kelsey Community School Interview Participants, 2013).

Teaching and Learning

   Learning is a continuum with students starting from different points at the beginning of the year. Teachers develop programming based on a student's current point on the continuum as a starting point and provide learning experiences that make sense to teachers as logical next steps for the students. Teachers are setting up all students for success by ensuring movement along the learning continuum. Individual students start from different places and move forward at different rates, but all students experience success.

   Our philosophy here is that learning is a continuum.
   We've done it with math and language arts where we're looking at kids across a continuum from K to 5. Even if they're coming into the school below level, we have the continuum and the paperwork that we've developed for our school specifically so that we can go back and look and see okay, this is where this student is at, and this is where we need to direct them… I think that we are taking children from what they know to something new. We are setting them up for success.

   I think that our philosophy is not focusing on what the kids can't do because that's not going to help. Let's see what they can do and go from there…

   Not all kids are going to make to be at level or top of the class every year, but at least we can guarantee that every kid has made some movement throughout the year.

   I think that the majority of children are lined up for success. We are helping them be successful. Wherever they come from, you help them from where they are, and you get them to where they need to be.

(Kelsey Community School Interview Participants, 2013).

Inclusive Educational Environments

   Dialogue is foundational for the engagement of students in the learning process and the establishment and operation of a professional learning community within the school. Teachers and support staff seek to engage students in a conversation about their learning. Should students not be successful, the assistance of team members is available to staff members. Teachers regularly meet to share ideas about teaching and to plan together the learning experiences for students. The ongoing collaboration among teachers parallels the teaming found in professional learning communities. The school appears to be a destination of choice for teachers and support

staff based upon the number of teacher applications and feedback to school staff about the school as a positive environment for teaching and learning.

You get the conversation going. Our philosophy requires good conversation….To get that engagement,...there is ongoing discussion. We move students beyond just one-word answers or shrugs. We engage them.

If the teacher is having issues with a student, the teacher doesn't just give up and say, "I don't know what to do." They'll find… their teammates, other people, administration and talk to them and ask, "What can we do to help this child?" Teachers don't want just to give up on them.

Grade level teams meet and plan together.

An amazing moment sometimes occurs after we have our literacy meetings. The teachers come together, and we get on the same wave length.   We decide on what we're going to focus. This is what we're going to do. We're all like, "Oh this works, this works." You get the teachers together, and we come up with ideas together....

We work well together.…The environment here at the school is progressive.…We bounce things off each other.…Your ideas spark new ideas in others, and their ideas spark new ideas in you.…Everyone shares ideas.…There are a lot of shared ideas. Lots of ...we work together…and teamwork.…It's the collaborative teamwork that creates the….professional learning community.

Teachers feeling enabled. Everybody is.…The classroom environment is positive, which helps the kids…Growth in achievement? Yes.

If I had a wish and a lot of money, I would make sure that there were two qualified teachers in every classroom. In the classrooms with two teachers, we are able to provide that extra support. There's a marked difference in how everybody feels about the students in these classrooms.…and it's nice for teachers to learn to work together.…You can try things that maybe if you were on your own you wouldn't necessarily think of trying. You would look the number of students you had in your classroom, and think.…I just can't do this. It is not feasible for me to do this on my own. But when you have somebody with you, you can try things and experiment with things. That would be my wish.

Whenever there is an opening here, there's always a lot more people applying for the jobs than there are positions. From talking to interviewees, our school seems to have a good reputation, not just in our community but in other communities as well.

(Kelsey Community School Interview Participants, 2013).

Utilizing Place-based Learning

Staff members, including the administration have been supportive of programs such as *Into the Wild* and projects supporting sustainable development. Kelsey Community School has been active in linking students at the school to learning within the community.

> *Into the Wild* program… we used to be able to fund some students to go…and we still have lots of students that participated in it.

> We have a green team, and currently, we have some flower boxes or vegetable boxes. I'm not quite sure what they're going to be. They now have dirt in them. I know different grade levels have taken responsibility for the boxes, and that's going to be a focus in the school. Gardening covers many things from science to community development.

> (Kelsey Community School Interview Participants, 2013).

Shared Leadership

Kelsey Community School is a good example of shared leadership working with school community members towards joint goals. The school administration collaborated with school staff in the creation of a school plan and supporting philosophy. Central to the school vision is the notion that all members from the school community are responsible for all students attending the school. With the assistance of a community school grant, the school was transformed into a community school where students, their families and staff members felt comfortable and experienced a strong sense of attachment to the school. Various members from the school community provide leadership for school initiatives, programs and teams. At times, individuals step forward and provide leadership and at other times, school administrators notice the talents of individuals and encourage them to accept leadership roles. Through the coordinated actions of members from the school community, all in the school benefit. Shared leadership enables school community members to share the joy of joint accomplishments.

> I think then it was the fact that both the assistant principal and I started together at the same time, so we were able to establish a path for the school with a new vision. We threw out the old school plan and started a new one. All the staff members were involved in creating a plan.

> …Everybody is responsible for every student. If you are teaching a kindergarten class, you're just as responsible for grade five students as you are for students in the kindergarten class. That's definitely a philosophy that we try to develop.

> When we had the opportunity to apply for the community school grant,…we took a school-based perspective….How can we make things better for all the students?...How can we make things better for the community as a whole?… How can we make it easier for the parents especially our parents who have had negative school experiences? What can we do to change that philosophy?…That really is our philosophy. Feel welcome and comfortable here.

… the extra activities that the staff does. We have lots of programs running after school, at lunch time and even in the morning before school starts. I think that's part of the growth that you see because everybody values everybody…

Leadership is not just the principal. Leadership is whoever wants to take responsibility and to develop something of importance for the school….so we have a literacy team,…math team,…and science team…. It's up to the team members to decide what focus they're going to take.

Everybody participates in staff meetings and activities….Whether you're the custodian or whether you're the principal of the school, everybody sees the school as valuable for everybody that's in the school community.

When you're technically responsible for everything that takes place in a building, I think that it's just letting go,…which can be really hard to do unless you have to have enough faith in the other people….In our school, what they say they're going to do they're actually going to do.

I think that it is not one person, but everyone is pulling together.

She'll delegate…the tasks but we always are communicating with her on whether or not these are to her standards or whether she'll want to make modifications. You've got administration, but then you've got all these little different groups. It is not usually just one person leading.…It is teamwork.

As a whole, I think the school does a very good job at being respectful and including everybody. Is it going to benefit the school as a whole?   This is what we ask ourselves.

I think approaching people and giving them the opportunity to lead is important. Often people don't see themselves as being leaders in a particular area….After they get in there and start doing it, they build their confidence in their ability to lead. I think that's part of it....l am building the confidence of the individual staff so that they're more than capable of fulfilling these roles. …When the principal leaves the building, I am hopeful that things will continue. They don't just all stop because that person who ran everything and looked after everything isn't there anymore.…I see this as a legacy for the school.

Well, I think the Chapters Indigo grant that we received is a good example.…It took two years of a lot of work of a lot of people, and that stands out in my mind. I think it always will. When we found out we actually received the grant, there were a huge number of cheers around the school from teachers, the librarian and everyone else who'd worked on it.

Because if the school is going to be a true community school, everybody has to participate, and everybody has to have a role…We think about the whole community. With our grant, some of our money went to our preschools that are in the building….That helps expose numbers of students to books and materials before they ever come into the school.

And with the various programs we have operating, you can't just have one person that's micromanaging all of those things. We have an excellent music teacher who does a lot of extra things and takes on organizing the Christmas concert and a spring concert or talent show. Our physical education teacher does a lot of after school sports activities. The physical education teacher directs the activities. I coordinate some of the special events like fund raising through the Parent Advisory Council. You have the librarian. She takes care of many things….She usually does our tree for the festival of trees. Everybody has things that they do. It doesn't seem as the principal or vice-principal is standing over each person and saying. "Make sure it is like this"....

(Kelsey Community School Interview Participants, 2013).

Partnerships and Resourcing the School

   There is a feeling that this school belongs to the community. Partners from the community along with staff members are volunteers after regular school hours in order to create many positive experiences for students and their families. Parents can use the gym, school computers or sign out materials from the library because staff members and the community school connector ensure that the school is open beyond regular school hours. Kenanow Bachelor of Education students have volunteered during community nights. Conversely, teachers instruct teacher education students in the Kenanow Bachelor of Education program and contribute towards the development of effective teachers for our community. Parents are invited to participate in the school, and their contributions are valued. A handful of parents worked for years fundraising for new playground equipment while others have occasionally volunteered for field trips. All contributions by parents are appreciated and acknowledged. Staff members replace parents at family events when parents are not available. As a staff member, a community school connector reaches out to families and encourages their participation in the school. As the student's family with housing in The Pas arranged by the community connector would attest, the impact of the community connector can be dramatic. Parents with negative experiences with schools in the past have come into the school and appreciate the affordable and accessible services available at the school. Given the level of need of some students and families, more financial resources would enhance the community school experience. The community feeling at Kelsey Community School makes a difference in the lives of those members from the school community and in particular, makes a difference in the lives of the children.

   I think about our community night that we have on Tuesday nights that for the most part is staffed by staff members in the building….We have outside help now that comes in to do activities and having additional support is so good. We now have a sign-out section in our library for parents to sign materials out including games, books and CDs. They can take home and use with their children.

   We encourage people to come and volunteer. We have students from the Education program that come and volunteer at the community night….The Bachelor of Education students to do various activities….We take help from our community.

The Kenanow Bachelor of Education students have done very well. They have a good background, and they fit in because they feel connected to the school. When they come in, they're willing to work as part of a team, and they're willing to go that extra mile for the students. That isn't necessarily a part of programs in other faculties so that they see the importance of the community in schools more so than I think some of our other institutions do.

Because I think that the more that the two organizations can link together and use the Bachelor of Education students, it serves our school community and helps prepare student teachers for teaching. It gives Education students more knowledge about how to plan, how to teach, and how to structure their time. And I think they develop into better teachers. When they graduate and are looking for jobs, it looks really good on their resumes.

In our course, we require the Bachelor of Education students to come into the school and do assignments right with the students…Some work one-on-one with students and some Education students teach in a small group or whole class setting. ...It's not only exposing Education students to tasks and what we want them to learn from the activity, but it's getting them into the school. A lot of student teachers are coming here to do their student teaching and after graduation, a lot of them are getting jobs here, too.

…With us teaching the course and being teachers, we do
say that this is what we do in our classrooms. When Education students go to student teach, they can see that we were right, and they really are doing this in this school.

…Lots of people are involved with our parent council but don't attend meetings. They offer their services for specific events such as our pancake breakfast in February or the winter feast….They find a role for themselves with which they feel comfortable, and that really is our philosophy.

It took us probably five years of fund raising before we could get our new playground. The parent council was working hard, and finally the school board was able to give us enough to make a difference. We wanted to make sure that we had new playground equipment that's not just used by students in the school, but it is used by the whole community.

I also run after school programs and help with community night. Sometimes I'm working with students; sometimes I'm doing things on the computer like maintaining the website or Facebook page….I'm connecting with parents or community organizations.

I think that it is just about being able to help people. There was one situation near the beginning of last school year where...the mom and the child were going to move from town. Her husband needed to stay in town, but they couldn't find a place to live for the whole family. The husband had a place where he could stay on his own, and they didn't know what else to do….I connected them in with the community chaplain from the soup kitchen. I was able to help them find a place to live…miraculously… because it's so hard to do in this town. I even helped her find employment, and they're still in town. Her child

is still a student here at the school. It was like,…"Wow"….When you can see that, you know that you are making a difference in someone's life.

The school is a place where families can come and have fun where it's free.

There are some things that you can do in this town, but you have to pay to participate in a lot of them.   Swimming and hockey are common examples. Some of our families are lower income and can't just pay for these activities or do other things like going to the movies. It is important to have a place where families can just come, and hang out and have fun as a family.
We have many things for students and their families. We have the gym open and have the library available. People use the computers in the computer lab. About once a month, the community dietician comes in and does a healthy cooking session….She was here a couple weeks ago, and she's very popular with all the kids.

For a while, we had somebody coming in and doing Zumba classes for the parents….Now and then we do something special. This week we did pictures with Santa, and those were also free….We have a little printer,…and printed out copies for families right there. The families appreciate that. I think that's important for everybody, and it creates more of a community feeling.

And actually I've had a lot of parents tell me how much they like our school and how welcome they feel here. The parents also say that their kids love the extra activities. When I've had the opportunity to talk with families that are new to the area or to the school, sometimes they're pleasantly surprised.   Wow! This is great that you do these things. They haven't necessarily experienced that in a school before.

I think for some parents who have had a negative school experience themselves and school isn't a priority, they don't want to have anything to do with school. Those attitudes can rub off on the children who think- I don't want to be at school, and it's not important. By helping the parents to see that it's not just a place where you're being forced to come…but you can also have positive things happen at school too. You can just come and have fun, and it is not a scary place.

…the money could then grant the other wishes. But my biggest wish would be for a bigger family room. As you can see, it's not that big. There's a lot of stuff in here, and sometimes at family fun nights this room is full…I'll find a great craft idea, but by the time you've bought materials, it's a very expensive craft. Sometimes I'll have to decide not to do something based on the cost…Then I guess it would be nice to be able to be better equipped to help people sometimes. Even though, it's not directly related to the school, I would like to be able to help provide more affordable housing in the community. I would like to help people access even more community services.

I think it makes a difference for everybody in the long run. I think it makes things better for the staff, and for the kids. And the bottom line is always, "What can we do that's going to make the lives of the children better?"

(Kelsey Community School Interview Participants, 2013).

5.2.2   Appreciative Inquiry Summits at Kelsey Community School and Mary Duncan School

"Tahoe Elementary School in Sacramento, like schools throughout the U.S., recently faced the reality that student achievement is highly correlated with race, ethnicity, gender and social class. The educators and staff at the school embarked on a journey of inquiry of their approaches to teaching mathematics and language arts. Additionally, they examined their interactions with their students, the students' parents/guardians, and the community they serve. (Lindsey, Nuri Robins, Lindsey and Terrell, 2008, p. 1) I see our task today as similar." This quote was the preface for the Appreciative Inquiry Summit that occurred at Kelsey Community School on February 17, 2012.   The introduction framed the day and lead into a discussion of collaborative actions that would help closes the achievement gap at Kelsey Community School. The Appreciative Inquiry Summit at Mary Duncan School on March 16, 2012, utilized the same format as the Kelsey Community School Summit. The results of the Appreciative Inquiry summit for Mary Duncan School can be found following the Mary Duncan Interviews (Kelsey Community School Appreciative Inquiry Summit, 2012; Mary Duncan School Appreciative Inquiry Summit, 2012).

The common elements or themes of the peak experiences at Kelsey Community School were the following: collaboration between the staff and within the school community; positive communication, sharing and interactions within the school community; trust and a sense of community at the school; specific initiatives such as the Christmas store, literacy wall and community nights; and co-teaching, co-operation and common time together. The behaviours that are being demonstrated by members of the school staff that created these peak experiences are:

Working Together	Keeping a Sense of Humour
Being adaptable	Positive celebrations, including helping others
Being perceptive	Continuing professional development (keep earning)
Demonstrating Passion	Demonstrating self-initiative and self-motivation
Believe in the Students	Perseverance- will not give up on the students
Being flexible	Foster discussions (dialogue)
Demonstrate empathy	Genuine feelings- caring
Keeping well-organized	More student responsibility for guiding own learning
Open to new experiences	More open communication with students

What core values and associated actions are evident in the school community today and need to be nurtured in order to move towards closing the achievement gap?

Positive attitudes across the school
Being a supportive group especially listening to students and colleagues
Be positive- smiling faces! Encouraging
Sharing and supporting- resources, feedback and ideas

Even more motivated
Even more productive
Even more passionate
Celebrations and staff events

The three wishes for Kelsey Community School can be summarized as follows: supporting continuous learning and collaboration, staff wellness and demonstrating perseverance (Kelsey Community School Appreciative Inquiry Summit, 2012).

5.2.3 Mary Duncan School
Stories of Mary Duncan School through the quotes from Interviewees:

Being Culturally Relevant and Being Relationally Proficient

   Caring and trust are at the centre of the success of Mary Duncan School. Staff members care about the success of students and invest a great deal in developing the relationships that enable students to succeed. Each student has their story and a path to success that is uniquely their own. If there are bumps along the road for students, the assumption of staff members is that students shown enough patience and support will eventually succeed. The development of trust among staff members, students and families is foundational to the continued personal and academic growth of students. The mutual respect and genuine caring for each other within the school community support the development of positive identities by students.

> For me, it was knowing the kids. Because I'd come from Early Years, I had dealt with these kids from kindergarten through grade five and knew them well. I knew their families. And I knew this isn't good enough for the students, and this can't be the end for these guys. They need more. And then from my Middle Years experience, these were at risk kids that I'd taught, and I saw them coming back to get a diploma. That was huge. For me, I was sold.

> I know that kid. I know what he goes home to at night. I know his story when he comes in the morning. He talks to me and tells me what happened to him.

> The stories are heartbreaking. They shouldn't have to go through what they do. They choose to get up and come to school, so we need to be here.

> I thought that our staff had built trust for the adults, and we are forming relationships. That's the reason I'm here.

> Those are the stories. Every student…in the building…grabs our heart from the minute they walk into the building.…He never smiled and never laughed. And now he laughs all the time. And when he sees me, he looks the other way, so I don't see him smile because I always tease him. So that is something. You know he doesn't walk with clenched fists anymore, and he smiles when he sees you. They all say hello. We all respect each other here.

I think it's one of the keys…It is us being open and putting ourselves out there, too. I think they see that the staff here truly cares.

You're still a professional. You're not their friend or family member. You are their mentor and guide to get them where they need to be. Watching them graduate and be successful is such a privilege.

It started with us luring more students and staff. [laughs] Teachers wanted to be here and were…not sent here.…Teachers were applying to teach here. With our last position, we had 18 people apply for it. That's huge. When I first started here, we'd be lucky to get a resume when we had an opening.

They were all here because they want to help the underdog. You have to have champions with big hearts to do this work.

It's just our code. We don't leave anybody alone and don't leave anybody in need…whether it is students and staff. Trust among everybody…is foundational.

Everyone that walks through here…is impressed with the building, the environment here…and the staff.

This is a place where people want to come. How do we do it? It's the staff …and the students who have built trust, respect and relationships. Mary Duncan has my heart.

(Mary Duncan School Interview Participants, 2013).

Focus on Teaching and Learning

Mary Duncan is a learner-centered school. Teaching strategies, approach to curriculum and program initiatives are created to promote student success. As a learner-centered school, the student is viewed by staff holistically, and instructional approaches are tailored to meet the needs of the students. At the same time, students are supported individually within a group context in order to meet curricular outcomes. With this support and effective relationships in place, students are engaged in their learning in collaboration with staff members. Mary Duncan is now a school of choice for students, support staff and teachers.

We came up with the idea for Nighthawks….We tailored it to the students. It's got to be service-driven.…We have to provide what they need based on what we can realistically expect them to do. Then we have to remove the barriers so they can do it. The Nighthawks program has been growing.

…Early Childhood Education gives you a dual credit. We think it's good because this type of a curriculum is learner-driven. There are no silent passengers on our school bus… that get to fake that they're learning. There's so much one-on-one attention to the kids.… Let's take you from here to the next level and be honest about keeping you going….We'll get you to that end point.

We really enjoy the student teachers that come here… It's so different from the traditional education model ….So we like the Kenanow model with its emphasis on looking at the student, the holistic needs of the learner, rather than, "curriculum, curriculum, curriculum and these outcomes and these testing standards."

(Mary Duncan School Interview Participants, 2013).

Utilizing Place-based Learning

Mary Duncan School has been the home for the *Into the Wild* program for the past few years. The school administration has adapted its schedules in order to accommodate the program and house the program materials. Student teachers from the Kenanow Bachelor of Education program with preparation in place based learning, including experience as *Into the Wild* Education leaders, are embraced at Mary Duncan School.

It helped us learn that we can take the classroom outside, and we can do different things outside. Like, we did with sundials. So we took them outside, drew our shadows and marked the different things. You can do that with your class. You can take them outside to do different things in a natural setting. We can take mini field trips where we walk just a couple blocks away…You have a group of students, and you can take a group of students learn about and apply different things based on what you're learning in class.

(Mary Duncan School Interview Participants, 2013).

Creating Effective and Shared Leadership

While the principal is the formal leader of the school, shared leadership is practiced at Mary Duncan School. Staff members were involved in the creation of a school plan that was intended to engage students, families and the community. Staff members see themselves as leaders in the school. All members from the school community are valued. The school principal co-ordinates the actions within the school and will initiate or facilitate the implementation of any programs or creation of any partnerships that will enable to school to fulfill its vision. The communication is very open, and decision-making is transparent. Role expectations are quite clear to members from the school community and understanding and support is provided to school community members, who do not meet the expectations. Continuous dialogue, including effective listening enhances the opportunities for school community members to demonstrate leadership and contribute to a shared vision for the school.

…So I started with, "What's our dream?" and I asked all the staff this question….Everybody came back with the same dream for the school. The staff was totally behind it….That's from where our school plan came,…and we chose engagement, community services and PR as priorities. Once we pulled that all together and discussed it. After the discussions, we had a plan.

Instead of assigning educational assistants to teachers like sometimes happens, teachers and education assistants got to know each other before assignments were made. They picked with whom they worked, and it flourished because that trust was there from day one. They used to have separate meetings for each program. We'd be meeting all the time. I said enough is enough. It is one team with one vision and one dream. Everybody is on that same page and needed to meet to pursue our dream.

The people were looking for direction. The students… did want routine, structure and stability, and they wanted someone to provide the expectations.

We have an open door policy with good communication….The principal provides us with the…leadership that allows everyone to be involved and informed.

I think we all still look to the principal for direction, but we will all take initiative to do things. We think about what is right for the students. If it is something that we feel we need approval, and then we will discuss it with the principal….Every staff member is a leader.

The daily challenges can keep your focus away from the bigger picture. We try to remember the bigger picture.

We all talk about with each other is that we have to pump each other's tires. We are here to support each other.

I guess the biggest thing is constant communication. There has to be open communication with complete transparency.

Finding that common time so that everybody feels like they have an equal voice has now become challenging because of different start times. It almost forces us back to those separate meetings because …somebody feels left out and then the trust is injured…It slows us down, and it puts up walls. It turns everybody back into islands because there isn't time to share and celebrate or to cry on someone's shoulder. There needs to be more common time. Common time allows us to keep our eye on the ball. We want to keep an eye on what we want as a team, and then pursue the vision through the implementation of our plan.

We listen to staff. We let them know that we have their backs if they run into roadblocks or have a conflict situation. If you work with us, we will look after you…and the same with our students, too.

We give our students and staff the opportunity to embrace what their strengths and run with it.

Where a student has sworn, slapped or done something demeaning to someone, you have to own it. Even though, every day's a fresh start, they have to make it right.

(Mary Duncan School Interview Participants, 2013).

Partnering with Others

   Partnerships at Mary Duncan School are integral to the school meeting the needs of its students, their families and the community.   The school is a hub for community agencies to deliver a range of services to students and their families. The school administration consciously made itself an access point for medical and social services. Mary Duncan School partners with other educational institutions, including University College of the North to enhance programming for its students and the community. As an example, this partnership enabled Mary Duncan School students and community members to enroll in Early Childhood Education Diploma courses and participate in programming that would not otherwise have been available. A bank of IPads is available in the school in support of student learning, as a result of a research partnership with Brandon University and Faculty of Education, University College of the North. Mary Duncan School is open to partnerships that serve the needs of its students and the community.

   We knew the issues were so big that we couldn't do it alone. We needed a variety of medical and community services in order for us to take care of the whole student as well as attend to their families. Families knew what they needed, but they just didn't have that access point to get it. I thought, "You know what? Why are we doing this?" Let's bring it all under this roof. We're getting students and families to come. If we can bring those services here, and we can help everybody.

   We had something of value, and they recognized right away. I had very little hesitation from AFM or Public Health, the dental assistant program and social workers, too. When we started making this a welcoming place to come for service providers in the community, the agencies started coming and then students started showing up to appointments. And then they could build their caseload, and it helped them obtain more resources…

   Once we started partnering with grants, we helped The Pas Community Renewal, Cross Roads, Aurora House, even the Golden Agers…We started partnering with all of them. I would write them letters of support, and they would write us ones. We'd collaborate on grants, and more money started flowing so we could sustain the projects. It was all based on the client or student in our case having all these services.

   So were able to use the Early Childhood education courses as electives for the adult program as well it is a high school elective… I have six students now from Mary Duncan, and we've also been able to pull two students from the community who are working in daycare and need a safety course for their certification.

   To see the families after their struggles and watch them celebrate at graduation is such a big deal.

   There's a lot of extra hours that go into this job, but you get to see the difference that it makes in the lives of our students and their families… My favourite day of work is graduation. Every year I love being able to watch somebody meet that point, hand them

that diploma and not just say, okay, you're done. We tell them…you're just getting started. Here's your first set of keys to open the next door. [laughs]

(Mary Duncan School Interview Participants, 2013).

Resourcing the School

   Mary Duncan School struggles to establish the sustained funding needed to fulfill its vision for students, their families and the community. The staff members at Mary Duncan School believe that they have a good understanding of what needs to be done to satisfy its plan for the school, but available resources are contingent on the resources obtainable through its educational partners and funders. Consistent human-resource supports in terms of educational assistants and counselors are particular issues for this self-identified alternative school. Staff members seek stable funding that matches its passion and vision for serving students, their families and the community.

> Then two years ago we were at our peak for funding and student numbers. We were getting awards. Spirit of the Earth came and did stuff for us. We had all these wonderful things happening.

> My biggest challenge is always the funding. We just nicely get things rolling and then we lose funding from a grant or there's another cut with the province.

> I think technology is a big wish. It is changing so fast, and we need to keep up with it here. I know that we do have some iPads, but the computers that we have in the classroom aren't up to date.

> Well, they need the funding for the additional supports...and to cut an educational assistant position, which in an alternative school is not something… extra…. I know that the principal has been looking to establish a lunch program….The school has a breakfast program.…We feed students at eight o'clock in the morning. Well by lunch time, students are hungry, and if they're trying to go to afternoon classes with a growly stomach, it doesn't work….The school needs some library support and a few resources….The library is a little short on books, and some of their textbooks need replacement. They're working with what they have and doing a great job….There's only so far that it goes….We have a great staff, but we could always use more. A counselor in particular would be a key addition. Some of the students are 19 and some of them are 65. They still need the counseling and the support because of their life stories….We're building those relationships and that trust because they didn't have them when they came to the school.

> We are the at-risk school in town, and we have no guidance counselor. And we have pushed for that through several agencies, divisional funding and provincial organizations like Healthy Child Manitoba. We definitely have a need. We have crisis situations and the people with the most barriers to education….No, you can never have enough money.

If I could have sustainable funding, we could be a model for education in Canada. I know we could. That's how passionate we are about what we do.

(Mary Duncan School Interview Participants, 2013).

5.2.4   Appreciative Inquiry Summit at Mary Duncan School

As previously stated, the Appreciative Inquiry summit was held at Mary Duncan School on March 16, 2012. From the summit, the common elements or themes of the peak experiences at Mary Duncan School were the following: Positive communication and encouragement; expectations and support; trust; inclusion and acceptance; tolerance, students can change and are self-righting; welcoming, and non-judgmental; aware of changes- even small growth in a variety of ways; commitment and dedication supports from others and the community; celebration of positive changes; and teamwork, co-operation and collaboration.   These peak experiences were created by staff members by demonstrating the following behaviours:

Keeping it in perspective	Being progressive and being flexible
Being collaborative	Being real and open (authentic)
Having a sense of humour	Demonstrating perseverance
Being patient	Being passionate and motivated
Being positive	Being reflective and seek to improve
Being approachable and Understanding	Building community
Demonstrating confidence and Leadership	

What core values and associated actions are evident in the school community today and need to be nurtured in order to move towards closing the achievement gap?

    Positive administration/leadership
    Assume personal responsibility
    Staff Retention
    Professional development
    Perseverance, Collaboration and Flexibility
    Trust in each other
    Strong external partnerships including KSD
    Self-advocacy

The wishes for Mary Duncan School are continued professionalism, teamwork, partnerships to ensure adequate human resources (counseling, tutoring, resource teacher) and programming (reading groups, music, gym, drama and weird science) (Mary Duncan School Appreciative Inquiry Summit, 2012).

5.3 Kenanow Bachelor of Education Program and *Into the Wild*

The Kenanow Bachelor of Education program is housed in small classrooms and even smaller offices on the Thompson and The Pas Campuses. The students may be in classrooms learning how to do lesson plans or use a Smart Board. Students may be at the Ski Chalet engaged in land-based activities with elementary students or in Moose Lake learning from Elders about traditional medicines. Students often may be found in schools involved in running school programs such as Families And Schools Together (FAST) or judging a science fair. Students may be creating handbooks for creating a science fair project or creating a science project that will be judged by elementary students at local schools. Students may be seen presenting and learning from students and faculty members from other universities at WestCAST in Victoria, British Columbia. You may find teacher education students visiting the homeless shelter and organizing food and toy drives for the homeless shelter subsequent to their visit. You may encounter teacher education students running tutoring programs, mentoring projects for middle year's students or coaching school teams. *Into the Wild* leaders may be found developing lessons linked to Manitoba Education curricula and implementing those lessons in classrooms or the community. You may meet teacher education students working with groups of elementary students as leaders in *Into the Wild* or Career Trek programs. Students may be seen practice teaching and engaging adolescent students in the coming of age themes in *Catcher in the Rye*. You may go to Mary Duncan School and find an Education student working as a UCN Ambassador. Faculty members, Faculty of Education students and our partners collaborate to co-create the Bachelor of Education program in accordance with the meaning of Kenanow, in hope that it would serve all of us (Kenanow Bachelor of Education Interview Participants, 2013; *Into the Wild* Interview Participants, 2013).

5.3.1   Kenanow Bachelor of Education Program

Stories of the Kenanow Bachelor of Education Program through the quotes from Interviewees:

Being Culturally Relevant

The Kenanow Bachelor of Education program is preparing future teachers to address through relevant educational experiences systemic disadvantages for students in northern communities and support the realization of preferred futures for children and youth. The Kenanow Learning Model seeks to address historical conditions producing disadvantage through oppressive acts such as the residential school system, the sixties sweeps and community relocation. The Kenanow Bachelor of Education program provides preparation for prospective teachers who build on the historical and cultural experiences of Aboriginal people in northern Manitoba. Graduates of the Kenanow Bachelor of Education program can incorporate Aboriginal perspectives into the teaching of Manitoba curricula through the use of their own knowledge and

their skills while enlisting community involvement, especially Elders, for the learning process. The Kenanow Bachelor of Education program prepares teachers to foster for students a positive identity through the celebration of their background and prepare students to function effectively in the 21st century.

> I think when we're all trying to build identities. I would connect this to Kenanow because I think it is part of that same identity building that the university is trying to do around their B.Ed. program there. I think you're well on your way to doing that. I think people who are in the program are proud to be in the program. They are saying that this sets us aside and prepares us as teachers to be more responsive to the communities that are in our local region right. So I applaud that.

> I love the fact that it's northern. I think we've needed that northern experience for a long time .…So we've definitely needed this northern teaching experience for a long time,…and the way the Elders and everyone comes into play works here.

> The Kenanow program has the Elders being so involved. It creates such an atmosphere of respect among the Elders with the teachers, to the students and then to the students that we teach. I think that's really important for everybody. It creates more of a community feeling for everyone.

> We are in the north. We are a very special breed of people in the north. Because of our uniqueness, that's why this program was put together in order to meet the d needs of northern people. That's basically my understanding of the Kenanow Bachelor of Education program.

> So my parents went off to residential school when my mom was only five. And it was at a time where our culture and way of life was thriving and strong, but that was going to be changing in the future. But without that person to teach you those things, there was a lot of loss of culture and language…But everything that we have, the human beings that we become is dependent upon the teachings that we get…. I remember when we were growing up that it was important for our culture to survive. Our identities and who we are as Cree people come from my Cree community, a Cree reserve. At the same time, we had to survive in the outside world, too….The teachers are very, very important to society.

> I still know how to make mukluks and gauntlets. I can sew all this stuff. I still can speak my language. I'm still who I am. I'm still Cree, and I'm from the north. I'm also a Canadian citizen, and the world is changing. I've got to learn how to be with it, the new technology,…I have to be part of that larger world….You can still be proud of who you are and still walk in your own way with your own culture.…But that's what I mean, you are adjusting as things change, and like any other society we have to change with it. At the same time, I think it's important not to give up who you are in the process and don't lose yourself in the process…. You can't just totally immerse children in Cree and only Cree because the world is English outside, so you have to be able to survive in both

worlds…If you took a picture of me, half of me would be in my traditional regalia but half of me would be in a dress with a briefcase.

I think that whole model that you're using as the underpinning, the foundation for all the programs that you're doing at UCN is the right model. It's the right way to be going.

And that was my name when I was a little boy, Chapin, before I was taken to residential school. Well, when I heard that word as part of the Kenanow Learning Model, it just brought everything back for me…It is about what they were trying to do, about including the Elders and including the things they wanted. I was excited about the model, and I thought it was such a wonderful thing to bring these two elements of education together, Kenanow from the Elders and Western education model. And I thought blending those two together was just unique, and for me, exciting. I just wanted to be a part of that.

And the first thing that struck me was Kenanow. Here is a teacher education program, and it's got a Nishnawbe, a Cree word in it. Kenanow...It's about Aboriginal knowledge. It's about changing what we do with teachers and how we train teachers.

(Kenanow Bachelor of Education Interview Participants, 2013).

Being Relationally Proficient

The Kenanow Bachelor of Education program has offered students with an accessible, positive and relevant teacher education program. Students from within the area can stay closer to home and receive instruction in small classes pertinent to life in northern Manitoba. For many students in the program, the Elders support a kindness and caring for all people in northern Manitoba. The Kenanow Bachelor of Education program is welcoming to both Aboriginal and non-Aboriginal students. Because of the caring and respect for all persons apparent in the Kenanow Bachelor of Education program, communities throughout the region are actively supporting the preparation of prospective teachers to teach in their schools.

I wanted to be a teacher. The main reason I came to this program is because it came to The Pas, and it was accessible for me… I did not have to change my whole entire life, which was the good thing.

I live two and a half hours away from The Pas as opposed to going four hours to Winnipeg or six hours to Brandon.

…The Elders who were engaged in the developing of this. The Elders, who are involved at University College of the North, make this a different place and make this a place where everyone is welcome.

We know everybody in our class, and our instructor knows all of us by our names. I loved that. I loved that the program taught Aboriginal perspectives because we are up north, and if you want to teach in the north, it's good to have those Aboriginal

perspectives classes. Also for other teachers who come from down south but …teach up north, it's good for them to be able to integrate that into their teaching as well.

We get at their level, and we talk to them calmly… Just tell them, walk slowly please and thank you. We use our manners with them so that they'll use their manners with us….So if students hear, can you please do this, and then they hear it because it is in a nice tone.

The community-based programs allow us to work with our students to develop their skills and develop their understanding of who they are. They are becoming a be good at being a math teacher, music teacher, shop teacher or in some cases they're just going to keep growing to get a B.A.…..That's pretty cool. They can get a B.A. and feel good about themselves while still the bus driver or the education assistant. I think that what our Elders want from us is to help each of those students just grow. Just grow and see the world, in a way, that honors their ancestors and honours who they are as Ninowug and Mushkegowuk.

But Education students in the communities are going to have skills and knowledge and attitudes that are going to benefit their community because they've gone through this. Because they've done the work, they know things now that are going to help their community. And in that sense… all our communities are waiting for these future leaders. I tell the teacher candidates that there are already kids waiting for you to be their teacher.

I always try to get them to think of themselves… not as just one person in the school division, but themselves as an educator, as an individual, as an important person in a child's life, in a child's journey and their own uniqueness….Once the students understand those values and those needs, they can really start looking at education, the big picture, and their role as educators. What is their true role as an educator?

IUS [Inter-Universities Services] sponsored the conference and some of our students stood and talked about their experience in our program. And there was a Ninowug man and a white woman, and they both expressed the same thing about how invigorated they were. They talked about how respected they were, how honoured they were and how much they learned in these programs. The Elders were part of that meeting and conference and… heard that we've been successful. The Elders heard that these are the graduates that we've got…Our graduates are doing this and providing an education for our children and youth in a way that honours the Elders who have the dream of Kenanow…

…The teachings behind those words, and the kindness of the Elders, that is not a perspective one normally ever sees….And to marry that to our educational system, in some way we need to bring that kindness into the system.

It is Kenanow…. It isn't just for the Aboriginal students. It is for everybody, and I think we've been successful doing that.

(Kenanow Bachelor of Education Interview Participants, 2013).

Focusing on Teaching and Learning

   Graduates of the Kenanow Bachelor of Education program are expected to view their students holistically, demonstrate empathy and caring, and utilize appropriate teaching strategies to facilitate student learning.   Prospective teachers are encouraged to appreciate that they have a responsibility for all of their students regardless of gender, race, ethnicity or socio-economic status.   Each student is to be viewed as an individual product of very particular social and historical circumstances.   Through empathy and caring, teacher education students learn to develop appropriate relationships and connect with their future students. Kenanow Bachelor of Education students are provided with the opportunity to learn and practice a variety of teaching strategies.   Because of the connection established between student and teacher, the teacher can provide appropriate learning activities and employ teaching strategies that foster student learning. Graduates of the Kenanow Bachelor of Education program respond to their students empathically as unique individuals and collaborate with the student to engage students in their learning.

> They're writing this as English essays, and you see them coming to class. The students are actually trying, and you have those personal moments with certain students that you know are struggling. You know there are lots of life issues and for them just to be here is an amazing feat….They know they need an education. You know you need a high school diploma as a minimum these days for anything….That they're trying. I see that every day.

> Because we have to understand that most of the Aboriginal people have been affected the residential schools, and it's attached to a bunch of social disorders and dysfunctions. A teacher should then understand this child's parent's background. Were her parents ever in a residential school? You have to be able to put together the whole picture...

> Each picture is different because every individual is unique. So it's understanding the individual. From where are they coming? From where they did they come from historically? You have an onion. You're going to have to peel it and figure it out. And some of it is a lot of crying and thinking about from where some of these kids are coming. There are a lot of positives and negatives in life, and some of the students might have more negatives than positives…Their safe environment is the school so you've got to make their world as enjoyable as you can so that they'll want to learn. If that's their only way out, it is going to school that might be their way out in the future… They might be academically very capable, and as a result, they might have a good chance at a good future.

> No, you don't write them off.…Every human being has a place in society. We're all different and unique as human beings… The caring is fundamental. It is very fundamental. If you don't care, then what kind of teacher are you going to be? Not very good. It has to be more than a job….Because I care and enjoy what I do, I make a big difference. When people don't care, they're the ones that are walking around with a

grumpy look on their face....I'm still smiling. And then the other important point is to respect the student for whom they are. And the final point is that I would want teachers to be happy in what they do and want to be doing what they do.

I think what we've done on campus here, both in Thompson and here in The Pas to invite educators to accept the challenge of meeting the needs of all of their kids. It is about all of the kids and not just those who are just smart like them.

I think that's always come across in my courses at UCN. We do want to make space for all our kids and how to achieve that. We do have challenges today in all our classrooms. There are students with additional support needs because of the poverty within communities. With the addition of an Aboriginal perspective, the culture does make a difference within your classroom. And every time you have a student enter or leave your classroom that's going to make a difference in the classroom community. How do you as a teacher take all that into account and still produce a lesson that people moves people forward? There are a lot of challenges as a teacher today. I think the Kenanow Bachelor of Education program is preparing us for all those challenges.

…Each of us… gives them all a piece of what we know and believe… then they go out there ….They show them what they know, and it's really impressive.

I love how personal it was. The professors took time to make sure that you understood what you had to do, and if you were struggling, they would work around it. If you had a problem, a family issue or things like that, they would make sure that you were still successful even though life happens. I think that's what kept me here.

When you see the teachers that the Kenanow program produces, I think we have a lot of caring and empathy. We provide a lot of support because that is the expectation of teachers graduating from through our program.

We have high expectations for the kids. You can't just give them things….But you encourage them to work hard. Encourage them and tell them that you can do this. You don't give up on them because each one is different.

I just know that I was talking about the empathy, compassion and support that our teachers are going to be able to provide the students because we've built it into our program. I think five years of this in the program and they're definitely going to take that with them when they're going to teach. It's not just going to be about lesson planning and lesson delivery but everything else that we teach them. Students are provided with all the teaching methodologies plus the understanding and the awareness.

There are lots of hands-on learning experiences. You have to get up and go talk to this person and work with groups all the time. The Education classes really helped me with talking to people and talking in front of people…I just grew, and it is no problem now walking into class and talking in front of kids.

And there's nothing in Aboriginal education that has not been found out by non-aboriginals…cooperative learning, integrated planning and programming, engaging the kids or multiple intelligence. It's all the things that we've been talking about. It's Nishnawbe education.

I think that they're going reach the kids on other levels. They're going to do the circle teachings, the storytelling and all that stuff….Their students will be more engaged.

(Kenanow Bachelor of Education Interview Participants, 2013).

Utilizing Place-Based Learning

The land and the community are viewed as important resources for the learning and instructional process.   Education students participate in land-based activities as a means to deliver Manitoba curricula under the guidance of Elders and faculty members. The *Into the Wild* program delivered through the Faculty of Education functions as a living laboratory that utilizes the land and community for the learning and instructional processes. Place-based learning at UCN connects the curriculum to the student's reality.

We would've needed more skill on the land to be able to bring the land to life, to go on the land, to use the land as a resource, and to use the Elders' knowledge of resource to bring what we've learned as instructors to the land. I thought those elements were truly exciting.

I would like to see the university and our students doing more programs like *Into the Wild*-type programs….So if we had more summer programs or even programs throughout the school year, after school programs that our students can develop, facilitate or instruct in where the students can come into our school, can come into UCN and see how things work and try things….Kids know college and university exist, but they don't know what it is. They don't know what they want to be. They have no idea about things like that.

It helped us learn that we can take the classroom outside, and we can do different things outside…You have a group of students you can take them within walking distance to do different things…

And at the same time you have to try and develop excellence in education from the Western perspective. But those two can be together.

(Kenanow Bachelor of Education Interview Participants, 2013).

Establishing Shared and Effective Leadership

Students in the Kenanow Bachelor of Education program are encouraged to assume leadership by deciding what they can do to create learning opportunities in schools, sharing their experiences at conferences and engaging in dialogue with current teachers. Education students are urged to exercise leadership and provided many opportunities to demonstrate leadership.

With the co-operation of local schools and supportive faculty members, students are encouraged to be leaders in their classes and the schools.

> I think it's ingrained in this program to create leaders….Prospective teachers are demonstrating how you can get through to your students, your peers and teachers about what's important. And through trying to foster those things through your students, you're creating teachers that are going to be able to lead in many different scenarios.

> We had workshop settings….It was an enjoyable time. Our students were a significant part of that because they were the leaders, and they took groups of students through the daily activities. They functioned together. Teachers were just there to learn as the students were.   I think that the idea of having our students, UCN, be the instructors for the day really worked well.

> If you look at our student council, Education students play an important role at UCN. When we take the students, we give them opportunities to go to workshops. We encourage them to do presentations. We support them and help them get prepared. At almost every conference or workshop we have attended, we've had a number of people presenting. I think our students have all those opportunities to take on a leadership role.

> WestCAST and Reading for the Love of It in Toronto are two examples. They helped create the teacher you're going to be, so it's great to have the opportunity to go to places like that.

> You're welcome to do extra-curricular activities for other schools. It's really good at Kelsey School and Mary Duncan School. You just say you want to volunteer, and they welcome you.

> I think we encourage Education students daily to get out there. We push them and take them out of their comfort zones. Even with the reading course, we throw them right into the classroom right away….We're getting them in there, and they have to do things. They have tasks....We're doing this in a lot of our classes plus outside of school. Education students have so much opportunity to develop those leadership qualities and leadership roles.

> It is leadership by allowing things to develop the way people see them in that good way. And that's leadership of the best kind….our students are doing that. We have students in science class, and they're doing science fairs. The Education students are helping the students in the different schools here in town become experts, blossom and grow as scientists. They're doing that at not only the local but at the provincial and national level. They are doing amazing things! And that's the leadership role that is Kenanow. It's about all of us. It's about let's do this for all of us. I see what has to be done, and I'll do it. I'll take the lead on this.

> (Kenanow Bachelor of Education Interview Participants, 2013).

Partnering with Others and Creating and Maintaining Inclusive Educational Environments

Elders, students and faculty members have developed strong partnerships with schools and educational systems in northern Manitoba. Qualified local teachers teach courses in the Kenanow Bachelor of Education program, and college and university-level courses are available to area schools. Elders, students and faculty members work together to provide cultural learning on the land for elementary students and leadership experiences for teacher education students. The shared values and co-operative attitudes of educators in northern Manitoba make these partnerships possible. There is a commitment among the partners in the educational process for education systems to serve all students, and the teacher education program is charged with preparing future teachers for this challenge. The dialogue that occurs through the Kenanow Bachelor of Education Advisory Council enables the education program to evolve in a manner consistent with the shared perspectives of the educational and community partners in northern Manitoba.   These partnerships enable Kenanow Bachelor of Education students to be prepared to teach in northern Manitoba and make them attractive to prospective employers in the northern education systems.

> I took the School Relationships course with the Principal at Mary Duncan. I was very impressed by her as an administrator….She talked about the different programs and things that she wanted to do. I was very excited about that, and I thought that I wanted to do student teaching at Mary Duncan.

> I also had the opportunity to do two Early Childhood Education courses for the students. I really hope that we're able to continue that because the school definitely needs the electives, and the community needs the opportunity to be taking ECE courses at night.

> Working with our school division …the Education faculty members were just awesome, awesome workers and just wonderful. We shared those elements there …with those leaders. It really made an incredible difference in how the events were organized. It was easy to work with them because they wanted the same things that we did from UCN.

> I think that they probably already do share the values. Like when you look at all the holistic and the cultural pieces as well as the sustainability stuff that it's in Kenanow, those are all a part of our division too. I would say you could probably take the statements that are on our mission statement and compare them with important elements of the Kenanow Bachelor of Education program. You would find that intersection of ideas all over the place.

> …Getting the parents involved and the kids involved with the parents and bringing them in and asking them to do different things is important….Even if this child had a different experience than another one, there is sharing things in the classroom, sharing the feelings... Teaching them just about life and bringing their experiences adds to the classroom.

> It is the art and the heart of teaching. And I think that's what makes this program so different. Even our faculty working with one or two Elders or four or five Elders, we have l seen that and are working with that good heart. And so the good heart is the common

thing. We all want that. Not everybody knows how to do it. Our candidates are being shown how to do that. They share it willingly, and I think we've influenced a few classroom teachers and some kids and maybe even some schools….Our Kenanow program management team, the superintendents and the principals are coming in to see what we're doing and understand what we're doing…

So far the ones that I've seen that we've hired,…I've heard nothing but good things. The communities need teachers and are very much supportive of this program.

I think one of things that we need to do more of as part of the Program Advisory Council…is to share that more broadly with our principals who are probably the people that are doing much of the job interviews. I think as Superintendents in the region we understand the model, and we're starting to build the connections. It certainly wouldn't hurt to build that component into our discussions.

People are watching and taking notice of Kenanow…And the more people see and hear, the more they are thinking that maybe Kenanow has something here.

When people decide to go into education, I think they need to understand they're going to be doing the most important job in the world. Next to being parents and raising kids, being teachers and preparing kids…to do something with their life is so important. I think teachers have the opportunity to either light that fire or extinguish the fire, and then those are the kids that you're talking about pushing out right. We want some fire starters.

It's a different feeling up here with our students…as we listening to the Elders and especially the Elders who worked at developing this and continue to work with University College of the North. Because it's their grandchildren that we're talking about, their heart breaks when their grandchildren drop out, and their grandchildren fail.

(Kenanow Bachelor of Education Interview Participants, 2013).

Resourcing Schools Adequately

    Among students and faculty members there is a shared sense that the Kenanow Bachelor of Education program requires more resources and space than is currently provided. With the transfer of the mandate for teacher education from Brandon University to University College of the North, more resources are becoming available for students. Students now have more meeting space at The Pas Campus because of renovations to the facility, but students and faculty members still try to cope with limited space. An eighty-two million-dollar campus in Thompson has opened in 2014 and should provide better facilities for students and staff members in Thompson.

>…our own faculty members need to have a better space. [laughs] I'll just throw that in there. Our classroom is not big enough.…It's just not big enough. We can't even move around that much and use the physical space. We can't set things up, like a mock classroom setting. It just needs to be a better space. And the space downstairs for faculty members is just too small... no privacy whatsoever.

(Kenanow Bachelor of Education Interview Participants, 2013).

5.3.2 *Into the Wild*

Stories of the *Into the Wild* Program through the quotes from Interviewees:

Being Culturally Relevant and Being Relationally Proficient

   Education students apply the principles, methods and strategies imparted in the Kenanow Bachelor of Education program. With the opportunity to apply and refine their skills learned in the Education program, teacher education students create learning experiences for elementary students in the program. Education leaders gain experience collaborating with families within the community and staff in the schools. Participants in the program share their learning with their families and have a chance to demonstrate leadership at school. Through *Into the Wild*, teacher education students can test their ideas and further develop their skills on the land and within the community.

> First thing we do in the morning as soon as it's nine o'clock, they go into the big gym, and they all sit in a circle. That was a really easy routine to start. The little kids would sit with the big kids, and there were rarely ever little groups of kids who would always be with each other. They all knew each other.

> I think the kids really got a lot out of it. We did a lot of math and science, and I added some literacy this year. They had to do a little journal article each week about what they had learned throughout the program.

> We had twelve-year olds along with six-year olds and seven-year olds as well, but they worked together with the older kids. The younger kids would do the same thing as the older kids and learn from each other.

> During my teaching practicum, the Science Ambassadors came to my class. They did something with our students that an *Into the Wild* kid in our classroom said, "I know how to do this. Can I help?" He was allowed to go with the Science Ambassadors to help with other classes to do that activity since he had done that with us in *Into the Wild*.

> I think that's a good thing, too. Everybody does feel welcome there. I am talking about the parents and the kids.

> (*Into the Wild* Interview Participants, 2013).

Focusing on Teaching and Learning and Utilizing Place-based Learning

   Education students experiment with their learning by providing learning experiences for students on the land and within the community. Prospective teachers find ways to engage

students and provide distinct learning experiences different than the classroom based learning with which program participants are familiar.   The flexibility of the learning conditions enables teacher education students to encourage and observe participants engaged in self-learning. The experiences for the teacher education students are as positive as they are for the participants in the *Into the Wild* program.

> There are children that still have difficulties concentrating and wanting to stay on task.…When they are involved and engaged in what they're doing, it's great because the way that it's so nature-based and land-based that it just takes them out of their normal behaviour.

> And how can we get math in a different way? We are doing math and science outside. We are getting our physical exercise, as well.

> It provides an environment for self-learning too. If they see something that's interesting to them, they can explore it a little bit further. And we try not to hold them back. If they're critter dipping and they want to take their big rubber boots and go deeper into the water, we allow that. It allows them to explore further what they already find interesting.

> One of the leaders added an Olympic week. They talked about different countries and did their events. They had different teams, and the participants pulled together as teams to create their final marks....We actually had a graduation! Everybody won in all of our things. Everybody got gold…which was great.

> There are so many great moments. Especially with a lot of kids these days, they don't get to get out and see a lot of the community and the environment…

Establishing Shared and Effective Leadership and Creating and Maintaining Inclusive Educational Environments

The *Into the Wild* program allows prospective teachers to participate in collaborative leadership. Education students engage in joint planning of lessons and share the roles within the program.   Education students experience not only the responsibility of leadership but also the benefits of shared leadership.

> I got involved initially because I thought it was a great opportunity for summer employment. It's something fun and active. It involves kids as well, which is great. That's the field I'm getting into, and I wanted to get experience with children especially in a northern community.…Being outside and getting involved in the community, and around the community is great for both the team leaders as well as the kids.

> We always change, and it's not just whoever has the most experience does everything. We always exchange roles.

> Everybody has something else that they can bring. It's not necessarily like I'm just the leader. We're all leaders in different areas which is nice.

> There was a lot of the collaboration was even during the lunch hour. There was always you and your partner. It was really the two of you working together throughout the whole summer along with the other people.   If you really needed their ideas because they did an activity last year, they would share their ideas and experiences. By putting everything in the binders and giving everybody a binder, all leaders have access to the experiences of others.

> And that's another thing, too. I found with the different camp leaders that we all worked together and also learned to do different things together. It wasn't just one person with all these kids. It was all eight of us.

> There was joint planning. When we checked in the morning, everybody is working with other leaders and preparing the day. I think everybody did feel still that they did have their moment as this is my activity, and I'm leading this activity.

> (*Into the Wild* Interview Participants, 2013).

Resourcing Schools/Educational Programs Adequately

   Into the Wild was started a summer learning program that was accessible to all community members regardless of socio-economic status and has minimal fees for program participants. Although supported by Manitoba Education and UCN, the modest revenues from the program require that the program costs be carefully monitored.   A conscious decision has been made to ensure that the accessibility of *Into the Wild* is not compromised by financial considerations.

> I think it's a great thing, and I think a lot of the parents do appreciate it. Some have even said for 20 or 25 dollars a week there's no way we would be able to do all this stuff or our kids would be able to see all these sustain these futures things.…It's good for families that can't afford the 90 dollars a week.

> I think just the budget. It would be nice to have an unlimited amount of money to do things. But other than that, I don't think there's a lot that I would like to change because I've [laughs] put everything I've wanted into the program. I've tweaked it to make it as efficient but as great as I possibly could.

> Always more money would be nice.…The program runs pretty much on a shoestring.…We're making due with the dollar store items, which is fine. It would be nice to be doing some more field trips, and that's where I could see the money going towards our transportation for additional activities.

> (*Into the Wild* Interview Participants, 2013).

5.4 Teaching and Learning Together

The collaboration between the education partners occurs in CISCO videoconferencing rooms, conference and board rooms and on the land. Education students may be observed presenting about their practice in celebrating culture at the Cultural Proficiency Conference in Winnipeg. Faculty members may be at the Manitoba Legislature receiving a research award or helping to organize a land-based camp with Elders, elementary students, Faculty of Education students and school district partners. Education students serve as education leaders for elementary students and collaborate with educational researchers. University College of the North and Brandon University researchers may be seen meeting with teachers in order to create educational initiatives promoting student engagement. Faculty members may be found participating in provincial committees that review preparation for administrative positions or contribute to the creation of education for sustainable development action plans within faculties of education and schools. School division or school district teachers may be teaching or co-teaching with UCN faculty members courses in the Kenanow Bachelor of Education program. Educational partners, including superintendents, education directors, Elders, faculty members, deans and vice-presidents from UCN may be seen at Program Advisory Council meetings monitoring the development and making suggestions for the continuing evolution of the Kenanow Bachelor of Education program. The continuous collaboration is an effort by the educational partners to co-create education systems in northern Manitoba that embodies the spirit of the School District of Mystery Lake's district motto, Success For All (Kenanow Bachelor of Education Interview Participants, 2013; Teaching and Learning Together Interview Participants, 2013).

5.4.1 Teaching and Learning Together

Stories of Teaching and Learning Together through Interviewee Quotes:

Being Culturally Relevant and Being Relationally Proficient

The teaching and learning partnership promotes a student-centred approach to education for all students with significant attention given to the cultural relevance of programming. The educational partners seek to provide success for all learners. At the school and school district level as well as at UCN, educators are committed to staff development and teacher education utilizing the cultural proficiency model. With unconditional positive regard for all members from the learning community, family may replace community as a metaphor for existing and emerging relational processes. Educators find comfort in emerging learning communities that have the characteristics of a family.

> Our mission statement is, "our children, our success, our future." With those three little phrases, I think really encompass what we are trying to do. We are trying to keep the focus on children. It is about children…. If we're bringing those kids from where they are, to where we want them to be. Our mission statement is, "our children, our success, our future." With those tree little phrases, I think really encompass what we're trying to do. We're trying to keep the focus on kids want them to be that's our success and with that success that would be our future. So our future collectively, if we're talking about our school division or if we're talking about society as a whole, it will only be when we have success with our children that our future is really going to be looked after. I think we know what happens when we're letting kids fall by the wayside, or we're having kids

that are less than successful. You know; those are the ones that we're constantly trying to re-engage, reignite, and get back into the fold somehow.

Everybody that comes through our door has that opportunity. We've had students from the town that come and take some of our courses. We've had students from outlying communities and the bulk of our students come from a home here. We treat everybody the same. Everybody gets the same respect. They don't have to be a certain type to walk through the doors.

There should be cultural proficiency training for both institutions beyond the educational staff. This means in Arts and Science, support staff, and front line workers like secretarial people should be trained. We need more cultural proficiency training for everyone, so people understand this program. The training should be available for both the school division and UCN.

I really wanted to work towards providing more of a supportive environment for students that are coming from different cultural perspectives.

And I guess it's always, you go back again to the idea of the relationality and how there always seems to be a dynamic. ..You know I guess we tend to separate ourselves from these ideas and moving things forward.   I guess whenever you're moving a complex initiative forward there's natural ebbs and flows based upon things that are happening in the community and things that are happening here. The relations between the people that are involved in the project reflect those ebbs and flows. All of those things seem to take to some degree precedence over the work itself, and so it's about privileging that work.

I've always felt very close to things. I am very close to the community, so that's been a positive piece. I think you develop relationships with people that are positive...Yes. Those would be some of my biggest parts….All about relationality....

We are that family. We've woven that fabric around everybody and for the people that stay with us for a long time, they truly feel that. I mean for the ones that are here for years two might roll their eyes when you say the school division family. Oh yeah, right you're my employer, and you're not my mother. But gradually as people stay in it long enough and become part of all those things, you know then it….I mean those fiddle fests and Frontier Games could all be considered family reunions.

(Teaching and Learning Interview Participants, 2013).

Focusing on Teaching and Learning

   The educational partners are attempting to transform their educational systems through strategies that encourage greater engagement of students for the learning process. The graduates and pre-service teachers from the Kenanow Bachelor of Education program come with an array of strategies and approaches that promote student engagement.   Through the educational

partnership, teacher education students are given the opportunities to develop their skills and understanding about teaching and learning.   The educational partners support the Kenanow Learning Model as the basis for educational change in northern Manitoba.

> … The Kenanow students…come with many ideas. They come with concrete hands-on activities, and their lesson plans are engaging. They engage kids by using the information and the knowledge from this area. They have that many more resource people….They talk about how to use those land-based experiences into the classroom and make meaningful lesson plans while still meeting outcomes…
>
> They'll have more tools in their toolbox to handle those kinds of students. They'll know already how to work with different kinds of Elders…Elders are utilized in Kenanow classrooms not as an add on to the end of your curriculum thing or just as a story piece, but as a meaningful piece of the curriculum….There's a place for all of that, and it's just as important as learning basic skills.
>
> ...The gift and the beauty of Kenanow is that...they talk about that sense of community and engaging kids in meaningful ways. This means that kids see themselves in the lessons and as part of the school….Pre-service teachers have to volunteer, and they have to join established programs….They have to do extra activities beyond their courses. They become involved even before they come into the classroom.
>
> Prospective teachers from the Kenanow Bachelor of Education program are proficient at getting students to engage more than past teacher education students, and I think they're very successful from what I've seen and heard.

   (Teaching and Learning Interview Participants, 2013).

Utilizing Place-based Learning

   The community, as classroom, has been evident within the Kenanow Bachelor of Education program. Education students learn to connect their learning in the teacher education program and learn to utilize the community to enhance the learning for their future students. The land-based initiatives provide learning conditions for teacher education students, so they can learn to understand how to celebrate the differences among students and acknowledge what their students have in common with each other.   The land-based initiatives provide a means for Elders, elementary students, teacher education students, teachers, faculty members and researchers to develop and share a sense of community together. Land-based education has provided a means to involve more elementary students for the learning process and afforded another approach for prospective teachers to engage students.

> Faculty members talked about service learning through land-based education.
>
> The elders were involved. There was a big piece of culture and land-based activities for engaging not only students, but community people….The role of pre-service teachers was huge, and…we thought, "Wow."

You're building community through these land-based experiences. The pre-service teachers learn how to plan camps and to work with Elders and… how students learn through hands-on experience….They get to practice, receive mentoring and get a feel for it. They get to see how it changes kids…When they get to their classrooms, they already know what works and what doesn't.   They've experienced how kids can be engaged in land-based activities.   They've seen kids show respect and demonstrate more positive behaviors in response to certain strategies.

Kenanow Bachelor of Education program students learn in their classes how to use those land-based experiences in K-12 classrooms and make meaningful lesson plans while still meeting outcomes….They go to that next step so that they can talk about identity, and kids can see themselves in the materials that they are using because it's related …to where they live. They are using specific examples so that kids can relate to the learning activities.

Even at our land camps, we account for how kids learn differently and how we need to do things a little bit differently. We make sure that the students that are behavior kids or the kids that have IEP's [Individual Education Plans] need to come out with those classes….Then the pre-service teachers know ahead of time, and we try to make sure that there are appropriate learning opportunities for everyone. When we're doing the planning, the Education students are quite involved.

The earth grounds you, and that's your principle. When you get out there, you just become grounded like that…. People are respectful to you….You feel the same way. The Education students are like that when they're out there, and they behave with our students that way. The pre-service teachers model the respectfulness, and the kids act accordingly. We've never had issues….

Students have a chance to connect with the pre-service teachers and learn about the traditional Cree culture there on the land….Developing a positive identity is also important for adults, not just for kids. Also, the cultural proficiency piece is significant because we have students that are non-Aboriginal, and some come from other countries. When we do those land camps, it not only shows our differences, but our connectedness. There's room for both. We all have our own individual ways of doing things and things that we believe….We're all connected in some way, and we respect that.

 I mean that it's about creating that sense of community around land-based or through that vehicle of land-based education and cultural proficiency to get there so that we create a healthier community of students, educators and community people….It's sharing cultural knowledge on this site and all different kinds of people come together. Everyone gets to share what they're good at, and we get to learn.

The community's fairly self-sufficient so that one wish would be that they could do this work independently of this research project and that it's sustainable. I think that's pretty much already there.

(Teaching and Learning Interview Participants, 2013).

Developing Effective and Shared Leadership

   The Kenanow Bachelor of Education students have developed skills and practiced leadership in northern Manitoba schools. Pre-service teachers are actively engaged as leaders in school programs such as Family and Schools Together. Faculty members have made a concerted effort to collaborate with local schools and education systems in order to prepare Kenanow Bachelor of Education students to be effective teachers and leaders upon graduation.

> I let the pre-service teachers know that they were the leaders, and they know how to put the words of wisdom from the elders into practice….Faculty members talked about joining things like the FAST, Family and Schools Together program, wanting to get their students grounded more in the community and in their schools before they started teaching in the classrooms…. We were surprised but pleased by the fact that they were asking to work together. Universities don't often come and do that. And the pre-service teachers handled that so well, every single one of them.

> If I look at our division, we've got phenomenal leadership, and it's very distributed. It's very collaborative. Everybody brings different strengths. In our areas, we've got strong principals and very good teachers. We've got lots of leadership in the division. But I think an important part of our leadership is that we try to encourage teacher leadership. We all have this as our vision, but within that everybody has something to offer.

(Teaching and Learning Interview Participants, 2013).

Partnering With Others

   The prevailing view among the educational partners seems to be that each school and educational system can create educational change, but significant changes for all students require that the partners do this together.   UCN through its Bachelor of Education program has demonstrated a willingness to collaborate with others and has established strong partnerships with other northern educators.   School systems and University College of the North have partnered with Brandon University in the Vital Outcome Indicators for Community Engagement (VOICE), a Social Science and Humanities Research Council funded project. The VOICE projects have included success pathways related to iPads, land-based education, cultural proficiency and Cree language. Following the example of schools in the Frontier School Division where schools are a hub for community activities, the educational partners are attempting to mirror that collaborative spirit and create more success for children and youth in northern Manitoba through their joint efforts.

That they wanted to create a partnership. We were totally engaged and
started brainstorming. That is what excited me. We shared the vision of the Kenanow
model. They came to explain that the Elders were involved. There was a big piece of
culture-based and land- based learning for engaging not only students, but community
people. To have pre-service teachers be …culturally proficient was huge….Because
teachers would just be doing that naturally as part of how we do business, so we
thought, ...”Wow." If students learn culturally proficient teaching practices through service
learning and their courses in the university before they start teaching, they would be that
much farther ahead when they joined the division….Our division would be that much
more…successful I think.

I wanted to get involved to be involved in another community university
research partnership. I thought that was the best way to effect change….I
think that we're all working toward the same end. We're all wanting to make more
students succeed, and I think that's a common thing with all educators….With cultural
proficiency, I thought that so far the biggest part that we've talking about is the building of
a research alliance with our partners and how important and difficult that work is.

We have small communities that have few resources and services. I think our division has
been forced to have our schools facilitate many of the services in the some of the
communities….We're their recreation center, early parenting and healthcare centers. We
really are the only game in town sometimes because there are so few resources or services.
That's one of the things that encourages us to introduce novel things.

You know people are having community meetings there. If people are coming in from
other agencies, the school is a central place, and the place where all of that takes place.
That allows us to make all those partnerships right. If you're living in a larger center, you
know if a healthy child group is coming in well they're going to meet maybe at the
municipal building or somewhere else. In
our division, about the only place you'd be able to have a meeting would be at
the school, and the school becomes the centre of the community.

…Delivering the Kenanow program became more inclusive. The teacher education
courses were community-based, and it was engaging more with schools and community
driven.

(Teaching and Learning Interview Participants, 2013).

Creating and Maintaining Inclusive Educational Environments

   The educational partners are committed to the success of all learners utilizing a variety of
strategies, including cultural proficiency and the creation of family-like environments.   School
staffs, including support staff are involved in the conversations about realizing the shared vision.
The meaningful involvement of all staff is matched by the inclusion of families in the
educational process.   A sense of belonging has developed over time that is the foundation for
joint action to improve learning for all students.

> I think that we're all working toward the same end. We all want to have more students succeed, and I think that's a common thing with all educators.
>
> I think one of the things that a project like this does is it helps keep the concepts of cultural proficiency anchored in people's work through dialogue. That's an important part of what we're doing.
>
> You associate yourself with good people that share your vision and then it makes the job easy. We try and use professional learning communities as much as we can because it's just too hard to do all this on your own. If you don't have the support of your staff, you're going to be preaching to a wall. We try and incorporate everyone, even our educational assistants. We try and give everybody an equal opportunity to contribute.
>
> We've had generations of people through these doors right. Dads and Moms are sending their kids here, and some of our kids are like third-generation students. They've had that level of comfort here. They're able to succeed here outside of their community. It should naturally be that we would be able to prepare them for a little bit larger community in UCN either in Thompson or The Pas because it's more local.
>
> We are that family. We've woven that fabric around everybody and for the people that stay with us for a long time, they truly feel that.
>
> (Teaching and Learning Interview Participants, 2013).

Resourcing Schools/Educational Programs

There is a need to establish sustainable funding for programs that support the success of all students. Schools and educational systems seek and receive monies outside of provincial and federal funding. It is difficult to create and maintain effective programs when the commitment by those funding the program is unpredictable. With the notable growth in the Aboriginal population in northern Manitoba and the strong educational partnerships, the federal and provincial governments might be well advised to view this as an opportune time to reinvest in northern peoples in return for the significant economic contribution of the north to provincial and national economies.

> I'd like to see the land-based program have a permanent camp. That's one area that we're looking at right now with the VOICE Program….We were talking about encouraging UCN, with the Kenanow program, the Natural Resources program and maybe the carpentry program to see if we could offer an opportunity where they could help us. Everybody together….Once that's in place; we'll write the proposals and get it all out there. We're looking at having probably three, four partners. And it gives UCN an opportunity as well to come out there and get your teachers to practice.

It's defining the path for kids, right. They need a lot of help along the way. They're going to fall off that path quite often too, but you get them back on the path. We're not saying that's the only alternative to have, but for many of our kids it's probably the best alternative. It's close. It's where they could succeed. Whether it's going into some of the trades programs or going into the Faculty of Education or any faculty at UCN, we would see that as one place for our kids to find their next home.

It is my wish that we could support learners in the north in a more sustainable way for the future….many of our places need some big investment. And if the province really is forward thinking they would be looking at the numbers, populations and the demographics, and they would be saying you know what we better invest now.

(Teaching and Learning Interview Participants, 2013).

These are the stories of the participants in the collaborative inquiries discussed in this participatory action research project.   The stories have been told by the participants, and the collective stories of the inquiries have been organized and contexts described by me in my roles as a participant observer and researcher. To ensure a proper level of validity, I took samples of the stories to participants to get feedback regarding their accuracy and made changes as appropriate. The collective stories provide a significant understanding of inclusive education in practice and have a significant impact on school community members. The stories and the impact of the practices will be discussed in chapter 6.

Chapter 6   Discussion of Results

This chapter presents a discussion of the results of the interviews, Appreciative Inquiry summits, observations and document review by the researcher. The interviews and Appreciative Inquiry summits paint a picture of collaborative efforts among students, educators and others in school communities to provide increased educational opportunities for children and youth through inclusive practices. The observations of the researcher are interwoven with these results to tell stories of inclusion in the collaborative inquiries. Through document review, I have gathered data and research results from the educational systems, government, community agencies and UCN in order to support the stories of inclusion presented in this chapter. The conclusion in this chapter will identify the collaborative inquiries' shared inclusionary educational practices as well as the more unique contributions of each initiative or program to inclusionary practices in northern Manitoba.

6.1 Kelsey Community School and Mary Duncan School

6.1.1 Discussion of Interviewee and Appreciative Inquiry Summit Data- Kelsey Community School

There is a high degree of congruency between the interviewee and Appreciative Inquiry summit data for Kelsey Community School.   There is evidence of an asset-based approach and multiple experiences to support the development of student identity, high levels of caring and trust, attention for all students in the learning process, shared leadership, linking learning to the community and highly collaborative learning community within the school. Despite the strong partnerships with families and the community, additional resources would have a positive impact on school programming. The struggles to maximize the usage of the existing funding and acquire additional funding in order to provide appropriate programming are themes throughout the interviews. While consistent with the interviewee data, the findings from the Appreciative Inquiry summit with Kelsey Community School teachers showed a strong inclination to build upon their strengths as a professional group by committing to continuous professional growth and to persevere in the teaching and learning process. The interviewee results are highly consistent with the results of the Appreciative Inquiry summit (Kelsey Community School Appreciative Inquiry Summit, 2012; Kelsey Community School Interview Participants, 2013).

6.1.2 Discussion of Interview and Appreciative Inquiry Summit Data- Mary Duncan School

Similar to Kelsey Community School, there is a high level of consistency between the interviewee data and the data from the Appreciative Inquiry summit. Quite evident in both sets of data are the following themes: caring, trust and mutual respect; learner-centered approach; connecting learning to the community; shared leadership for jointly held goals; continuous dialogue, collaboration and creation of learning communities; strong partnerships with families and the community; and the struggle to obtain and maintain sustained funding for programming. While the interviews highlighted the efforts to maintain consistent funding levels, the summit involving the Mary Duncan School staff focused on the opportunities to collaborate within the school and education community in order to address very specific programming needs related to

literacy, numeracy and counselling. Similar to Kelsey Community School, the summit revealed a very clear desire to continue to demonstrate caring and mutual respect for students and to ensure that there is a supportive environment for staff members. A high level of congruency of the themes between the interviewee data and the Appreciative Inquiry summit was quite apparent (Mary Duncan School Appreciative Inquiry Summit, 2012; Mary Duncan School Interview Participants, 2013).

6.1.3   The Inclusive School- Lessons from Kelsey Community School and Mary Duncan School

Researcher Commentary from Interviews, Appreciative Inquiry Summits, Observation and Document Review:

   A good school attracts and retains support staff, teachers and administrators. Staff members feel like the school is a comfortable and safe place. The staff members are actively involved at the school and have a clear voice in the school. There are shared dreams and a vision for the future. Staff members are team players, but individual differences among staff members are respected. The vision is subject to change over time as the school evolves. Common time for dialogue is to be scheduled as a regular occurrence. School staff members, especially teachers and principals, strive to improve their practices through ongoing dialogue, creating collaborative teams and professional development.   The school has developed many partnerships, including Elders, Social Services and community groups to ensure that the needs of students and their families can be met at the school. (Kelsey Community School Appreciative Inquiry Summit, 2012; Kelsey Community School Interview Participants, 2013); Mary Duncan School Appreciative Inquiry Summit, 2012); Mary Duncan School Interview Participants, 2013).

   Community members at each of Kelsey Community School and Mary Duncan School have established jointly held goals for their schools. The Kelsey Community School Priorities are:

2012-13 Priorities

Aboriginal Programming-Cultural awareness activities, increased Aboriginal resources in the library, pilot Grade level Treaty Education.

Assessment-PM Benchmark Reading Levels, Observation Surveys, Schonell Spelling Continuum, Writing Continuum, Number & Subtraction tests.

Sustainability-Water Festival, Green Committee, Recycling, Garden Project.

Appropriate Programming-Programming to meet needs of students in Mathematics and Language Arts, Proactive Attendance.

(Kelsey School Division 2012-13 Annual Report)

Similarly, Mary Duncan School also has identified shared priorities for the school:

2012-2013 Priorities

Night Hawks, PACE & Great Expectations Programs-Middle Years and Senior Years programs were implemented to increase graduation rates, improve literacy and numeracy for all students. A Student Referral System and Credit Recovery program were developed and implemented in order to improve attendance and student success.

Assessment Practices in conjunction with Department and Board Policies- Professional development in current assessment practices.

Community Perception of the School- Variety of initiatives including Duke of Edinburgh, Afterschool Program, Moccasins for Mary Project, Tile Project, School Garden Network, Extracurricular sports, Team Uniforms, Community Nights.

(*Kelsey School Division 2012-2013 Annual Report*, 2013, p. 18).

Each school has identified goals specific to its school community, and the goals support teacher growth, student engagement and achievement and connections with the community.   In keeping with Manitoba's Education's multi-year school planning cycle, Kelsey Community School and Mary Duncan School alter their goals over time as goals in their school plan are met and establish new goals for their school (Manitoba Education, n.d.).

Students are given many opportunities to develop their gifts, and students increasingly accept responsibility. Academic supports are developed and available to students as needed. There are opportunities for students to participate in a variety of extra-curricular activities. Students have a voice in the school and are supported by school staff.   Even with problems within the community and at home, students feel safe at school and have a sense of belonging. There are clear expectations for students.   Discipline is viewed as an opportunity to restore the relationships within the school. There is a commitment to have all students develop a positive identity regardless of gender, ethnicity, race or socio-economic status. The celebration of a student's background through varied school experiences contributes towards the development of a student's positive identity. (Kelsey Community School Appreciative Inquiry Summit, 2012; Kelsey Community School Interview Participants, 2013).

Students at Kelsey Community School develop as learners at the school through the efforts of the staff members. A review of *Study of Early Literacy Achievement Kelsey School Literacy Plan* (Hnidy & Jones, 2014) illustrates a pattern of growth in literacy acquisition among Early Years students at Kelsey Community School. While individual student growth rates are uneven, the achievement data suggests a pattern of growth pervasive throughout the general student population. There is evidence of an established student support model that provides individual student supports as required by the student. The Kelsey Community School presentation to other educators outlines the indicators of success for students at the school and the range and usefulness of the interventions that support the success. (Kelsey Special Area Group Presentation, 2008). General improvements in attendance and discipline are indicated, and there are specific examples of instructional interventions such as the Project Classroom that have produced notable academic growth for students (Kelsey Special Area Group Presentation, 2008).

As schools in the Kelsey School Division, the priorities of Kelsey Community School and Mary Duncan School are consistent with the overall direction of the division.   The mission statement of the division states,

"We strive to be a respectful and enthusiastic school community, dedicated to quality education for all" (*Kelsey School Division 2012-2013 Annual Report*, 2013, p.1). In keeping with the mission statement, the division, "continues to focus on Professional Development on working with students of all ability levels. The professional development focuses on differentiated instruction, common reading and math training, and proper assessment tools *(Kelsey School Division 2011-2012 Annual Report*, 2012, p. 2). As a result of these continuing efforts, there has been a twelve percent increase in the high school graduation rate (*Kelsey School Division 2012-2013 Annual Report*, 2013, p. 3).

Mary Duncan School and Kelsey Community School offer an array of additional supports for students. In addition to the wide range of learning opportunities for all students at the school, staff members at Kelsey Community School reference in their 2013-14 year-end slide show over fifty different school events or learning experiences, innumerable and varied clubs and activities. Approximately thirty community supports are identified that provide services, programming and funding for resources in order maximize the learning opportunities for all students (Kelsey Community School 2013-14 Year-End Slide Show, n.d.; Kelsey Community School web page, n.d.). The breakfast programs offered at both schools serve as an example of the commitment of the schools to meet as many needs of students as is possible. At times, Kelsey Community School has served over 300 breakfasts a month to elementary students (*Kelsey Community School Special Area Group Presentation*, 2008). At Mary Duncan School with less than 200 students registered each year at Mary Duncan School in Middle Years alternate programming, Senior Years alternate programming and at the Kelsey Adult Learning Centre, the following number of breakfasts was provided to students throughout the school year:

Year	No. of Breakfasts
2011-12	4,255
2012-13	3,288
2013-14	3,496

(Manych, 2014)

Without core funding for the program, staff members at Mary Duncan School have gained funding for the Breakfast Program by accessing grants and soliciting support from local service groups. Mary Duncan School has provided all Middle Years students in the school with access to iPADS through a research project in collaboration with Brandon University and UCN. Twenty-one Middle Years students were actively engaged in ELA and numeracy learning hands-on with the mobile technology (*Kelsey School Division 2012-2013 Annual Report,* 2013, p. 15). The attendance at Mary Duncan School has continued to arise as the following illustrates,

Attendance Summary 2008-2012 Mary Duncan School	
Academic Year	Attendance as a

	Percentage
2008-09	43
2009-10	65
2010-11	67
2011-12	77

(Mary Duncan School Attendance Prezi, 2012)

The perspective from a Mary Duncan School student captures the support that students experience, "…in the past my experience in school has not been great…I just stopped going…Mary Duncan's Nighthawks program has helped me because I now attend school regularly, and it has helped me get individualized learning and understanding…I now plan on graduating school and I want to get further education beyond grade 12. I would like to go to college and get a good job (Mary Duncan School Attendance Prezi, 2012).   In keeping with their support to all students, the staff members at Mary Duncan were presented a Spirit of the Earth Award in 2011. This award acknowledges the positive contributions to our environment of Aboriginal people or involving Aboriginal people (Spirit of the Earth Awards, 2011). School and divisional documents confirm the conclusion that the student's development is supported in a comprehensive fashion by the school communities at Kelsey Community School and Mary Duncan School.

   Although many students have significant challenges, the practices in Kelsey Community School and Mary Duncan School enable educators to connect with these students and families. The data about Mary Duncan School indicates that students require and utilize the available supports and are attached to the school.   The 2012 *Youth Health Survey Report Mary Duncan School Grade 7 to 12* indicated that sixty-three percent students at Mary Duncan School reported on their surveys that they felt sad or hopeless in the past twelve months and only fifty-four percent of students were categorized based upon their responses as having an acceptable level of mental health (*Youth Health Survey Report Mary Duncan School Grade 7 to 12*, 2012, p. 17). Student use of counselling and medical services can be found in the data regarding student appointments and referrals kept by Mary Duncan School staff members during the 2011/12, 2012/13 and 2013/14 school years (Manych, 2014):

Services	**Number of Appointments Referrals**
Alcohol Foundation of Manitoba	276
Post-Secondary Counselling	265
Public Health Nurse/Mental Health Services	199

The suicide rate in the Northern Regional Health Authority, which was twice the provincial average in 2002-2006 period, indicates the importance of student access and use of the counselling services at Mary Duncan School. During 2007-2011, the suicide rate in northern Manitoba continued to grow and outpace the provincial average for suicides in Manitoba (The 2013 RHA Indicators Atlas, 2013, p. 65). Without Mary Duncan School ensuring that these

services are available even on a part-time basis at the school, students might not otherwise access these services, and the result might be life ending for some students. The *Youth Health Survey Report Mary Duncan School Grade 7 to 12* further suggests that Mary Duncan School students do form positive relationships within the school, and there is a caring, helpful environment:

Percentage of Students in Agreement	
Part of this school	87
Happy at this school	94
Feel Safe at this school	100
Feel Safe in the community	83
School Adults care	84
Adult who I trust	77
Help- counsellor/adult	83

(2012, p. 14)

Despite being an alternate school, the above response rates from students in each category exceed the response rates for all schools in the Kelsey School Division (*Youth Health Survey Report Kelsey School Division*, 2012, p. 14). In the words of a Mary Duncan School student, "Mary Duncan School has more opportunities, smiles, greetings, more upbeat," and "I fit in. Everybody is so nice" (Mary Duncan School Attendance Prezi, 2012). Overwhelmingly, students at Mary Duncan School believe that people care and can be helpful, and students accept support from these members from the school community.

Kelsey Community School and Mary Duncan School connect with their communities. For instance, at Kelsey Community School families view the school as a place that meets the needs of the children and the families as a whole. Parents and care-givers have an opportunity to find an appropriate way to participate in the school in a variety of ways, including parent advisory council and cooking at feasts. The resources within the school, including the library and gym are available to students and their families after school hours. The success of Community night has continued to grow with approximately 1300 people attending activities at the school on Tuesday nights (McKay, 2014). Seventy-five adults, including UCN students, volunteered throughout the school year in support of student activities. The school can also be a link for families to community services (*Kelsey School Division 2012-2013 Annual Report*, 2013, p. 11). The school is a place that strengthens relationships with families and the community as a whole (Kelsey Community School Interview Participants, 2013).

There are many opportunities for students, families, staff members and community members to participate in the school. Multiple opportunities for participation can mean commensurate leadership opportunities, and leadership in curricular and extra-curricular activities has been encouraged. The school principal has mandated responsibilities but is instrumental in developing shared perspectives and co-ordinating activities within the school community. The school members participate actively with educational partners like the Kenanow Bachelor of Education program. Members from the school community demonstrate open communication and positive regard (caring). Students, staff and community members are all treated equally and with respect (Kelsey Community School Interview Participants, 2013).

Students develop positive relationships within and outside the school, and students demonstrate personal growth and achieve academically. School-wide events, including graduation and feasts are family, community, and school celebrations. At Kelsey Community School, the annual Christmas feast has averaged about 800-900 students, staff, family members and community members per anum (McKay, 2014). The success of Community Night continued to grow with approximately 1300 people attending activities at the school on Tuesday nights. Seventy-five adults, including UCN students volunteered throughout the school year in support of student activities (*Kelsey School Division 2012-2013 Annual Report*, 2013). At Mary Duncan School, staff members reach out to parents and guardians of the Middle Years and Senior Years alternate program students and since 2010, have contacted an average of seventy-eight percent of the parents and guardians (Manych, 2014). Mary Duncan School staff members now contact the parents and guardians of students for conferencing three times a year commencing in early September in order to establish relationships with parents and guardians from the beginning of the school year (Manych, 2014). The Principal of Mary Duncan School is explicit about the role of students and their families, "Students and their families work best with the school to determine what will work best for them in terms of how they learn, what they need for the future and how to reach their goals (*Education Watch*, 2012, p. 12). Graduation is a peak experience for students, families and staff alike. The following reflects the perception of a student about her past school experiences and the impact of attending Mary Duncan School, "I didn't really fit in. I was like a shadow over there. They looked at me like I can't do it. They can't see my future, but I can. I will prove them wrong" (*Mary Duncan School Attendance Prezi*, 2012). At Mary Duncan School, graduation has become an expected outcome of the school experience where thirty-three students graduated in 2009 with 215 students and family members in attendance (*Mary Duncan Report School Report 2009-10*, 2010) and in 2013, "34 students were granted diplomas. Kelsey Learning Centre has had 628 graduates since 1997" (*Kelsey School Division 2012-2013 Annual Report*, 2013, p. 18). It should be noted that all graduating students must write the English Language Arts Standards Test and the Mathematics Standards Test in grade 12. Similar to the Kelsey Learning Centre at Mary Duncan School, Adult Learning Centres provide additional opportunities for adults to earn a high school diploma. In 2011-12, 530 of the 1,356 graduates from Adult Learning Centres have been self-identified as Aboriginal (*Adult Learning Centre Report 2011-12,* 2013). Schools like Mary Duncan with adult learning programs provide additional opportunities for Aboriginal and northern people to experience educational success.

In order to meet the needs of all students, adequate funding continues to be an issue. In 2012-2013, Special Grants in the Kelsey School Division constituted $603,778.00 of the approximately $19,000,000 in budget revenues from Manitoba Education and outside resources (*Kelsey School Division 2012-2013 Annual Report*, 2013, p. 3).   Since most school divisions are lacking discretionary funds, replacement of a discontinued special grant by a school division is improbable. The special grant's portion of the budget supports important initiatives, but the lack of guaranteed long-term funding for special programs can be discouraging for staff members. Despite the special grants, more funding is needed and would be applied to additional academic supports, newer technology in the classroom and more inviting facilities (Kelsey Community School Interview Participants, 2013; Mary Duncan Interview Participants, 2013). Finally, there have to be sufficient and sustainable resources in order for members of school community members to be effective in their roles and meet the school's goals.

6.2   Kenanow Bachelor of Education Program

Researcher Commentary from Interviews, Observation and Document Review:

Prospective teachers as educators have a broader view on the role of education and recognize the importance of education for the future of children and youth in northern Manitoba. Given the legacy of residential schools and social conditions that have disadvantaged Aboriginal people in northern Manitoba, the current dropout and graduation rates for Aboriginal students are not surprising but are disheartening. As Kenanow Bachelor of Education graduates, teachers understand that alternate approaches to education are needed to address the significant number of Aboriginal and non-aboriginal students underserved by education systems (Kenanow Bachelor of Education Interview Participants, 2013).

Teachers graduating from the program are technically strong and armed with appropriate teaching methodologies, cultural awareness (Aboriginal perspectives- history, language and culture) and the capacity to demonstrate respect and empathy for their students. Small classes personalize the learning and have provided an appropriate environment for educating prospective teachers. Faculty members with varied backgrounds provide a rich learning environment for teacher education students and constantly seek to enhance the program. Aboriginal perspectives are embedded in all courses, and this is important for all teacher candidates regardless of their background. While the terminology differs between Aboriginal and Western perspectives on education, Aboriginal approaches to education are supported by the literature on Western education. The involvement of the Elders in the program creates an inviting and unique program for prospective teachers. Elders help provide a connection to the land and the community. Teachers incorporate the northern experience and the wisdom of the Elders into their classrooms in order for the student's educational experience to reflect the life of the student. Elders remind teacher education students of their responsibility as educators for children and youth in northern Manitoba. The Kenanow Bachelor of Education program connects Aboriginal education with Western views of education (Kenanow Bachelor of Education Interview Participants, 2013).

Members of the Council of Elders are discussing the evolution of the Kenanow Bachelor of Education Program. The meetings are scheduled by the Elders and are conducted mostly in their language, Cree. The Elders are considering the progress of the Kenanow Bachelor of Education program since 2008 in the light of the suggestions made by UCN Elders during the consultation stage of the program. It is my understanding that the Elders will reach out to faculty members and students later in the process, so they may have input into the review of the program (*Elders and Kenanow Bachelor of Education Program Review*, 2014).

Teacher education is accessible to many prospective teachers because it is provided in their communities or proximate their communities in northern Manitoba. The following enrollment trends (Council on Post-Secondary Education, n.d., p. 24) for the Kenanow Bachelor of Education Program support the view that the program is attracting individuals from the region seeking to be teachers:

University College of the North-Kenanow Bachelor of Education

Year	Full-Time and Part-Time Enrollment
2008-09	73
2009-10	87
2010-11	104
2011-12	210

(Kenanow Bachelor of Education documents, 2014).

Interest by Aboriginal and northern communities to establish programs in their communities had been expressed in 2011, and the following community-based programs were established: Chemawawin Cree Nation with 28 students, Bunibonibee Cree Nation with 28 students, St. Theresa Point with 30 students, Peguis First Nation with over 30 students and Opaskwayak Cree Nation/Kelsey School Division with 17 students. Most of the students in the community-based programs are working educational assistants who aspire to become teachers in their communities (Minutes- *B.ED. Program Advisory Committee Meeting,* 2011).   Increasingly, Kenanow Bachelor of Education program is providing an accessible teacher education program to Aboriginal and northern people.

    Prospective teachers have high expectations for themselves and their students. Those expectations reflect the need for prospective teachers to develop a professional identity as a responsible and caring adult. Future teachers understand that they have a significant role in the life's journey of each child. Prospective teachers consider student needs and strive to provide adequate supports for all students. As students graduate from the Kenanow Bachelor of Education program, these new teachers contribute to the inclusive practices already occurring in schools such as Kelsey Community School and Mary Duncan School.   These factors promote a positive approach to teaching and learning by pre-service teachers and hopefully, will contribute towards the development of positive identities by their students (Kenanow Bachelor of Education Interview Participants, 2013).

    The Kenanow Bachelor of Education program based in The Pas, Thompson and community-based sites in northern Manitoba has graduated eighty-six students from the After Degree and Integrated Streams of the program since its inception in 2008. The first graduates from the After Degree Stream (2-year program) convocated in 2010 while the initial graduating class from the Integrated Stream (5-year program) was in June, 2013. With students graduating from the five-year Integrated Stream Kenanow Bachelor of Education community-based programs in 2016, there will be about eighty community-based students graduating from the program.   In addition to the approximately twenty-five campus-based graduates in 2015-16, this will be the highest number of students from the Kenanow Bachelor of Education program, Faculty of Education, University College of the North, graduating in an academic year (Kenanow Bachelor of Education documents, 2014).

Most graduates according to antidotal reports have secured employment as teachers (Kenanow Bachelor of Education Interview Participants, 2013). During visits to schools in northern Manitoba, I have found it to be quite typical to encounter graduates of the Kenanow Bachelor of Education program employed as teachers in the school. As working educational assistants sponsored by their communities, it is anticipated that an overwhelming number of the community-based teacher education graduates will be offered employment in their communities. While the informal feedback from the field supports an extremely high employment rate for program graduates, UCN will be tracking the employment of graduates of the Kenanow Bachelor of Education program.

The experience of the University of Regina's Northern Teacher Education Program (NORTEP) in northern Saskatchewan has been in many ways similar to the Kenanow Bachelor of Education program at UCN. NORTEP was developed to address the, "lack of Aboriginal teachers, high teacher turnover, lack of success of northern k-12 students [and the] the impact of non-Aboriginal teachers on local communities" (Niessen, 2008, p. 28). In their report, researchers at the University of Regina offer the following slides containing their conclusions about NORTEP (Niessen, 2008):

Quality of Grads

Key informant interviews conducted
                in 2004 revealed:

-High levels of recognition of grad's
 competence (school division officials)
-High level of support for the relevance of
the curriculum (school division officials,
grand council staff)
-Acknowledgement of high levels of student
 support (program graduates) (p. 30)

NORTEP Grad Employment

Bands   44%
School Divisions   31%
Post-Secondary Universities   2%
Other*   23%

Other- In addition to teaching, graduates from teacher education programs in
 Aboriginal communities have leadership opportunities
in their communities (p. 30)

**NORTEP Impact on the 2 Northern
School Systems**

Increased % of Aboriginal teachers
Decreased teacher turnover
Increasing number of role models and
leaders
Improvement in high school graduation
Rates (p. 31)

**Impact of NORTEP/NORPAC on
Northern Communities**

Increased grade 12 graduation rates
Increased post-secondary completion
Overall community development
Development of community leaders
Support for Northern partnerships
Increased provincial personal tax revenue
Decreased reliance on social assistance
(p. 33)

It is the perception of faculty members that UCN graduates have found the program to be accessible and supportive of their aspirations not unlike the "trust and caring" in the familiar surroundings NORTEP students experience (Niessen, 2008, p. 19) (Kenanow Bachelor of Education Interview Participants, 2013). Similarly, Kenanow Bachelor of Education graduates are well-prepared for teaching and readily offered employment by education authorities and school divisions in northern Manitoba (Kenanow Bachelor of Education Interview Participants, 2013).

Teachers are viewed as educational leaders within the program, and the Kenanow Bachelor of Education program provides leadership experiences for students. Leadership is understood within the program as the recognition and willingness to do what needs to be done. Prospective teachers are provided a well-rounded program with a variety of experiences. The more theoretical portions of the course are supported by assignments that require the application of the theory. Future teachers gain practical experience through programs, including *Into the Wild*, Career Trek, service-learning projects and WestCAST. Teacher education graduates have become leaders in their classrooms and their schools, and the demonstration of leadership by prospective students is an expectation of the program (Kenanow Bachelor of Education Interview Participants, 2013).

Faculty members have taken steps to ensure that there are good working relationships with the schools in our region. Faculty members collaborate with teachers and administrators in our area in order to co-create the bachelor of education program and share professional development experiences. Local teachers and administrators have been quite supportive of the practicum experience in the schools. The program strongly reflects the priorities of Manitoba Education and

faculty members have a voice in the creation and implementation of those priorities through course development, committee work and workshops. Faculty members play an important role in sharing the Kenanow Bachelor of Education Framework with schools in our region. Faculty members and school staff members seek to build on existing relationships and develop more opportunities for collaboration (Kenanow Bachelor of Education Interview Participants, 2013).

6.3   *Into the Wild*

Researcher Commentary from Interviews, Observation and Document Review:

  Into the Wild provides experiential learning experiences in mathematics, science and culture for about 300 students every summer in Opaskwayak Cree Nation and The Pas.   Kenanow Bachelor Education students act as leaders for elementary school students participating in the program. The *Into the Wild* program enables teacher education students to apply the principles of place-based learning, demonstrate leadership, engage in collaborative practice and participate in service learning. Education leaders take knowledge and skills acquired in the Kenanow Bachelor of Education program and apply their learning to the development of varied learning experiences for students, including land-based activities (Kenanow Bachelor of Education documents, 2014). By developing lessons linked to Manitoba curricula together and creating the weekly program for *Into the Wild*, Kenanow Bachelor of Education students learn to work collaboratively with other prospective teachers. *Into the Wild* is one of the many opportunities for Kenanow Bachelor of Education students to apply learning from their courses to practice. Education students may take the materials jointly-developed in the program and may use the lessons in their practicum experience.   *Into the Wild* provided enjoyable learning experiences for participations and proved to be valuable practice for prospective teachers that also enabled teacher education students to contribute to the community.

        The *Into the Wild* program was created to provide learning opportunities outside of regular school hours and to address summer learning loss for children and youth. Education leaders provide a service to the program's participants while developing their skills as teachers. The parent surveys suggest that the program is not only valuable from the perspective of participants, but parents as well viewed the program as worthwhile.

Sample Parent Comments:

> My daughter didn't even know she was doing math and science- so good.
> Yes, the activities were well organized and fun! It made learning interactive with opportunities for hand-on discovery of math/science principles.
> They talked about things they'd learned (life cycles, parts of bugs, etc.)
> Your program and its staff should be commended. Thank you.
> (*Into the Wild* Final Report, 2013)

All parents responding in the survey recommended the program and would have their children attend again. The surveys of the participants indicated that they had been learning and enjoyed the experiences.

VOICES of *Into the Wild* Students

It is awesome the way it is.
I really liked the crafts.
I learned how to cook.
I learned about bees. They make honey and help flowers grow.
I liked going to the lake. You have to be safe in the water.
I learned about plants that grow in a garden.
I learned about butterflies and their camouflage.
I learned how to use a compass.
I learned about birds, frogs and all types of bugs.
I learned about the dancing raisins experiment.
I learned what sinks, what floats and why.
Mentos and diet coke can make a big explosion.
I enjoyed playing games.
I learned about gases, solids and liquids.
I would make Friday a whole day instead of a half day.
I would change nothing.
 (*Into the Wild Student Survey*, 2013)

When asked about changes to the program, the most common answer was, 'nothing'. Through re-registering for the program, participants have indicated their enthusiasm for *Into the Wild* (*Into the Wild* Final Report, 2013). The elementary students and their parents have found these learning experiences to be beneficial and enjoyable (*Into the Wild* Interview Participants, 2013). *Into the Wild* and other collaborative initiatives between the Faculty of Education and education partners are of value to children in our region and provide additional learning opportunities for prospective teachers.

6.4   Teaching and Learning for Inclusion

Researcher Commentary from Interviews, Observation and Document Review:

   The faculty members of the Kenanow Bachelor of Education program and school personnel have created joint learning experiences for prospective teachers. Education students in Thompson have benefited from the creation of learning experiences for elementary students. At Mile 20, Elders and school district personnel have collaborated with faculty members from UCN to create learning experiences for elementary students that were land-based, experiential and culture based.   Student teachers participated as leaders in a community-based program in Thompson, Families and Schools Together, that allows prospective teachers to experience working with families.   School personnel serve as instructors for Kenanow Bachelor of Education students and in one instance, division teachers and faculty members co-teach a course. These same education partners do educational research in collaboration with researchers from Brandon University, and teachers and teacher education students are involved in the research activities.   Faculty of Education students, faculty members and division personnel report that these learning opportunities have been extremely useful for teacher education students in their preparation for teaching. Similarly, these same people believe that this education for teachers

produces teachers who provide an inclusive environment for students in the schools (Teaching and Learning Together Interview Participants, 2013).

The school division's or district's divisional plan reflects the direction of its schools and communities. In the case of the School District of Mystery Lake, the district goals in the plan suggest that the schools within the district are seeking to enhance inclusion of students. The current division priorities make this clear:

> **Goal #1**
> Improve student engagement, success and achievement in learning.
>
> **Goal #2**
> Improve communication and engagement with all educational partners and the community, and strengthen the public profile of the School District of Mystery Lake through the development of a comprehensive public relations plan.
>
> **Goal #3**
> Model a commitment to and promote a professional learning community founded in cultural proficiency, social justice and excellence in education.
>
> **Goal #4**
>
> Strengthen the capacity and leadership development of staff providing quality professional growth opportunities and succession planning.
>
> **Goal #5**
>
> Effectively link policy, procedures and practice to research and evidence.
> (School District of Mystery Lake, n.d.)

With the district's past graduation rates being significantly lower than the provincial average, the impact of the relatively recent work of the school district is evident in the rise of graduation rates for the district. The district's graduation rates have risen almost fifteen percent from 2009-2010 to 2012-13 while the provincial graduation rate climbed by six percent during a similar period (Manitoba Education, n.d.). While there is still much work to be done in raising graduation rates, it is encouraging that eighty percent of the district's grade seven and eight students have aspirations to be graduates from high school, which is the Canadian norm (*Annual Community Report 2011-2012*, 2012, p. 15).   The School District of Mystery Lake is committed to providing increased educational opportunities in order for its students to achieve their goals.

The schools are often the centre of the community and provide services to the community. Increasingly, schools in Thompson are perceived by students as safe places and safer places than within the community in general. The *Final Highlights Report Youth Behaviour Survey 2011* reports, "In 2010, two-thirds of students (66%) reported "always" and/or "often" feeling safe in their community, an increase of 52% in 2008 and 58% in 2005. Students (82%) were more likely

to report feeling safe in school in 2010 compared to 2008 (74%) or 2005 (68%) (p. 10). Future teachers in the Kenanow Bachelor of Education program learn to become contributing members in these types of school communities. Prospective teachers assist in the running of programs such as the Families and Schools Together (FAST) program for students and their families. Wapanohk Community School in Thompson in addition to empowering 130 families over the last eleven years through the FAST program also, "fed 10,000 bellies again this year, thanks to the dedication of many individuals and community partners" (S*chool District of Mystery Lake District Newsletter*, 2014, p. 8). Teacher education students learn to engage in dialogue regarding educational programming and collaborate with others for the effective delivery of programs.   Of considerable importance, prospective teachers learn how to connect with students, their families and the community and appreciate the importance of these relationships. Given the existence of strong collaborative relationships in order to offer shared programming, including land-based education, the allocation of resources to secure a land-based site for continued programming would be beneficial for Bachelor of Education students and students in the schools. Increasingly, the schools are offering programming that meets the needs of students and their families through local partnerships, including the Kenanow Bachelor of Education program (Teaching and Learning Together Interview Participants, 2013).

   Making Education Work (MEW) was a research project funded by Canada Millennium Scholarship Foundation and the Province of Manitoba that evaluated the impact of additional supports and services on student retention in high school, graduation from high school and post-secondary enrollment. The MEW program commenced in 2006-2007 with "on time" graduation date for students of June, 2009 (*Making Education Work Implementation Report*, 2011). The project sites were in Aboriginal and northern communities, including R.D. Parker Collegiate in Thompson, Manitoba, and the program at each site had the following components:
        - a MEW curriculum, with Aboriginal content for grades 10 to 12
        - career development and guidance
        - tutoring and mentoring
        - cultural development
        - community service activities
        - parental involvement
        (*Making Education Work Implementation Report*, 2011, p. 2).

The components of the MEW program are similar to those initiatives and practices evident in the Kenanow Bachelor of Education Framework and the educational partnerships that are enhancing inclusion in schools in northern Manitoba. The results of MEW project outlined in the *Making Education Work Implementation Report* reflected the surveys of eighty-three MEW students and the twenty-four comparison students not receiving the additional supports or services.

-    88% of MEW students were still in high school during the 2008-09 school year, as compared to 64% of comparison students (p. 17)
-    The MEW students scored consistently higher on the standards tests in Language Arts and Mathematics than the comparison group achieved (p. 16)
-    62% of MEW students graduated "on time", as compared to 48% of students from the comparison group (p. 17)

- MEW students were more likely to be enrolled in a post-secondary program: 38 MEW students to 16 comparison students (p.19)

The additional supports and services provided to MEW students had a positive impact on their educational success.

The MEW project corroborated that the educational practices for Aboriginal students identified in the literature and presented throughout this work do contribute in a significant way to educational success for Aboriginal students (*Making Education Work Implementation Report*, 2011). The specific conclusions from the MEW project found in the *Making Education Work Implementation Report* (2011) are as follows:

Conclusions

Students benefit from sustained, trusting relationship with a caring adult in the school.

Learning about one's culture an connecting to one's heritage and community supports students' confidence and school success.

Students profit from a supportive academic environment (e.g. tutoring, mentoring, quiet and safe place to work).

Building supportive trusting relationships between school and families supports student success. (p. 20)

The following voices of MEW students reinforce the accuracy of these conclusions:

Voices of MEW students:

I saw the path that I was heading down…I needed to change.
If not for [the MEW teacher] I would have dropped out.

Usually, I am gone by the time the birds come back, but this
year I got help and I got all my credits.

Just being in MEW made me think about my future more and
what I want to do when I finish high school.

MEW helped me stay away from drugs- it's fun, but you still
learn a lot.

I hoped that it would help me get back in touch with my roots.
It has done this for me.

> [MEW helped me] overcome prejudice, and accept people. So many
> different people came into the room [the MEW classroom]. It opens
> your mind to see that you can be friends with anyone.
> (*Making Education Work Implementation Report*, 2011, p. 14)

If the Kenanow Bachelor of Education program and its educational partners can continue to provide caring teachers capable of delivering a culturally appropriate curriculum, ensure adequate supports for all students and have collaborative relationships with families, the retention rates, academic achievement, high-school graduation rates and post-secondary participation should rise for Aboriginal and northern students.

6.5   Educational Partnerships and the Implications for Inclusive

Educational Practices

Researcher Commentary from Interviews, Appreciative Inquiry

Summits, Observation and Document Review

Students deemed at risk due to a variety of factors, including socio-economic conditions are thriving and eventually graduating from high school. Students are involved in multiple learning opportunities- try different things to explore interests and abilities- enhance student self-worth (i.e. school clubs). Learning opportunities outside regular school hours are available for students, i.e. Literacy Camp, Numeracy Camp, Nighthawks and *Into the Wild*.   Trust is evident within the school community and is foundational to the relationships supporting teaching and learning. Students are actively involved in teaching and learning situations that are student centred and build on students' strengths. Students learn about and celebrate their culture. Students have an enhanced sense of belonging to the school. Students demonstrate resiliency within the school community and outside school. The achievement rates for students are improved, and achievement is actively monitored through appropriate data collection, i.e. literacy wall. As a result of continuous monitoring of student achievement, available supports are provided to students. Students benefit from grants through school improvement (and services/resources available to them) and awards going directly to the students. While attendance is still variable due to transience, there is improved attendance for students overall, and discipline referrals have decreased. Students want to attend the school (Kelsey Community School Appreciative Inquiry Summit. 2012; Kelsey Community School Interview Participants, 2013; Teaching and Learning Together, 2013; Mary Duncan School Appreciative Inquiry Summit, 2012; and Mary Duncan School Interview Participants, 2013).

Families have a greater sense of belonging to the school, and this is particularly important for those with negative school experiences such as residential school survivors. The connection between school staff members and families occurs in an informal environment, including family fun nights that enable staff members to see students as participants in their other relationships such as family members. There are programs and personnel in place to invite parents and family members to participate in the school in a meaningful way. Learning materials are made available

for students and parents to use together. Since all parental contributions are valued, parents can contribute to their child's school in a manner that fits for them whether it is taking home laminating or chairing the Parent Advisory Council. A review of Kelsey Community School Parent Advisory Council minutes suggests that the school continues to have an active working relationship with parents (Kelsey Community School webpage, n.d.). Parents and school staff members collaborate on shared goals such as providing playground equipment for the school for students and the community. Parents want their children to attend the school (Kelsey Community School Appreciative Inquiry Summit. 2012; Kelsey Community School Interview Participants, 2013; Teaching and Learning Together, 2013; Mary Duncan School Appreciative Inquiry Summit, 2012; and Mary Duncan School Interview Participants, 2013).

A community school allows everyone to work together to improve the lives of the children. Materials from Kelsey Community School's Chapters-Indigo grant were shared with the nursery school to improve literacy for pre-schoolers. Partnerships enable schools to be the sites for community agencies, and students and families have their needs better met, i.e. dental services to suicide prevention. Inter-agency collaboration then occurs in the form of shared writing of grant applications and support of each other's grant applications. Schools are practicum sites for pre-service teachers, and the schools collaborate with the Kenanow Bachelor of Education program by providing other practice-based educational experiences for teacher education students. Through the collaboration with the Kenanow Bachelor of Education program, teachers demonstrate a commitment to lifelong learning. Bachelor of Education students share their learning with school staff members, i.e. Smart Boards. Joint programming between school divisions and the Kenanow Bachelor of Education program allows elementary students and prospective teachers to learn from the Elders (Kelsey Community School Appreciative Inquiry Summit. 2012; Kelsey Community School Interview Participants, 2013; Teaching and Learning Together, 2013; Mary Duncan School Appreciative Inquiry Summit, 2012; and Mary Duncan School Interview Participants, 2013).

Community schools permit school community members, including teachers, support staff and parents to play important roles within the school and feel empowered by the experience. All school community members are valued. There is clarity about shared goals and a plan to achieve those goals. Staff members are sharing the joy of graduation with students and their families. School community members feel positively about being in a progressive environment. Leadership is shared throughout the school in order for school communities to follow their passion and share their expertise. Shared leadership often has the same characteristics as teamwork. Relational leaders foster open communication within the school. All staff members have the responsibility for the education of all students. Staff members encourage life-long learning by students and are advocates for students. Staff members have developed caring and mutually supportive relationships among themselves. Staff members feel very positively about their roles within the school and their connection with the school. Collaborative teams are in place within the school to respond to the needs of students. Through collaboration and trying new things, teachers imagine new possibilities. Teachers value professional growth and seek to improve their teaching through collaborative school teams and graduate studies. These are schools that attract good teachers, and these teachers want to stay at the school. Community schools encourage the participation of school community members and the connection of the community members to each other enables the school community to move forward together

(Kelsey Community School Appreciative Inquiry Summit. 2012; Kelsey Community School Interview Participants, 2013; Teaching and Learning Together, 2013; Mary Duncan School Appreciative Inquiry Summit, 2012; and Mary Duncan School Interview Participants, 2013).

The Kenanow Bachelor of Education program is grounded in Aboriginal and northern culture. Programs supporting the education of elementary students and pre-service teachers about Aboriginal culture and history are co-created and shared between UCN and school systems in the region. Prospective teachers during their program are exposed to the perspectives of faculty members with diverse experiences and backgrounds in education. Graduates of the Kenanow Bachelor of Education program can integrate their understanding of Aboriginal culture and history into Manitoba curricula. The Kenanow Bachelor of Education program provides a relevant teacher education for Aboriginal and northern residents (Kenanow Bachelor of Education Interview Participants, 2013).

The development of strong working and caring relationships between teacher education students and faculty members is fostered by relatively small classes. Faculty members demonstrate a commitment to preparing teacher education students to become effective teachers. Education students receive a blend of Aboriginal and Western perspectives on teaching and learning and carry the knowledge and skills into classrooms in the region. Teacher education students feel a sense of accomplishment when their students have demonstrated that they are learning.

Teacher education students develop their pedagogical skills and lead activities in local schools. By volunteering in the schools, Kenanow Bachelor of Education students learn about planning and teaching, which will improve their ability to be employable and teach effectively in northern Manitoba. Student teachers are welcomed at local schools and learn from the varied approaches such as Nighthawks that are found within these inclusive schools. Future teachers provide service to students and the schools through service learning experiences while they are developing their teaching skills. Co-teaching of courses by school personnel and UCN faculty allows pre-service teachers to gain practical experience in schools, provide service to students and connect with teachers at local schools. The school experiences enable teacher education students to work with a wide range of teachers, and these experiences complement their practicum experiences with co-operating teachers. The self-confidence of prospective teachers is enhanced when they share their learning with established teachers, i.e. smart boards. The assurance and poise of pre-service teachers are boosted through their familiarity with local schools and their acceptance by staff members and students within the schools. The joint planning and programming between school divisions and the Bachelor of Education program has mirrored the shared leadership and collaborative processes that Education students are expected to demonstrate in their practice (Kelsey Community School Appreciative Inquiry Summit. 2012; Kelsey Community School Interview Participants, 2013; Kenanow Bachelor of Education Interview Participants, 2013); Teaching and Learning Together, 2013; Mary Duncan School Appreciative Inquiry Summit, 2012; and Mary Duncan School Interview Participants, 2013).

Programs like *Into the Wild* provide opportunities for teacher education students to practice working respectfully as a member of a collaborative team. Through programs such as *Into the Wild*, elementary students are provided with learning opportunities beyond their formal course

work. Through programs such as *Into the Wild* and Winter Fest, future teachers engage elementary students in learning activities. Teacher education students have a variety of experiences available in order for them to develop leadership skills, i.e. Mile 20, Cultural Proficiency Institute, WestCAST, *Into the Wild*, Career Trek. Education students can be active in the schools in their home communities and be role models for younger students in order to encourage school engagement, high-school graduation, career planning and post-secondary participation. Kenanow Bachelor of teacher education students have a variety of practical experiences working as team members. (*Into the Wild* Interview Participants, 2013; Teaching and Learning Together, 2013).

   A concern related to sustainable funding does emerge from the interviews and document review. The many fine initiatives that provide additional supports and services for students are dependent upon stable funding (Kelsey Community School Appreciative Inquiry Summit. 2012; Kelsey Community School Interview Participants, 2013; Teaching and Learning Together, 2013; Mary Duncan School Appreciative Inquiry Summit, 2012; and Mary Duncan School Interview Participants, 2013).   It is evident from both the interviews and document reviews that many programs in provincial schools receive special funding from the province or fund-raising through grant applications or other funding activities. While provincial schools struggle to continue to find funding for programs, our educational partners in First Nations communities have the same challenges and less core funding. As James Wilson, Director of Education with Opaskwayak Education Authority at the time, points out, "In Manitoba, the federal government transferred roughly $6,300 per pupil to band councils in *2006/07.* By comparison, provincial schools spent $9,000 per student in *2004/05* according to Stats Can ...." The discrepancies in funding translate into lower academic outcomes for First Nations students" (Ivson, 2008, p. 1). The growing seriousness of this issue for Aboriginal students is evident from the following review of Aboriginal population and schooling trends, "There are more than 21,000 school-aged children living on reserves in Manitoba. If current education trends hold true, roughly seven in 10 of them will never graduate from high school. Most will bump along through a system that is underfunded and unregulated and drop out or be forced out long before they get to grade 12" (Robson, 2011, p. 1). The funding situation for reserve schools is heightened when First Nations students attend provincial schools since bands are required to, "dip into education funding for other priorities such as health care or housing" (Robson, 2011, p. 3). With respect to First Nations schools and provincial schools requiring additional supports and services for their students, Brownell, Roos, MacWilliam, Leclair, Ekuma & Fransoo pointed out that, "over 60 peer-reviewed studies have shown a strong positive relationship between school funding and student performance" (Greenwald, Hedges & Laine, 1996 in Brownell et al, 2010, p. 825). The research suggests that more money in itself will not improve student outcomes, but funding used effectively will positively affect student success (Hattie, 2009). Educators in northern Manitoba in provincial and First Nations schools have demonstrated that they can provide effective learning in classrooms and provide appropriate additional supports and services, but they constantly challenged to access the sustained funding that supports teaching and learning of all students.

   The Kenanow Bachelor of Education program has been significant in the developing the identity of UCN.   First, the Kenanow Bachelor of Education program has demonstrated that programs with an Aboriginal focus can fulfill the requirements for accreditation from

government bodies. The teacher education program maintains its Aboriginal focus while preparing prospective teachers to deliver Manitoba curricula. Aboriginal and non-Aboriginal program graduates can integrate Aboriginal and Western world views in their teaching so their students may walk in both worlds. Second, the Kenanow Bachelor of Education program provides an example of a university program being responsive to its communities and with its educational partners co-creating post-secondary programming. In addition to the continuing involvement of the Elders, the contributions of our educational partners through practicum placements, co-teaching, shared learning experiences, and joint programming is a model for effective program development at UCN. Prospective teachers learn from multiple perspectives and have innumerable authentic school experiences in preparation to teach in northern Manitoba. Created after extensive consultation and collaboration, Kenanow Bachelor of Education program thrives because the educational partners are continuously co-creating the program in an effort to meet the needs of northern communities. Finally, the Kenanow Bachelor of Education program demonstrates that the program will thrive when program goals are not compromised by other institutional goals. The Kenanow Bachelor of Education program has been able to flourish at least in part because the program has been co-created by the educational partners and has been widely supported throughout the institution. Program administrators and faculty members have had the ability to collaborate with educational partners, UCN Elders and northern communities in order to fashion a program that represents the shared values and vision of the partners. With UCN's reputation as a post-secondary institution enhanced by the Kenanow Bachelor of Education program, it must be remembered that the program's acceptance is due to the shared perspectives and ongoing collaboration in northern Manitoba. The Kenanow Bachelor of Education program has contributed to the emerging identity of the University College of the North in its mission to provide post-secondary education to residents in northern Manitoba (Kenanow Bachelor of Education Interview Participants, 2013).

6.6   Conclusion

The collaborative inquiries in this chapter document the ongoing educational partnerships in northern Manitoba and demonstrate the efforts of the partners to provide education for all children and youth. Across the various collaborative inquiries, there has been a clear emphasis on developing student-centred learning situations with high expectations for all students in the hope that all students will experience growth. Student achievements are to be celebrated and deemed necessary to the development of positive student identities. The participants in all the collaborative inquiries expressed the view that student engagement would be enhanced through experiential learning in curricular and extra-curricular learning situations. Whether it was the kindness of the Elders or teachers expressing the importance of empathy in the teaching and learning relationship, it was striking how important caring or mutual regard between student and teacher are to the effective education of all students. The establishment of respectful working relationships is viewed as necessary to the development of trust within the school community and foundational for student learning. The development of a positive student identity is possible within inclusive learning environments where appropriate relational processes support effective teaching and student learning. From the collaborative inquiries, it is clear that the education partners are hopeful that they can co-create more inclusive educational environments in northern Manitoba (*Into th*e *Wild* Interview Participants, 2013; Kelsey Community School Appreciative Inquiry Summit. 2012; Kelsey Community School Interview Participants, 2013; Kenanow

Bachelor of Education Interview Participants, 2013; Teaching and Learning Together, 2013; Mary Duncan School Appreciative Inquiry Summit, 2012; and Mary Duncan School Interview Participants, 2013).

The educational partners work towards goals based upon shared values and perspectives. Across the collaborative inquiries, the facilitation of student learning regardless of gender, ethnicity, race and socio-economic status was an important focus. School community members shared leadership, and individual community members demonstrated their strengths. Educators collaborated with each other and demonstrated a willingness to learn continuously within the school or university community. This collaboration supported the development of a strong sense of attachment and commitment to the shared purposes. The evidence of caring relationships proved to be critical for the establishment and maintenance of these collaborative relationships. Educators and prospective educators valued their involvement in these programs and schools (*Into the Wild* Interview Participants, 2013; Kelsey Community School Appreciative Inquiry Summit. 2012; Kelsey Community School Interview Participants, 2013; Kenanow Bachelor of Education Interview Participants, 2013; Teaching and Learning Together, 2013; Mary Duncan School Appreciative Inquiry Summit, 2012; and Mary Duncan School Interview Participants, 2013).

Through each collaborative inquiry, there were different strengths also evident. With the school inquiries, an asset-based approach to students was effective in the school communities while the Kenanow Bachelor of Education program illustrates the importance of Aboriginal culture and history integrated into the curricula. As more Kenanow Bachelor of Education graduates are employed in schools in our region, more and more teachers will have the ability to incorporate an Aboriginal perspectives into the learning processes. Fortunately, these same graduates have the opportunity to learn strength based teaching and leading strategies from current teachers. Through the Teaching and Learning Together collaborative inquiry, it was evident that Elders are important for the learning process, but the involvement of the Elders in the education process appears to be somewhat uneven and in need of further development. Through the Bachelor of Education Program Advisory Council, the existing collaboration between the educational partners can be strengthened, and there are opportunities for drawing more administrators and current teachers into the conversation (*Into the Wild* Interview Participants, 2013; Kelsey Community School Appreciative Inquiry Summit. 2012; Kelsey Community School Interview Participants, 2013; Kenanow Bachelor of Education Interview Participants, 2013; Teaching and Learning Together, 2013; Mary Duncan School Appreciative Inquiry Summit, 2012; and Mary Duncan School Interview Participants, 2013).

Collectively, the educational partners are creating teaching and learning environments consistent with the principles and strategies outlined by Kosnik and Beck for inclusive education (Kosnik & Beck, 2011). Inclusive education is necessary so that more and more children and youth can experience preferred future. Noted Aboriginal educators, including Marie Battiste keep us mindful of the purpose of Aboriginal and northern education when she writes,

> EDUCATION IS THE BELIEF IN POSSIBILITIES. It is a belief about
> knowledge systems. It is a belief in the capacities of ordinary humans.
> We as educators must refuse to believe that anything in human nature

> and in various situations condemns humans to poverty, dependency,
> weakness, and ignorance. We must reject the idea that youth are confined
> to situations of fate, as such being born in a particular class, gender or race.
> We must believe that teachers and students can confront and defeat the
> forces that prevent students living more fully and freely (2013, p. 175).

Educators alone cannot overcome social inequality in northern Manitoba but can contribute to the continuous improvement of outcomes for their students and enhance life possibilities for all students. As former Deputy Minister of Education in Manitoba and Ontario, Ben Levin, reminds us, "Even in the face of intractable inequalities in our society, we should never lose sight of the potential contribution we can make. It is not going to be everything but it will be something meaningful, and for a significant number of young people, we can change their lives for the better" (Levin, 2011, p. 11).   Through continuous inquiry and dialogue, educators in collaboration with their students and communities can continue the process of co-creating communities of hope in order to maximize the opportunities for residents of northern Manitoba to live the good life.

  The reader will find that chapter seven addresses the relationship between the educational partnerships and inclusive education. Chapter seven provides concrete examples of the results of the partnership and the impact on children, youth and their schools and communities in northern Manitoba.

Chapter 7   Applications for Change with Schools

Each of the applications for educational change described within this chapter in support of inclusive educational practices in northern Manitoba is based on ongoing partnerships or possible extensions of existing educational partnerships. Through continuing dialogue, the partners continue to develop the initiatives with hope that promising practices will be established in other learning communities in northern Manitoba. The ongoing dialogue is a component of an emerging focus on collaborative inquiry into educational practices with collaborative inquiry. The discussions in one community will lead to further dialogue with educational partners in other jurisdictions in Manitoba and possibly across northern Canada.

Collectively, the applications for change described below are consistent with the research in this work and the literature review. I believe that the reader will conclude, as I have, that the applications for change make significant contributions to both creating capacity in schools and the teacher education program in order to increase the learning opportunities for children and youth in northern Manitoba.   As a reminder for the reader, the categories emerging from the research are:

Being culturally relevant

Being relationally proficient

Focusing on teaching and learning

Utilizing place-based learning

Establishing shared and effective leadership

Partnering with Others

Creating and maintaining inclusive educational environments

Resourcing schools/education initiatives adequately

The initiatives described below represent ongoing collaborative activities by the educational partners in order to promote inclusion in our school systems.

7.1   Teacher Education Program

Through the Kenanow Bachelor of Education program, University College of the North will continue to offer an accessible, relevant and quality teacher education program in northern Manitoba. First, the Kenanow Bachelor of Education program continues to provide a teacher education program accessible to prospective teachers in northern Manitoba. Second, the Kenanow Bachelor of Education program has educational partnerships with schools and their districts, divisions and education authorities in order to offer relevant and quality programming in the teacher education program and support our schools. Last, the Kenanow Bachelor of

Education program continues to partner with northern partners and other post-secondary institutions in developing educational research opportunities and fostering a spirit of inquiry. Community-based teacher education programs, program advisory councils, local advisory councils, instruction of prospective teachers, professional development for current teachers, leadership training and joint research activities have provided the vehicle in ongoing collaborative activities. The co-creation of the Kenanow Bachelor of Education program with our educational partners is critical for the development of an accessible, relevant and quality teacher education program as well as for positive change in schools and their districts, divisions and education authorities.

The Faculty of Education at University College of North continues to provide teacher education accessible to residents of northern Manitoba. The Faculty of Education consists of the Kenanow Bachelor of Education degree program, Early Childhood Education diploma program, Early Learning and Child Care Program (post-diploma certificate), Educational Assistant certificate program, and the Applied Counselling certificate program. Students may gain advanced standing in the Kenanow Bachelor of Education program after they have earned UCN's Early Childhood Education diploma program or the Educational Assistant certificate program or the equivalent from another institution. Consideration of laddering from other certificate and diploma programs is under discussion.

Enrollment in all programs in the Faculty of Education continues to increase with an enrollment of over four hundred students, twenty-eight full-time faculty members and a number of part-time faculty members. The Kenanow Bachelor of Education program at the Thompson and The Pas campuses in northern Manitoba has approximately one hundred students. The Kenanow Bachelor of Education degree- After Degree Stream saw its first graduates in 2010. Additionally, a cohort of After Degree students from Norway House graduated in 2012.   At graduation in June, 2013, the first graduates from the Integrated Stream of the Kenanow Bachelor of Education program were presented with their degrees.   Since 2010, graduates of the Kenanow Bachelor of Education program have found employers in northern Manitoba eager to offer them employment as teachers in their school systems.

The development of the campus-based Kenanow Bachelor of Education program increases the opportunity for residents of northern Manitoba to prepare to become teachers in their communities.   As previously documented, Aboriginal people are less likely than non-Aboriginal people to complete high school and participate in post-secondary education, particularly at the university level. Furthermore, approximately forty to forty-five percent of high school graduates in Manitoba attend a post-secondary institution following graduation while an estimated twenty-five to forty percent of high graduates in northern Manitoba enter post-secondary institutions as sequential students (University College of the North, 2004). Accessibility is a significant factor that contributes to the success of the Kenanow Bachelor of Education program.

The community-based teacher education program developed at University College of the North similar to the campus program is based on the Kenanow Learning Model and parallels the campus-based Kenanow Bachelor of Education program. The Kenanow Bachelor of Education degree program is being offered utilizing a cohort model by the Faculty of Education in Peguis First Nation, St. Theresa Point First Nation, Chemawawin Cree Nation,

Bunibonibee Cree Nation and Opaskwayak Cree Nation. Each community has a local advisory committee which provides feedback to the program co-ordinator and is represented on the Community-based Teacher Education Project Management Committee. A Community-Based Teacher Education Program Project Management Committee has been established with representation from the Faculty of Arts, Faculty of Education, Community-Based Services and Student Development. The Project Management Committee UCN Regional Centres and communities must choose to participate in the teacher education program.

Ongoing consultation and dialogue have taken place with the educational partners of the Faculty of Education. In 2013, a cohort was established to deliver the Kenanow Bachelor of Education program- Integrated Stream through the Swan River Regional Centre. The program offered through the Swan River Regional Centre serves the community of Swan River as well as Sapotaweyak First Nation. The program was made possible through a unique partnership among the University College of the North- Faculty of Arts and Science, Community-Based Services and the Faculty of Education- Campus Manitoba, and Inter-Universities Services for the delivery of the Kenanow Bachelor of Education Program- Integrated Stream in communities where Campus Manitoba and Inter-Universities Services would have a presence. Appendix G outlines the Swan River program in detail.

As well, the UCN Faculty of Education has demonstrated flexibility in ensuring access to Bachelor of Education programming for teacher education students.   Courses are now available during the summer to meet the needs of students employed as educational assistants in northern Manitoba. Campus-based course scheduling has been modified to include evening classes in order for part-time students currently employed as educational assistants to participate in the classes with full-time students. Similarly, night classes have been introduced in order for teachers and administrators employed by our educational partners to share their expertise and experience by assuming an instructional role in the Kenanow Bachelor of Education program. Additionally, a Winnipeg centre for teaching and learning has been established to support community-based and campus-based students in their educational experiences in co-operating urban schools.   Last, faculty members and administration continue to forge further educational partnerships in order to enhance educational opportunities for teacher education students. The ongoing discussions with the administration at Brandon University's Program for the Education of Native Teachers (PENT) to share programming serve as an example of the openness of members of UCN's Faculty of Education to develop further partnerships with other educational organizations.

The Faculty of Education at University College of North continues to provide teacher education relevant to residents of northern Manitoba. The Kenanow Bachelor of Education program offers a unique teacher education program for prospective teachers and enables our educational partners to benefit from additional perspectives about teaching and learning through the co-creation of the program. Similarly, the teacher education program is greatly enriched by the expertise and experiences made available to teacher education students and faculty members by current teachers and school administrators. The sharing of perspective, expertise and educational experiences enhances the education of future teachers, enriches school experiences and better serves the children and youth in our schools.

Aboriginal culture and history continue to be woven into courses in all Faculty of Education programs. The cultural activities are intended to prepare students to provide cultural and place-based learning in education and childcare practice. Programs in the Faculty of Education provide students with opportunities to develop and demonstrate the leadership appropriate in northern communities. The Faculty of Education continues to emphasize the establishment of culture-based programming in partnership with schools and childcare centres.

Elders participate in many aspects of the programs in UCN's Faculty of Education.   A meeting is held annually at the beginning of the academic year with the full faculty, and Elders make presentations and lead discussions about the Kenanow Learning Model. Students have participated in many activities with Elders, including an Elders conference, land-based experiences, presentation of traditional medicines, drum making and sweat lodge ceremonies. Elders are involved in reviewing the Kenanow Bachelor of Education program. The UCN Faculty of Education is systemizing the involvement of Elders in its programs.

UCN faculty members and administration collaborate with local schools and divisions in the creation of joint learning opportunities for UCN students and staff and students in the Kelsey School Division, Flin Flon School Division, Opaskwayak Education Authority and School District of Mystery Lake. I will highlight a sampling of these initiatives that have been identified as particularly valuable by participants in this research.

There is a partnership among Elders, Mystery Lake School District and UCN Kenanow Bachelor of Education program to have UCN Kenanow Bachelor of Education students act as leaders for students from the school district in sessions with Elders on the land. Education students are prepared for these experiences through their participation in activities organized by the Aboriginal centers on each campus. The readiness of Kenanow Bachelor of Education students for land-based activities is enhanced by experiential activities involving Elders, and the activities are interwoven into the course learning in the Kenanow Bachelor of Education and the Early Childhood Education programs. As well, course work has Aboriginal themes and leadership opportunities. These learning opportunities will continue for students with our educational partners.

The Science Ambassador Project aims to increase student interest in science at the kindergarten to grade 12 levels, and this program was developed and implemented through a partnership with Kelsey School Division, Opaskwayak Education Authority, Flin Flon School Division, the University of Saskatchewan and Manitoba Education Research Network, Manitoba Education and University College of the North's Faculty of Education. Based on a collaboratively developed schedule, this program operates in each of the schools during April through May and provides exciting experiences in science for students. All students are involved, but the program focuses on promoting interest in science by Aboriginal and female students. The partners collaborate for the delivery of the program in participating schools.

A program proposal for the delivery of dual credits in the Early Childhood Education diploma program for high school students has been developed for Opaskwayak Education Authority, Kelsey School Division, Frontier School Division, and the School District of Mystery Lake. Thus far, the program has been implemented at Mary Duncan School in the Kelsey School

Division. The dual credit program provides college-level programming at the high school level, provides career related educational experiences and extends the learning opportunities for high school students.

The Northern Manitoban Cree Edukit Project, referred to as Braiding Histories, is a joint undertaking of the Opaskwayak Education Authority, Elders from Opaskwayak Cree Nation, University College of the North's Faculty of Education, Kelsey School Division, Flin Flon School Division, School District of Mystery Lake and Manitoba Museum. The kits focus on northern Manitoba Cree culture and history and have been shared with schools in school divisions partnering in the project. The kits contain Museum artifacts and multi-media resources. The project, Braiding Histories, provides a unique opportunity for the Manitoba Museum to share its resources with students, teachers and faculty members in northern Manitoba. The positive reaction to the kits in the schools has led the partners to embark on another phase in the project. This project makes available culturally relevant educational materials for students and teachers from elementary school through to the post-secondary level.

The faculty members in the Kenanow Bachelor of Education program have demonstrated a strong commitment to service learning for the preparation of prospective teachers. Service learning is to constitute a portion of courses in the Kenanow Bachelor of Education program. Faculty members who teach in the identified courses will meet to develop and discuss the delivery of community service components. Through joint planning, the group will avoid any overlap and over use of community resources. There are currently a number of examples of service learning in local schools and the community by students in the teacher education program. Future teachers connect with schools and the local community through service learning components of their courses.

Families and School Together (FAST) is a program offered at Wapanohk Community School in Thompson, and the goal of the program is to engage students and their families in the life of the school. The FAST program at Wapanohk Community School with its partners, including UCN can claim, "Over 130 families have been empowered by this awesome program" during the past eleven years due in part to "amazing support from local organizations to ensure the success of this program" (*School District Newsletter of Mystery Lake District*, 2014, p. 14). In addition to readings and assignments, students in the School Relationships course in the Kenanow Bachelor of Education program assist the program co-ordinator with the delivery of the program. Education students receive training, lead sessions and prepare the family celebration at the end of the program. The FAST program provides an excellent example of both prospective students and schools benefiting from service learning programs in schools.

Kenanow Bachelor of Education students are involved in a variety of other service learning opportunities. Courses like the Teaching Internship course in the Kenanow Bachelor of Education program provide a focus on service learning. Students in this class have initiated mentoring projects for middle year's students, organized a tutoring program for adult students, ran an after school program drama program, coached sports and provided leadership for community programs. In other instances, students have assisted in classrooms in a number of schools. At the request of school staff members at Mary Duncan School, a student functioned as a UCN Ambassador at the school and provided a link between the school and UCN. Students

have volunteered at family night at Kelsey School Community School, and students and faculty members have been judges at Science Fairs in the Kelsey School Division. Additionally, Education's Science Methods course students had their science projects judged by elementary students! Students, school staffs and faculty members have found a variety of ways to collaborate for the benefit of all involved.

At The Pas Campus, teacher education students have served as leaders in a number of programs, including Literacy and Numeracy Camps and Career Trek. Education students assist with the programming in the Literacy and Numeracy Camps operated for students at Kelsey Community School in August of each year. As participants in Career Trek, teacher education students have led groups of grade five and six students from participating schools within the area in career development activities. Career Trek has managed to engage the families in the programs of students, including some of whom may have been identified as at risk. While operating in southern Manitoba, Career Trek has had a demonstrated positive impact high school graduation and in post-secondary education participation rates. In each case, local schools, their divisions and University College of the North collaborate to create additional learning opportunities for students, connect with families and support student success.

Career Trek provides an opportunity for educators and families in the Flin Flon and The Pas region to collaborate in preparing children for a variety of career paths. Approximately, 120 students aged ten and eleven participate in programs on Saturday at University College of the North and the Northern Mining Academy in Flin Flon. Career Trek in the Nor-Man Region is an adaptation of the Career Trek program that has been operating in Winnipeg for some time and collecting data since 2001. Researchers in the Career Trek Longitudinal Project have collected "...data on approximately 75 former program participants and showed an approximately 90 percent post secondary rate." Educators in northern Manitoba anticipate similar rates of post-secondary for participating students in our region (NOR-MAN Region Project, n.d.).

Students and faculty members participate in shared professional development with local schools. Education students have had the opportunity to participate in professional development experiences that have included universal design, classroom management, and strategies for teaching the deaf and hard of hearing. Local teachers and administrators have provided sessions for teacher education students on professionalism. Faculty members and local teachers have been involved together in later literacy training. Faculty members have provided sessions during local professional development days that have included Aboriginal Education and Inquiry in Education. Shared learning experiences between schools and the Faculty of Education are ongoing and mutually beneficial.

7.2   Partners Serving the Community

The educational partners in northern Manitoba have collaborated to produce a range of initiatives in support of extending learning opportunities for children and youth as well as connecting families to the education system. These initiatives include *Into the Wild*, Career Trek, FAST, land-based camps and literacy and numeracy Camps. Programs such as *Into the Wild* need to be available in northern Manitoba in order to provide additional learning opportunities

for children and youth. I am using *Into the Wild* as a detailed example of the ongoing collaboration among the educational partners.

A summer camp for children and youth, *Into the Wild*, has engaged more than 250 young people annually during the summer. With *Into the Wild* based on the Securing Aboriginal Goals in Education (SAGE) principles, children and youth learned mathematics, science and cultural activities through hands-on activities. The proposal for The Northern Summer Learning Enrichment Program has captured the collaboration among educational partners in northern Manitoba. The program seeks to extend the learning opportunities for children and youth in the region and to involve District 5550 of Rotary International in the program:

> "This proposal seeks to adapt the CSI program from inner city Winnipeg for use in a northern environment. Kelsey School Division, Flin Flon School Division, Opaskwayak Educational Authority, Frontier School Division Area 4 and Creighton School Division would collaborate with the University College of the North (hereafter referred to as UCN) to design and staff summer learning enrichment programs for northern children that would run over five weeks during July/August, 2009. The original proposal for *Into the Wild* argues that, "School divisions within our region can each identify children that are placed at risk for academic failure due to background issues such as poverty, neglect, safety, malnourishment, having English as an additional language, or living in an environment that is not educationally stimulating. Academic gains that these children may have made during the school year are often partially lost over the summer break. These losses tend to be in the math and reading areas, and can result in gaps developing, especially with disadvantaged children (Canadian Council on Learning, 2008, par. 3 & 4) These reversals can be attributed to the extended time period that "at risk" children spend in environments that do not support retention/consolidation of their academic skills, and that do little to encourage developmental growth" (NorMan Educational Learning Consortium, 2009, p. 2).

The objectives of the camp would be,

> "This program would mirror three objectives of the original CSI program, which are:
> To engage children, considered at risk of summer learning loss, in enriching learning opportunities throughout the summer.
> To improve educational outcomes for children living in poverty.
> To enhance the skills and employment experiences of local youth (Botting, 2008 as cited in NorMan Educational Learning Consortium, 2009, p.3).

In addition, the program would have three objectives that are distinctly related to our region.

> To provide opportunities for university education students to work in a northern environment.
> To incorporate the Kenanow learning model as a means of building upon the natural strengths of many at risk learners.

To implement a program based on the principles of the Kakihtawi Yihtamonwin SAGE Program (Securing Aboriginal Goals in Education – Mathematics and Science focus)" (NorMan Educational Learning Consortium, 2009, p. 2).

Into the Wild is an example of a program that was developed after Manitoba Education initiated a dialogue in our region about further learning initiatives for children and youth. While there were many ideas discussed, *Into the Wild* took hold and continues to be successful due to the financial support of Manitoba Education and University College of the North and the commitment from the education partners in the region. The implementation of *Into the Wild* or an adaptation of this program has been discussed with other sites offering Kenanow Bachelor of Education program. The commitment to expand *Into the Wild* stems at least in part from a shared commitment in the region to education for sustainable development. Manitoba Education's willingness to make sustainable development a priority and support schools and faculties of education in educating students about sustainable development is an important factor in increasing interest in land-based activities.   Furthermore, a proposal to develop *Into the Wild* as a program for classes in the Kelsey School Division and Opaskwayak Education Authority with teacher education students as program leaders is underway within the community of The Pas. Kenanow Bachelor of Education students and faculty members would utilize the Rosie Mayne ski trail near UCN for land-based activities such as *Into the Wild* and may eventually transform the Ski Chalet at Clearwater Lake into the Kenanow Learning Centre, Faculty of Education, University College of the North.   Faculty members in the Kenanow Bachelor of Education program would use these sites for shared land-based experiences with students and staff in the Kelsey School Division, Opaskwayak Education Authority, Frontier School Division, Flin Flon School Division and additional educational partners. Should *Into the Wild* be developed in other communities with Kenanow Bachelor of Education programs and be transformed into a program involving local schools, it would be the result of an ongoing dialogue and shared perspectives among the partners to provide success for all students.

7.3   Leadership and Schools

The Kenanow Bachelor of Education program in collaboration with its educational partners actively supports the development of leadership for schools in northern Manitoba. The primary focus for leadership development for the Kenanow Bachelor of Education is on developing leadership abilities for our teacher education students. It strikes me that there is a consensus among the partners that leadership is a shared activity within the school, district or division and our university college. Together faculty members and school personnel are working to develop leadership skills with prospective teachers. I anticipate that school administrator education will be an emerging focus for faculty members at UCN through partnerships with the other universities in the province. The preparation of both the school administrators and teacher leaders will be discussed.

Teacher education students have had a range of opportunities to develop leadership abilities. Education students have been program leaders with elementary students for *Into the Wild*, Families And Schools Together, and in the land-based camps with Elders and School District of Mystery Lake. Faculty of Education students have presented at WestCAST, Cultural Proficiency Institute, and Traplines to Blackberries to name but a few presentations. Teacher education

students have presented at school division professional development in-services and participated in other sessions during these days along with current teachers.   Education students have acted as mentors for elementary students and have provided leadership in volunteer activities within the local schools. Students have taken the opportunities to stretch themselves and demonstrate leadership. With their frequent presence in local schools in schools such as Kelsey Community School and Mary Duncan School, teacher education students have observed effective, shared leadership in action. Teacher education students have continued to have these valuable experiences because of the collaboration between faculty members and our educational partners.

Faculty members in the Kenanow Bachelor of Education program have begun discussions about additional initiatives at the undergraduate level that might promote the development of leadership abilities among UCN students. In collaboration with local schools, UCN continues to create joint programs that encourage the engagement of children and youth in school while providing leadership opportunities for UCN students. The Aboriginal Student Links (ASL) program that was created at Nipissing University in northern Ontario is a leadership program that provides leadership opportunities for Aboriginal youth in high school and university students. The training for ASL program is underway at UCN and will lead hopefully to the co-creation of a northern Manitoba version of the ASL program. Furthermore, a leadership course for undergraduate students is in the process of being developed in order to provide leadership training for those planning on becoming teachers or working elsewhere in the human services field. Additional opportunities for UCN students to gain leadership training and experience are underway.

University faculty members have assisted in the establishment and operation of graduate studies cohorts for teachers in the Kelsey School Division and surrounding region.   While most recently arising from the Appreciative Inquiry Summit at Kelsey Community School, this collaboration among educational partners to create graduate studies cohorts has emerged in response of teachers in the Kelsey School Division, Opaskwayak Education Authority, Flin Flon School Division and Frontier School Division seeking to improve their professional capabilities. The Faculty of Education at University College of the North has made a commitment to partner with the other Manitoba universities for the delivery of education for school administrators leading to certification for school administrators in Manitoba. As a component of the cultural proficiency success pathway in the School District of Mystery Lake, a book study for leaders in schools has been developed for implementation within the district. Faculty members in the Kenanow Bachelor of Education program continue to collaborate with other institutions in order to improve leadership capacity in northern schools.

Leadership for the incorporation of cultural proficiency into Thompson's schools and UCN is envisaged as a collaborative effort between the district and UCN. Members of each organization with training in cultural proficiency will lead sessions within each other's organization. By utilizing collaborative inquiry approaches to introduce cultural proficiency to each organization, the district and UCN would facilitate a guided discussion for each other about effective practices, policies and procedures in order to promote inclusion in Thompson schools and UCN. Considerable work with cultural proficiency has taken place in the school district while the UCN Elders have assumed a leadership role that would introduce cultural proficiency at UCN. The

potential impact of cultural proficiency on students, staff and families involved in education from kindergarten through the post-secondary levels could be significant.

7.4   Inquiry in Education

The Kenanow Bachelor of Education program should continue to participate in joint undertakings with its northern partners and other post-secondary institutions in order to develop educational research opportunities and to foster a spirit of inquiry within education. The Kenanow Bachelor of Education faculty members have collaborated with northern educational partners through the VOICE project. Additionally, faculty members and students have presented at Manitoba Education Research Network (MERN) conferences and an array of other conferences, including the Cultural Proficiency Institute Conference. More locally, students and faculty members have presented at local professional development days in the School District of Mystery Lake and Kelsey School Division. In order to build teacher capacity, northern educational partners and Brandon University have collaborated to offer a community-based graduate studies program linked with the VOICE research project.   Inquiry and research into educational practices among the partners have been increasing during the past few years.

UCN faculty members have been involved in presentations about inquiry in education at professional development sessions for teachers. Maureen McKenna with the assistance of a UCN faculty member presented a session on Appreciative Inquiry at the February 18, 2011 Kelsey School Division professional development conference. Ms. McKenna's presentation enabled participants to understand that Appreciative Inquiry can be a tool used by educators to create change. Through Appreciative Inquiry, a school community can consider its best moments, utilize its best moments to create a vision for a preferred future, design a pathway to implement that vision and create a preferred future. Dr. Heather Hunter, MERN Director, and I offered a Collaborative Inquiry workshop October 7, 2011, and participants in the session investigated possible topics of inquiry for further research. Most recently, students presented at the Kelsey School Division professional development day on Education for Sustainable Development, and their presentation linked sustainable development to a land-based success pathway in the VOICE research project. Other faculty members have presented at professional development days in Thompson and The Pas.

Appreciative Inquiry can be used at various levels in a school system to promote dialogue about improving the education of students. Appreciative Inquiry can be used in classrooms to have structured conversations about what has been working well and should continue to be replicated in the learning process. A product from the inquiry process might be individual education plans that reflect the collaborative efforts of school community members. The inquiry process could lead to adaptations by teachers and students in the teaching and learning process. By applying the Appreciative Inquiry process in schools, each school will have a system for creating school plans that ensure that the goals and steps in the plans are reflective of the school community. Appreciative Inquiry summits were utilized at Kelsey Community School and Mary Duncan School in establishing priorities at the schools.   Collaborative inquiries, including Appreciative Inquiry can provide the structure for conversations regarding education at the classroom and school levels.

With the VOICE project as a catalyst for inquiry in education, the educational partners in northern Manitoba have embraced research as necessary in order to create transformational change in education. Three success pathways have been established in Thompson, and their focus has been cultural proficiency, youth leadership development and land-based education. At Opaskwayak Cree Nation, the community circle has developed success pathways with a concentration on Cree language, student engagement and Aboriginal literature. In the Kelsey School Division, the community circle has supported the development of the iPad project in order to increase student engagement in literacy and numeracy activities.   A number of other community circles in the VOICE project are emerging throughout the province, and they are complementary to the initiatives under way in northern Manitoba.

The Manitoba Education Research Network (MERN) has been an important vehicle to promote research in education and share ongoing inquiries.   Through MERN, there has discussion with the educational partners about important educational issues, including high school graduation, student transience and alternate programming. The Director of MERN, Dr. Heather Hunter, played a significant role in the establishment of the Science Ambassador Project and Northern Manitoban Cree Edukit Project. Northern educators, Elders and teacher education students at University College of the North have presented at various MERN conferences, including those held at University College of the North. Researchers and practitioners from across the province at various levels in education have participated in MERN conferences. A faculty member from University College of the North has been acknowledged for contributions to MERN activities throughout the province. MERN has encouraged collaborative inquiry and knowledge mobilization among the educational partners in northern Manitoba.

Elders at University College of the North have accepted a leadership role for implementation of cultural proficiency at University College of the North. Again, the Thompson Community Circle has created a success pathway for their district that seeks to maximize the success of all learners regardless of gender, race, ethnicity and socio-economic status.   In collaboration with educational partners experienced with cultural proficiency, the Elders at UCN are taking the lead for the implementation of cultural proficient approaches and activities at UCN. The Elders are providing through their leadership with cultural proficiency a commitment to improving the education for students at UCN.

7.5 Planning for School and District Improvement

All public school systems are required by Manitoba Education to participate in a school and divisional planning process. First Nations schools can secure funding for school improvement through the First Nation Student Success Program. In each case, there are clear outlined procedures and components for addressing school and system-wide educational change. Both approaches to educational improvement require community support and are open to additional partnerships within education.   Although supplementary to the required planning processes, the Strategic Plan for implementing cultural proficiency in the School District of Mystery Lake represents an example of the benefits of this collaborative process, and its promise to improve the education to all students.

In Manitoba's public school system, divisions or districts and schools within these jurisdictions must prepare reports for Manitoba Education every three years. The reports outline the specific plans of schools and divisions or districts to operate in a manner congruent with

Manitoba Education's philosophy of inclusion. Manitoba Education's philosophy of inclusion "is a way of thinking and acting that allows every individual to feel accepted, valued and safe. An inclusive community consciously evolves to meet the changing needs of its members. Through recognition and support, inclusive community provides meaningful involvement and equal access to the benefits of citizenship. In Manitoba we embrace inclusion as a means of enhancing the well-being of every member of the community" (Manitoba Education, Citizenship and Youth, 2004, P. vii). The First Nation Student Success Program "is committed to ensuring that First Nation learners enjoy the same opportunities as other Canadians. To meet this goal, Aboriginal Affairs and Northern Development Canada (AANDC) is continually seeking new ways to enable First Nations educators to deliver the best possible programs for First Nations children and youth. The First Nations Student Success Program will allow First Nations to improve their students' learning experience and improve student and school results" (Aboriginal and Northern Affairs Development Canada, n.d., p. 1). Public school systems are expected to participate in planning that creates practices congruent with the philosophy of inclusion while First Nations education authorities and their schools have a similar opportunity. If First Nations schools are approved participants in the national First Nation Student Success Program, their planning will be supported by federal funding.

    The planning process recommended by Manitoba Education has four phases. First, the Initiating Phase provides the foundation for the planning process. Typically schools and divisions or districts would be required to develop or renew a mission or vision, collect baseline data, set priorities and build relationships in support of the planning process. Second, the Implementing Phase would see a refinement of the mission or vision, collection of data related to identified priorities, the creation of methods for assessing progress, reporting to the community, and making the community aware of the planning and reporting process. Third, in a Consolidating Phase there should be evidence of greater specificity about priorities, outcomes, indicators of success and links to past planning. To achieve this specificity, educators might ask essential questions, consider data for decision-making and future planning, refine baseline data, and report to the community. Last, the Renewal Phase provides a focus on updating vision statements, reviewing procedures and instruments utilized in the planning processes. This phase during the planning process may involve inducting new team members and other teams in the planning and reporting process, and reporting to the community in a manner understandable to the community. (Manitoba Education, Citizenship and Youth, 2004). The planning cycle endorsed by Manitoba Education is responsive to the community and provides a basis for continuing inquiry.

    The planning for inclusive schools processes can be augmented by established approaches to collaborative inquiry such as Appreciative Inquiry. The Initiating Phase of the planning process can be enhanced by the employment of the Discovery Phase of Appreciative Inquiry. What are our best experiences in the school and division or district? Data, including the results of the Discovery Phase of Appreciative Inquiry, could be the foundation for further discussions about what is going particularly well in school and division or district. The Implementing Phase, similar to the Dream Phase in Appreciative Inquiry, enables school and divisional members to articulate their vision for the future and to set the priorities that will give the vision substance. The Dream Phase invites conversation about the information needed to assess the progress of schools and divisions or districts in order to actualize the vision while providing for meaningful

involvement by school community members, and divisional or district members, and the community. The Consolidating Phase of Manitoba Education's planning process can be enhanced by the Design stage of Appreciative Inquiry. In the Design stage, participants in the planning process apply the vision or dream to their organization and start specifying what form this might take if enacted. The Renewal Phase resembling the Destiny stage in Appreciative Inquiry recommends ongoing broad discussions about the progress the school and district or division are making in implementing the dream.   Attention by planners might also be paid to what might improve current efforts to implement the vision. The adoption of Appreciative Inquiry provides a basis for planning that builds on the organization's strengths and provides a focus for creating a future based upon shared values and vision.

In the School District of Mystery Lake, a strategic plan for implementing cultural proficiency was created and presented to the Board of Trustees. Since school and divisional plans were in place, the strategic plan for implementing cultural proficiency in the School District of Mystery Lake was integrated with existing district plans and was intended to augment existing plans to improve practices, procedures and policies.   As previously discussed, cultural proficiency seeks to maximize educational opportunity to all students regardless of gender, race, ethnicity or socio-economic status and provides a systemic approach for the School District of Mystery Lake to ensure that school and district plans are congruent with Manitoba Education's philosophy of inclusion.   With the district's motto, Success For All, in mind, the working group was asked to focus on the peak experience in the district.   Utilizing the Discovery stage of Appreciative Inquiry, a foundation was established for dialogue that sought to create a plan for cultural proficient practices. Given the establishment of a spirit of inquiry and a desire to broaden the participation in the planning process, the strategic plan to promote cultural proficient practices in the district is subject to ongoing review and dialogue.

The cultural proficiency initiative is a component of a Success Pathway in Vital Outcome Indicators for Community Engagement (VOICE) project funded by the Social Sciences and Humanities Research Council (SSHRC). The cultural proficiency initiative represents a joint undertaking among the school district, Brandon University, University College of the North and community partners in order to introduce interventions that will create positive change and establish research plans that document the progress of the initiatives. This type of collaboration for school and system-wide planning has been available to First Nations communities. This partnership could be accessed by First Nations schools and education authorities seeking partners for the First Nation Student Success Program. While those First Nation schools funded by the First Nations Student Success Program must set literacy, numeracy and student retention as priorities, many opportunities exist to engage in collaborative inquiries to discover additional priorities and learn from the research on school improvement. Currently, Opaskwayak Education Authority is a partner in the VOICE project and has selected identified success pathways of importance for Opaskwayak Cree Nation. The VOICE project has been an important catalyst in creating partnerships for school and system-wide initiatives in northern Manitoba.

All of the initiatives discussed within this chapter have been implemented in northern Manitoba. I have highlighted the status of those initiatives and their development based on an ongoing collaboration among the educational partners.   A reading of this chapter makes it

evident that there is substantial will to collaborate within northern Manitoba and to include southern educational organizations in order to improve the life chances of children and youth in northern Manitoba.

Chapter 8   **Conclusion**

This is UCN's signature photo representing UCN's connection to nature in northern Manitoba.

8.1   Summary of Findings

The sheer beauty of northern Manitoba with its abundant fishing and hunting keeps many the of people identifying northern Manitoba as their home. The European explorers must have been stunned by the often connected and seemingly endless lakes and rivers. On the other hand, Attawapiskat in northern Ontario has a diamond mine adjacent to the community while residents in this First Nations community are living in third world conditions. While the Manitoba government is investing billions of dollars for the development of hydroelectric dams,

extreme poverty with similar conditions to those found in Attawapiskat is evident in some First Nations communities in northern Manitoba. Remembering the last mega dam projects in northern Manitoba, some students in our community-based Kenanow Bachelor of Education programs still write about the resulting displacement and impoverishment of their people. Although a resolution regarding the ownership of the valuable resources in northern communities is needed, the current Manitoba government through initiatives as the Northern Manitoba Strategy and the Northern Trades Centre is committed to facilitating the formation of partnerships to ensure northern Manitobans receive greater benefits from economic development this time.

In the aftermath of the residential school system, the sixties sweeps, community displacement and the disappearance of high-paying industrial jobs requiring little formal education, education can play a positive role in addressing the resulting trauma and prepare northerners for the economic opportunities emerging in the region. The findings of the collaborative inquiries support the view that there are existing and emerging inclusive educational practices being created through active collaboration within schools and with the faculty of education and other educational partners in Manitoba. The four collaborative inquiries have identified evidence of collaborative practices associated with inclusion, and the data is congruent with those themes indicative of positive educational change identified in *Lessons Learned: Achieving Positive Educational Outcomes in Northern Communities*. The collaborative inquiries have yielded indications of the growing collaboration among educational and community partners in northern Manitoba. With these collaborations focussed on more inclusivity in schools, these collaborations should have a positive impact over time on education in northern Manitoba. As Participatory Action Research, a number of strategies, including Appreciative Inquiry, interviews, participant observation and document review have been employed to ensure that the research has been done in co-operation with the participants and for the benefit to the participants. Additionally, the use of a variety of research strategies ensures that multiple voices from Manitobans from our region are evident in the research. Finally, the results from this research regarding culturally inclusive educational practices may be shared among educational and community partners in northern Manitoba and serve as a catalyst for continuing the dialogue about transforming schools in northern Manitoba in order to improve the life chances for children and youth.

There is ample evidence of increased opportunities for learning and growth for residents of northern Manitoba in the developing inclusive educational environments currently being co-created by the educational partners. Programs and practices grounded upon the principles of cultural proficiency are, in effect, in local schools. Children and youth in our communities benefit directly from programs such as Mile 20, FAST, Teaching Internship and *Into the Wild*. Teachers in these schools have access to graduate studies and the opportunity to teach into the Bachelor of Education program. Prospective teachers can stay close to home and prepare to teach children and youth in their communities. Faculty members are engaged in dialogue and collaborate with local educators and Elders for the co-creation of the Kenanow Bachelor of Education program and extending existing educational opportunities. The indicators of success in education provided to Anderson and Enns by the UCN Council of Elders are in the process of being met. The Kenanow Bachelor of Education program has become integrated into communities. The co-creation of the Kenanow Bachelor of Education program and the

collaboration to increase learning opportunities is making education in northern Manitoba more inclusive.

As a qualitative study reliant on the perceptions of the students, teachers, prospective teachers, administrators and faculty members, a number of themes emerged that are instructive regarding the co-creation of inclusive educational environments in northern Manitoba. First, the creation of inclusive educational environments is grounded in trusting and caring relationships. Second, the blending of Aboriginal and Western perspectives and approaches to education is critical for the development of a new synthesis that provides an approach to education that is culturally relevant, place-based and relationally proficient. Third, the Faculty of Education at UCN provides accessible teacher education, including leadership training and collaborates with teachers and administrators in order to enhance the learning opportunities and life chances for northern Manitobans. Fourth, a spirit of inquiry into educational practice and the co-creation of educational practices is evident in the Faculty of Education and schools throughout the region. Last, schools and post-secondary institutions despite their collaboration and sharing of resources still struggle to fund on a sustainable basis many of those initiatives that provide inclusive education in northern Manitoba. With their shared perspectives and unique contributions to the partnership, the educational partners seek to actualize the dream of success for all learners.

Trusting and caring relationships are foundational in the co-creation of inclusive educational environments. It has been demonstrated that there is sufficient support in the literature and the interviews that trusting and caring relationships are a necessary condition of inclusive education. The literature further supports the view that the connection between student and teacher based on mutual regard has the most significant impact on student success. Trusting and caring are evident when students and their families feel welcomed into the school. Given the effect of past social practices such as the residential schools on Aboriginal people and continuing inequality of opportunity for the socio-economically disadvantaged, schools must now not only teach but provide leadership and employ the relational processes needed to repair the broken generational links that Elder Neff, Chair of UCN Council of Elders, speaks so passionately about (Neff, 2014). Where residential schools, child welfare policies or poverty had an impact on students and their families, schools must be places where teachers and administrators help students and their families become healthier people and live in stronger communities. Schools must be places where students feel connected, and as we have seen from the interviews, places where too often students do not want to leave at the end of the day.

Northern education has been co-created by northern people and provided an opportunity for the development of approaching inclusive education that has both Aboriginal and Western perspectives. With the Kenanow Learning Model leading to the provision of quality education and the repairing of the generational chains, educators in northern Manitoba can adopt approaches and perspectives that reflect the history of the region's children and youth and the culture of the communities (Neff, 2014). Prospective teachers are provided with an understanding of history and culture of Aboriginal people, and provided with strategies to incorporate Aboriginal history and culture into Manitoba curricula. The strategies learned by prospective teachers are supported by the educational research, including Hattie's *Visible Learning*. Under the direction of culturally responsive teachers from the Kenanow Bachelor of Education program, students appreciate their community, now and in the past, and students are

developing both a strong student identity and ultimately, a positive cultural identity. The School District of Mystery Lake with the UCN Kenanow Bachelor of Education program in Thompson provides evidence of an active collaboration between the educational partners in order to provide culture-based, place-based and relationally proficient education. There are innumerable examples in this research project of the shared projects and collaborations among the educational partners in order to create educational experiences for students who blend Aboriginal and Western perspectives in education.

Sharing Aboriginal and Western perspectives, the experience of the Kenanow Bachelor of Education program can provide some insights for those making decisions about the evolving identity of University College of the North. With some understanding of teaching and learning from an Aboriginal and Western perspective, graduates of the program are securing employment in local schools and are well regarded by colleagues and administrators with these schools. The success with this program and UCN itself is tied to its ability to collaborate with northern communities for the delivery of programs with Aboriginal and Western perspectives and produce graduates meeting the needs of the communities. This can only be achieved through the continuation of the ongoing dialogue and inquiry throughout the university college and with its communities. As Habermas and Sergiovanni remind us and the inclusive schools in this study provide examples, dialogic spaces are ultimately necessary for the embodiment of democratic principles into everyday life. UCN must continue to ensure that it is a place where dialogue and inquiry are accepted and encouraged by the organization's leadership. Meaningful engagement based on continuous dialogue and inquiry by educators and administration within UCN and with community partners seems to be foundational for the continuing development of a success identity for this relatively new institution.

The provision of an accessible teacher education program at UCN and the continuing co-creation of the Kenanow Bachelor of Education program by the educational partners prepare northern people to be effective teachers in northern Manitoba. Established through broad consultations and collaboration, the Kenanow Bachelor of Education program has been established to be accessible to northern people and to provide effective instruction in northern schools. The members of the Kenanow Bachelor of Education Program Advisory Council collaborate with faculty members at meetings and in daily practice co-create the teacher education program. Through the regular Program Advisory Council meetings, there is an ongoing dialogue about the continuing development of the program. Through collaborative activities such as co-teaching, educational research and shared programming, the educational partners are jointly co-creating northern education. With a commitment to the success of all learners, the strengths of exemplary schools such as Kelsey Community School and Mary Duncan School are even further enhanced by the incorporation of Aboriginal culture and history into provincial curricula by graduates of the Kenanow Bachelor of Education program being employed in these schools. Similarly, the shared activities, including service learning, internships and land-based camps with local schools provide valuable learning experiences for prospective teachers. The Kenanow Bachelor of Education program is not only available and relevant to prospective teachers, but also critical for the transformation of northern education.

In partnership with the VOICE project at Brandon University, UCN through its Kenanow Bachelor of Education program has become a catalyst for educational research and continuous

inquiry into educational practices in northern Manitoba. As previously noted, the schools and their educational systems have created research projects and involved in inquiries jointly with the Kenanow Bachelor of Education program. With an emphasis on inquiry into practice, there is an ongoing dialogue among the partners and by collaborative teams within the schools. Increasingly, the educational partners are attempting through dialogue to address the intent of the court ruled imperative, substantive equality or equity for all students. Utilizing the results from the inquiry process, the educational partners are collaborating in order to use their resources most effectively while staying focused on the goals of each organization. Taking *Into the Wild* as an example, Manitoba Education and UCN provide funding to the program as a component of the Kenanow Bachelor of Education program, but the program also serves the school communities in the Opaskwayak Education Authority, Kelsey School Division and Frontier School Division. While *Into the Wild* serves the communities and is instructive with respect to effective educational practices for current and pre-service teachers, the program is primarily the responsibility of UCN. On the other hand, the School District of Mystery Lake has invested more into the cultural proficiency research than UCN to date, but the research and change in practices have been available to UCN faculty members. Within the partnership and schools, the educational partners continue to be engaged in dialogue regarding best practices in order to ensure success for all learners.

Education systems, schools and UCN continue to work together to maximize learning opportunities for students, but securing sustainable funding has proven a challenge for the partners. The schools are committed to the success for all learners and have proven capable of creating or co-creating initiatives consistent with this goal. Among the partners, there are varying capacities to support the initiatives since First Nations schools receive considerably less funding per student than provincial schools. Both First Nations and provincial schools struggle to secure resources for these initiatives, and share great frustration at maintaining funding for the duration of the initiative. Many northern schools, including Kelsey Community School with a little extra financial support as designated community schools provide additional programming during the day and after regular school hours in support of their students and families. While Kelsey Community School is always seeking more funding to support existing programming, other schools lack the financial resources to hire personnel such as a community connector and school security in order to initiate and maintain programming offered after the regular school hours. Funding of programs in support of success for all learners is certainly a challenge for the partners, but securing sustainable financial resources is even more of a challenge.

Interpreting the Supreme Court decision in Moore vs. North Vancouver Board as support for the principle of substantive equality, it is no longer a question of where funding can be found but when will adequate financial resources be provided. Programming that promotes success for all learners is a legal entitlement for learners in provincial schools as mandated by Manitoba Education in Bill 13 and ultimately guaranteed by the decision by the Supreme Court of Canada's decision. As Fullan and others have demonstrated elsewhere, the key to school improvement that promotes the best interests to all students is collaboration and partnerships with its ongoing dialogue and inquiry among educators. A review of the experience in Costa Rica supports the view that high literacy levels and graduation rates can be achieved where education is a demonstrated priority through the provision of adequate funding. Given adequate funding, educators in northern Manitoba are more than capable of achieving similar results.

8.2   The Social Constructionist Lens and Education

As a Social Constructionist, I believe that the Social Constructionist lens empowers teachers, administrators, students, faculty members and other participants to transform education in northern Manitoba by working together in order to increase the life chances of children and youth substantively. The interviews and Appreciative Inquiry summits support my understanding of the Social Constructionist theory of change as applied to educational systems. Furthermore, inclusionary practices are evident in educational situations such as schools and programs where elements of the Social Constructionist change processes are apparent. Where the beliefs and practices of participants in the educational change processes are aligned with my understanding of the Social Constructionist theory of change, teachers, administrators, students and faculty members can envision that change is possible, and they are collaborating to create preferred futures for all members within the school community.

From the Social Constructionist lens, dialogue is at the heart of the theory of change. Through dialogue, participants in a social situation co-create meaning together about what exists and what can be created through joint action. In an inclusive classroom, the student, teacher and educational assistant believe that the student can learn and progress. The teacher is an effective instructor and the educational assistant supports teaching and learning in the classroom, and the educators establish practices that enable this to happen. Students, teachers and educational assistants are talking and listening to each other on a continuous basis. Within the inclusive school, the students, teachers, administrators, parents and support staff believe that all will be able to grow and receive care, and shared purposes are apparent through a common vision. School leaders have a unique responsibility to engage members from the school community in the leadership of the school and ensure that the school is moving towards fulfilling the common goals. There are venues for both formal discussions about the progress of the school and informal, ongoing opportunities for members from the school community to communicate. With their shared beliefs as a guide, members from the school community are collaborating to create their jointly-held vision. At the school district level, district personnel share the beliefs of the members of the school communities, and they facilitate the implementation of inclusive of practices through district planning and policy, leadership development, inquiry and research, and allocation of resources. District personnel seek to engage members of the school communities and the broader communities in discussions regarding their common vision. Given a broad commitment to success for all, continuous dialogue within the district leads to uncovering shared ways of proceeding jointly in order for all members from the school community to thrive and together to create more schools that are harbours of hope.

Constant dialogue is central to evolution of the educational partnership in for creating additional possibilities for more inclusive educational practices in northern Manitoba. The educational partnerships provide an opportunity to both collaborate with one another in order to promote inclusive education, but as well to share differing perspectives regarding northern education. Through practicum placements, liaison with school administrators, shared research and the Kenanow Bachelor of Education Program Advisory Council, there is an ongoing dialogue with members of the school communities in our region. Education students and faculty members are learning from the practices within the schools, and school and district personnel benefit from access to the Aboriginal and northern perspective integral to the Kenanow Bachelor

of Education program. The ongoing dialogue has produced countless joint experiences and initiatives that benefits members of the school communities and the Bachelor of Education program.

Much of the ongoing dialogue has led to collaboration within schools and across the region with practical applications that benefit school communities and the communities that they serve. First, the teacher education program extends the learning opportunities for prospective northern teachers as well as students in high school through dual credit programs. Second, there are innumerable examples within this work of programs created through educational partnerships in order to increase the learning opportunities for children and youth. Among the list of collaborative initiatives described in Chapter 6 is *Into the Wild*, Career Trek, FAST and Mile 20. Third, prospective teachers are introduced to current educational theories, blend this understanding with Aboriginal perspectives and apply their learning in programs such as FAST and *Into the Wild* to be leaders in their classrooms, schools and communities. Fourth, The Kenanow Bachelor of Education program has become a university partner with education authorities and school divisions for research and continuing educational inquiry in northern Manitoba. Last, sometimes educational partners can support other schools and school systems in the region to plan for school and district improvement. With an expertise related to inclusive education, members of the existing partnerships can support other schools and school systems in northern Manitoba to increase the inclusivity of their schools for their students. Continuing and extending the current dialogue and collaboration practices in education within northern Manitoba can increase the life chances for members of school communities.

8.3 Limitations of the Study

The study of the co-creation of inclusive educational environments is grounded in the experiences of the educational partners in northern Manitoba. As Wilson (2009) suggests, the lessons learned from this project can be extrapolated to other situations, but the applicability of the findings decreases as the social conditions are increasingly dissimilar. This study draws upon the perceptions of students, teachers, prospective teachers, administrators, faculty members and Elders specifically involved in the co-creation of the Kenanow Bachelor of Education program and inclusive educational environments. Through the MEW project, there is only very limited qualitative evidence of changes in student achievement levels, high graduation rates or post-secondary participation. Further studies involving the educational partners in northern Manitoba may provide quantitative indicators of success.

8.4   Opportunities for Further Study

In addition to providing insight into inclusive educational practices, this inquiry raises a number of questions for future study. First, a study might assess the impact of Kenanow Bachelor of Education graduates on student engagement and achievement. In the longer term, the impact of teachers prepared in the Kenanow Bachelor of Education program and their impact as teachers on high school graduation and post-secondary participation rates could be assessed. Second, the self-efficacy of teachers as Kenanow Bachelor of Education graduates could be considered in terms of their self-perception of their preparedness to teach in schools in northern Manitoba. Related to the preparation of teachers, an inquiry into the opportunities for ongoing

dialogue and collaboration in the schools would be of interest since ongoing dialogue and collaboration among educators has a positive impact on student engagement and achievement. Third, those teaching in similar educational contexts with significant numbers of disadvantaged students in other communities might look at the applicability of the Kenanow Bachelor of Education Framework infused with local culture and community perspectives. Fourth, a study of schools with significant numbers of the Kenanow Bachelor of Education graduates teaching in classrooms and schools that are adequately resourced would confirm that effective teachers with adequate resources can have a notable impact on student outcomes.   Last, there would be significant interest in comparing student outcomes in community schools with Kenanow Bachelor of Education graduates and schools with a more traditional approach to education. Any of the inquiries suggested would augment in some way the understanding about the impact of the Kenanow Bachelor of Education program and its educational partners for more inclusive educational opportunities in northern Manitoba.

8.5   Final Reflections of the Researcher

   In the Kenanow Bachelor of Education framework, I think that we have found an effective model for education at University College of the North. With the program based on the Kenanow Learning Model and co-created on a continuous basis with our educational partners, we are co-creating an approach to education that reflects the populations that are to be served. The Kenanow Learning Model encourages current and prospective educators to adopt strategies for their students related to how we inhabit and learn the land and our northern communities. With the Kenanow Learning Model as a foundation, the Kenanow Bachelor of Education program is evolving in a manner responsive to the priorities of Manitoba Education, our educational partners and northern communities. The Kenanow Bachelor of Education program prepares prospective teachers through culture-based and place-based approaches to teach and lead effectively in northern schools and communities. The "Kenanow" approach to education has been adopted successfully by the Early Childhood Education program, and graduates of both programs are much sought after by employers. Other faculties at UCN, might reflect on the experience of the Kenanow Bachelor of Education program and consider its applicability for delivery of its programs. UCN programs can be relevant and meaningful to the learners while meeting the specific external standards attached to the accreditation of programs. The Kenanow Bachelor of Education program demonstrates that you can weave Aboriginal and Western perspectives together and create a new synthesis that reflects an Aboriginal and northern vision.

   The Kenanow Bachelor of Education Program Advisory Council is an important link between UCN and its educational partners. The Program Advisory Council has provided a mechanism for ongoing dialogue about directions for education in Manitoba. It seems to me that northern superintendents, education directors and some principals are quite aware of our program, but we have a lot more work to do in terms of communicating to other educators in our region about our approach to education. The production of a handbook or report that outlines the Kenanow Learning Model and the Kenanow Bachelor of Education program would be helpful in communicating with other educators. A handbook and accompanying workshops could extend the understanding of the Kenanow Bachelor of Education program and create new forums for ongoing dialogue for the program's co-creation.

It is difficult not to be struck by the optimism of the schools in the collaborative inquiries. Kelsey Community School and Mary Duncan School staffs view students as the centre for the school and respond optimistically to the students and to the adversity faced by many students. Their policies and procedures reflect the focus on success for all learners and teachers. The culture within the school is viewed holistically, and the struggles and success of one member from the school community matters to everyone within the school community. Achieving this shared purpose is made possible by staff that is caring, committed and highly competent. The staff members believe that by working together and utilizing a student-centred approach that they can make a difference for children, youth and their families. It appears to me that this is the case.

Premier Greg Selinger and Minister of Education and Advanced Learning James Allum with students and staff of Mary Duncan School in The Pas on Friday, October 10, 2014. (PROVINCE OF MANITOBA) This follows the tragic fire at the school on September 28, 2014 causing students and staff to be relocated for the current academic year.

The development of positive identities for members of the school communities can be achieved by concentrating upon the development and maintenance of effective, working relationships. The Elders have stressed the importance of attending to not only the immediate relationships in the classroom but also to the relationships that each member from the school community brings into the school through their external relationships. Elder Neff reminds us that some of these external relationships such as the residential school survivors and those affected within families also come to school. The research literature, including Hattie's research on *Visible Learning* reinforces the view that the establishment of collegial relationships between teacher and student are foundational for learning, and further suggests that these

relationships more likely to occur where there is caring and relational trust within the school community. The relationships at Mary Duncan School and Kelsey Community School provide ample evidence of wisdom of the Elders. When members from the school community commit to collaborating to achieve shared purposes, all children and youth will be able to see themselves positively, dream of their preferred futures and spend their days with principals and teachers empowered to make a difference in their lives, their families and communities.

The UCN leadership might look at the teacher education program and other programs in the Faculty of Education as examples of successful partnerships that are serving the mandate of UCN. The Faculty of Education must continue to do the hard work of reaching out and establishing effective working relationships with teachers, support staff, administrators and our shared communities. The ongoing dialogue between UCN and its partners has resulted in shared research and programming. UCN has brought with it substantial human and financial resources not as readily available previously in northern Manitoba. While acknowledging the steps forward by government in support of education in northern Manitoba, success for all learners in northern Manitoba still requires consistent and enduring investments by the provincial and federal governments to ensure that the good ideas and best intentions of northern educators are supported in tangible ways. The financial support for the UCN campuses and the Northern Trades Centres are signs of good faith by government, but the stories of participants in this study tell us that there is much more to be done. Although the conditions set by the federal government are unacceptable to First Nations peoples, the recent offer of 1.9 billion or twenty percent more in additional funding to First Nations schools by the Government of Canada is evidence of the recognized need for more resources to reduce the gap between First Nation schools and provincial schools (Ivson, 2014). Governments must supply adequate funding to UCN in order for UCN to serve northern people effectively.   The ongoing dialogue and collaboration between faculties at UCN and northern communities is creating a spirit of inquiry, and learning opportunities that serve all learners can be created. The resources must be available to support this spirit of inquiry and success for all learners because substantive equality is the only acceptable legal and moral option available.

There is growing reports in the media of increasing inequality in Canada and the United States. As the upcoming generations from the middle class struggle to establish themselves and to have a middle class lifestyle, our societies will experience the social costs of the younger generations not meeting the expectations commensurate with their upbringing. Those belonging to groups historically underserved by their societies will also be seeking to secure an equitable share of society's resources.   In Canada, the Aboriginal population is growing rapidly on the Prairie provinces so it is fair to anticipate that without countermeasures the inequality for Aboriginal people will rise.   If substantive equality is the standard for all citizens, education can address existing and growing inequality provided that an appropriate education is available to all students regardless of gender, ethnicity, race or socio-economic status.   Education can ensure equal access to existing opportunities and a highly educated citizenry in a society can create through innovation new opportunities. An appropriate education requires that adequate resources are allocated to education. Inequality in Canada and United States can be addressed if the public will is there to ensure that all citizens are afforded substantive equality.

I have, through this action research project, documented and reported on recent and current activities connected with the learning, teaching and leading that are part of this transformative

process for the co-creation of more inclusive schools. I have captured the collaboration and ongoing dialogue present within schools and among educators across the region in order to support success for all learners. I believe that I have identified networks of educators seeking to co-create more inclusive schools that serve as harbours of hope for all learners, their families, the school staff and their communities. Together, we are in the process of co-creating transformative change to schools in northern Manitoba.

References

(2008). *Kenanow Bachelor of Education program documents*. Retrieved from http://www.ucn.ca

(2011). *Kenanow Bachelor of Education program documents*. Aboriginal Program

and Services 2009-10.

(2014). *Kenanow Bachelor of Education program documents.* University College of the North.

(2009). The state of Aboriginal learning in Canada: A holistic approach to measuring success. In

Teaching Aboriginal Learners. Symposium conducted at the Association of Canadian

Community Colleges, . Retrieved from

http://www.accc.ca/ftp/pubs/studies/201011Aboriginal.pdf

Aboriginal Affairs and Northern Development Canada. (n.d.).

http://pse5-esd5.aomc-inac.gc.ca/fnp/Main/index.aspx?lang=eng

Aboriginal Research Ethics Initiative (AREI) of the Interagency Advisory Panel on Research

Ethics (PRE). (2008). *Issues and options for revisions to the tri-council policy statement*

on ethical conduct of research involving humans (TCPS): Section 6: Research involving

Aboriginal peoples. Retrieved from Panel on Research Ethics, Government of Canada:

http://www.pre.ethics.gc.ca/policy-politique/initiatives/docs/AREL_-_February_2008_-

_EN.pdf

Aboriginal elders and community workers in schools: A guide for school divisions and their

partners. (2001). Retrieved from

http://www.education.gov.sk.ca/aboriginal-elders-community-workers

About Us. (n.d.). Retrieved Winter, 2014, from

http://www.focusnorth.ca/english/about_us.php

Northern Development Ministers Forum

Absolom, K., & Willett, C. (2004). Aboriginal research: Berry picking and hunting in the 21st

century. *First Peoples Child and Family Review, 1*, 5-17.

Adult Learning Centre Report 2011-12 (Rep.). (2012). Manitoba Education.

Aikenhead, G. S., & Michell, H. (2011). *Bridging cultures: Scientific and indigenous ways of

knowing nature*. Toronto, Ontario: Pearson Canada.

Anderson, D. (2002). Preparing to teach our children the foundations of Anishinaabe

curriculum. *McGill Journal of Education*, *37*.

Anderson, D. (2010). How to grow a useful faculty of education: The creation of the Kenanow

faculty of education.

Anderson, H. (2000, Fall). Supervision as a collaborative learning community. *American

association for marriage and family therapy bulletin*, 7-10. Retrieved from

http://www.wfmt.info/Musictherapyworld/modules/…/issues/…/Harlene.pdf

Anderson, S., Mckenna, M., & Watkins, J. M. (2005, September 4). Imagine

student success. Retrieved Summer, 2013, from

http://appreciativeinquiry.case.edu/practice/toolsCasesDetail.cfm?coid+8324

Appreciate Inquiry Commons

Anderssen, E. (2012, December 5). What does equal education look like after the landmark court

ruling. *The Globe and Mail*. Retrieved from
http://www.theglobeandmail.com/news/national/education/what-does-equal-education-
look-like-after-the-landmark-court-ruling/article5864255/?page=all

Annual Community Report 2011-2012 (pp. 1-21, Rep.). (2012). School District of Mystery Lake.

Annual Community Report 2012-2013 (pp. 1-18, Rep.). (2013). Thompson, MB: School District

of Mystery Lake.

Appreciative Inquiry and community development. (2000). Retrieved from International Institute

    for Sustainable Development: http://www.iisd.org.communities

Archibald, J., Lundy, J., Reynolds, C., & Williams, L. (2010). *Accord on Indigenous education*.

    Retrieved from Association of Canadian Deans of Education:

    http://www.usask.ca/education/aboriginal/downloads/ACDEIndigenousAccord.pdf

Babiuk, G., Falkenberg, T., Deer, F., Giesbrecht, S., & Singh, S. (2010). *Sustainable*

    development and living through changing teacher education and teaching in Manitoba

    [Research Report presented to Manitoba Education and Canadian Council on Learning].

    Winnipeg, Manitoba: Canadian Council on Learning.

Background notes on countries of the world: Costa Rica. (2011). Retrieved from

    http://ehis.ebscohost.com/eds/detial?vid+2&sid+343225b6-Ofbb-4fb-b23a-fc2d4d8

Bagnell, K. (1980). *The little immigrants*. Toronto, Ontario: Macmillan of Canada.

Bagnoli, A., & Clark, A. (2010). Focus groups with young people: A participatory approach to

    research planning [Entire issue]. *Journal of Youth Studies*, *13*(1). Retrieved from

    http://www.reallifemethods.ac.uk/events/vitalsigns/programme/presentations/vital-signs-

    2b-bagnoli-clark.pdf

Baker, P. (2010). *Costa Rica*. London, England: Dorling Kindersley.

Banks, J. A. (2006). *Race, culture and education*. New York, New York: Routledge.

Barrett, F. J., & Fry, R. E. (2005). *Appreciative inquiry: A positive approach to*

    building cooperative capacity. Chagrin Falls, OH: Taos Institute

    Publications. Second Printing, 2008.

Barron, B., & Darling-Hammond, L. (2008). Powerful learning: Studies show deep

    understanding derives from collaborative methods. *Edutopia, k-12*. Retrieved from

http://www.edutopia.org/inquiry-project-learning-research

Bates, A., Drits, D., Allen, C., & McCandless, P. (2009). Service learning as an instructional

Strategy for the preparation of teachers. *The Journal of Effective Teaching*, *9*(1),

5-23. Retrieved from http://uncw.edu/cte/et/articles/vol9_1/Bates.pdf

Battiste, M. (2005). *State of Aboriginal learning*. Retrieved from Canadian Council on Learning:

http://www.cclcca.ca/pdfs/AbLKC/StateOfAboriginalLearning.pdf

Battiste, M. A. (2013). *Decolonizing education: Nourishing the learning spirit*. Saskatoon, SK.

Beaton, B. (2010, June 18). Residential school experiences helping people learn and heal at TRC

gathering in Winnipeg. Retrieved November 23, 2011, from

http://media.knet.ca/noce/8051

Beckford, C., & Nahdee, R. (2011). *Teaching for ecological sustainability: Incorporating*

Indigenous philosophies and practices. Retrieved from What Works? Research into

Practice. http://www.edu.gov.ca/eng.literacynumeracy/inspire/research/whatworks.html

Bell, D. (2004). *Sharing our successes: Ten case studies in Aboriginal schooling*. Kelowna, BC:

Society for Advancement of Excellence in Education (SAEE).

Boyd, N., & Bright, D. (2007). Appreciative Inquiry: As a mode of action research for

community psychology []. *Journal of Community Psychology*, *35*(8), 1019-1036.

Boyd, R., Sullivan, G., & MacNeill, I. (2006). Relational pedagogy: Putting balance back into

students' learning. *Curriculum & Leadership Journal*, *4*(13). Retrieved from

http://www.curriculum.edu.au/leader/relational_pedagogy_putting_balance_back_into_st

u,13944.html

Brandon University. (2010). *Vital outcome indicators for community engagement* [Proposal to].

Retrieved from Science and Humanities Research Council (SSHRC) Proposal for

Funding

Brandon University and University College of the North. (2012). *Vital outcome indicators for community engagement* [Research meeting with UCN Elders Council]

Browne, B., & Jain, S. (2002). *Imagine Chicago Ten years of imagination in action*. Retrieved from http://appreciativeinquiry.case.edu/uploads/Imagine%20Chicago-%20Book.pdf

Brownell, M., Roos, N., MacWilliam, L., Leclair, L., Ekuma, O., & Fransoo, R. (2010). Academic and Social Outcomes for High-Risk Youths in Manitoba. *Canadian Journal of Education, 33*(4), 804-836.

Bruffee, K. (1999). Collaboration, conversation and reacculturation. In *Collaborative learning: Higher education, interdependence, and the authority of knowledge*. Baltimore, MD: The John Hopkins University Press.

Bruffee, K. (1999). Education as conversation. In *Collaborative Learning: Higher education, interdependence, and the authority of knowledge.* Baltimore, MD: The John Hopkins University Press.

Bruffee, K. (n.d.). Collaborative learning: Some practical models. *National Council of Teachers of English*. Retrieved from http://www.jstor.org/stable/375331

Burnett, A., & Baldock, R. (2006). Using reflective practice to inform school based change and innovation. *Australian Association for Research in Education*. Retrieved from http//:www.aare.edu.au

Bushe, G. (2001). *Clear leadership*. Palo Alto, CA: Davies-Black Publishing.

Bushe, G., & Kassam, A. (2005). When is Appreciative Inquiry transformational? A meta-case analysis. *The Journal of Applied Behavioural Science*, *41*(2), 161-181. Retrieved from http://www.gervasebushe.ca/ai-meta.pdf

Buteau, L., Clark, C., Green, M., Phillips, M., Rowland, B., & Saul, D. (2009). *It's all about*

learning. Retrieved from Vancouver School Board Reports:

http://www.vsb.bc.ca/sites/.../school/IAAL_WhatweKnowDoc_6.pdf

Cajete, G. (1986). *"Science: A Native American perspective": A culturally based science*

education curriculum (Doctoral dissertation). Retrieved from

http://www.usask.ca/education/ccstuguiding_documents/cajete_thesis.html

Cajete, G. (2000). *Native science: Natural laws of interdependence*. Santa Fe, NM: Clear Light.

Charlton, J. I. (2000). *Nothing without us: Disability oppression and empowerment*. Berkeley,

CA: University California Press.

Coggins, P., & Campbell, S. (2008, June). Using cultural competence to close the achievement

gap. *The Journal of Pan African Studies*, *2*(4). Retrieved from

http://www.panafrican.com/docs/vol2no4/2.4_Using_Cultural_Competence_to_Close_th

e_Achievement_Ga1.pdf

Collay, M., Dunlap, D., Enloe, W., & Gagnon, G. (1998). *Learning circles*. Thousand Oaks, CA:

Corwin Press Inc.

Community action circles: Creating options. (2006, Summer). *Aboriginal Edmonton*. Retrieved

from

http://www.edmonton.ca/city_government/documents/PDF/aboriginal_accord_newsletter

5.pdf

Connecting [E-mail to the author]. (2011, January). Appreciative Inquiry questions shared by

Maureen McKenna.

Cooperrider, D. (2008). *Appreciative Inquiry handbook for leaders* (2nd ed.). San Francisco, CA:

Berrett-Koehler Publishers.

Corak, M., Curtis, P., & Phipps, S. (2010). *Economic mobility, family background, and the well-being of children in the United States and Canada* (Working paper No. 4814). Bonn, Germany: IZA.

Council on Post-Secondary Education. (n.d.). *Education and Advanced Learning Manitoba*. Retrieved September 20, 2014, from www.copse.mb.ca/compendium/previous.htm

Court challenges program of Canada. (n.d.). Retrieved from http://www.shelf3d.com/Search/CourtChallengesProgramofCanada

Cresswell, J. (2007). *Qualitative inquiry & research design Choosing among five approaches* (Second ed.). Thousand Oaks, CA: Sage Publications.

Dahrendorf, R. (2008). *The modern social conflict: The politics of liberty*. London, UK: Transaction Publishers.

Daly, A., & Chrispeels, J. (2005, Spring). From problem to possibility: Leadership for implementing and deepening the processes of effective schools. *USCB Centre for Educational Leadership*, *4*(1).

Dar, A. (Ed.). (2011). *Costa Rica*. London, England: APA Publications.

Darling-Hammond, L. (1997). *The right to learn: A blueprint for creating schools that work*. San Francisco, CA: Jossey-Bass.

Davis, W. (2009). *The wayfinders: Why ancient wisdom matters in the modern world*. Toronto, ON: House of Ananasi Press.

Denham, S. A., & Almeida, M. (1987). Children's social problem-solving skills, behavioral adjustment, and interventions: A meta-analysis evaluating theory and practice. *Journal of Applied Developmental Psychology, 8*(4), 391-409. doi: 10.1016/0193-3973(87)90029-3

Denslow, K. (2000). The ability of teachers to close the minority achievement gap through

multicultural teacher training. Retrieved from

http://www.macalester.edu.educationreform/reformcomposition/newRC/KatieRC.pdf

Dickerson, M. (2011). Building a collaborative school culture. *Journal of arts, science and commerce*, *II* (2), 25-36. Retrieved from http://www.davidcooperrider.com/wp-content/uploads/2011/11/Building-A-Collaborative-School-Culture-Using-AI-Pdf

Dovestor, M., & Keeenaghari, M. (2006). Growing talent for inclusion: Using an appreciative inquiry approach into investigating classroom dynamics. *Journal of Research in Special Educational Needs*, *6*(3), 153-165.

DuFour, R. (2009). The key to improved teaching and learning. Retrieved from http://www.theAdvancedEDSource,2

Dweck, C. S. (2000). *Self-theories: Their role in motivation, personality, and development*. Philadelphia, PA: Psychology Press.

Earl, S., Carden, F., & Smutylo, T. (2001). *Outcome mapping Building learning and reflection into development programs*. Ottawa, ON: International Development Research Centre.

Edmunds, A. L., & Edmunds, G. (2010). *Educational psychology: Applications in Canadian classrooms*. Don Mills, ON: Oxford University Press.

Elders and Kenanow bachelor of education program review [Interview by D. Anderson]. (September 15, 2014).

Environmental School Project Place-Based Imaginative and Ecological Education. (n.d.). Retrieved from http://www.es.sd42.ca

Erkens, C. A., Jackicic, C., Jessie, L., King, D., Kramer, S., Many, T., ... Twadell, E. (2008). *The collaborative teacher*. Bloomington, IN: Solution Tree.

Fenzel, L., & Dean, R. (n.d.). Changes in students'social justice and racial attitudes in an

undergraduate child psychology service-learning course. *Social Justice Learning*.

Retrieved from http://www.jrsite.com.documents/fenzel.pdf

Fettes, M. (n.d.). A brief guide to lucid for understanding through culturally inclusive

imaginative development. Retrieved from

http://www.ierg.net/LUCID/resources/LUCID%20Brief%20Guide5.pdf

Figueres, J. M. (2008). On achieving sustainable development: The Costa Rican model.

InterScience. http://dx.doi.org/10.1002/tie.20171

Filleul, M., & Rowland, B. (2006). Using Appreciative Inquiry in the Vancouver School District:

A positive approach to enhance learning. *BC Educational Leadership Research*.

Retrieved from http://www.aceconsulting.ca/ai/using_Appreciative_Inquiry.pdf

Final Highlights Report Youth Behaviour Survey 2011 (pp. 1-17, Rep.). (2011). Procative

Information Services.

Finlayson, J. G. (2005). *Habermas: A very short introduction*. New York, NY: Oxford

University Press.

Flin Flon School Division. (n.d.). http://www.ffsd.mb.ca

Florian, L., & Black-Hawkins, K. (2011). Exploring inclusive pedagogy. *British Educational

Research Journal*, *37*(5), 813-828. http://dx.doi.org/10.1080/01411926.2010.501096

Fransoo, R., Martens, P., The Need To Know Team, Prior, H., Burchill, C., Koseva, I.,...

Allegro, E. (2013, October). *The 2013 RHA Indicators Atlas* (Rep.). Retrieved

http://umanitoba.ca/faculties/medicine/units/mchp

Fulford, G. (2007). *Sharing our successes: More case studies in Aboriginal schooling*. Kelowna,

BC: Society for the Advancement of Excellence in Education.

Fullan, M. (2001). *Leading in a culture of change*. San Francisco, CA: Jossey-Bass.

Fullan, M. (2006). *Turnaround leadership*. San Francisco, CA: Jossey-Bass.

Fullan, M. (2010). *Motion leadership: The skinny on becoming change savy*. Thousand Oaks,

    CA: Corwin.

Fullan, M. (2011). *Learning is the work*. Unpublished manuscript. Retrieved from

    http//www.michaelfullan.ca/media13396087260.pdf

Fullan, M., & Stiegelbauer, S. M. (1993). *The new meaning of educational change*. Toronto, ON:

    Ontario Institute for Studies in Education.

Galloway, G. (2011, November 11). Native leader praises UN declaration as historic. *The Globe*

    and Mail, pp. 1-2. Retrieved from

    http://www.theglobeandmail.com/news/politics/ottawa-notebook/native-leader-praises-

    un-declaration-as-historic-article619288/

Galloway, G. (2011, November 21). First-nations youth inhabit two different spheres. *The Globe*

    and Mail, p. 1. Retrieved from http://www.the globeandmail.com/news/politics/first-

    nations-youth-inhabit-two-different-spheres/article543608/

Galloway, G. (2011, September 6). National education panel in jeopardy as native leaders

    withdraw support. *The Globe and Mail*, pp. 1-3. Retrieved from

    http://www.theglobeandmail.com/news/politics/national-education-panel-in-jeopardy-as-

    native-leaders-withdraw-support/article595990/

Galloway, G. (2012, September 6). Grim state of native education comes as a surprise to no one.

    The Globe and Mail. Retrieved from

    http://www.theglobeandmail.com/news/politics/grim-state-of-native-education-comes-as-

    a-surprise-to-no-one/article543610/

Gardiner, A. (2004). Effective communication: The key to a positive and progressive school

environment. In H. D. Armstrong (Ed.), *The praxis of school administration and teacher leadership*. Calgary, AB: Detselig Enterprises.

Gergen, K. J. (n.d.). *Social construction and pedagogical practice*. Manuscript, Swarthmore College.

Gergen, K.J. (1999). *An invitation to social construction.* London, England: Sage.

Gergen, K. J. (2003). Action research and orders of democracy. *Action Research, 1*(1), 39-56. Retrieved from

http://www.swarthmore.edu/Documents/faculty/gergen/Social_Construction_and_Pedagogical_Practice.pdf

Gergen, K. J. (2009). *An invitation to social construction* (Second ed.). London: Sage.

Gergen, K. J. (2009). *Relational being: Beyond self and community*. New York, NY: Oxford University Press.

Gergen, K. J., Lightfoot, C., & Sydow, L. (2004). Social construction: Vistas in clinical child and adolescent psychology. *Journal of Clinical and Adolescent Psychology*, *33*(2), 389-399. http://dx.doi.org/10.1207/s15374424jccp3302_21#.UninH7ePlJ0

Gergen, K. J., Schrader, S. M., & Gergen, M. (2009). *Constructing worlds together: Interpersonal communication as a relational process*. Boston, MA: Pearson.

Gergen, M., Chrisler, J., & LoCicero, A. (1999). Innovative methods: Resources for research, publishing, and teaching. *Psychology of Women Quarterly*, *23* (2), 431-456.

Gergen, K.J., & Gergen, M. (2008). *Social construction: Entering the dialogue*. Chagrin Falls, OH: Taos Institute Publications.

Gibbs, J. (1995). *Tribes: A new way of learning and being together*. Suasalito, CA: Center Source Systems.

Grabb, E., & Guppy, N. (2009). *Social inequality in Canada*. Toronto, ON: Pearson Education
Canada.

Graves, D. (2011). *Exploring schools as community hubs*. Retrieved from University of Regina,
Community Research Unit: http://www.arts.uregina.ca/cru

Green, D., & Kesselman, J. (Eds.). (2006). *Dimensions of inequality in Canada*. Vancouver, BC:
UBC Press.

Greenwald, R., Hedges, L., & Laine, R. (1996, Fall). Interpreting research on school resources
and student achievement: A rejoinder to Hanushek. *Review of Educational Research,
66*(3), 411-416.

Hallett, B. (2006). *Aboriginal people in Manitoba*. Retrieved from Service Canada, Queen's
Printer.

Hanselmann, C. (2001). Urban Aboriginal people in western Canada: Realities and policies.
Retrieved from http://www.cwf.ca/pdf-docs/publications/September2001-Urban-
Aboriginal-People-in-Western-Canada-Realities-and-Policies-pdf>

Hargreaves, A., & Fink, D. (2006). *Sustainable leadership*. San Francisco, CA: Jossey-Bass.

Harris, A., Day, C., Hopkins, D., Hadfield, M., Hargreaves, A., & Chapman, C. (2003). *Effective
leadership for school improvement*. London, England: Routledge Falmer.

Harris, A., & Lambert, L. (2003). *Building leadership for school improvement*. Berkshire,
England: Open University Press.

Hart, M. (2002). *Seeking mino-pimastisiwin: An Aboriginal approach to helping*. Winnipeg, MB:
Fernwood Publishing.

Harvey & Associates Ltd., M. O. (2013). . *An assessment of the needs of the urban Aboriginal
groups in the town of The Pas and the capacity of the community to meet those needs*

(pp. 1-52, Rep.). The Pas, MB: The Pas Family Resource Centre.

Hattie, J., Marsh, H. W., Neill, J. T., & Richards, G. E. (1997). Adventure Education and

   Outward Bound: Out-of-Class Experiences That Make a Lasting Difference. *Review of*

   Educational Research, 67(1), 43-87. doi: 10.3102/00346543067001043

Hattie, J. (2009). *Visible learning: A synthesis of over 800 meta-analyses relating to*

   achievement. [IBook]. Retrieved from http://www.amazon.com/Visible-Learning-

   Synthesis-Meta-Analyses-Achievement/dp/0415476186

Hattie, J. (2012). *Visible learning for teachers: Maximizing impact on learning*. London,

    England: Routledge.

Henry, R. (2003). Leadership at every level: Appreciative Inquiry in education. Retrieved from

     http://www.newhorizons.org/trans.henry.htm

Heron, J., & Reason, P. (1997). A participatory inquiry paradigm. *Qualitative Inquiry, 3*(3), 1-

   16.

Herr, K., & Anderson, G. (2005). *The action research dissertation: A guide for students and*

    faculty. Thousand Oaks, CA: SAGE Publications.

Hersted, L., & Gergen, K. J. (2013). *Relational leading.* Chagrin Falls, OH: Taos Institute

    Publications.

Hnidy, D., & Jones, M. (2014). *A Study of Early Literacy Achievement Kelsey School Literacy*

    Plan (Rep.). Kelsey School Division.

Hornstrup, C., Leohr-Peterson, J., Madsen, J., Johansen, T., & Jensen, A. (2012). *Developing*

    relational leadership. Chagrin Falls, OH: Taos Institute Publications.

Hughes, P., Williams, M., & More, A. J. (2004). *Aboriginal ways of learning*. Adelaide,

    Australia: Paul Hughes.

Hulley, W., & Dier, L. (2005). *Harbors of Hope*. Bloomington, IN: National Education Service.

Hulley, W., & Dier, L. (2009). *Getting by or getting better: Applying effective schools research to today's issues*. Bloomington, IN: Solution Tree.

Human Development Report 2010 [United Nations Development Report]. (2010). Retrieved from http://hdr.undp.org/en/CostaRica

Human Development Report 2011 [United Nations Development Programme]. (2011). Retrieved from http//hdr.undp.org/en/CostaRica

Human Development Report 2012 [United Nations Development Programme]. (2012). Retrieved from http://hdr/undp/org/en/CostaRica

Human Development Report 2013 [United Nations Development Programme]. (2013). Retrieved from http://undp.org/en/CostaRica

Hunter, H. (2000). In the face of poverty: What a community school can do. In J. Silver (Ed.), *Solutions that work: Fighting poverty in Winnipeg*. Halifax, NS: Fernwood Publications.

Hyde, B., & Bineham, J. L. (2000). From debate to dialogue: Toward a pedagogy of nonpolarized discourse. *Southern Journal of Communication*, *65*(2/3), 208-223.

Hyman, I., Meinhard, A., & Shields, J. (2011). *The role of multiculturalism policy in addressing social inclusion processes in Canada*. Retrieved from Canadian Multicultural Education Foundation: http://www.cmef.ca/Portals/7/The-Role-of-Multiculturalism-Policy-om-Addressing-Social-Inclusion-Processes-in-Canada.pdf

International Human Development Indicators [United Nations Development Programme]. (n.d.). Retrieved from http://hdrstats.undp.org/en/countries/profiles/CRI.html

Into the wild final report (2013) University College of the North, Faculty of Education.

Into the wild student survey (Rep.). (2013). University College of the North, Faculty of

Education.

Ivson, J. (2008, April 19). Investing in Aboriginal education. *National Post*.

Ivson, J. (2014, November 15). Money there for aboriginal education funding, but no one seems

    willing to come and take it. *National Post*.

Jones, M., & Hnidy, D. (2010). *A Study of Early Literacy Achievement Assessment to Inform*

    Teaching- Part 1 (Rep.). Kelsey School Division.

Kanter, R. M. [Ted Talks]. (2013, January 7). *Six keys to leading positive change* [Video file].

    Retrieved from http://www.youtube.com/watch?v=owU5aTNPJBS

Kardash, C. A., & Wright, L. (1987). Does creative drama benefit elementary school students: A

    meta-analysis. *Youth Theatre Journal, 1*(3), 11-18.

Kellner, D. (2000). Habermas, the public sphere, and democracy: A critical intervention. In L.E.

    Hahn (Ed.), *Perspectives on Habermas*, pp. 259-288). Peru, Illinois: Open Court.

Kelsey Community School [Interview by J. McKay]. (2014).

Kelsey Community School. (n.d.). https://sites.google.com/site/kelseycommunity/home

Kelsey Community School Special Area Group Presentation (Rep.). (2008). Kelsey Community

    School.

Kelsey Community School Year 2013-2014 Year End Slide Show. Kelsey Community School.

    (n.d.) https://sites.google.com/site/kelseycommunity/home

Kelsey School Division 2011-2012 Annual Report (Rep.). (2012). Kelsey School Division.

Kelsey School Division 2012-2013 Annual Report (Rep.). (2013). Kelsey School Division.

Kihlstrom, A., & Israel, J. (2002). Communicative or strategic action: An attempt to test some of

    the fundamental thesis in the theory of communicative action. *International Journal of*

    Social Welfare, *11*(3).

Kosnik, C. M., & Beck, C. (2011). *Teaching in a nutshell: Navigating your teacher education program as a student teacher*. [IBook]. Retrieved from literacyteaching.net/publicationspresentations/clares-publications

Kymlicka, W. (1995). *Multicultural citizenship: A liberal theory of minority rights*. Oxford, England: Oxford University Press.

Labour market information [Human Resources Development Canada]. (2008). Retrieved from http://www.esdc.gc.ca/eng/jobs/lmi/publications/

Lahaye, L., & Espe, L. (2010). *Co-creating schools of the future* (Doctoral dissertation). Retrieved from http://www.taosinstitute.net/Websites/taos/Images/PhDPrograms

Lambert, L., Walker, D., Zimmerman, D., Cooper, J., Lambert, M., Gardner, M., & Szabo, M. (2002). *The constructivist leader*. New York, NY: Teachers College Press.

Learning circles: A train the trainer approach. (n.d.). Retrieved from Bonner Foundation: http://www.bonner.org/resources/modules/...BonCurlFacilLearnCircles.pdf

Leithwood, K. (Ed.). (2002). *Second international handbook of educational leadership and administration*. Boston, MA: Kluwer Academic Publishers.

Lessons learned: Achieving positive educational outcomes in northern communities [Policy brief]. (2012). Retrieved from The Conference Board of Canada - Economic forecasts, public policy, and organizational performance: http://www/conference board.ca/e-library/abstract/aspx?did=4568

Levin, B. (fall 2011). What schools can do for children in poverty. *M.A.S.S Journal, 12*(2), 10-14.

Levitt, C., & Schreihans, C. (2010). Taking the plunge: Combining service and online learning. In (Ed.), *Small Business Institute National Conference Proceedings* (pp. 276-291).

Retrieved from http://sbaer.uca/edu/research/SB1/2010/p26.pdf

Lewthwaite, B. (2007). From school in community to a community-based school: The influence

of an Aboriginal principal on culture-based school development. *Canadian Journal of

Educational Administration and Policy,* (64), 1-18. Retrieved Winter, 2014, from

http://ebookbrowsee.net/brian-lewthwaite-pdf-d95068266

Lewthwaite, B., & McMillan, B. (2008). Combining the views of both worlds: Science education

in Oikiqtani: Progress report. In (Ed.), *Centre for Resarch, Youth, Science Teaching and

Learning*. University of Manitoba: Annual CRYSTAL Manitoba Meeting.

Lindsey, R., Nuri Robins, K., Lindsey, D., & Terrell, R. (2008). Cultural proficiency: Changing

the conversation. Retrieved Winter, 2012, from

http%3A%2F%2Fwww.acsa.org%2FFunctionalMenuCategories%2FAboutACSA%2FCo

mmitteesGroups%2FEAD-for...

Lindsey, D. B., Jungwirth, L., Pahl, J. & Lindsey, R. (2009). *Culturally proficient learning

communities*. Thousand Oaks, CA: Corwin.

Lindsey, R. (Ed.). (2012). *Equity*. Thousand Oaks, CA: Corwin.

Lindsey, R., Karns, M., & Myatt, K. (2010). *Culturally proficient education: An asset-based

response to conditions of poverty*. Thousand Oaks, CA: Corwin.

Lindsey, R., Roberts, L. M., & Campbell-Jones, F. (2005). *The culturally proficient school An

implementation guide for school leaders*. Thousand Oaks, CA: Corwin.

Lindsey, R., Nuri Robins, K., & Terrell, R. (2003). *Cultural proficiency A manual for school

leaders*. Thousand Oaks, CA: Corwin.

Locke, S. (2009). Environmental education for democracy and social justice in Costa Rica.

International Research in Geographical and Environmental Education, *18*(2), 97-110.

London, S., St. George, S., & Wulff, D. (2009). Guides for collaborating. *International Journal of Collaborative Practices*. Retrieved from

http://ijcp.files.wordpress.com/2009/06/londonenglish.pdf

Loxley, J. (2010). *Aboriginal, northern, and community economic development: Papers and perspectives*. Winnipeg, MB: Arbeiter Ring Publisher.

Lundy, K. G. (2008). *Teaching fairly in an unfair world*. Markham, ON: Pembroke Publishers.

Lyons, T. (n.d.). Stolen Nation 'disappeared' mothers. *Eye Weekly*. Retrieved from

http://www.cuckoografik/tlrained_tales/orp_pages/news/news5/html

MacDonald, C. (2012). Understanding participatory action research: A qualitative research methodology option. *Canadian Journal of Action Research*, *13*(2), 34-50.

MacKinnon, S. (2012). Increasing Aboriginal labour market participation. Retrieved from

http://www.policyalternatives.ca/publications/commentary/increasing-aboriginal-labour-market-participation

Makin, K. (2012, November 9). School discriminated against boy by cutting special-needs program: Top court. *The Globe and Mail*, pp. 1-3. Retrieved from

http://www/the globeandmail.com/news/british-columbia/school-discriminated-against boy-by-cutting-special-needs-program-top-court/article5152791

Making Education Work Implementation Report (pp. 1-20, Rep.). (2011). Winnipeg, MB: Proactive Information Services.

Manitoba. (n.d.). *Manitoba northern development strategy* [Press release]. Retrieved from

http://www.gov.mb.ca/ana/info/nds/html

Manitoba., Department of Education. (n.d.). *Public Schools Act*. Retrieved August 26, 2014.

Manitoba., Department of Education. (n.d.). *The Education Administration Act*. Retrieved

August 26, 2014.

Manitoba. (2000). *Manitoba northern development strategy* [Press release]. Retrieved from

http://www.gov.mb.ca/ana/pdf/ndsbrochure.pdf

Manitoba. (2000). *Aboriginal people in Manitoba* [Province of Manitoba]. Retrieved from

http://www.gov.mb.ca/ana/publications/community

Manitoba Education and Training. (2000). *Education for a sustainable future: A resource for*

curriculum developers, teachers, and administrators (pp. I-69). Winnipeg, MB: Crown in

Right of Manitoba.

Manitoba Education, Citizenship and Youth. (2004). *Supporting Inclusive Schools.* [Educational

Standards]. Retrieved from

http://www.edu.gov.mb.ca/k12/specedu/aut/pdf/ASD_Document.pdf

Manitoba Education, Citizenship and Youth, Aboriginal Education Directoriate. (n.d.).

Community Schools Partnership Initiative. Retrieved September, 2014, from

www.edu.gov.mb.ca%2FCSPI

Manitoba Education. (2007). *Appropriate educational programming A handbook for student*

services [Educational standards]. Retrieved from

http://www.edu.gov.mb.ca/k12/specedu/aep/Handbook_ss.pdf

Manitoba Education. (n.d.). *Education for sustainable development* [Press release]. Retrieved

from Manitoba: http://www.edu.gov.mb.ca/k12/esd/

Manitoba Education. (n.d.). Manitoba's High School Graduation Rate. Retrieved September 20,

2014, from http://www.edu.gov.mb.ca/k12/docs/reports/grad_rate/index.html

Manitoba Education (n.d.). *School and Divisional Planning.* Retrieved October 14, 2014, from

http://www.edu.gov.mb.ca/k12/specedu/pie/index.html

Manitoba First Nations Education Resource Centre. (2009). *School improvement project*.

Winnipeg, MB.

Manitoba. (n.d.). *Manitoba's northern development strategy: Report to the community* [Press

release]. Retrieved from http://www.gov.mb.ca/ana/pdf/ndsbooklet.pdf

Manych, T. (spring 2012). Profile of inclusive education Mary Duncan School, The Pas,

Manitoba. *Education Watch, 4*(1), 12.

Manych, T. (2014). *Mary Duncan School Statistics* (Rep.).

Marshall, J., & Reason, P. (1993). Adult learning in collaborative action research: Reflections on

the supervision Process. *Studies in Continuing Education*, *15*(2), 117-132.

Martin, T. L., & Calabrese, R. L. (2011). Empowering at-risk students through appreciative

inquiry. *International Journal of Educational Management, 25*(2), 110-123. doi:

10.1108/09513541111107542

Mary Duncan School. (n.d.). http://www.maryduncanschool/com

Mary Duncan School Attendance Prezi. (2013).

Retrieved from http://www.***prezi***.com/njjouzh_psqy/

Mary Duncan School Report 2009-2010 (Rep.). (2010). Kelsey School Division.

Marzano, R. J. (2003). *What works in schools Translating research into action*. Alexandria, VA:

Association for Supervision and Curriculum Development.

Marzano, R. J. (2007). *The art and science of teaching: A comprehensive framework for effective

instruction*. Alexandria, VA: Association for Supervision and Curriculum Development.

Marzano, R. J., Boogren, T., Heflebower, T., Kanold-McIntrye, J., & Pickering, D. (2012).

Becoming a reflective teacher. Bloomington, IN: Marzano Research Laboratory.

Marzano, R. J., Pickering, D., & Heflebower, T. (2011). *The highly engaged classroom*.

Bloomington, IN: Marzano Research Laboratory.

Max, K. (2002). *Joining the circle: Working as an ally in aboriginal education* (Masters thesis,

University of Toronto). Retrieved from http:///www.static.diversityteam.org/...joining-

the-circle-as-an-ally-in-ab

McNamee, S. (1988,Winter). Accepting research as social intervention: Implications of a

systemic epistemology. *Communication Quarterly*, *36*(1), 50-68.

McNamee, S. (2004). *Relational bridges between constructionism and constructivism*.

Manuscript in preparation. Retrieved from

http://www.pubpages.unh.edu.smcnamee/dialogue_and_transformation/Relational_Bridg

es_Between_Constr

McNamee, S. (2006). *Relational practices in education: Teaching as conversation*. Manuscript

in preparation. Retrieved from

http://www.pubpages.unh.edu/smcnamee/relational_practrice/Relational_Practices_in_Ed

ucation.pdf

McNamee, S. (2010). Research as social construction: Transformative inquiry. *Health and

Social Change*, *1*(1), 9-19.

McNamee, S., & Gergen, K. (1999). *Relational responsibility: Resources for sustainable

dialogue*. Thousand Oaks, CA: Sage.

Merriam, S. B. (2009). *Qualitative research: A guide to design and implementation*. San

Francisco, CA: Jossey-Brass.

Minutes- B.ED. program advisory committee meeting. October 27, 2011. (Rep.). (n.d.). UCN

Kenanow Bachelor of Education documents.

Molina, J. I., & Palmer, S. P. (2007). *The history of Costa Rica*. Costa Rica: Editorial University

of Costa Rica.

Mosset, K. (2005). *Manitoba Community Schools New Models for Community Economic Development* (Rep.).

Moxley, J. H., Ericsson, K. A., Charness, N., & Krampe, R. T. (2012). The role of intuition and deliberative thinking in experts' superior tactical decision-making. *Cognition, 124*(1), 72-78. doi: 10.1016/j.cognition.2012.03.005

Neff, S. (2014, April 11). *Kenanow learning model*. Lecture presented at MERN Spring Forum Pedagogy of Place, The Pas, MB.

Nelson, P. J. (2007). *An easy introduction to Egan's skilled helper solution focused counselling approach*. Retrieved from http://www.mystrongfamily.org/downloads/PDF/SFP-EasyIntroToEgan.pdf

Neumann, R. (2010). Social foundations and multicultural education course requirements in teacher preparation programs in the United States. *Educational Foundations*, *24*(3), 3-17.

Niessen, S. (Ed.). (2008). *Aboriginal knowledge exchange project self-study compilation report: Aboriginal ways of knowing in teacher education* (pp. 1-37, Rep.). Regina, SK: Saskatchewan Instructional Development and Research Unit (sidru) Faculty of Education, University of Regina.

Noddings, N. (2007). The one-caring as teacher. In R. R. Curren (Ed.), *Philosophy of education: An anthology*. Malden, MA: Blackwell Publishing.

NorMan Educational Learning Consortium. (2009). *Northern Summer Learning Enrichment Program* (Rep.).

NOR-MAN region project. (n.d.). Retrieved September 17, 2014, from

http://www.careertrek.ca/Programming/ChildrenrisingNORMAN.aspx

Klyne, J. & Perchaluk, J. (2000). *Northern Manitoba Community self-reliance consulation on local government in year 2000* [Government of Manitoba]. (2000). Retrieved from http://www.gov.mb.ca/ana/pdf/self_reliance_report.pdf

Nuri Robins, K., Lindsey, D., Lindsey, R., & Terrell, R. (2012). *Culturally proficient instruction A guide for people who teach*. Thousand Oaks, CA: Corwin.

Omani, L. Eculture. (2009). http://eculture.pagc.sk.ca/eculture.php?p

Ontario Literacy and Numeracy Secretariat (Producer). (2006, May 24). Unlocking the potential of Aboriginal students. In *Webcasts for Educators* [Video podcast]. Retrieved from http://www.curriculum.org/secretariat/may24.html

Opertti, R., & Brady, J. (2011, September 1). Developing inclusive teachers from an inclusive curricular perspective. *Springer*. Retrieved from http://link.springer.com/article.10.1007/s11125-0011-9205-7

Orem, S., & Clancy, A. (2007). *Appreciative coaching: A positive process for change*. San Francisco, CA: John Wiley & Sons, Inc.

Owen, B. (2011, May 26). Exporting 'Manitoba oil' down south. *Winnipeg Free Press*. Retrieved from http://www.winnipegfreepress.com/local/exporting-manitobas-oil-down-south-122645133.html

Oxford House saga drags on. (2010). Retrieved from http://www.cbc.ca/news/canada/manitoba/oxford-house-school-saga-drags-on-1.871272

Paul, A. (2011, December 17). Teachers seek fix for poor Aboriginal education. *Winnipeg Free Press*. Retrieved from http://www.winnipegfreepress.com/local/teachers-seek-fix-for-poor-aboriginal-education-135787133.html

Pescitelli, D. (1996). An analysis of Carl Rogers' theory of personality. Retrieved from

http://pandc.ca/?cat=carl_rogers&page=rogerian_theory

Peters, J. M., & Armstrong, J. L. (1998, Fall). Collaborative learning: People laboring together to

construct knowledge. *International Journal of Self-Directed Learning*, 75-85.

Peters, J. M., & Armstrong, J. L. (2005, Fall). A solitary act one cannot do alone: The self-

directed, collaborative learner. *International Journal of Self-Directed Learning*, *2*(2), 12-

23. Retrieved from http://www/sdlglobal.com/USDL/USDL2.2-2005.pdf

Reason, P. (1998). Political, epistemological, ecological and spiritual dimensions of

participation. *Studies in Cultures, Organizations & Societies*, *4*(2), 147-168.

Redefining how success is measured in First Nations, Inuit and Metis learning, Report on

learning in Canada 2007. (2007). Retrieved from http://www.ccl-

cca.ca/pdfs/RedefiningSuccess/Redefining_How_Success_IS_Measured_EN.pdf

Reyes, X. (2007). Teachers' constructions of knowledge: Contextualizing teacher education. *The

International Journal of Learning*, *14*(4), 121-126.

Reynolds, N. (2012, September 6). Hail the 'home children' who survived by the sweat of

innocent brows. *The Globe and Mail*, pp. 1-3. Retrieved from

http://www.theglobeandmail.com/globe-debate/hail-the-home-children-who-survived-

by-the-sweat-of-their-innocent-brows/article4325120

Riggs, D. (2001). Manitoba repatriation program connects First Nations adoptees with their

heritage. Retrieved from http://www.nacac.org/adoptalk/manitoba.htm

Robinson, V. M., Lloyd, C. A., & Rowe, K. J. (2008, December). The impact of leadership on

student outcomes: An analysis of the differential effects of leadership types. *Education

Administration Quarterly*, *44*(5), 635-674.

Robson, M. (2011, November 26). Making the grade Aboriginal high school education by the

numbers. *Winnipeg Free Press*. Retrieved from

http://www.winnipegfreepress.com.local/making----the-grade-aboriginal-high-school-

education-by-the-numbers

Rogers, C. (1995). *On becoming a person*. Boston, MA: Houghton Mifflin Company.

Rowland, P., & Adkins, C. (2007). Native American science education and its implications for

multi-cultural science education. In S. M. Hines (Ed.), *Multi-cultural science education:*

Theory, practice and promise (pp. 113-120). New York, NY: Peter Lang.

Ryan, J. (2003). Understanding and inclusion in a culturally diverse school community: A case

study. *Leading and Managing*, *9*(2), 106-111. Retrieved from

http://fcis.oise.utoronto.ca/-jryanpub_filles/LM9Ryan.pdf

Sackney, L. (2011). Building learning communities in challenging Aboriginal environments.

Retrieved from http://portal.usask.ca/index.php?sid=293682&id=33267&t=details

Saskatchewan Learning. (2004). *Building communities of hope: Best practices for meeting the*

diverse learning needs of children and youth. Retrieved from

http://www.sasked.gov.sk.ca/building-communities-of-hope

Saskatchewan Learning. (2010). *A time for significant leadership: A strategy for implementing*

First Nations and Metis education goals. Retrieved from

http://www.saked.gov.sk.ca/FNM-ProfessionalDevelopment

Schoenfeld, R. (2006). Service learning: Bringing together students. *New Horizons for Learning*.

Retrieved from http://education.jhu.edu/PD/newhorizons/strategies/topics/service-

learning/bringing-together/

School District of Mystery Lake. (2011). *Thompson Aboriginal Education Advisory Committee*

[Committee Minutes]. Thompson, MB: School District of Mystery Lake.

School District of Mystery Lake. (n.d.). http://www.mysterynet.mb.ca/

Schroeder, C. M., Scott, T. P., Tolson, H., Huang, T., & Lee, Y. (2007). A meta-analysis of
national research: Effects of teaching strategies on student achievement in science in the
United States. *Journal of Research in Science Teaching, 44*(10), 1436-1460. doi:
10.1002/tea.20212

School District of Mystery Lake. (n.d.). Retrieved September 10, 2014, from
http://www.mysterynet.mb.ca/

School District of Mystery Lake Newsletter, *Issue 4*. (2014, June).

Securing Aboriginal goals in education: Kakintawi yihtamonwin program [University College of
the North, Manitoba Government, The University of Winnipeg & National Science and
Engineering Research Council]. (2008).

Senge, P. (2006). *The fifth discipline: The art and practice of the learning organization*. New
York, NY: Doubleday.

Senge, P., Scharmer, C., Jasworski, J., & Flowers, B. (2004). *Presence*. New York, NY:
Doubleday.

Sergiovanni, T. (2000). *The lifeworld of leadership*. San Francisco, CA: Jossey-Bass.

Serrgiovanni, T. (2004). Building a community of hope. *Educational Leadership*, *61*(8), 33-37.

Sheppard, B., & Brown, J. (1996). One school district's experience in building a learning
organization. Retrieved from
http://www.mun.ca/educ/faculty/mwatch/fall96/sheppard.htm

Sierra, C. (2005). Ways of seeing culture, equity, and social justice comparatively through
cultural perspectives of the Tinneah, Norwegian and Hispanic cultures. *Culture, Society*

and Praxis, *3*(2). Retrieved from

http://culturesocietypraxis.org/index/php/csp/article/view/63

Simon Fraser University. (2009, December 15). *Imaginative education sparks Aboriginal learning* [Press release]. Retrieved from http://www.sfu.ca/archive-pamr/media_releases/media_releases_archives/media_1215090...

Simpson, L., Storm, S., & Sullivan, D. (2007). Closing the economic gap in northern Manitoba: Sustained economic development for Manitoba's First Nation communities. *The Canadian Journal of Native Studies*, *XXVll*, 49-108. Retrieved from

http://www2.brandonu.ca/library/cjns/27.1/04storm.pdf

Slife, B., & Richardson, F. (2011). Review of relational being: Beyond self and community. *The Journal of Social Psychology*, *24*(4), 304-313. Retrieved from

http://dx.doi.org/10.1080/10720537.2011.593470

Social Planning Council of Winnipeg. (2012) *Manitoba Second Highest Poverty Rate in Canada* (Rep.). Winnipeg, MB.

Soleil, N., St. Denis, V., & Deer, F. (2006). *Aboriginal identity and learning: An assessment of educational practices in a rural Saskatchewan collegiate* [Saskatchewan Learning Research Study]. Retrieved from http://www.education.gov.sk.ca/Aboriginal-Identity

Spirit of the Earth Awards. (2011). Retrieved from

Http://www.hydro.mb.ca/environment/programs/spirit_of_the_earth/winners.shtml

St. Denis, V. (2010, November). Learning from practice: An exchange of teacher knowledge and research. In, *Learning from practice: An exchange of teacher knowledge and research*. Symposium conducted at the Dr. Stirling McDowell Foundation for Research Into Teaching, Saskatoon, SK. Retrieved from

http://www.mcdowellfoundation.ca/main...PowerPoint/Keynote2010.pps

Statistics Canada. (2005). Projections of the Aboriginal Populations, Canada, Provinces and

Territories: 2001-2017 Detailed Statistical Tables and Analytical Report. [aggregate

estimates, projections]. Ottawa, Ontario: Statistics Canada [producer and distributor].

Stough, L. M. (2003, Spring). Special education and severe disabilities in Costa Rica:

Developing inclusion in a developing country. *Research & Practice for Persons with*

Severe Disabilities, *28*(1), 7-15.

Supreme Court ruling on special education opens Pandora's box. (2012, November 9). *The*

Globe and Mail, pp. 1-2. Retrieved from http://www.theglobeandmail.com/globe-

debate/editorials/supreme-court-ruling-on-special-education-opens-Pandora's-

box/article5169193/

Sutherland, D., & Henning, D. (2009). Ininiwi-Kiskanitamowin: A framework for long-term

science education [SAGE]. *Canadian Journal of Science, Mathematics and Technology*

Education, *9*(3), 173-190. http://dx.doi.org/10.1080/14926150903118359

Sutherland, D., & Swayze, N. (2012, March). The importance of place in science education.

Cultural Studies in Science Education, *7*(1), 83-92.

Terrell, R., & Lindsey, R. (2009). *Culturally proficient leadership The personal journey within*.

Thousand Oaks, CA: Corwin.

Terrell, R., & Lindsey, R. (2012, September). Cultural proficiency. In, *Workshop presentation,*

School District of Mystery Lake. Symposium conducted at the School District of Mystery

Lake, Thompson, Manitoba.

The Aboriginal justice implementation commission. (2001). Retrieved from

http://www.ajic.mb.ca/

The state of Aboriginal learning in Canada: A holistic approach to measuring success. (2009).

  Retrieved from http://www.cc/-cca/ccl/Reports/StateofLearning.html

The Council of Ministers of Education, Canada in collaboration with The Canadian Commission

  for UNESCO. (CMEC). *Report two: Inclusive education in Canada: The way of the*

  future [The Development of Education Reports for Canada]. Retrieved from

  httP://www/cmec/ca/Publications/Lists/Publications/Attachments/122?OCE2008

  reportscanada/en.pdf

Three Fires Midewinwin Lodge. (2008). Retrieved from http://www.three-

  fires.net/tfn/contact.htm

Tough, F. (1988, Spring). Economic aspects of Aboriginal title in northern Manitoba: Treaty 5

  adhesions and Metis scrip. *Manitoba History*, *15*. Retrieved from

  http://www.mhs.mb.ca/docs/mb_history/15/aboriginaltitle.shtml

Toulouse, P. (2008). *Integrating Aboriginal teaching and values into the classroom*. Retrieved

  from http://www.edu.gov.on.ca/eng/literacynumeracy/inspire/research/whatworks.html

University College of the North. (n.d.).

  http://www.ucn.ca/ICS/Welcome/The_UCN_Community.jnz

University College of the North. (2004). *Bringing together the past, present and future: Building*

  a system of post-secondary education in northern Manitoba [Strategic Planning

  Document].

University College of the North. (2014). *University College of the North 2014-2015 academic*

  calendar.

Valentine, J. (2006). *A collaborative culture for school improvement: Significance, definition*

  and measurement. Retrieved from Middle Level Leadership Center:

http://education.missouri.edu/orgs/mllc/Upload%20Area-

Docs/MLLC%20Culture%20Research%20Summary.pdf

Vancouver School Board. (2009). *Aboriginal education enhancement agreement* [Vancouver

School Board Report]. Retrieved from https://www.vsb.bc.ca

Vancouver School Board. (2010). *Aboriginal education enhancement report-First annual report-

June 2010* [Vancouver School Board Report]. Retrieved from https://www.vsb.bc.ca

Wagamese, R. (2008). *One Native life*. Toronto, ON: Douglas & McIntyre.

Wain, K. (2004). Habermas: The rational society. In *The learning society in a postmodern world

The education crisis* (pp. 135-182). New York, NY: Peter Lang.

Waldron, N., & Mcleskey, J. (2010). Establishing a collaborative school culture through

comprehensive school reform. *Journal of Educational and Psychological Consultation*,

20, 58-74.

Watkins, J., & Mohr, B. (2001). *Appreciative Inquiry*. San Francisco, CA: Jossey-Bass/Pfeiffer.

Weinstein, T., Boulanger, F. D., & Walberg, H. J. (1982). Science curriculum effects in high

school: A quantitative synthesis. *Journal of Research in Science Teaching, 19*(6), 511-

522. doi: 10.1002/tea.3660190610

Welch, A. (2010, June 10). Spirits still crying. *Canwest News Services*. Retrieved November 23,

2011, from http://media.knet.ca/node/8051

Wheatley, M. J. (2001, Fall). Restoring hope to the future through critical education of leaders.

The Journal for Quality and Participation, *24*(3), 46-49.

Whitney, D., Trosten-Bloom, A., & Rader, K. (2010). *Appreciative leadership*. New York, NY:

McGraw-Hill.

Wilkinson, R. (2006, Summer). The impact of inequality. *Social Research*, *73*(2), 711-732.

Wilson, J. (2012, January 26). Education is the key for Natives. *Winnipeg Free Press*. Retrieved

      from http://www.winnipegfreepress.com/opinion.analysis/education-is-key-for-natives-

      138108458.html?device.mobile

Wilson, S. (2009). *Research is ceremony: Indigenous research methods*. Winnipeg, MB:

      Fernwood Publishing.

Youth Health Survey Report Kelsey School Division (Rep.). (2012). Northern Health Region,

      Cancer Care Manitoba, Action Cancer Manitoba, Partners in Planning for Healthy

      Living.

Youth Health Survey Report Mary Duncan School Grade 7 to 12 (Rep.). (2012). Northern Health

      Region, Cancer Care Manitoba, Action Cancer Manitoba, Partners in Planning for

      Healthy Living.

Appendix A

June, 2008

Consultation and Development Process in Bachelor of Education Program

In the development of a Bachelor of Education program, there have been extensive consultations with stakeholders in Manitoba. The following is
a timeline highlighting some of the more notable events:

2005

July-August	Letters requesting input and participation in Bachelor of Education process to:
	Education Directors
	Manitoba First Nations Education Resource Centre
	Superintendents
	Manitoba Teachers' Society
	Brandon University Teacher Education Program
	Dean(s) of Education
	Manitoba Education- Aboriginal Education Directorate
	Manitoba Association of School Trustees
	Fieldstone Ventures Education and Training Centre
	Education
November	Linkages Conference- Consultation about Steering Committee, characteristics of Bachelor of Education Program with stakeholders from communities in Region (notes to follow)

2006

January	Establishment of a Steering Committee for Bachelor of Education program
	Steering Committee Teleconference
March	Proposals from school divisions
April	Meeting with Nuefeld and McNeill- Research on teacher training programs
May	University College of the North Sponsor's Meeting
October	Northern Superintendents
November	Northern Languages Advisory Committee
	Linkages- discussion concerning Bachelor of Education Development

2007

March	Northern Superintendents Meeting – Bachelor of Arts and Education – integration of degrees

	Bachelor of Science- Biology major and teachable subjects for Education from UCN staff member
June	University College of the North Bachelor of Education Planning Workshop- Provincial Stakeholders with Helen Robinson-Settee as Workshop facilitator with participants from Department of Education, Citizenship and Youth University College of the North- staff, governance Dean(s) of Education School divisions Brandon University Teacher Education Program Professors- Manitoba universities
July	Draft University of the College of the North Bachelor of Education Proposal
September	Bachelor of Education Meeting- review proposal

2008

January-March	Development and review of program outline by educational stakeholders – involvement of Council of Elders, Dr. John Hofley, UCN faculty, Steering Committee to meet and attended sessions like CRYSTAL and SAGE to ensure approach in proposal reflects best practice
	Verbal confirmation- Bachelor of Education proposal meets requirements for certification (as amended) from administration, Manitoba Education, Citizenship and Youth
	Meetings with working group from Faculty of Arts re development and delivery of breadth courses and more Teachable subject areas- Aboriginal Language, English, History and Biology Steering Committee meets- number of issues to pursue regarding program implementation
	Accepting applications for After Degree and Integrated BA/B Ed program for Thompson and The Pas
	UCN Curriculum Committee approves Bachelor of Education proposal in principle identity
	Orientation sessions with Enrollment Services regarding Bachelor of Education program and requirements for certification – ongoing
	Draft budget for hiring of faculty received by Dean

Tentative approval for course development- May and June
with Staff Authorization Requests and Advertisements prepared
Tentative plan for workloads and scheduling for September, 2008
Staff Authorization Requests and advertisements for faculty prepared
Allocation of faculty for breadth courses - Math/Science

Arranging meeting with Education Authorities and School
Divisions for practicum

Development of a Proposal for Laddering within the Faculty
of Education and allied departments

Steering Committee Sub-Committee- Indigenizing the
Bachelor of Education program

Brandon University Teacher Education Program
transfer to be determined- role of BUNTEP faculty unclear

Further approval processes completed:
Written confirmation from the Manitoba Education, Citizenship
Youth- certification of teachers
UCN Learning Council – June
COPSE proposal submitted (with provision for External
Review as required by COPSE)

Appendix B

Kenanow Bachelor of Education Courses
Introduction to Teaching UC.EDU. 3000   (3 credit hours)

This course will provide an introduction for prospective teachers to the responsibilities and opportunities for teachers. These issues will examined with consideration to their relevance to teaching in schools in northern and First Nation communities. The course will introduce the following:

a)   History and philosophy of education- Aboriginal and Western
b)   Introduction to learning theories
c)   School characteristics- effective schools and community
d)   Roles of teachers in schools
e)   Overview of curriculum development

Topical Outline

(1)   a) Historical and current perspectives on education in Manitoba
        b) Philosophical and psychological viewpoints- Aboriginal and Western
        c) Theories of Learning- an introduction to psychological theories of learning

(2)   a) Characteristics of effective schools
        b) Community schools in First Nations communities, northern communities
        c) Relationships in the classroom, within the school and the community
        d) Goals of Aboriginal Education – identity, leadership, interpersonal skills

(3)   a) Instruction in Manitoba schools, curriculum implementation,
            and student needs
        b) Participation in school decision-making and school planning
        c) Participation in school activities
        d) Professional Practice- professional responsibilities
        e) Professional Development

Introduction to Instructional Methods UC.EDU. 3010   (3 credit hours)

This course will introduce students to the elements of effective instruction.   Students will become familiar with the curriculum development process in Manitoba, develop skills in lesson and unit design, develop instructional strategies and become familiar with assessment practices. The student will learn to develop culturally appropriate materials.

Topical Outline

a)   Overview of curriculum development process in Manitoba

b)   Provincial curriculum and educational goals- relationship to culture-based and place-based approach
c)   Implementing curriculum – lesson and unit design
d)   Effective instructional practices
e)   Application of instructional practices- differentiated instruction, adaptations and modifications, and student learning styles
f)   Appropriate assessment practices – types of assessment, assessment tools, and reporting student achievement
g)   Teaching methodologies for Aboriginal students

Prerequisites: UC.EDU.3000

English Language Arts Methods   **UC.EDU. 3020**   (3 credit hours)
      - Middle Years Focus

This course will introduce students to Manitoba's English language arts curriculum, unit and lesson design, and appropriate assessment of student achievement. In the English language arts course, the student will learn appropriate techniques for lesson and unit design and student assessment. The student will learn to develop and implement culturally appropriate materials. The course will allow the student to observe and assist the co-operating teacher in a Language Arts classroom.

Topical Outline

a)   Introduction to language skill acquisition and the English language arts curriculum
b)   Examination of *Manitoba Curriculum Framework of Outcomes and Standards* (English Language Arts)
c)   Examination of *A Foundation for Implementation* (English Language Arts)
d)   Development of lessons and units for English Language Arts
e)   Locate and utilize materials and a variety of activities for instructional planning and implementation as consistent with a culture-based and place-based approach
f)   Development of instructional techniques utilizing a variety of methods and strategies
g)   Development of abilities to adapt instruction in conjunction with the learning needs of students
h)   Instruction of language arts across the curriculum
i)   Integrating the arts into the curriculum- visual arts, drama, music or dance
j)   Incorporation of cultural awareness in the curriculum- *Journey from Cultural Awareness to Cultural Competency*
k)   Appropriate assessment practices and reporting of student achievement

Prerequisite: UC.EDU.3010

Mathematics Methods   **UC.EDU.3030**   (3 credit hours)

- **Middle Years Focus**

This course will introduce students to Manitoba's mathematics curriculum, lesson and unit design, and appropriate assessment of student achievement in mathematics. In the Mathematics Methods course, the student will learn appropriate techniques for lesson and unit design and student assessment. The student will learn to develop and implement culturally appropriate materials. The course will enable the student to observe and to assist the co-operating teacher in a classroom.

Topical Outline

a) Introduction to acquisition of mathematical skills and concepts and the Manitoba mathematics curriculum
b) Examination of *K-9 Mathematics: Manitoba Curriculum Framework*
c) Development of lessons and units in mathematics
d) Locate and utilize materials and a variety of activities for instructional planning and implementation as consistent with a culture-based and place-based approach
e) Consideration of culturally meaningful, experiential approaches
f) Development of instructional techniques utilizing a variety of methods and strategies
g) Development of abilities to adapt instruction in conjunction with the earning needs of
Students
h) Incorporation of cultural awareness in the curriculum- *Journey from Cultural Awareness to Cultural Competency*
i) Appropriate assessment practices and reporting of student achievement

Prerequisite: UC.EDU.3010

Social Studies Methods **UC.EDU.3035** (3 credit hours)
- **Middle Years Focus**

This course will introduce students to Manitoba's social studies curriculum, lesson and unit design, and appropriate assessment of student achievement in social studies. In the Social Studies Methods course, the student will learn appropriate techniques for lesson and unit design and student assessment. The student will learn to develop and implement culturally appropriate materials. The course will enable the student to observe and to assist the co-operating teacher in a classroom.

Topical Outline

a) Orientation to the Manitoba social studies curriculum (goals, philosophy)
b) Examination of *Kindergarten to Grade 8 Framework of Outcomes* and *Key Concepts: Grades 5 to 8*
c) Examination of the foundation for implementation documents by grade
d) Development of lessons and units for social studies

e)   Identify and utilize materials and a variety of activities for instructional planning and implementation as consistent with a culture-based and place-based approach

f)   Consideration of equity issues related to race, ethnicity, social class and gender

g)   Development of instructional techniques utilizing a variety of methods and strategies

h)   Development of abilities to adapt instruction in conjunction with the learning needs of students

i)   Incorporation of cultural awareness in the curriculum- *Journey from Cultural Awareness to Cultural Competency*

j)   Appropriate assessment practices and reporting of student achievement

Prerequisite: UC.EDU.3010

Science Methods   UC.EDU. 3040   (3 credit hours)
Middle Years Focus

This course will introduce students to Manitoba's science curriculum, lesson and unit design and appropriate assessment of student achievement in science. The student will learn to develop and implement culturally appropriate materials. The course will enable the student to observe and to assist the co-operating teacher in a classroom.

Topical Outline

a)   Orientation to Manitoba science curriculum (goals, philosophy)

b)   Examination of the following documents:
Kindergarten to Grade 4 Science: Manitoba Curriculum Framework of Outcomes
Kindergarten to Grade 4 Science: A Foundation for Implementation
Grades 5 to 8: Manitoba Curriculum Framework of Outcomes
Grades 5 to 8 Science: A Foundation for Implementation

c)   Development of units and lessons in science

d)   Identify and utilize materials and a variety of activities for instructional planning and implementation as consistent with a culture-based and place-based approach

e)   Consideration of appropriate ecological knowledge and sustainable development issues arising from curriculum from an Aboriginal perspective

f)   Development of instructional techniques utilizing a variety of methods and strategies

g)   Development of abilities to adapt instruction in conjunction with the learning needs of students

h)   Incorporation of cultural awareness in the curriculum- *Journey from Cultural Awareness to Cultural Competency*

i)   Appropriate assessment practices and reporting student achievement

Prerequisite: UC.EDU.3010

Assessment Practices **UC.EDU.4010**   (3 credit hours)

Students will learn appropriate assessment and reporting practices. The course will also provide an opportunity for a discussion of the utilization of assessment for learning, assessment of learning and assessment as learning.

Topical Outline

a)   Philosophy of assessment- assessment of learning, assessment for learning and assessment as learning
b)   Assessment, instructional goals, planning and strategies for instruction
c)   Examination of *Rethinking Classroom Assessment with Purpose in Mind: Assessment for Learning, Assessment as Learning, Assessment of Learning* and *Communicating Student Learning: Guidelines for Schools*
d)   Assessment instruments- classroom assessments, assessment and Bill 13
e)   Assessment practices including authentic assessment in relation to a culture-based and place-based approach to curriculum implementation
f)   Student Portfolios
g)   Provincial standards tests
h)   Reporting student achievement (including report writing)

Prerequisite: UC.EDU.3010

Aboriginal Perspectives for Teachers   **UC.EDU. 3045**   (3 credit hours)

Aboriginal Perspectives for Teachers will introduce students to Aboriginal traditional teachings, History and perspective. Additionally, this course will consider the other Aboriginal themes identified by Elders as components of this program. Students will also participate in a culture camp. Students will consider the relationship between Aboriginal perspective and Manitoba curricula. This course will be the foundation for consideration of the implications for instruction and relationships in all education courses.

Topical Outline

a)   Introduction to traditional teachings and history
b)   Examination of historical and contemporary issues of Aboriginal people
c)   Examination of curriculum documents including *Kindergarten to Grade 12 Languages and Cultures in Manitoba: Manitoba Curriculum Framework of Outcomes* and *Journey from Cultural Awareness to Cultural Competency*
d)   Consideration of anti-bias curriculum
e)   Development of greater awareness of cultural influences on behaviour
f)   Development of understandings and skills in order to work effectively in a multi-cultural context

g) Reflection on the strategies and methods to be utilized to develop and maintain effective relationships in schools characterized as multi-cultural

h) Development of greater awareness of cultural issues impacting on student-teacher relationships and teacher relationships with families

Teaching Students with Diverse Learning Needs   UC.EDU.4020   (3 credit hours)

Students will consider the philosophy of inclusion for all learners, the regulatory and legal context, and the implication for student instruction and assessment. The course will emphasize the role of the
teacher in meeting student needs.

Topical Outline

a) Recognizing special needs of students including cultural issues

b) Understanding accepted practices in addressing exceptionalities

c) Understanding the requirements of Bill 13, Public School Act and implications of legal decisions

d) Develop skills to collaborate in the creation of Individual Education Plans and Academic Plans

e) Have an understanding of the funding process for students with special needs

f) Develop skills to provide differentiated instruction to meet a range of student needs including enrichment

g) Develop skills to provide appropriate instruction and assessment for students with exceptionalities

h) Learn to develop culturally appropriate and inclusive learning environments for all learners

i) Develop cultural relevant teaching methodologies.

Prerequisite: UC.EDU.4035

The Multilevel Learning Community   UC.EDU.4025   (3 credit hours)

The course provides prospective teachers with an opportunity to recognize the range of student needs in a classroom and acquire the teaching strategies to address these needs.

Topical Outline

a) Range of student needs in a regular classroom

b) Examination of *Independent Together Supporting the Multilevel Learning Classroom*

c) Multilevel groupings

d) Cultural-based and place-based practices supportive of multi-level learning

e) Instruction and meeting student needs

f) Assessment and meeting student needs

    g)   Developing and maintaining relationships in a multilevel classroom
    h)   Working with an educational assistant in the classroom

Prerequisite: UC.EDU.4020

School Relationships   **UC.EDU.3050**   (3 credit hours)

Students in this course will be exposed to Aboriginal and Western perspectives on relationships, and the implications for developing and maintaining relationships with students and involving family. Consideration will be given to strategies for encouraging the personal and social development of students. There will be discussion of the techniques and programs to be utilized in classrooms and throughout the school to develop and maintain an appropriate atmosphere for learning. Students will also develop specific skills for participating in the development of school wide positive behavior support systems and strategies for assisting students with behavioural challenges.

Topical Outline

(1)   Sacred teachings and character education
(2)   Developing a community of learners including students and involving families
(3)   Positive behavior support systems
(4)   Aboriginal perspective on interpersonal relationships including student identity, leadership and conflict resolution
(5)   Current Western perspectives on classroom management – relationship building through development of classroom rules and expectations
(6)   Development of interpersonal skills utilizing Aboriginal and Western counseling approaches
(7)   Relating to students behaviour in a pro-active manner
(8)   Behavioural planning

Prerequisite: UC.EDU.3010

Learning Technologies   **UC.EDU.4030** (3 credit hours)

Students will develop and learn to apply basic computer skills, internet skills and video conferencing capabilities to enhance learning situations for their students. Prospective teachers will become familiar
with Literacy for ICT (Information and Communication Technology) and will acquire the instructional skills to implement the program with students.

Topical Outline

    a)   Examine *Literacy with ICT Across the Curriculum*
    b)   Develop the following skills:
               Basic Computer Skills – Word, Power Point, Spreadsheets and Grade programs.

Internet Skills – exploring the internet, evaluating information from the internet, webpage design and use of WEBCT. There will also be exposure to current distance education programs including First Nation's initiatives.

Video-conferencing – operation of a video-conferencing system and appropriate use as an instructional tool.

c)   Planning and implementing instructional strategies for *Literacy with ICT Across the Curriculum*

d)   Consideration of developmental and cultural issues as well as best practices in utilizing technology for instruction

Prerequisite: UC.EDU.3010

Reading Instruction and Literacy Acquisition   UC.EDU.4021   (3 credit hours) Middle Years Focus

This course will provide students with introductory skills to provide instruction in reading and to learn strategies for addressing literacy needs of students.

Topical Outline

a)   Consideration of the learning theory and research for acquisition of reading skills

b)   Development of understanding of reading skills concepts and relationship to individual development

c)   Development of working familiarity of reading levels and their significance

d)   Development of strategies to plan, instruct and assess student reading

e)   Identify materials and activities for the teaching of reading in relation to established subject and grade level curriculum consistent with a culture-based and place-based approach

f)   Identify learning environments in the classroom conducive to student development as a reader

g)   Review practices for accommodating students with learning difficulties related to reading levels

h)   Become knowledgeable regarding student supports for the student as a reader

Prerequisite: UC.EDU.4020

Psychology: Principles of Learning and Development   UC.EDU.4035   (3 credit hours)

In this course, there will be an examination of the developmental characteristics of students and the implications for student learning. There will be the presentation of established psychological principles related to effective learning in the classroom. Consideration will also be given to the application of these principles in First Nation schools and public schools in the North.

Topical Outline
- a) Consideration of principles of child and adolescent development
- b) Examination of implications for social, cognitive, physical and emotional development for learning
- c) Examination of development and socialization in a community context and the implications for learning
- d) Review of psychological principles of learning evident in learning theories and goals of development
- e) Utilizing understanding of development and learning theories to create appropriate lessons
- f) Exploration of the implications of individual development and individual student academic planning
- f) Identify and discuss related issues as pertaining to assessment, reporting student achievement, grouping, mainstreaming, differentiated instruction and social skill acquisition

Prerequisite: UC.EDU.3010

Teaching Sport   UC.EDU.4055   (3 credit hours)

This course will provide a knowledge base and an introduction to teaching methodologies in health, physical education and outdoor education. An Aboriginal perspective on personal and cultural growth will be incorporated.

Topical Outline

- a) Orientation to the Manitoba physical education curriculum, health curriculum and Land-based approach (goals, philosophy)
- *b)* Examination of K-12 (K-S4) *Physical Education/Health Education; Manitoba Curriculum Framework Outlines for Active Healthy Lifestyles*
- *c)* Review safety guidelines for physical activities (*Safety Guidelines for Physical Activities in Manitoba Schools)*
- d) Development of lesson plans and units
- e) Identify and utilize materials and a variety (land-based and Manitoba curricular-Based) activities for instructional planning and implementation consistent with a culture-based and land-based approach
- f) Development of instructional techniques utilizing a variety (land-based and curricular-based) methods and strategies
- g) Consideration of perspectives on current health issues for students and their families within northern communities
- h) Development of abilities to adapt instruction in conjunction with the learning needs of students
- i) Appropriate assessment practices including authentic assessment and reporting of

student achievement

Prerequisite: UC.EDU.3010

Choose one of the following:

Instruction of Aboriginal Languages   UC.EDU.4040   (3 credit hours)

Students will learn instructional and assessment strategies for teaching of an Aboriginal language. There will be a review of curricular materials developed for the instruction of an Aboriginal language.

Topical Outline

a)   Consideration of learning theory and research for the acquisition of language skills
b)   Development of an understanding of individual language acquisition and individual development
c)   Development of planning, instruction and assessing strategies for teaching an Aboriginal Language
d)   Development of familiarity with language levels and their significance in relation to individual achievement
e)   Identify materials and activities for the teaching of an Aboriginal language
f)   Identify learning environments conducive to learning an Aboriginal language
g)   Review practices for accommodating students with learning difficulties
h)   Become knowledgeable regarding school, family and community supports for students developing skills in an Aboriginal language

Prerequisite: Admittance to the Certificate of Teaching Aboriginal Language program

Teaching Sustainable Development   UC.EDU.4045   (3 credit hours)

Sustainable development encourages us to look at our relationship to the environment and each other. Students will develop an appreciation for issues surrounding sustainable development. Prospective teachers will develop the skills to instruct their students so issues around sustainable development may be addressed in a variety of curricula.

Topical Outline

a)   Introduction to sustainable development – Aboriginal and Western perspectives
b)   Possible issues: environment, peace education, poverty, alienation, racism, health or human rights
c)   Examination of *Education for a Sustainable Future: A Resource for Curriculum Developers, Teachers and Administrators*

d) Consideration of strategies for incorporating issues around sustainable development,
in curriculum and school activities

e) Application of strategies in the creation of lessons, units or school activities

Prerequisite: UC.EDU.3010

Teaching Internship   UC.EDU.4050   (3 credit hours)

The teaching internship is an opportunity for a prospective teacher to supplement their practice teaching with ongoing classroom experiences with an experienced co-operating teacher. By working one part of a day a week throughout the term, the prospective teacher will observe, develop and teach lessons, develop and lead activities, attend meetings and participate in other facets of school life. Throughout the term of the internship, prospective teachers would assume more of the responsibilities of a classroom teacher. The prospective teacher will plan with their experience with the co-operating teacher on an ongoing basis and report regularly to their faculty advisor. The experience may have a subject focus like Native Studies or English Language Arts, be thematic or reflect the classroom teacher's responsibilities.

Prerequisite: UC.EDU. 3010

Teaching French   UC.EDU.4060   (3 credit hours)

The students will learn instructional and assessment strategies for teaching French. There will be a review of curricular materials developed for instruction of French.

Topical Outline

a) Consideration of learning theory and research for the acquisition of language skills

b) Development of an understanding of individual language acquisition and individual
development

c) Examination of *Basic French Guidelines: A Handbook for School Divisions/Districts*

d) Development of planning, instruction, and assessing strategies for teaching the French language

e) Development of familiarity with language levels and their significance in relation to individual achievement
Identify materials and activities for the teaching of French

f) Review practices for accommodating students with learning difficulties

g) Become knowledgeable regarding school, family and community supports for student developing French language skills

Prerequisite: UC.EDU.3010

Teaching Practical Arts **UC.EDU.4061** (3 credit hours)

Practical Arts encompasses a range of Arts and Industrial Arts programs. Prospective teachers will be introduced to the applicable curriculum, appropriate instructional and assessment strategies.
Examples of possible focus include: Art, Woodworking, Metals, Drama, Foods and Nutrition and Power Mechanics

Prerequisite: UC.EDU.3010

Teaching Business Education **UC.EDU.4062** (3 credit hours)

The students will learn instructional and assessment strategies for teaching business education courses.
This course will provide prospective teachers to review options currently available in middle schools, enhancement of middle school curriculum through incorporating business education, and preparation of students for high school programs. Teachers prepared for teaching in middle schools may also find in rural and northern Manitoba schools opportunities to teach Business Education courses at the high school level.

Prerequisite: UC.EDU.3010

Language and Culture Seminar **UC.EDU.4041** (3 credit hours)

This course will give students the opportunity to study theories of language acquisition and their applications for teaching a language. There will be a focus on teaching an Aboriginal language and some ability to communicate in an Aboriginal language is recommended.

Prerequisite: Admittance to the Certificate Teaching Aboriginal Languages.

Sociology/Anthropology of Education Seminar **UC.EDU.4051** (3 credit hours)
This course enables prospective teachers to examine social or educational issues evident in schools
develop an action research project that addresses these issues. This project will be a collaborative
undertaking with local educators. This course may be taken in conjunction with Teaching Internship.

Prerequisites: UC.EDU.3010; UC.EDU.3011

Students in the integrated program are encouraged to select from the courses listed below from Arts and Science faculties. Credits earned in these courses will be applicable to their
Bachelor of Arts or Science degrees.

Each of the courses will have concepts and content relevant for Education students.

Sociology of Education UC.SOC.2200

Sociology of Education- Seminar UC.SOC.3200 (3 credit hours)- **Proposed**

This course enables prospective teachers to examine social or educational issues evident in schools and to develop an action research project that addresses these issues. The project will be collaborative undertaking with local educators.
Prerequisite: Sociology of Education UC.SOC1000

Interpersonal Relationships (3 credit hours)   course under development

The student teaching practicum in total is 24 weeks in length. All four practicum courses must be successfully completed.

Teaching Practicum 1   UC.EDU.3011   (3 credit hours)

The prospective teacher will observe practicing teachers, teach a prescribed number of lessons, dialogue with their cooperating teacher and reflect on the teaching process.

Prerequisites: Admittance to Education program,UC.EDU.3010

Teaching Practicum 2   UC.EDU.3012 (3 credit hours)

The prospective teacher will observe practicing teachers, develop and teach a curriculum unit, dialogue with their cooperating teacher and reflect on the teaching process.

Prerequisite: UC.EDU.3011

Teaching Practicum 3   UC.EDU.4011   (3 credit hours)

The prospective teacher will develop and teach units of instruction. The prospective teacher will dialogue with their cooperating teacher and reflect on the teaching process.

Prerequisite: UC.EDU.3012

Teaching Practicum 4   UC.EDU.4012   (3 Credit hours)

After a brief introductory period in the classroom, the prospective teacher will develop instructional materials and provide the instruction to the students. The prospective teacher will dialogue with their cooperating teacher and reflect on the teaching process.

Prerequisite: UC.EDU.4011

Appendix C

RESEARCH ETHICS BOARD

Letter of Information/Consent Form

April, 2013.

Title: **Kenanow Bachelor of Education and Inclusive Education**

I am providing the following information for you so you may decide about whether you wish to participate in this study. Please be advised that you may choose not to participate in this study and would be free to withdraw your participation in the study at any time without affecting your relationship with the researcher or University College of the North.

The purpose of the research is to document the collaboration within schools and among educational partners in order to make education in northern Manitoba schools more inclusive.

Data will be collected through Appreciative Inquiry summits, unstructured or semi-structured interviews conducted individually or in a group situation, observations by the researcher and review of education documents, including data from school, school divisions, education authorities, research meetings and Faculty of Education, University College of the North.

You will be welcome to question and discuss the study as it unfolds. As a matter of fact, your willingness to engage in dialogue about the project with other participants and the researcher will be encouraged.

You are participating in this study confidentially. I will not use your name or any information that would allow you to be identified. No one but me will know whether you participated unless you choose to tell them. Your name will not be published in the final report nor will a reader be able to detect your identity without your written permission. A final report of the findings will be sent to your organization or upon request, to you individually.

As a participant, you will not be subject to any form of risk. Through your participation, this study may assist educators in northern Manitoba in offering educational programming supportive of all children and youth in our schools. Should this study be eventually be published, the participation of your school or organization will be acknowledged.

I am requesting that you sign this consent form. By signing this letter, you acknowledge that you understand the purpose of the study and the procedures employed. You will be given a signed copy of this form.

_____   _____
Signature   Date

I have been informed by the researcher that my position in one of the organizations under study may serve to identify me.   I give permission for my position in my organization to be identified.

_____   _____

Signature   Date

Al Gardiner, Dean of Education, University College of the North, Box 3000, The Pas, MB, R9A 1M7

Kenanow Bachelor of Education and Inclusive Education in Northern Manitoba

The Faculty of Education at University College of the North partners with schools and their school divisions and education authorities in northern Manitoba, Manitoba Education, other post-secondary institutions and community partners for the purpose of creating schools where all members of the school communities- students, teachers, support staff, administrators, families of students and community partners- have the opportunity to thrive. The collaboration among the educational partners has contributed to change in educational practices, created new initiatives and is engaged in collaborative inquiry about the schools that we want to co-create together. Your school/program/initiative seems to be one of the examples of the positive changes in education taking place in northern Manitoba that will transform our schools. Through this project, the stories of these changes and their impact will be told by participants like you in those practices.

Your answers to the questions during this interview will be combined with the answers of others in your school/program/initiative to create a story about your school/ program/ initiative. I am interested in understanding about the school/program/initiative based on your experiences. I will also use quotes from the interview to make the story about your school/program/initiative more authentic. I will not identify you individually and have a consent form for you to read as well, as hopefully, sign.   These interviews are an important component of my doctoral thesis. The completed project will be made readily available to participants in the project and the educational partners in northern Manitoba.

The interview should take about 40 minutes to an hour. The questions will cover a range of topics and will provide a focus for discussion. I would encourage you to share anything about the school/program/initiative that you think is important.

Schools/Program/Initiative would be replaced by one of the following during the interview –

Inclusive Schools: Kelsey Community School and Mary Duncan School
Program Development of the Kenanow Bachelor of Education Program
Programs for Children and Youth- *Into the Wild* Summer Program
Teaching and Learning Together

Question 1

Can you tell me about your initial or early experiences in the school/program/initiative and what brought you and kept you at the school/program/initiative?

Please describe what attracted you? What positive impressions did you have about the school/program/initiative?

Question 2

Please share a story about a time that stands out for you as a peak experience and where you might have thought, "Amazing! I am thrilled to be part of this school/program/initiative!"

Include as much detail as possible about the experience including: Where and when did it happen? What was happening? Who was involved? What were you doing? What was the impact? How did your actions and/or the actions of others contribute to the positive outcome?

Question 3

As a team member in your school/program/initiative, what would you say are the shared values and beliefs of the team about education that make this school/program/initiative effective?

Can you give one or two examples of things that you have done that illustrate these values and beliefs in action? Can you share your observations about the behaviour of other team members that also demonstrate these values and beliefs? What is the impact of these behaviours for members of the school community?

Question 4

Can you describe the strategies and actions by members of the school /program/initiative leadership that create what I suspect is such a positive educational environment for all members of the school community?

Can you describe the leadership in the school/program/initiative? Can you give examples of leadership actions that enhance the environment of the school/program/initiative? Do you and others in the school/program/initiative assume leadership roles? What is the impact of this leadership for members of the school community?

Question 5

I suspect that you have some ideas about additional programming, financial supports, issues about space or location of the school/program/initiative or other enhancements.
As you look into the future, what three wishes would you have for your school/program/initiative that would enhance the opportunity for all members of the school community to thrive?

How would these three things contribute to the benefit of members of the school community-students and their families, support staff, teachers, administrators and community partners? Are any of your three wishes already started to be implemented and what impact do you see for members of the school community?

Appendix D

Success for All Learners   February 2012

Good morning everyone.   I appreciate that you have asked me to come here today to collaborate with you with respect to the direction of your schools. Priorities for school planning! At least this time my topic is unlike September 2011 with Mary Duncan School and Ecole Scott Bateman School not Workplace Motivation! Tough for a former Superintendent!

I appreciate the opportunity to spend this time with you. I am hopeful that when we have finished our time together that you will have a greater sense of where your school is going and where you along with others will be taking it. We will be using Appreciative Inquiry to focus our conversations. Appreciative Inquiry is a strength based inquiry that will allow us to talk about the achievements in your school and the future that you want to create together.

 I reflect fondly on my times at Kelsey if note wiser at least have gained a bit of perspective over the decades. I have seen a lot.

 I came as a rookie teacher from Toronto- thus the Leaf thing and started at SBJH. At our first staff meeting, Cathy and I found out at the division had 36 new teachers that year and some people cried at staff meetings. Worse- it was confluent education- wasn't sure what it was at the time but it was supposed to have people feeling better about working at Scott Bateman! Did not seem to be working for everyone.   One of the former Superintendents much later told me that he was surprised that we showed up.

We settled into The Pas over time- at SBMS we took kids all over the place- California, Quebec/Ontario.   We had a student break an arm, left another at Niagara Falls- just for a short time- math skills on a bus trip – counting proved to be quite important.
What strikes me the most though is the former students and staff. I will give you a couple of examples:

Grade 9 student – very disruptive in all her classes- grew up to be Educational Assistant

Physics Professor, Scientific Researchers, lawyers but also admin assistants, people working at the mill, UCN – seem quite normal now- even some of you teachers!

I received an email a while back from a pregnant graduating student who thanked me for finding an alternate path into University of Manitoba and how it changed her life- ever once in while we have to take a step back and remember why we teach.

Educational Assistants from the 1970s- grew up to be principals- Karen and Julia

Then there are the people who I am in Rotary, Neighborhoods Alive!, work with at UCN – many grew up here and are making a contribution to our community.   For those of you who are familiar with the demographic at Rotary – mostly old and older- Even I did not teach many of these people! Their children, maybe the odd grandchild.

Cathy and I own a house on the beach on Lake Erie. I can sit on my deck and watch the waves pound the shore! Feel the warmth of the sun.   I cannot speak for Cathy re her age or pretty much anything else but I am eligible for retirement- could live at the cottage but we stay here because we love The Pas. In education, we have our work cut out for us but I think that we – those of us working in the north- have been making some strides the past few years.

Since I have left the school division, I became the Dean of Education at University College of the North. Since UCN is growing and will continue to have a greater impact on the community, let me tell you a little bit about the UCN and the Faculty of Education. As Dean, I have responsibility for the Kenanow Bachelor of Education degree program, Educational Assistant Certificate program, Early Childhood Education diploma program, Applied Counselling Certificate program and Recreation Leadership Certificate Program. We are working on an Early Childhood Degree Program that will include the Early Childhood Education Level III certificate. Hopefully, we can staff the 70 spot daycares to be built here and in Thompson. The child care centre in The Pas is slated to be open in September. We would be looking at using this as a learning lab- live subjects and all!

At Thompson, Norway House, The Pas and the community-based programs from Peguis First Nation to Oxford House or Bunibonibee Cree Nation, we have over 200 Bachelor of Education students and will have over 400 students taking programs in the Faculty of Education by September. Of course, we have a small OCN/KSD cohort. We have some fine teachers – some of whom are in the room- teaching into our program. Increasingly, our faculty will be looking for opportunities to collaborate, and the principals and I have met to begin a discussion about how we can work more together and help each other.
We currently work together on *Into the Wild* a summer learning program for students- about 260 students participate each year, and we are looking to work with the Boys and Girls Club of Canada to do something similar in Thompson. Our Education students are the leaders and provide learning opportunities for our children and youth.

We are collaborating with Career Trek. Career Trek is a successful program that has been running in Winnipeg for a couple decades where students and their families get exposure to careers available through Red River, U of M and U of W. As a result of the Winnipeg program where the focus is on at risk students, it has been documented that a very high percentage of those who participate finish high school and go to post-secondary education. At UCN, most of the instructors and leaders are Education students. Again, our students contribute to the community and get important experience. Although the local Career Trek program does not focus on at risk students solely, we expect that this program will have a similar impact on our children and youth.
I tell you about these student projects because there may be a time when your help is requested or your opinions about how these programs can be even better implemented. You may have other ideas about programs that we could start for students. This leads me to our research project with Brandon University, which I will tell you about a little later.

Back at UCN, we are in the midst of renovations at a cost of fifteen million dollars. In Thompson, an eighty two million dollar campus is being built and is slated to open by

September, 2013. Ten new regional centres are being built into communities from Swan River to St. Theresa Point.   UCN will be opening a Mining Academy in Flin Flon any day now. We are in a constant state of change as a faculty and as an educational institution.
We are currently looking for a President and two candidates are involved in the interview process. If all goes well, we will have a new president soon.
It strikes me that this is particularly important at this time since according to the provincial government a recent study of the economic opportunities for OCN, The Pas and the RM of Kelsey presented to the town and the Chamber of Commerce indicates that there is a competitive advantage with:

Mining- spin off jobs, housing and related services- I think that this is why Braun is here and currently the land where they propose to build is subject to hearings
Education- KSD, OEA UCN with high numbers of trades people and increasing number of people with increased access to degree programs
Recreation and Tourism- RV Park, Spray Pad and other developments of the Ag Grounds - Waterfront Committee – usually when you miss a meeting, you end up with a job- here we went to pick up a check for the walking path on behalf of Rotary and Kinsmen and ended up on the Waterfront Committee.
I am sure that education is always important to economic development, but this study suggests that education is positioned to play an even more significant role in the development of our communities.

Today, I will introduce you to Appreciative Inquiry as well as we will do some experiential work around teaching and learning. The high school graduation rates in the north are below the provincial rate. Both of your schools as community schools have taken steps to address that situation, and there are notable successes that are evident from what you do.   At Kelsey, the achievement rates are higher than they had been before Kelsey became a community school. What are the next steps for your school? What are the next steps for your school? Can our faculty play a role in this process? Appreciative Inquiry will enable us to recognize your strengths, decide upon a shared direction, develop a plan to make that direction concrete and how do we know when we have arrived.
The themes that come out of today for the future direction of your school and the story of your accomplishments are part of my research. I will be using aggregate data and will not identify individuals. At a later date, I will be requesting permission to interview some of you but will have a permission form.

Similarly, I think that the direction of your school and the implications for our Education programs are an important part of the creation of inclusive community schools in the northern Manitoba to increase the life chances for all members- students, staff, families- of school communities. This is the focus of my research, and again I believe that both schools have taken very positive steps in that direction.
Sometimes we get locked into patterns in our thinking and practice so let us borrow from Terrell and Lindsey and take a step back and look at our perceptions. I was fortunate enough to attend their session last September, met them and looking at doing training with them.   I would like you do the following with a partner who you do not know well.
Engage in the activity:

Select a partner that you do not know well.
A and B?
A shares perceptions about B (see next slide).
B shares his perceptions about A.
A responds to those perceptions.

Share your perceptions: How do you
Think your partner would respond?
Country of family origin and heritage
Languages spoken
Interests or hobbies
Favourite Foods
Preferred types of movies, tv programs
Preferred types of music
Pets, if any, or favorite animals
Share within groups what that was like. Share with the whole group.
Before we start today's inquiry, I would like to review the results of a collaborative inquiry session that Heather Hunter from Manitoba Education and I did in October with about 15 teachers and administrators. One of the reasons for the inquiry was to think about the themes to be developed within the school division would relate to our Community University Research Alliance. The Community University Research Alliance is a 1 million dollar, 5 year research project in partnership with Brandon University and funded by the Social Science and Humanities Research Council fund. Our project is called VOICE – Vital Outcome Indicators for Community Engagement. The purpose of the research is to identify indicators of success for children and youth and how is that success created and maintained. Let me give you an example:
At Wapohnak Community School in Thompson, they have piloted all day, every day (school days!) kindergarten. They determined that the achievement rates for students in grade one were higher than the previous years. UCN Education students and Brandon U grad students would document this project and have it shared throughout the region.   We could also create together new interventions or projects, document them and share them also.
Session Results:
Descriptive Words re **Positive** Learning Situation:
Activity
Facilitator Guide
Interaction
Safety
Teacher and Student Relationships
Consensus
Group
Everyone
Strategies or approaches:
Key Word:
Common
Team Teaching
Expectations- school, division, region
Assistive Technologies- expectations

Time – collaboration, mentoring
Transitions- grades, schools

The research questions that emerged from this session were:
How can we collaboratively design strategies to engage students to develop literacy?
How can we collaboratively augment student literacy across the curriculum?
I would like also to report to you about the recent conversations that I have had with principals in KSD.   Again, we discussed the research project and how our faculty of education could better integrate our teacher education program with the schools while addressing the issues that they identified – literacy and later literacy.
Today we will explore together how to build on your strengths as a school using Appreciative Inquiry.   Appreciative Inquiry was started in the 1990's as an organizational theory that seeks to transform organizations into even more positive places for people to work and to ensure that the goals of the organization will met. There are an increasing number of practitioners of Appreciative Inquiry, who are working in some of the largest organizations in the world and others applying Appreciative Inquiry to public organizations and for community development. In my doctoral program, many of my fellow students are very experienced people who are training executives and leaders in these organizations. Appreciative Inquiry and thus, Appreciative Leadership seeks to find what there is to appreciate or see the strengths in our experiences and people with whom we work.
Think of Appreciative Inquiry as a structured conversation that may change our perceptions, lead us to think differently and act differently in roles at school.   I am going to read a bit of a story to you about a river and a bridge… P 27-28 Appreciative Leadership
What is the point of the story? How does this relate to what we do?
Now onto Appreciative Inquiry.
Appreciative Inquiry is built on the four D s and we will work with the four D s.
The first D,
Discovery   What have been our best experiences? People tell their stories about their best experiences from their current situation or their past.
Once you have identified what is important to you, what is the next step?
The next D,
Dreams To what do we collectively aspire? Put differently, what would our best experiences in the here and now look like. How will we shape the future together so we want to have more success for more learners and have a sense that we are continuing to move forward as a school community?
 The third D,
 Design How can we make our dreams real? What steps do we take to make our dreams concrete and real so they happen on a weekly/daily basis? How do we establish the collaborative relationships – the working together – so we can realize our dreams.
The final D,
Destiny How do we unleash inherent motivation? How do we keep these collaborative relationships going? Once we have made changes, how do we keep moving forward?
I will be encouraging you to think about how you can apply the 4 D's to school life.
 I would like to frame our discussions today with a famous quote,
"The more that you read,

the more things you will know.
 The more that you learn,
  the more places you'll go."   Dr. Seuss
The more that we do to close the achievement gap, the more life opportunities our students will
have and, for those of you who support and teach, you will have a greater sense of
accomplishment.
Today we are going to focus on collaborative action- how we work together- as an important
component in your schools and focus on steps that you can take forward together- so your
students will have more places to go!

"Tahoe Elementary School in Sacramento, like schools throughout the U.S., recently faced the
reality that student achievement is highly correlated with race, ethnicity, gender and social class.
The educators and staff at the school embarked on a journey of inquiry of their approaches to
teaching mathematics and language arts. Additionally, they examined their own interactions with
their students, the students' parents/guardians, and the community they serve" (Lindsey, Nuri
Robins, Lindsey and Terrell, 2008, p. 1).

I see our task today as similar.   Back to the four D s

Procedure:
Questions 1 to 4:
Let us stop and reflect on some of your peak experiences/school strengths/positive core/three
wishes. I want you to sit with six to eight other people from your school, arrange your chairs in a
circle and answer a question about your best experiences/school strengths/positive core/three
wishes in your school.
Repeat for Each Question:
Each person will take a turn telling their story to the person beside them. You have 5 minutes.
You will now join your whole group and briefly tell the highlights of your stories. With this
group of six to eight people, identify the common elements or themes in your story. You will
make a note of those themes on the flip chart. You have 10 minutes.
We are going to take a few minutes and share the themes from each group.
What common themes have emerged from the groups? We will note these on another flip chart
sheet.
Question 1: Best Experience Story
Take a moment to reflect upon your experience in your own school. Then share a story about a
time that for you stands out as a peak experience and where you might have thought. "WOW,
we really can make a difference together!"

"Include as much detail as you can in your story, including where/when was it? What was
happening? Who was involved? What were people (you and others) doing in the story that made
this a high point for you? What was the impact?" What contributed to the positive outcome-
include what you and others in the story were doing that made it possible." (Connecting, 2011)
Question 2: Valuing Ourselves
"Without being humble, what was it about your behaviour/teaching that contributed to the
positive experience you described?

What is it about that experience that you would like others at Mary Duncan School/Kelsey Community School to experience?

 (Connecting, 2011)

Question 3: The Positive Core Values in our School

To ensure collaborative action throughout the school, "what is the one core value that you feel is present in your school today-and needs to be nurtured-in order for everyone at Mary Duncan School/Kelsey Community School and everyone associated with it to flourish? What does it look like when you see this value in action?

Question 4: Wishes for Your School

"As you look to the future, and keep in mind *achieving successes together*(and assuming transformational leadership in your school!), what wishes do you have for the school-….wishes that *you personally* are willing to help come true?" Connecting, 2011)

I will compile the results of the inquiry and share it with you soon- when it is convenient for all of you.

I appreciate your time here today and look forward to working with you again.

<u>Appendix E</u>

Kelsey Community School Appreciative Inquiry – Power Point

<u>Appendix F</u>

Mary Duncan School Appreciative Inquiry- Power Point

Appendix G

Kenanow Bachelor of Education Program Proposal

**Joint Offering of the Kenanow Bachelor of Education Program
Integrated Stream by Campus Manitoba, Inter-Universities Services, Faculty of Arts and
Science (UCN), Community-Based Services (UCN) and Faculty of Education (UCN)**

December 20, 2012

This proposal will outline a possible partnership among University College of the North's Faculty of Arts and Science, Community-Based Services and the Faculty of Education, Campus Manitoba and Inter-Universities Services for the delivery of the Kenanow Bachelor of Education Program- Integrated Stream in communities where Campus Manitoba and/or Inter-Universities Services have a presence.

The Kenanow Bachelor of Education Program- Integrated Stream is a program that enables prospective teachers to earn an undergraduate degree with appropriate major and minor teachable subject areas and breadth courses and earn a Bachelor of Education degree as well. Students would satisfy the requirements for an undergraduate degree through completion of course work offered through Inter-Universities North, UCN's Faculty of Arts and Science and Campus Manitoba. University College of the North would offer the required two years of Education courses in order for students to meet the requirements for the Kenanow Bachelor of Education Program. Graduates of the Kenanow Bachelor of Education Program - Integrated Stream are eligible for teacher certification from Manitoba Education.

The following is an example of the distribution of course responsibilities for partners for the delivery of an Integrated Stream Program:

Year	Faculty	Credit Hours
Year 1	Education	3 credit hours
	Arts and Science	27 credit hours
Year 2	Education	3 credit hours
	Arts and Science	27 credit hours
Year 3	Education	9 credit hours
	Arts and Science	21 credit hours
Year 4	Education	18 credit hours
	Arts and Science	12 credit hours
Year 5	Education	27 credit hours
	Arts and Science	3 credit hours

Arts and Science courses would be offered by Campus Manitoba, Inter-Universities Services, and Faculty of Arts and Science (UCN). The Faculty of Education (UCN) would be responsible for the delivery of the Education courses.

Campus Manitoba

The Arts and Science courses may include the following from **Campus Manitoba**:

Course Offerings 2012/2013

Brandon University

Course #	Course Name	Instructor	Delivery Method
BU 40.151	Introduction to Disaster Studies		Online
BU 40.152	Introduction to Emergency Management		Online
BU 68:151	Introduction to Native Studies I		Online
BU 68:152	Introduction to Native Studies II		Online

Course #	Course Name	Instructor	Delivery Method
UC.ANS.1100	Introduction to Cree Language 1		Elluminate/language lab
UC.ANS.1101	Introduction to Cree Language 2		Elluminate/language lab

Course #	Course Name	Instructor	Delivery Method
ANTH 1210	Human Origins and Antiquity		Online
ANTH 1220	Cultural Anthropology		iLinc; Online
ARTS 1110	Introduction to University		iLinc; Online
ECON 1010	Introduction to Microeconomic Principles		Online
ECON 1020	Introduction to Macroeconomic Principles		Online
ENGL 0930	English Composition		Online
ENGL 1200	Representative Literary Works		iLinc; Online
GEOL 1340**	The Dynamic Earth**		Blended Learning
GEOL 1410	Natural Disasters and Global Change		Online
GEOL 1420	Exploring the Planets		Online
MATH 1010	Applied Finite Mathematics		iLinc; Online
MATH 1500	Introduction to Calculus		iLinc; Online
NATV 2020	The Metis of Canada		Online
PHIL 1200	Introduction to Philosophy		iLinc; Online
PSYC 1200	Introduction to Psychology		Online

Course #	Course Name	Instructor	Delivery Method
PSYC 2290	Child Development		iLinc; Online
PSYC 2440	Behaviour Modification Principles		Online
PSYC 2450	Behaviour Modification Applications		Online
PSYC 3450	Psychology of Personality		Online
PSYC 3460	Abnormal Psychology		Online
PSYC 3530	Contemporary Issues 1: Obesity and Eating Disorders		Online
PSYC 3660	Sports Psychology		Online
SOC 1200	Introduction to Sociology		Online
SOC 2510	Criminology		Online
SOC 2510	Criminology		Online
SOC 2610	Sociology of Criminal Justice and Corrections		Online
STAT 1000	Basic Statistical Analysis 1		iLinc; Online

Course #	Course Name	Instructor	Delivery Method
BIOL 1102	Biology and Human Concerns		Web Based
BIOL 1115	Cells and Cellular Processes		Web Based
BIOL 1116	Evolution, Ecology and Biodiversity		Web Based
BUS 2002	Fundamentals of Financial Accounting		Web Based
BUS 2003	Managerial Accounting		Web Based
CHEM 1111	Introduction to Chemical Properties of Matter		Elluminate
CHEM 1112	Basic Principles of Chemical Reactivity		Elluminate
CHEM 2801	Chemistry and Society		LMS-Online
ENV 1600	Human-Environment Interactions		LMS-Online
ENV 2603	Environmental Sustainability: A Global Dilemma		LMS-Online
GEOG 2212	Natural Hazards		Web Based
HIST 1010	Aboriginal Peoples of Americas		Elluminate
PHYS 1301	Introduction to Physics		Elluminate
REL 2703	Religions of India		LMS (Web Based)

REL 2704	Buddhist Traditions in India and S.E. Asia		Web Based
SOC 1003	Introduction to Disability Studies I		Web Based
Note: iLinc and elluminate classes require attendance at scheduled classes at a CMB Centre			

Inter-Universities Services
The Arts and Sciences courses from Inter-Universities Services may include the following:

UC.SOC.1005 (3)	Introduction to Sociology
UC.ANS.1000 (3)	Introduction to Aboriginal Studies 1
UC.ANS.1001 (3)	Introduction to Aboriginal Studies 2
UM.BIOL 1000 (3)	Biology: Foundations of Life
UM ARTS 1110 (3)	Introduction to University
UW ACS-1453 (3)	Introduction to Computers
BU 30.151 (3)	University Writing
BU 82.160 (3)	Introduction to Psychology
BU 82.161 (3)	General Psychology
BU 62.152 (3)	Contemporary Math
BU 90:155 (3)	Social Institutions and Social Processes
UM COMP 1260 (3)	Introductory Computer Usage I
UM HNSC 1210 (3)	Nutrition for Health and Changing Lifestyles
UM STAT 1000 (3)	Basic Statistical Analysis 1
UM FMLY 1010 (3)	Human Development in the Family

Faculty of Arts and Science, UCN
The Faculty of Arts and Science will offer identified Arts and Science courses in the evening and by videoconference.

Faculty of Education, UCN

Education courses would be offered by the Faculty of Education, University College of the North.

The Education courses are listed below:

Education Courses – Integrated Stream	Credit Hours
UC.EDU.3000 Introduction to Teaching	3.0
UC.EDU.3010 Educating Children and Youth	3.0
UC.EDU.3015 Teaching Practicum 1	3.0
UC.EDU.3016 Teaching Practicum 2	3.0
UC.EDU.3020 English Language Arts Methods	3.0
UC.EDU.3030 Mathematics Methods	3.0
UC.EDU.3035 Social Studies Methods	3.0
UC.EDU.3040 Science Methods	3.0
UC.EDU.3035 Social Studies Methods	3.0
UC.EDU.3045 Aboriginal Perspective for Teachers	3.0

UC.EDU.3050 School Relationships	3.0
UC.EDU.4010 Assessment Practices	3.0
UC.EDU.4015 Teaching Practicum 3	3.0
UC.EDU.4016 Teaching Practicum 4	3.0
UC.EDU.4020 Teaching Students with Diverse Learning Needs	3.0
UC.EDU.4021 Reading Instruction and Literacy Acquisition	3.0
UC.EDU.4025 The Multilevel Learning Community	3.0
UC.EDU.4030 Learning Technologies	3.0
UC.EDU.4035 Principles of Learning and Development	3.0
UC.EDU.4040 Instruction of Aboriginal Languages	3.0
UC.EDU.4045 Teaching Sustainable Development	3.0
UC.EDU.4050 Teaching Internship	3.0
UC.EDU.4055 Teaching Sport	3.0
UC.EDU.4061 Teaching Practical Arts	3.0
UC.EDU.4062 Teaching Business Education	3.0

Kenanow Bachelor of Education Program

The Bachelor of Education program provides a teacher education program with an Aboriginal-focus. The model is about identity, a place of belonging, community history, roles and responsibilities of generations of families and the process of handing down knowledge in a larger context, the community that supports and nourishes the heart, mind, body and spirit. The Aboriginal perspective is evident throughout the programming and student teacher relations. Thus, the Kenanow learning model bridges the link between western education perspectives and the Aboriginal perspectives in the transmission of knowledge. Kenanow is a word drawn from the Cree language. Translated literally, it usually reads "all of us", or "all of us who are here" which includes all our relations as described in the model. In this model the kinship system is envisioned as an organically functioning system into which education is naturally and harmoniously integrated and transmitted.

The program outline for the Kenanow Bachelor of Education degree incorporates the information gathered from extensive consultations, directions and requirements of Manitoba Education, and responses to educational challenges arising in our region for the education of Aboriginal and northern children and youth.

The Bachelor of Education degree offered by University College of the North (UCN) must meet the need to provide highly skilled teachers for our children and youth. Graduates of University College of the North Kenanow Bachelor of Education program must satisfy the requirements for teacher certification in Manitoba. Teachers prepared at University College of the North are not only proficient enough as teachers to meet the particular needs of children and youth in the North, but capable of teaching effectively anywhere in Manitoba. The Bachelor of Education program will, however, reflects the mandate of UCN by incorporating Aboriginal and Northern Manitoba perspectives. The Bachelor of Education at UCN will incorporate Aboriginal cultural knowledge with current research regarding effective instructional practices. A collaborative approach among students, Elders, university faculty, local educators and community members will be emphasized in the delivery of programs.

The program would be offered in communities where there was an identified cohort of interested students. A cohort will be established where there is an agreement among the partners to establish a program. Additional students may join the cohort with the permission of the partners and provided that the admission requirements were met.

Campus Manitoba courses would be offered online to students and Campus Manitoba would identify a location coordinator to assist students within a specific cohort, i.e. Swan River- Swan River Campus Manitoba Co-coordinator. Inter-Universities Services would offer courses face to face at UCN regional centres or sites provided by local communities. UCN would provide academic advising for students.

Program Content

Students will complete 150 credit hours with 90 credit hours in Arts and Science and 60 credit hours in Education. Generally, this program takes five years to complete. The program would be extended for students attending the program part-time. Students must be admitted to both the Faculty of Arts and Science and the Faculty of Education.

Students must meet the requirements set forth for university graduation with both the Bachelor of Arts (and Bachelor of Interdisciplinary Studies) and the Bachelor of Education degrees (see entrance requirements). The student must pass all education courses with a minimum grade of C including teacher practicum. The combined length of the student teaching practicum courses is 24 weeks. Graduates of the Kenanow Bachelor of Education – Integrated Stream (BEDIS) with the Bachelor of Arts or Bachelor of Interdisciplinary Studies will be recommended for certification to Manitoba Education. Teachers certified by Manitoba Education are eligible for employment as a teacher in Manitoba. Majors and minors in the undergraduate degree should be from the following:

Major teachable subject areas

Major teachable subject areas include the following:

> art, biology, business, education, chemistry, computer science, English, French, general science*, geography, a heritage, Aboriginal or world language, history, human ecology, industrial arts, mathematics, music, Native studies, physical education (health), physics, theatre and vocational industrial.

*General science major requires 18 credit hours in 3 separate science disciplines and 3 credit hours must be at the 2000 level or higher

Minor teachable subject areas

In addition to the subject areas listed above but excluding:

general science, minor teachable subject areas may also include: anthropology, classics, dance, developmental studies, earth science, economics, environmental studies, law, philosophy, political science, psychology and sociology

Admission Requirements

Bachelor of Education Integrated Stream (with Bachelor of Arts)

Students must be jointly admitted to the Bachelor of Education program.

Regular Student

a) Grade 12 graduates with a regular or mature high school diploma, with
b) Language Arts (English) 40S, two credits, and
c) Pre-Calculus Mathematics 40S, Applied Mathematics 40S or Consumer Mathematics 40S,
d) Or equivalencies of above.
e) Letter of Recommendation - A letter of recommendation from at least one certified, experienced teacher will be required.
f) Interview - The applicant must be interviewed by a selection committee and recommended by the committee for entrance to the Kenanow Bachelor of Education program.

Note: One credit in English/Anglais 40S and one credit in French/Français 40S together may be used as substitute for two credits in English 40S.

Mature Student

a) Mature Student is or will be 21 during the first year of registration,
b) And is a high school graduate without the requirements for regular status,
c) Or has completed at least three 40S courses,
d) Or has GED standing,
e) Or has attended another university under mature status and achieved a minimum C standing,
f) Or completed a full semester with a minimum C standing from an accredited post-secondary institution,
g) Or has demonstrated readiness to succeed at the university-entry level.

Internal Transfer

An applicant currently registered in a Bachelor of Arts program may apply to the integrated stream for advanced standing.

Criminal Record Check and Child Abuse Registry

An applicant accepted into the program must complete these forms and be approved by the Faculty of Education.

Program Costs

Arts and Science Courses

Campus Manitoba, Inter-Universities Services and Faculty of Arts and Science (UCN) would assume responsibility for the costs associated with program delivery and would collect tuition and any other fees from students on a course by course basis.

Education Courses

Education courses will be funded by the Faculty of Education from its community-based teacher education budget.

Community-Based Services

Community-Based Services will co-ordinate the delivery of the program including the provision of classroom space, equipment at UCN Regional Centres or other communities through written agreement in communities with approved cohorts. Community-Based Services will provide academic advising as well academic supports.

Program Governance

The co-operating program partners will meet quarterly to review the implementation of the program and any further development of the Kenanow Bachelor of Education Program- Integrated Stream.

Each partner shall reserve the right on an annual basis to alter its course offerings.

Appendix H

Research Themes

The following themes and indicators were utilized in the study. Collectively, the indicators do not represent the definition of the theme, but concrete guidelines for appreciating the researcher's thinking about the themes.

Themes:

Being culturally relevant

Promoting cultural awareness and understanding
Incorporating respectful and inclusive curricula including Aboriginal content
Discussing and studying diverse cultures
Discussing issues of prejudice and discrimination explicitly
Celebrating culture and relating to identity development
Demonstrating an asset based perspective- acknowledge cultural foundations as building blocks for growth and respond accordingly
Demonstrating an asset based perspective- acknowledge accomplishments as building blocks for identity development
Providing multiple and varied experiences within the school community
Accessibility to Programming

Being relationally proficient

Creating pro-social relationships as foundations for moving forward (Acknowledging life choices)
Fostering resilience (relationships, humour, perceptiveness, independence, interdependence, flexibility, perseverance, creativity and self-worth)
Accepting and respecting each other and difference
Caring and investing in others
Believing and acting as if humans are self-righting
Committing to doing what is ethical
Experiencing a strong sense of belonging
Experiencing a trust-generating climate
Enjoying a safe and orderly environment
Celebrating Successes

Focusing on Teaching and Learning

Creating connectedness in school communities through relationships i.e. active partnership between teacher and student
Teaching and using personal reflection

Adapting to ensure centred on others- i.e. student-centred, collegial atmosphere, inviting of parents and families
Maximizing learning for all students regardless of disability, gender, race, ethnicity and socio-economic status i.e. opportunity to learn, high expectations
Utilizing a variety of instructional methods in order to engage students – direct instruction supplemented by experiential and inquiry based approaches
Integrating curricula on a thematic or inter-disciplinary basis

Utilizing place-based learning

Creating classroom and school environments reflective of school community members and the culture of the community
Delivery of curricula is grounded into what is actual (existing) and familiar and emerges from place
Promoting the use of community resource people to introduce the community context
Seeking broad, life-long goals
Utilizing culturally responsive pedagogies including Indigenous pedagogies and ways of knowing
Local cultures, histories and languages are respected and reflected in the educational process

Establishing shared and effective leadership

Ensuring the shared vision fosters a sense of collective responsibility for all students and to maximize the learning opportunities for all students
Ensuring a shared vision and plan to achieve the goals associated with the vision
Being responsible to ensure there is continuous inquiry, commitment to equity and co-ordinated actions towards shared purposes i.e. collaborative teams, practice oriented learning
Affirming the actions of others
Sharing positive experiences of others- celebrate peak moments
Connecting actions (particularly peak moments) to the shared purposes within the school community and with others – connect to moving forward and new possibilities
Facilitating the creation of narratives about shared purposes
Offering a safe environment for authentic dialogue about teaching, learning and community life (relational trust)
Connecting school direction to the experiences of others to learn and share- different schools, divisions, post-secondary institutions
Facilitating shared leadership within the school

Partnering with Others

Liaisoning by school leaders with Manitoba Education, universities and business supporters i.e. government supports, shared research or grant opportunities
Engaging external partners in support of the shared purposes of the school
Positioning the school with the perspective- everything goes better with partners
Liaisoning by Faculty of Education in region with Manitoba Education, other universities and business

Viewing parents and families as supports in the educational process
Liasioning with local community groups and agencies, universities and businesses
Engaging local community groups and agencies, universities and businesses in support of the
shared purposes of the school
Positioning the school with the perspective- everything goes better with partners
Liasioning by Faculty of Education in region with other faculties, Manitoba Education, other
universities, school authorities/districts/divisions and local communities
Demonstrating practice based learning and growth

Creating and maintaining inclusive educational environments

Collaborating with others regarding teaching and learning i.e. collaborative teacher teams, active
listening for student feedback, consulting resource personnel, engaging parents
Collaborating and being responsive within the school community
Establishing effective working relationships among students, parents/families, school personnel
and community members
Extending activities beyond the minimum required i.e. teachers, parents as volunteers
Encouraging family and community involvement in the school
Involving from within the school community in a meaningful way the development and
implementation of a shared vision
Demonstrating practice based learning and growth
Resourcing schools/education programs adequately

Understanding and providing sufficient resources for school community members based on
need- addressing substantive equality – students and their families
Securing/Seeking sufficient resources to ensure school community members are served on the
basis on need i.e. reading supports, professional development, access to community services
Facilitating the creation and sharing of narratives based on the research regarding the positive
relationship between resources and student outcomes

Appendix I

VOICE- Success Indicators
The UCN Elders have shared the following indicators of school success:

1. Treat children and youth wholisticly by meeting all their needs- physical, emotional, spiritual and cognitive.
2. Include teaching methodologies that engage children and youth such as co-operative learning and land-based learning.
3. Develop relationships with and collaborate with families in order for students to attend and be engaged at school.
4. Employ local teachers including certified teachers and Elders to ensure that local knowledge, expertise and resources are incorporated into the classroom. Community members as teachers also serve as role models for children and youth.
5. Share the teachings of the Elders to ensure that the language, history and way of living are provided to students.
6. In using local resources, integrate school programming with other facilities, initiatives and programmes like wellness programs, Elders facilities and other community organizations. Teacher education programs and schools would also be highly integrated.
7. Ensure that the language of the community is taught in the schools and has a place in regular classrooms.
8. Utilize and incorporate intergenerational programs like Head Start to promote readiness so all can participate fully as a community of learners. Support families impacted by residential schools.
9. School leaders need to ensure that the community leadership and community members are involved in education in a meaningful way. Education belongs to the community. (Brandon University and University College of the North (BU/UCN), 2012).