**Mamàhtawisiwin: The Wonder We Are Born With – An Indigenous Education Policy Framework** is a provincial policy directive and conceptual framework that supports the holistic achievements of First Nations, Métis, and Inuit learners by assisting Manitoba educators in incorporating Indigenous pedagogy, languages, and culture into their teaching and practices. This provincial Indigenous Education Policy Framework is intended to support educators, by helping them deepen their understanding and progress along a path of truth and reconciliation in their schools, adult learning centres, post-secondary institutions, classrooms, and communities. It aims to empower Manitoba teachers to understand and meet the needs of Indigenous learners by embedding strategies and practices into their educational settings and classroom routines, so that they reflect Indigenous languages, cultures, and identities. Ultimately, the core goal is to enhance the educational achievement and well-being of Indigenous students, setting them up for success in school and beyond. ***Mamàhtawisiwin, p. 7***

A path to an Indigenous-inclusive education system is grounded in Indigenous histories, cultures, languages, traditional values and knowledge, and contemporary lifestyles. An equitable, inclusive, and diverse education system fosters a sense of belonging in all learners so that they feel they can succeed, take responsibility, find their purpose in life, and achieve The Good Life/Mino-pimatisiwin (Ininew)/Mino Bimaadiziwin (Anishinabemowin)/honso aynai (Dene)/tokatakiya wichoni washte (Dakota)/minopimatitheewin (Anisininimowin)/ ­­­ (Inuktitut)/Miyo-pimatishiwin (Michif). ***Mamàhtawisiwin, p. 8.***

The foundations of an Indigenous-inclusive education system are articulated in the actions of the following four strategies

******

***Figure 6: Niji Mahkwa Circle of Nations. Painting by Fred Beardy. Teaching and colours provided by Fred Beardy and Elder Myra Laramee. Used with permission. Mamàhtawisiwin, p. 21***

The Building Student Success with Indigenous Parents (BSSIP) grant is focused on increasing the involvement of Indigenous parents, caregivers, and families in education. The funding has assisted schools in developing partnerships and programming with parents and the community that will contribute to the educational success of Indigenous students.

The Building Student Success with Indigenous Parents grant is provided to assist schools with the planning and implementation of the foundations of an Indigenous-inclusive education system through relational engagements.

The plan must embed strategies and actions within *Mamàhtawisiwin - The Wonder We Are Born With; An Indigenous Education Policy Framework* through Authentic Involvement with Parents, Caregivers, Elders, Knowledge Keepers, Community, and Families.

|  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **Authentic Involvement**  Engagement with parents, caregivers, and Elders, Knowledge Keepers is an expected and frequent occurrence at all levels. They feel comfortable in the school. Educators know what knowledge the Elders carry and Elders know what is expected of them.  The engagement with families, including extended family members is very visible and considered part of the fabric of the school, including in daily learning activities. The project of focus is determined by student and community factors identified by parents, families, and/or communities.  Elders, Knowledge Keepers, and families are integral participants in division/district events and  celebrations. Community protocols are understood and followed.  Parents and families receive clear and regular  communication from the division/district. Parents and families are regularly invited to provide their feedback, which is taken into account in decision  making. | | **Putting Students at the Centre**  Students are treated respectfully and are celebrated and valued for their individual and collective identity, which is reflected in their school environment and through parental, caregiver, and Elder and Knowledge Keeper Engagement.  Students have regular and multiple opportunities to share their lived experiences, knowledge, gifts and strengths through parental, caregiver, and Elder and Knowledge Keeper led learning opportunities.  Students are confident in reaching out for help. A variety of supports, including multiple culturally appropriate supports (Elders and Knowledge Keepers), are available and accessible. | | **Understanding of World Views, Values, Identities and Traditions**  Educators are committed to continuing their learning and reflection, and to engaging in learning about factors that have an impact on Indigenous individuals, families, and communities.  Languages, culture, knowledge, and histories of Indigenous peoples are embedded into the curriculum and education of all students through parental, caregiver, and Elder and Knowledge Keeper Engagement.  Teacher professional learning is focused on building capacity to engage in effective practices that will positively impact Indigenous student achievement and parental and caregiver engagement.  Learning opportunities for students regularly include place-based or land-based learning, and multi-sensory learning which cross all curricular areas.  Elders and Knowledge Keepers support Indigenous language learning. | | **Inclusive and Culturally Safe Learning Environment**  The school/classroom is a culturally safe space for all. Embedded in school culture is that within a culturally safe space, Elders/Knowledge Keepers, students, and families share their traditions and cultural practices.  Elders and Knowledge Keepers engage educators in continuous learning about protocols, and how to co-create culturally safe spaces.  Learning opportunities are co-planned with parents, caregivers, and Elders and Knowledge Keepers.  Parents, caregivers, and Elders and Knowledge Keeper engagement supports School/classroom activities and daily learning opportunities to include Indigenous world views, cultural practices and family-centred activities that are based on community protocols or practices. | |
| Promote Elder, Knowledge Keeper, and Community Involvement | Promote Parent, Grandparent, and Extended Family Involvement | Respect and Listen to Students | Employ a Holistic Approach to Supporting Students | Teach True History | Incorporate Cultural Teachings, Experiences, and Indigenous Languages | Demonstrate Respect for World Views, Values, Identity, and Traditions | Value and Celebrate Differences |

|  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- |
| SCHOOL DIVISION: | CONTACT PERSON: | | | | | | | |
|  | **Authentic Involvement** | | **Putting Students at the Centre** | | **Understanding of World Views, Values, Identities and Traditions** | | **Inclusive and Culturally Safe Learning Environment** | |
|  | Promote Elder, Knowledge Keeper, and Community Involvement | Promote Parent, Grandparent, and Extended Family Involvement | Respect and Listen to Students | Employ a Holistic Approach to Supporting Students | Teach True History | Incorporate Cultural Teachings, Experiences, and Indigenous Languages | Demonstrate Respect for World Views, Values, Identity, and Traditions | Value and Celebrate Differences |
| **Reflecting**   * How will this plan embed the strategies and actions of *Mamàhtawisiwin: The Wonder We Are Born With – An Indigenous Education Policy Framework*? * How will Indigenous parents, families, and/or caregivers be involved? |  | |  | |  | |  | |
| **Planning**   * Targeted Outcomes: *What are we hoping to achieve?* * Indicators of student success: *How will we know we achieved our desired outcomes? What evidence (Strategies/Tools/Information) will we collect?* * Indicators of educator impact: *How will we know we achieved our desired outcomes? What evidence (Strategies/Tools/Information) will we collect?* * Indicators of Parents, Caregivers, Elders, Knowledge Keepers, families, and community impact: *How will we know we achieved our desired outcomes? What evidence (Strategies/Tools/Information) will we collect?* |  | |  | |  | |  | |
| **Reporting**  **Financial Report for 2024/25 program activities due October 31, 2025** |  | | | |  | | | |