



Elementary Education Program
**Fond du Lac Tribal and
Community College**



COURSE: AMIN/EDU 2300

Name: Sara Montgomery

Course Title: Culturally Responsive Education

MTC Goal Area 8 +

Credits: 1 **Pre-requisites:** AMIN/EDU 1020 **Co-requisites:** _____

Course Description:

Students in this course will use the “Cultural Standards for Educators” assessment, as a tool to assist in the process of self-reflection as a way of understanding a culturally responsive classroom. Anishinaabe practices will be introduced throughout the course. Students will become familiar with the different resources available within the community to enhance the project. (Prerequisite: AMIN 1020).

Recommend Text and/or other Resources (journals, articles, and/or any other additional materials):

Saifer,S., Edwards K., Ko, L., Stuczynski, A., Culturally Responsive Standards-Based Teaching 2nd addition. Corwin. 2011

Course Content:

- A. Culturally responsive standards-based teaching
- B. Taking stalk of current classroom practices
- C. The foundation for culturally responsive standards-based teaching
- D. The environment for culturally responsive standards-based teaching
- E. Culturally responsive-based curriculum
- F. Assessment and Reflection
- G. Teachers Learning and growing with culturally Responsive Standards Based Teaching.

Outcomes and Assessments

Learning Outcomes

- A. Describe the concepts related to educational equity and student achievement, including culture, cultural competence, and culturally responsive teaching
- B. Develop teaching strategies that draw on the knowledge, skills, experiences, and cultures of students, their families and community members to enhance learning and help all students meet high academic standards
- C. Create a standards-based culturally responsive unit/project
- D. Strategize different ways to increase rigor of the curriculum to support the learning of students whose first language is not English
- E. Create opportunities for families and community members to work towards a common good



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Plagiarism

Plagiarism, or presenting the writing of another as your own (a.k.a. “copying”), results in an F for this course and is subject to any other disciplinary actions mandated by this institution and the Minnesota State system.

Disabilities Notice

Fond du Lac Tribal & Community College is committed to providing equitable access to learning opportunities for all students. Under the Americans with Disabilities Act and Section 504 of the Rehab Act, Fond du Lac Tribal & Community College provides students with disabilities (e.g., mental health, attentional, learning, chronic health, sensory or physical) reasonable accommodation to participate in educational programs, activities or services. Students with disabilities requiring accommodation to participate in class activities or meet course requirements must first complete an intake form and necessary requirements with Nancy Olsen, Disability Services coordinator, to establish an accommodation plan. She can be reached at nancy.olsen@fdltcc.edu or 218-879-0819.

Sexual Violence

Fond du Lac Tribal & Community College (FDLTCC) is committed to providing an environment free of all forms of discrimination and sexual harassment, including sexual assault, domestic and dating violence, gender or sex-based bullying and stalking. If you or someone you know has experienced gender or sex-based violence (intimate partner violence, attempted or completed sexual assault, harassment, coercion, stalking, etc.), know that you are not alone. FDLTCC has staff members trained to support survivors in navigating campus life, accessing resources, providing accommodations, assistance completing with protective orders and advocacy. For more information regarding the Campus Security Report, the following link will give you a report on the Clery Compliance and Security Report at FDLTCC: <https://fdltcc.edu/admissions/about-us/policies-reports/campus-security-policies-reports/>.

Please be aware that all FDLTCC employees are required to report any incidents of sexual violence and, therefore it cannot guarantee the confidentiality of a report, but it will consider a request for confidentiality and respect it to the fullest extent possible. If you wish to report sexual misconduct or have questions about school policies and procedures regarding sexual misconduct, please contact Jesse Stirewalt, Director of Housing and Student Activities at 218-590-3345 or jstirewalt@fdltcc.edu.

Student Success—North Star Communication Platform

Student success is at the heart of what Fond du Lac Tribal and Community College staff, faculty and administration strives to achieve. To help support our students in their educational journeys, FDLTCC uses a communication platform called North Star. Students can raise their hand for support, set up appointments with staff and faculty and communicate seamlessly with instructors. The college encourages ALL FDLTCC students to use the North Star webpage link to watch video tutorials and to log into the platform to start using its features.



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Cultural Standards*: listed at the end of the syllabus

*Each course within the BS in Elementary Education program must meet a minimum of 2 measurable learning outcomes for 3 different **Cultural Standards**. If your course does not meet the Cultural Standards, please justify your rationale.*

Cultural Standard (must meet 3)	Learning Outcomes that Align to Cultural Standards (2 for each standard) The student will:	Assessment
<p>2. GWAYAKWAADIZIWIN <i>Living a balanced way:</i> To provide students the opportunity to recognize the importance of living in harmony with the community and are prepared to use a collective approach to understanding and deciding on a course of action.</p> <p><u>Outcome:</u> Community and Collaboration To develop teachers who are reflective, connected educators who understand the interrelatedness of educating the whole child by including the community.</p>	<p>Strategize different ways to increase rigor of the curriculum to support the learning of students whose first language is not English.</p> <p>Classroom Discussion: Introduce all five components of the culturally responsive classroom for second language acquisition.</p> <p>Native Language: Module 1 Produce a poster: Introduce a second language (Ojibwe) component by incorporating the second language acquisition into the classroom with the display/arts poster of the five components of a culturally responsive environment.</p> <p>Assessment: Module 1: Describes the 5 components of a Culturally Responsive Classroom by drawing a picture on the given piece of papers, and afterwards students discuss the picture to the class.</p> <p>Module 1 describes the five components with examples.</p> <p>Create opportunities for families and community members to work towards a common good</p>	<p>Produce a poster with a second language component (Ojibwe Language) displaying the second language acquisition into the classroom with the display/arts poster including the five components of a culturally responsive classroom. This poster will connect an understanding of teaching to the interrelatedness of the whole child in a classroom.</p>



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	<p>A local Anishinaabe artisan will discuss with the students a process of making a traditional doll from environmental items (deer hide, buffalo hair, cattails, sinew, etc.) that are familiar to this area. The importance of a local elder, historical, the land base we live on, and the narrative of how to work with each individual and learn to teach to the whole child is part of the process.</p> <p>Students will then make a faceless doll from scratch and throughout the process there will be some cultural discussions, thoughts about your own personal ways of working through the process. Leads into how the completed doll is going to be a representation of a student in your class that may not be the same as you.</p> <p>As students' progress in the making of the doll they are asked to think about a student may be different in: class, gender, race, and in their class and how they would make sure this student is included and respected.</p> <p>A presentation of the completed doll at the end of the week to talk through who the doll represents and how they may be different and how they would like to be treated, and how as a collective group a decision can be made to be as inclusive as possible.</p>	<p>Students will discuss in class who the doll (faceless doll they are making) represents as a student in their class.</p> <p>Completion of the doll and the presentation as a student in the classroom will bring forward the connection and importance of learning about the Anishinaabe community, and the collective approach to teaching to the whole-child.</p>
<p>3. ZOONGIDE'EWIN <i>Strong hearted:</i></p>	<p>Create opportunities for families and community</p>	<p>Present of cultural box/basket that describes a personal</p>



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<p>To provide a foundation on which we build and strengthen each student’s resilience, innovation, and passion.</p> <p><u>Outcome:</u> Transformational Leadership To increase the teachers’ leadership capacity to live and walk with a strong heart, humble and open to new ideas and courageous enough to confront the accepted truths of history and society.</p>	<p>members to work towards a common good.</p> <ol style="list-style-type: none"> 1) Review local and community cultural norms, by having students review: “You tube of Fond du Lac Reservation (Module 2) and discuss a community/cultural norms and how everyone is impacted by who is within the community and how this strengthens in the classroom knowing about family and community along with the history. 2) Students will learn about one another as a community within the classroom by: <ol style="list-style-type: none"> a. presenting a personal cultural box/basket reflecting their personal story as a means to understand who is within the classroom community and understand how that strengthens resilience, innovation, and passion and to prepare to become a culturally responsive teacher. b. Discuss as a large group the connection to the many norms of the local community, 	<p>foundation of the personal story of self that builds resilience, innovation and passion. The large group discussion will link the importance of connecting the community with culture norms. After talking about their personal cultural box, the discussions of the community and cultural values become apparent that everyone is on a different continuum of culture and yet connected. Building with a strong heart about confronting personal truths of our own story and know and understand ourself as a part of the community norm, builds the confidence to be a leader in our communities and beyond in the educational field.</p>
<p>6. ZAAGI' IDIWIN <i>Loving and Caring</i> To encourage the development of healthy, caring relationships built on respect for all.</p> <p><u>Outcome:</u> Diversity and Dispositions</p>	<p>Develop teaching strategies that draw on the knowledge, skills, experiences, and cultures of students, their families and community members to enhance learning and help all students meet high academic standards.</p>	<p>Review the results of the culturally responsive educator survey. Acknowledge the importance of building relationships while engaging the community, enhances success in the classroom. This survey will prepare the future teacher candidates to discuss the</p>



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<p>Promote teachers' acceptance and respect of the diversity within their school, community and environment.</p>	<p>Students will complete culturally responsive educator survey which includes five components for future teachers. This survey will allow students to self-acknowledge strengths and weakness and where they are on the continuum of cultural knowledge of the community. The culturally responsive educator survey includes these five components:</p> <ul style="list-style-type: none">a) Native language: Seek to learn the local language and heritage of students, begin using native language/ words in the classroomb) Content: literature is reflective of the students within the classroomc) Context (in the place-environment): local environment and community resources are naturally relevant to utilize example: (Ojibwe and maple syrup and)d) Family & Community: recognize cultural differences as positive worldly approaches and utilize community people as resources.e) Assessment: Recognize the validity of the local native knowledge system and utilize within classroom (ex: conversation and narratives, as well as Ripple effect to write what was learned) The culturally responsive educator survey describes how future teachers create the components of a culturally responsive environment from their own perspectives and biases, before entering into the profession as teachers.	<p>importance and conversation of involving interests of the community/family and culture norms as a way to bring about engagement in the classroom. Using the Faceless Doll as an example or tool to bring a community member's project to the classroom stirs interest from the students. Connect the community member to the doll, and then connecting the doll as a student in their future classroom brings out the respect of the diversity of the classroom. Respond to the final assessment and write/share with the Ripple Effect assessment tool about the experience of the family and community involvement in the class.</p>
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	<p>This survey will then lead into the discussion of understanding how to introduce the lesson plans, and strategies of a culturally responsive lesson plans. The importance of understanding demographics and context of a classroom and who is within your classroom to connecting strategies of the holistic learner.</p> <p>Create a standards-based culturally responsive unit/project.</p> <ol style="list-style-type: none"> 1) Discuss each area of a lesson plan: 2) MN Content standards 3) Objective and learning target. 4) Academic vocabulary /Language Context for learning (iep, supports, gaps) 5) Instructional strategies and learning tasks 6) Anticipatory set 7) Inclusive of Culturally Responsive Education 8) Assessment <p>Use the Faceless doll as an example:</p> <ol style="list-style-type: none"> 1) Faceless doll: Video with example of the components of a culturally responsive lesson. 2) Explain each component of the Faceless Doll lesson. 	<p>Discussions throughout the week display new ideas and connections to the community while working on the doll. The introduction of the faceless doll is a component of the lesson plan, and meeting desirable (grade level standards-Art, math, language, health and wellness standards) outcomes along the process.</p> <p>Students will present the doll and talk about who this child represents in the classroom as their final project. Rubric for the doll will include:</p> <ol style="list-style-type: none"> 1) The five components of a culturally responsive classroom. <ol style="list-style-type: none"> 1) speaking/listening skills, 2) following a lesson plan 3) preparing for the end product of the faceless doll and 4) preparing the doll to discuss diversity within the community (classroom). 5) Reflective of how to be innovative and passionate working with one another (Anishinaabe value of compassion).
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<p>7. ZHAWENINDIWIN <i>Compassion</i></p> <p>To encourage students to develop an empathetic appreciation of the arts and humanities as a way to understand the human experience.</p> <p><u>Outcome:</u> Generation of New Knowledge</p> <p>To expand teachers' knowledge of the human condition and cultures, and the importance of compassion especially in relation to behavior, ideas, and values.</p>	<p>Describe the concepts related to educational equity and student achievement, including culture, cultural competence, and culturally responsive teaching</p> <p>Participate and respond to the culturally responsive educator survey. Review the results to discuss the students' strengths and weaknesses. The discussions will be led by transforming the pedagogy of classrooms from a different lens by increasing knowledge and to prepare for educational equity, increase student achievement, and culturally responsive teaching.</p> <p>As the final component of the culturally responsive educators survey, the assessment tool "The Ripple effect" will be given to students as an assessment tool to complete and discuss with a partner. Any new knowledge will allow for "aahaa moments" relating to equity, student achievement, and self-awareness of the importance of culturally responsive approaches in a classroom.</p> <p>It is the compassion and narrative in the relationship to one another that will build the understanding of the human experience that is important to this type of summative assessment.</p>	<p>After Reviewing the culturally responsive educators survey, students will transition to a new pedagogy and be inclusive of all of the culturally responsive components in preparation of writing lesson plan.</p> <p>Students will expand additional Anishinaabe ways of knowing through the response of the Ripple affect Assessment. This assessment allows for behaviors, ideas, compassion and values embrace to educational equity, student achievement and culturally responsive competence in preparation of a classroom experiences.</p> <p>The Ripple Effect Assessment tool is a narrative reflection to share a written and verbal experience of what you may or may not have learned, throughout the project. Allowing the student to acknowledge the Ojibwe culture as a tool to demonstrate the importance of compassion, especially in relation to behavior, ideas and values.</p>
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Minnesota Professional Education License and Standards Board Standards (MN PELSB)** listed at the end of the syllabus.

MN PELSB Standard	8710.2000 Standards of Effective Practice	Assignment & Assessment	How does this show students will meet the standard: Based on the assignments and assessments, the student will:	FDLTCC Learning Outcomes	Cultural Standard
4.C	know about the process of second language acquisition and about strategies to support the learning of students whose first language is not English	<p>Classroom Discussion: Introduce all five components of the culturally responsive classroom for second language acquisition.</p> <p>Native Language: Module 1 Produce a poster: Introduce a second language (Ojibwe) component as a strategy by incorporating the second language acquisition into the classroom with the display/arts poster of the five components of a culturally responsive environment.</p> <p>Module 1 will focus on the Native Language as one of the strategies for a culturally responsive classroom. This will be introduced with a poster labeling of each area of the culturally responsive classroom with the Ojibwe language.</p> <p>Students will develop the second language poster using all five (5) components- inclusive of a second language.)</p> <p>A circular poster will be divided into five pie shaped sections amongst the students. The students will take each of the 5 sections and label all five</p>	<p>Classroom Discussion: Each of the five components of a culturally responsive classroom will be introduced throughout the course. Students will be required to complete a hands-on practice of each one.</p> <p>a) Native language: Seek to learn the local language and heritage of students, begin using native language/ words in the classroom. (Students will add new Anishinaabe language words to the word wall).</p> <p>b) Content: literature is reflective of the students within the classroom (Discussion of different native dolls within different native communities)</p> <p>c) Context (in the place-environment): local environment and community resources are naturally relevant to utilize example: (Use of native products to make the doll)</p> <p>d) Family & Community: recognize cultural differences as positive worldly approaches and utilize community people as resources (local people tell the story either in person or video).</p> <p>e) Assessment: Recognize the validity of the local native knowledge system and utilize within classroom (ex: conversation and narratives and Ripple Effect to write what was learned)</p> <p>Assessment: Module 1: Describes the 5 components of a Culturally Responsive Classroom by drawing a pictures and using Ojibwe language to describe the each of the five components on the given pieces of paper, and afterwards students discuss the picture to the class.</p>	Strategize different ways to increase rigor of the curriculum to support the learning of students whose first language is not English	2. GWAYA K WAADI ZIWIN Living a balanced way



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		<p>components of a culturally responsive classroom. For each section, the students will find an Ojibwe word that relates to each of the 5 components and then illustrate how it will involve all five sections connect. For instance, with Context, a student might and write <i>Manoomin</i> (wild rice) on their Context section and then depict someone ricing. The strategy for Native Language is to use the student's language, Ojibwe language in this instance, and connect to the child's understanding.</p> <p>Context of "in the place" Module 2: Faceless Doll: The significance in the narrative of the story from a local Elder states that it is more about the gathering of the materials and community building and knowing where you are from than is making the doll. Students will make a faceless doll from scratch and learn about use the local and environmental components, such as cattails, buffalo hair, horsehair, sinew, etc. to produce a product for young children. The faceless doll has been a traditional component to the Ojibwe people. The doll is a common tool that historically and culturally is evident in many tribal and cultural communities.</p> <p>Video: -Watch You tube of <i>Fond du Lac Reservation</i> Make the connection to being in the place of and connecting to the work of the Faceless doll. What pieces and components relate to Ojibwe culture (deer hide, importance of making toys from all local materials, sitting together and working)</p>	<p>Assessment In Module 2, Context of "in the place"</p> <p>Video: A discussion of strategies relating to the importance of where a person is from are important to use as a guide for interest in a classroom. In northern Minnesota the seasons play a big role of the Ojibwe lifeways as explained in the videos. Utilizing these as a way of knowing the community is a strategy to incorporate the local way of knowing and how to do things explained by the elders from the community and incorporating these areas into the classroom curriculum.</p> <p>As students make the doll, they will be asked to think of a K-6 student who may be in their classrooms and different in: class, gender, race and to reflect on how this student will be included and respected.</p> <p>Discussions will consist of different tribal and cultural communities, and what cultural components are significant for the Ojibwe to complete a doll and a reflection about their own personal biases and misconceptions of others. The completed doll is going to be a representation of a student in that students in the course may encounter. The doll may not be the same as you.</p> <p>Classroom Presentation of the Faceless Doll Students will present the completed doll they have made and talk about the struggles and biases</p>		
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		<p>Faceless Doll: Students will begin making a Faceless Doll with the context of the language in mind, and what new Ojibwe words are being used while making the doll.</p> <p>Classroom Presentation of the Faceless Doll A presentation of the completed doll at the end of the course to talk through who the doll represents and how they may be different and how they would like to be treated, what makes this engaging is the story of why they selected this doll to demonstrate difference.</p> <p>Family and Community: Module 3</p> <p>Cultural Baskets: Presentations of cultural baskets and using listening and responding to each of the baskets. -Discuss how everyone's basket is different or similar</p> <p>Content: Module 4 Read: <i>Braiding Sweet Grass Chapter 4</i> Students will read from "Braiding Sweetgrass and then Jigsaw the readings from Braiding Sweet Grass: - Different stories of dolls from different native communities</p>	<p>they have experienced as a student in the class and how to develop a learning community for this student to feel comfortable in class.</p> <p>.</p> <p>Module 3 Cultural Baskets: Students will select five items that represent their personal story as a means to understand who is within the classroom community and understand how that strengthens resilience, innovation, and passion and in preparation to becoming a culturally responsive teacher. Students will understand that as a teacher it is important to acknowledge their students' family and their community, as well as their culture and the impact it has on shaping values whether implicit or explicit- regarding expectations for (a) students, teaching and learning; b) the role and responsibilities associated with being a culturally responsive teacher.</p> <p>Module 4: Content: -discuss traditional resources needed to make dolls in all indigenous communities. Kachina doll, cornhusk doll. -talk about narratives and about story telling. How discussions begin sometimes from puppets, dolls, etc.</p> <p>Students will read and review</p>		
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		<p>Read: <i>Culturally Responsive and Standards based</i> Chpt. 5,</p> <p>Assessment: Module</p> <p>5 Ripple Effect Tool Used with culturally responsive education to understand the role of reflection and self-assessment and it is important to use within the classroom. This tool is a using a non- traditional way to assess learning within a cultural context</p>	<p>different scenarios and vignettes that focuses on content (literature or stories) that is reflective of who is within the class.</p> <p>Students will read and complete on the importance of content or stories (literature) that are reflective of who is within the class. Students will discuss how the stories reflect more meaning when there is a association with the content.</p> <p>Module 5: Assessment, Students will take a Ripple Effect self- reflective assessment and answer three reflective questions on their experience in a culturally responsive classroom that they will then share with a partner. Next, students will share with the whole class discussing their “aha” moments from the class material. This will include what they learned, what they would improve on and how the instructor of the course could make improvements as well. This is a very open and honest discussion that is framed in respect.</p> <p>See guiding questions at the end of syllabus for the component – Attachment A</p>		
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<p>4.E</p>	<p>understand how a student's learning is influenced by individual experiences, talents, and prior learning, as well as language, culture, family, and community values;</p>	<p>Classroom Discussion: Introduce the culturally responsive educator survey and the five components that are within this survey are: a) Native language, b) Content, c) Context (in the place-environment), d) Family & Community, and e) Assessment</p> <p>Culturally Responsive Educator survey: (A Rubric is listed at the end of the syllabus) to discuss with students how to recognize the results of their own strengths and weaknesses.</p> <p>Native Language: Module 1 Produce a poster: Introduce a second language (Ojibwe) component as a strategy by incorporating the second language acquisition into the classroom with the display/arts poster of the five components of a culturally responsive environment</p>	<p>Using the five components that are within this survey are: a) Native language, b) Content, c) Context (in the place-environment), d) Family & Community, and e) Assessment and in the classroom discussion, students will understand how learning is influenced by individual experiences (Context), language (Native Language), culture (content), and family and community values (Family & Community), and talents and prior learning (Assessment).</p> <p>Culturally Responsive Educator survey Students will discuss which areas may need to be worked with a little deeper and then how to prepare courses for the culturally responsive classroom. Understanding yourself first then transitioning to the K-6 classroom experience throughout this process. This survey involves language, culture, family and community values, as well as assessing what is normal for the community. (See Culture Based Rubric at the end of the syllabus-- Attachment B.</p> <p>Module 1 will focus on the Native Language as one of the strategies for a culturally responsive classroom. This will be introduced with a poster labeling of each area of the culturally responsive class Students will develop the second language poster using all five (5) components- inclusive of a second language.)</p> <p>A circular poster will be divided into five pie shaped sections amongst the students. The students will take each of the 5 sections and label all five components of a culturally responsive classroom. For each section, the students will find an Ojibwe word that relates to each of the 5 components and then illustrate how it will involve all five sections connect. For instance, with Context, a student might and write <i>Manoomin</i> (wild rice) on their Context section and then depict someone ricing. The strategy for Native Language is to use the student's language, Ojibwe language in this instance, and connect to the child's understanding.</p>	<p>Develop teaching strategies that draw on the knowledge, skills, experiences, and cultures of students, their families and community members to enhance learning and help all students meet high academic standards</p>	<p>6. AAGI' IDIWI N Loving and Caring</p>
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In Module 2, Context of “in the place”

Video: A discussion of strategies relating to the importance of where a person is from are important to use as a guide for interest in a classroom. In northern Minnesota the seasons play a big role of the Ojibwe lifeways as explained in the videos. Utilizing these as a way of knowing the community is a strategy to incorporate the local way of knowing and how to do things explained by the elders from the community and incorporating these areas into the classroom curriculum.

Faceless Doll: The significance in the narrative of the story from a local Elder states that it is more about the gathering of the materials and community building and knowing where you are from than is making the doll. Students will make a faceless doll from scratch and learn about use the local and environmental components, such as cattails, buffalo hair, horsehair, sinew, etc. to produce a product for young children. The faceless doll has been a traditional component to the **Ojibwe people. The doll is a common tool that historically and culturally is evident in many tribal and cultural communities.** room with the Ojibwe language.



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		<p>Assessment: Module 1: Describes the 5 components of a Culturally Responsive Classroom by drawing a pictures and using Ojibwe language to describe the each of the five components on the given pieces of paper, and afterwards students discuss the picture to the class.</p> <p>Context of “in the place” Module 2:</p> <p>Video: -Watch You tube of <i>Fond du Lac Reservation</i> Make the connection to being in the place of and connecting to the work of the Faceless doll. What pieces and components relate to Ojibwe culture (deer hide, importance of making toys from all local materials, sitting together and working)</p> <p>Faceless Doll: Students will begin making a Faceless Doll with the context of the language in mind, and what new Ojibwe words are being used while making the doll.</p>	<p>Students will develop the second language poster using all five (5) components-inclusive of a second language.)</p> <p>A circular poster will be divided into five pie shaped sections amongst the students. The students will take each of the 5 sections and label all five components of a culturally responsive classroom. For each section, the students will find an Ojibwe word that relates to each of the 5 components and then illustrate how it will involve all five sections connect. For instance, with Context, a student might and write <i>Manoomin</i> (wild rice) on their Context section and then depict someone ricing. The strategy for Native Language is to use the student’s language, Ojibwe language in this instance, and connect to the child’s understanding.</p> <p>In Module 2, Context of “in the place”</p> <p>Video: A discussion of strategies relating to the importance of where a person is from are important to use as a guide for interest in a classroom. In northern Minnesota the seasons play a big role of the Ojibwe lifeways as explained in the videos. Utilizing these as a way of knowing the community is a strategy to incorporate the local way of knowing and how to do things explained by the elders from the community and incorporating these areas into the classroom curriculum.</p> <p>Faceless Doll: The significance in the narrative of the story from a local Elder states that it is more about the gathering of the materials and community building and knowing where you are from than is making the doll. Students will make a faceless doll from scratch and learn about use the local and environmental components, such as cattails, buffalo hair, horsehair, sinew, etc. to produce a product for young children. The faceless doll has been a traditional component to the Ojibwe people. The doll is a common tool that historically and culturally is evident in many tribal and cultural communities.</p>	
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		<p>Classroom Presentation of the Faceless Doll A presentation of the completed doll at the end of the course to talk through who the doll represents and how they may be different and how they would like to be treated, what makes this engaging is the story of why they selected this doll to demonstrate difference.</p> <p>Family and Community: Module 3 Cultural Baskets: Presentations of cultural baskets and using listening and responding to each of the baskets. -Discuss how everyone's basket is different or similar</p> <p>Content: Module 4 Read: <i>Braiding Sweet Grass</i></p> <p>Content: Module 4 Read: <i>Braiding Sweet Grass</i> Students will read from "Braiding Sweetgrass and then Jigsaw the readings from Braiding Sweet Grass: -</p>	<p>As students make the doll, they will be asked to think of a K-6 student who may be in their classrooms and different in: class, gender, race and to reflect on how this student will be included and respected.</p> <p>Discussions will consist of different tribal and cultural communities, and what cultural components are significant for the Ojibwe to complete a doll and a reflection about their own personal biases and misconceptions of others. The completed doll is going to be a representation of a student in that students in the course may encounter. The doll may not be the same as you.</p> <p>Classroom Presentation of the Faceless Doll Students will present the completed doll they have made and talk about the struggles and biases they have experienced as a student in the class and how to develop a learning community for this student to feel comfortable in class.</p> <p>Module 3 Cultural Baskets: Students will select five items that represent their personal story as a means to understand who is within the classroom community and understand how that strengthens resilience, innovation, and passion and in preparation to becoming a culturally responsive teacher. Students will understand that as a teacher it is important to acknowledge their students' family and their community, as well as their culture and the impact it has on shaping values whether implicit or explicit- regarding expectations for (a) students, teaching and learning; b) the role and responsibilities associated with being a culturally responsive teacher.</p> <p>Module 4: Content: -discuss traditional resources needed to make dolls in all indigenous communities. Kachina doll, cornhusk doll. -talk about narratives and about story telling. How discussions begin sometimes from puppets, dolls, etc.</p>	
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		<p>Different stories of dolls from different native communities</p> <p>Read: <i>Culturally Responsive and Standards based</i> Chpt. 5 Used with culturally responsive education to understand the role of reflection and self-assessment and it is important to use within the classroom. This tool is a using a non- traditional way to assess learning within a cultural context.</p> <p>Assessment: Module 5</p> <p>Ripple Effect Tool Used with culturally responsive education to understand the role of reflection and self-assessment and it is important to use within the classroom. This tool is a using a non- traditional way to assess learning within a cultural context</p> <p>,</p>	<p>Students will read and review different scenarios and vignettes that focuses on content (literature or stories) that is reflective of who is within the class.</p> <p>Students will read and complete on the importance of content or stories (literature) that are reflective of who is within the class. Students will discuss how the stories reflect more meaning when there is a association with the content.</p> <p>Module 5: Assessment, Students will take a Ripple Effect self-reflective assessment and answer three reflective questions on their experience in a culturally responsive classroom that they will then share with a partner. Next, students will share with the whole class discussing their “aha” moments from the class material. This will include what they learned, what they would improve on and how the instructor of the course could make improvements as well. This is a very open and honest discussion that is framed in respect</p>		
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<p>4H</p>	<p>understand cultural and community diversity; and know how to learn about and incorporate a student's experiences, cultures, and community resources into instruction;</p>	<p>The TC will read the book "Components of <i>Braiding Sweet Grass</i>, prepare weekly questions for journaling weekly including comparing the books experience and students' personal experiences family, community and culture into the literature.</p> <p>Students' reflections will be shared to discuss the importance of understanding cultural and community diversity. The K-6 think-Pair share response of the book reflects knowledge of cultural and community experiences in reference to oneself</p>	<p>The K-6 think-Pair share response of the book reflects knowledge of cultural and community experiences in reference to oneself.</p>	<p>Develop teaching strategies that draw on the knowledge, skills, experiences, and cultures of students, their families and community members to enhance learning and help all students meet high academic standards</p>	<p>ZAA GI' IDI WIN Loving and Caring</p>
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<p>4.J</p>	<p>know about community and cultural norms</p>	<p>Classroom Discussion: Explores what are local and community cultural norms and how everyone is impacted by who is within the community.</p> <p>Context of “in the place” Module 2:</p> <p>Video: -Watch You tube of <i>Fond du Lac Reservation</i> Make the connection to being in the place of and connecting to the work of the Faceless doll. What pieces and components relate to Ojibwe culture (deer hide, importance of making toys from all local materials, sitting together and working)</p> <p>Faceless Doll: Students will begin making a Faceless Doll with the context of the language in mind, and what new Ojibwe words are being used while making the doll.</p>	<p>In Module 2, Context of “in the place”</p> <p>Video: A discussion of strategies relating to the importance of where a person is from are important to use as a guide for interest in a classroom. In northern Minnesota the seasons play a big role of the Ojibwe lifeways as explained in the videos. Utilizing these as a way of knowing the community is a strategy to incorporate the local way of knowing and how to do things explained by the elders from the community and incorporating these areas into the classroom curriculum.</p> <p>Faceless Doll: The significance in the narrative of the story from a local Elder states that it is more about the gathering of the materials and community building and knowing where you are from than is making the doll. Students will make a faceless doll from scratch and learn about use the local and environmental components, such as cattails, buffalo hair, horse hair, sinew, etc. to produce a product for young children. The faceless doll has been a traditional component to the Ojibwe people. The doll is a common tool that historically and culturally is evident in many tribal and cultural communities.</p> <p>As students make the doll, they will be asked to think of a K-6 student who may be in their classrooms and different in: class, gender, race and to reflect on how this student will be included and respected.</p>	<p>Create opportunities for families and community members to work towards a common good</p>	<p>3. ZOONGI DE' EWIN Strong hearted</p>
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		<p>Classroom Presentation of the Faceless Doll A presentation of the completed doll at the end of the course to talk through who the doll represents and how they may be different and how they would like to be treated, what makes this engaging is the story of why they selected this doll to demonstrate difference.</p> <p>Family and Community: Module 3</p> <p>Cultural Baskets: Presentations of cultural baskets and using listening and responding to each of the baskets. -Discuss how everyone's basket is different or similar</p>	<p>Discussions will consist of different tribal and cultural communities, and what cultural components are significant for the Ojibwe to complete a doll and a reflection about their own personal biases and misconceptions of others. The completed doll is going to be a representation of a student in that students in the course may encounter. The doll may not be the same as you.</p> <p>Classroom Presentation of the Faceless Doll Students will present the completed doll they have made and talk about the struggles and biases they have experienced as a student in the class and how to develop a learning community for this student to feel comfortable in class.</p> <p>Module 3 Cultural Baskets: Students will select five items that represent their personal story as a means to understand who is within the classroom community and understand how that strengthens resilience, innovation, and passion and in preparation to becoming a culturally responsive teacher. Students will understand that as a teacher it is important to acknowledge their students' family and their community, as well as their culture and the impact it has on shaping values whether implicit or explicit- regarding expectations for (a) students, teaching and learning; b) the role and responsibilities associated with being a culturally responsive teacher.</p>		
4.Q	develop a learning community in which individual differences are respected	Faceless Doll: Students will begin making a Faceless Doll with the context of the language in mind, and what new Ojibwe words are being used while making the doll.	In Module 2, Context of "in the place" Faceless Doll: The significance in the narrative of the story from a local Elder states that it is more about the gathering of the materials and community building and knowing where you are from than is making the doll. Students will make a faceless doll from scratch and learn about use the local and environmental components, such as cattails, buffalo hair, horse hair, sinew, etc. to produce a product for young children. The faceless doll has been a traditional component to the Ojibwe people. The doll is a	Create opportunities for families and community members to work towards a common good	GWAY AK WAADI ZI WIN <i>Living a balanced way</i>



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10.E	<p>understand the role of reflection and self-assessment on continual learning;</p>	<p>Assessment: Module 5</p> <p>Ripple Effect Tool Used with culturally responsive education to understand the role of reflection and self-assessment and it is important to use within the classroom. This tool is a using a non-traditional way to assess learning within a cultural context.</p> <p>.</p>	<p>Module 5: Assessment, Students will take a Ripple Effect self- reflective assessment and answer three reflective questions on their experience in a culturally responsive classroom that they will then share with a partner. Next, students will share with the whole class discussing their “aha” moments from the class material. This will include what they learned, what they would improve on and how the instructor of the course could make improvements as well. This is a very open and honest discussion that is framed in respect.</p> <p>See guiding questions at the end of syllabus for the components – Attachment A</p>	<p>Strategize different ways to increase rigor of the curriculum to support the learning of students whose first language is not English</p>	<p>2. GWAYA KW AADIZI WIN Living a balanced way:</p>
11.B	<p>understand how factors in a student's environment outside of school, including family circumstances, community environments, health and economic conditions, may influence student life and learning</p>	<p>Read: <i>Standards-based Teaching</i> and review the three scenarios about health and economic conditions. and discuss how these different factors influence student learning. Respond to the discussion</p> <p>journal question about the affects of students learning.</p> <p>Small Group work: Work in small groups to discuss the different scenarios.</p> <p>Reflective Journal: Environmental Factors and Impact on Student Learning</p>	<p>Students will read <i>Standards-based Teaching</i> and review the three scenarios about health and economic conditions. An in class discussion on how these different factors influence student learning.</p> <p>Small Group work: Work in small groups to discuss the different scenarios and understand the many different results and how these conditions affect student life and learning.</p> <p>Reflective Journal: <i>Environmental Factors and Impact on Student Learning.</i> Following the readings, class discussion and small group work, students will reflect and journal about the effects of students learning and how environmental factors may impact their learning. Students consider all the outside factors (family, community, health, socioeconomic, etc. and then develop some strategies to positively improve the classroom environment to be a place of safety and comfort zone. As an example: how to greet students, shaking hands, dancing, in a good and positive way to set the tone for the day</p>	<p>Describe the concepts related to educational equity and student achievement including culture, cultural competence, and culturally responsive teaching,</p>	<p>7. ZHAW ENIN DIWIN Compassion</p>



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11D	understand the concept of addressing the needs of the whole learner;	<p>Native Language: Module 1 Produce a poster: Introduce a second language (Ojibwe) component by incorporating the second language acquisition into the classroom with the display/arts poster of the five components of a culturally responsive environment.</p> <p>Assessment: Module 1: Describes the 5 components of a Culturally Responsive Classroom by drawing a picture on the given piece of papers, and afterwards students discuss the picture to the class.</p> <p>Module 1 describes the five components with examples.</p>	Produce a poster with a second language component (Ojibwe Language) displaying the second language acquisition into the classroom with the display/arts poster including the five components of a culturally responsive classroom. This poster will connect an understanding of teaching to the interrelatedness of the whole child in a classroom.	Strategize different ways to increase rigor of the curriculum to support the learning of students whose first language is not English.	GWAYA KW AADIZI WIN Living a balanced way :
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Course Requirements & Assessment descriptions:

Requirements and Points:

- **Full descriptions of Competencies and Cultural Standards contained in the Appendix To meet the program requirements, students must pass the course with 70% or above.*

Assignment	Points
1. Culture Responsive Survey	30
2. Poster	40
2. Daily engagement/Unit Plan/Rubrics	50
3. Lesson Plan-Activity-Cultural basket	40
4. Faceless Doll (product)	40
5. Presentation of Doll	50
6. Final-	<u>25</u>
Total Points	275

Grade	%	Points
A	100-90	247-275
B	89-80	220-246
C	79-70	192-219
D	69-60	165-191



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Course Schedule: Please attach the course schedule/outline

Module	Class Activity-Topic	Assignment: Due
<p>Module 1: All five components of Culturally Responsive Education. Highlight: Native language</p>	<p>Review Syllabi- Take the Culturally Responsive Educator survey: Getting to know your cultural self. -Discuss the differences of lessons and unit plans. -Introduce lesson plans (edtpa) Faceless Doll Unit with the culturally responsive approach. Students will construct a faceless doll. Video: A local community member will describe the process making a faceless doll. Video and Faceless Doll: The significance in the narrative of the story from a local Elder states that it is more about the gathering of the materials and community building than is making the doll. Students will engage in this practice of community building by making a faceless doll from scratch to learn about use the local and environmental components, such as cattails, buffalo hair, horse hair, sinew, etc. to produce a product for young children. The faceless doll has been a traditional component to the Ojibwe people. The doll is a common tool that historically and culturally is evident in many tribal and cultural communities.</p> <p>As students make the doll, they will be asked to t a K-6 student who may be different in: class, gender, race, and in their class and how they will include and respected one another.</p> <p>Discussions will consist of different tribal and cultural communities, and what cultural components are significant for the Ojibwe to complete a doll and a reflection about their own personal biases and misconceptions of others. The completed doll is going to be a representation of a student in that students in the course may</p>	<p>Introduce the faceless doll. Next week we will begin the videos. Review video of the faceless doll, Begin the first phase of making the faceless doll, by reviewing the contents connected to the doll. Each component continues to add and put together all aspects of making the doll Example, sewing the outside of the doll together, stuffing the doll, making the clothes for the doll, etc.</p> <p>Write up rubric for the project.</p> <p>Read chapter 1 & 4 (pg 80-81) from <i>Culturally responsive Standards based Education</i></p> <p>Produce a picture on Poster board paper, the “Pie chart” of the five components of the Culturally Responsive Classroom (CRC). Discuss the picture and components of CRC</p>



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	<p>encounter. The doll may not be the same as you.</p> <p>Introduce components of: Culturally Responsive Education (CRE)</p> <p>a) Native language: Seek to learn the local language and heritage of students, begin using native language/ words in the classroom</p> <p>b) Content: literature is reflective of the students within the classroom</p> <p>c) Context (in the place-environment): local environment and community resources are naturally relevant to utilize example: (Ojibwe and maple syrup and)</p> <p>d) Family & Community: recognize cultural differences as positive worldly approaches and utilize community people as resources.</p>	
	<p>e) Assessment: Recognize the validity of the local native knowledge system and utilize within classroom (ex: conversation and narratives vs. tests) Discuss the assessment as a formative or summative assessment tool?</p> <p>Native Language: A circular poster will be divided into five pie shaped sections amongst the students. The students will take each of the 5 sections and label all five components of a culturally responsive classroom. For each section, the students will find an Ojibwe word that relates to each of the 5 components and then illustrate how it will involve all five sections connect. For instance, with Context, a student might and write <i>Manoomin</i> (wild rice) on their Context section and then depict someone ricing. The strategy for Native Language is to use the student's language, Ojibwe language in this instance, and connect to the child's understanding</p>	



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<p>Module 2: Context of “in the place”</p>	<p>Review the responses to Culturally responsive educator survey.</p> <p>Discussions:</p> <ul style="list-style-type: none"> -as a whole group each area of CRE and strengths and weaknesses of each student. -Videos: review from Edu alliance on culturally responsive education and specifically Context and “in the place of” Salish Kootnei Tribe. -Discuss as a large group if any of the five components of the CRE are present specifically Context and “in the place of <p>Introduce: Context of “in the place”</p> <p>Review chapter 4 (pg 80-81) from <i>Culturally responsive Standards based Education</i> relating to context.</p> <p>Video: -Watch You tube of <i>Fond du Lac Reservation</i> Make the connection to the importance of cultural norms, and</p>	<p>Review 2nd video of the faceless doll.</p> <p>Continue making the faceless doll. Add the next level, stuffing the doll.</p> <p>Students prepare culturally responsive basket for presentation for the next day.</p> <p>Introduce Lesson plan after presentations of baskets.</p>
	<p>Fond du Lac “being in the place of “and connecting to items needed from the environment for the work of the Faceless doll.</p> <p>What pieces and components relate to Ojibwe culture (deer hide, importance of making toys from all local materials, sitting together and working) Are the practices of the people in the video still part of the cultural norm today?:</p>	



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<p>Module 3 Family and Community</p>	<p>Discussions: The local artisan will discuss the faceless doll and the importance of family and community while making the doll... -How do you get to know the community... Cultural Baskets: Students will learn about one another as a community within the classroom by discussing the previous information about culture and norms of the community from the video. Students will then prepare a cultural basket with five chosen pieces that will describe themselves and its importance to tell a bit of their personal story.</p> <ul style="list-style-type: none">• presenting a personal cultural box/basket reflecting their personal story as a means to understand who is within the classroom community and understand how that strengthens resilience, innovation, and passion and to prepare to become a culturally responsive teacher.• Discuss as a large group the connection to the many norms of the local community, <p>Presentations of cultural baskets and using listening and responding to each of the baskets. -Discuss how everyone's basket is different or similar</p>	<p>Watch 3rd video of Faceless doll</p> <p>Continue working on faceless doll.</p>
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	<p>-Cultural norms within the class. (families and communities)</p>	
<p>Module 4 (<i>Content</i>)</p>	<p>Review different scenarios and vignettes from the <i>Culturally Responsive and Standards based</i> Chpt. 5, choosing content or stories (literature) that are reflective of who is within the class.</p> <p>What book/stories would be important to review with Faceless doll? Cattails and what they are used for?</p> <p>Read: <i>Braiding Sweet Grass</i> chapter: . Jigsaw readings from <i>Braiding Sweet Grass</i>: - -discuss traditional resources needed to make dolls in all indigenous communities. Kachina doll, cornhusk doll. -talk about narratives and about story telling. How discussions begin sometimes from puppets, dolls, etc.</p>	<p>Watch the last video of the faceless doll.</p> <p>Complete the faceless doll.</p>
<p>Module 5: Assessment</p>	<p>Classroom Presentation of the Faceless Doll A presentation of the completed doll at the end of the course to talk through who the doll represents and how they may be different and how they would like to be treated, what makes this engaging is the story of why they selected this doll to demonstrate difference.</p> <p>(Assessment) Students respond to the Ripple Effect Assessment tool and explains the process of the contents of the assessment tool. “The Ripple Effect,” is used with culturally responsive education to understand the role of reflection and self-assessment and it is important to use within the classroom. Ripple Effect Tool: Used with culturally responsive education to understand the role of reflection and self-assessment and it is important to use within the classroom. This tool is a using a non- traditional way to assess learning within a cultural context.</p>	<p>Ripple Effect Assessment results: There are two parts of the Ripple effect Assessment. There is the personal reflection and a responsive reflection from another student. The first part of the ripple effect, students will respond to the reflective questions experience regarding their experience in this Culturally Responsive classroom. The guiding questions reflect on their experience (see the attached Ripple Effects Assessment tool). The second component is having conversation about each others self -reflection. Students will share “ahaa “moments with the larger group.</p>



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Conceptual Framework

Vision

The vision of the FDLTCC Education Unit is to be transformational leaders in culturally responsive pedagogy and Indigenous knowledge by embracing Niindaa'iwedaa o'o gikendaasowin, which means sending knowledge into the future by embedding Anishinaabe knowledge, culture, and traditions into the curriculum and instilling these teaching practices in our future educators.

Mission

The mission of the FDLTCC Education Unit is to work within our communities to prepare caring, competent educators by promoting equitable, inclusive, and transformative educational practices that are based on Anishinaabe knowledge, traditions, and culture.

GIKENDAASOWIN – Knowing Knowledge

To prepare our teacher candidates to be problem solvers who strive for continuous learning and growth.

Disposition: **Integrates Content and Pedagogical Knowledge**

Teacher candidates demonstrate their ability to integrate content and pedagogical knowledge by weaving the following into their teaching:

- *Technology:* Use technology effectively to improve student learning.
- *Theory to Practice:* Applies current theory, research, and best practices to improve one's professional practice as a teacher.
- *Critical and Connected Thinking:* Engages in critical thinking that reflects analysis, problem solving, and incorporates world views and community knowledge to create culturally relevant instruction.
- *Reflective Practice:* Demonstrates self-reflection and incorporates professional feedback to adjust for continuous improvement in professional practices and effective instruction.

Professional Outcome: **Content and Pedagogical Knowledge**

To develop teachers who value and utilize knowledge, learning, and critical thinking that is central to Indigenous and other ways of knowing.

GWAYAKWAADIZIWIN – Living a Balanced Way

To provide teacher candidates the opportunity to recognize the importance of living in harmony with the community and are prepared to use a collective approach to understanding and deciding on a course of action.

Disposition: **Communication and Collaboration**



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Teacher candidates demonstrate professional interpersonal and communication skills. These skills are used to promote positive collaborative partnerships with students, families, colleagues, other school professionals, and the global community to support achievement of student learning outcomes.

- *Reflective Collaboration*: Uses insights and inspiration of others to improve practice and can occur in:
 - Professional Learning Communities
 - Mentoring Programs
 - Peer Observations
 - Critical Friends Groups
- *Community Involvement*: Demonstrates positive collaborative skills in interactions with instructors, advisors, students, colleagues, parents/guardians/caregivers, school teams, and those in the wider community.
- *Communication*: Effectively and accurately communicates ideas, thoughts or visions (oral and written) and engages in active listening based on audience and community cultural norms.

Professional Outcome: [Community and Collaboration](#)

To develop teachers who are reflective, connected educators who understand the interrelatedness of educating the whole child by including the community.

ZOONGIDE'EWIN – Strong Hearted

To provide a foundation on which we build and strengthen each teacher candidate's resilience, innovation, and passion.

Disposition: [Vision and Leadership](#)

Teacher candidates demonstrate the vision and skills necessary to lead and manage classrooms and schools as complex, adaptive systems in a changing world.

- Demonstrates skills and qualities that lead to meaningful change.
- Models and fosters respect for all cultures, identities, and perspectives in words and actions and considers historical pasts to prepare for the future.
- Listens and responds to community needs and understands cultural norms as opportunities for growth and development.

Professional Outcome: [Transformational Leadership](#)

To increase the teachers' leadership capacity to live and walk with a strong heart, respectful and open to new ideas and courageous enough to confront the accepted truths of history and society.

AANGWAAMIZIWIN – Diligence and Caution

To develop teacher candidates' capacity to proceed carefully, after identifying, discussing and reflecting on logical and ethical dimensions of political, cultural, social, and personal life.

Disposition: [Ethical Behavior](#)

Teacher candidates demonstrate professional integrity through behaviors and actions that reflect state and FDLTCC ethical and cultural standards.



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- Demonstrate professional and ethical conduct with faculty, faculty supervisors, cooperating teachers, students, parents, colleagues, and community.
- Practices, complies, and understands the school site and the college and unit policies (e.g., academic honesty), as well as Minnesota Code of Ethics for Teachers.
- Adheres to all professional standards, including the use of technologies (e.g., accesses authorized websites, social media and other applications, and uses personal electronic devices as appropriate).

Professional Outcome: **Ethical Practitioner**

To develop teachers' capacity to be ethically responsive in respecting their role as an educator and understanding community needs.

DEBWEWIN – Honesty and Integrity

Encourage teacher candidates to develop a deeper appreciation of their own worldview and the worldview of others.

Disposition: **Data-Informed Practice**

Teacher candidates demonstrate ability to make data-driven decisions as they plan, implement, and evaluate instruction.

- Uses student data to plan and implement instructional strategies and activities.
- Uses assessment data to identify student strengths and deficiencies and adjusts practice based on results.
- Uses formal and informal assessment strategies to evaluate and ensure the continuous intellectual and social development of the student.

Professional Outcome: **Assessment and Use of Data**

To expand teachers' potential to think and act with honesty and integrity as they use multiple types of assessment strategies to evaluate student progress and guide student learning and development.

ZAAGI' IDIWIN – Loving and Caring

To encourage the teacher candidates' development of healthy, caring relationships built on respect for all.

Disposition: **Equity, Social Justice, and Inclusion**

Teacher candidates demonstrate fairness, empathy and compassion based on their belief that everyone can learn. Candidates actively seek out multiple perspectives and diverse experiences to address the academic, interpersonal, and emotional needs of all students.

- Demonstrates and appreciation of the languages, communities, and experiences students bring to the classroom.
- Advocates for and supports Indigenous and other diverse communities and individuals.
- Respects the dignity and essential worth of all individuals.
- Interacts with sensitivity to community and cultural norms.



- Values and responds to all aspects of a child's developmental well-being (cognitive, emotional, psychological, social, and physical).
- Promotes the diversity of opinions, ideas, and backgrounds.

Professional Outcome: Diversity

Promote teachers' acceptance and respect of the diversity within their school, community and environment.

ZHAWENINDIWIN – Compassion

To encourage teacher candidates to develop an empathetic appreciation of the arts and humanities as a way to understand the human experience.

Disposition: Life-long Learner

Teacher candidates engage in professional growth and encourage curiosity and inquiry as reflective agents of change by sharing knowledge responsibly and participating as a community resource.

- Demonstrates commitment to professional development and intellectual curiosity.
- Practices current skills while demonstrating ability to adapt and develop new skills.
- Actively participates or fosters the positive professional learning environment within the school community as well as the school- home relationships.
- Analyzes various professional contexts, resulting in more informed decision-making about professional practice.

Professional Outcome: Generation of New Knowledge

To expand teachers' knowledge of the human condition and cultures, and the importance of compassion especially in relation to behavior, ideas, and values.

MN PELSB: Standards 8710.2000 Standards of Effective Practice (SEP)

Subpart 4. **Standard 3, Diverse Learners:** A teacher must understand how students differ in their approaches to learning and create instructional opportunities that are adapted to students with diverse backgrounds and exceptionalities.

4C. know about the process of second language acquisition and about strategies to support the learning of students whose first language is not English

4E. understand how a student's learning is influenced by individual experiences, talents, and prior learning, as well as language, culture, family, and community values;

4H. understand cultural and community diversity; and know how to learn about and incorporate a student's experiences, cultures, and community resources into instruction;

4J. know about community and cultural norms

4Q. develop a learning community in which individual differences are respected; and

Subpart 10. **Standard 9, reflection and professional development.** A teacher must be a reflective practitioner who continually evaluates the effects of choices and actions on others, including students, parents, and other professionals in the learning community, and who actively seeks out opportunities for professional growth. The teacher must:

10E. understand the role of reflection and self-assessment on continual learning;

Subpart 11. **Standard 10, collaboration, ethics, and relationships.** A teacher must be able to communicate and interact with parents or guardians, families, school colleagues, and the community to support student learning and well-being. The teacher must:

11B. understand how factors in a student's environment outside of school, including family circumstances, community environments, health and economic conditions, may influence student life and learning;

11D. understand the concept of addressing the needs of the whole learner;

Reference List

Kimmer, Robin Waller, Braiding Sweetgrass, Milkweed Editions. Canada, 2011

Videos: Joyce Laporte Fond du Lac Tribal and Community College. https://mnscu-my.sharepoint.com/:f:/r/personal/ib1670rk_minnstate_edu/Documents/Joyce%20LaPorte%20Doll%20Making?csf=1&web=1&e=pgiUEI

[Stormwater Curriculum Unit.indd \(ripple-effects.com\)](#)

Fond du Lac Reservation Utube:

<https://www.bing.com/videos/search?q=Fond+du+Lac+reservation++sugar+bush&ru=%2fvideos%2fsearch%3fq%3dFond%2520du%2520Lac%2520reservation%2520%2520sugar%2520bush%26qs%3dn%26f>

[Cattails: A Wetland Favorite's Useful History - - The Adirondack Almanack](#)

Edu alliance: <https://global-downloads.webdamdb.com/extdownload.php>

[The Legend of the No Face Doll – Oneida Indian Nation](#)



Attachment: B

A Guide for Culture Based Education

(Grounded, Blended or Rooted in our Own)

Dr. Walter Kahumoku III

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|---|
| <ol style="list-style-type: none"> 1) Emerging: Emerging/understanding beginning to recognize 2) Developing: Understanding with limited development or partial implementation 3) Proficient: Functional and operational level of development and implementation 4) Exemplary: Fully and fluently engaged in implementing, mentoring, collaborating. |
|---|

	1	2	3	4
A.1. Content: Making Learning meaningful through culturally grounded content and assessment.				
B.1. Context: In the place. Structuring school classroom and other learning environments in culturally appropriate ways.				
C.1. Family & Community: Actively involves family community throughout the curriculum/unit and everyday learning.				
D.1. Language: Recognizes or uses Native or heritage language.				
E.5. Assessment: Gathering and maintaining methods to ensure student progress in culturally appropriate ways.				

A Guide for Culture Based Education
(Grounded, Blended or Rooted in our Own)

Dr. Walter Kahumoku III

- | |
|---|
| <ol style="list-style-type: none"> 1) Emerging: Emerging/understanding beginning to recognize 2) Developing: Understanding with limited development or partial implementation 3) Proficient: Functional and operational level of development and implementation 4) Exemplary: Fully and fluently engaged in implementing, mentoring, collaborating. |
|---|

	1	2	3	4
A.1. Content: Making Learning meaningful through culturally grounded content and assessment.	Teacher uses literature-based culture content in the lesson.	Teacher shows different levels of meaning and purpose by using culture-based literature.	Teacher demonstrates Ojibwe culture content units in the classroom.	Teacher shares Ojibwe culture Unit with social justice issues to the larger community.
B.1. Context: In the place. Structuring school classroom and other learning environments in culturally appropriate ways.	Teacher acknowledges CBE and begins the process of transitioning classroom.	Teacher begins to use the outdoors as a learning environment.	Teacher develops units culture-based education.	The teacher shows and demonstrates what a culture-based classroom represents to others.
C.1. Family & Community: Actively involves family community throughout the curriculum/unit and everyday learning.	Teacher acknowledges importance of the Ojibwe culture and the community.	Teacher introduces the importance of community/family within a lesson.	Teacher involves the culture communities into the unit of study.	Teacher involves the sustainability outside the classroom and into the community/families.
D.1. Language: Recognizes or uses Native or heritage language.	Teacher acknowledges importance of language.	Teacher Comprehends the Native Language and begins to use in the classroom.	Teacher demonstrates language usage in lessons and uses throughout the classroom.	Teacher uses language throughout the Unit.
E.5. Assessment: Gathering and maintaining methods to ensure student progress in culturally appropriate ways.	Teacher uses different assessments to learn what students know.	Teacher begins the transition to using standards and rubrics in single lessons.	Teacher develops complete unit with rubrics.	Teacher is able to assist others in developing lessons with rubrics.