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### First steps

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I am convinced that by embracing the Indigenous world-centric view, the path towards a healthy well-being can be facilitated. By developing a common purpose, the members of the community may come to experience a mutually beneficial relationship: the new possibilities that are provided by community and the new possibilities they in turn can provide the community. Community, then, is dynamic, communicating and growing through the feedback and action of its members.

Community as an organism, is a system, one of change and stability. I hope to show that well-being is a system's effect. (Appendix I)

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It seems a good place to start an analysis of my project: the project proposal (Appendix I) –where the initial envisioning of a meaningful journey, one which could bear fruit, was finally articulated. This step was giant and sigh of relief producing. The step by step design thinking process laid out in the RECORD section of this report, facilitated the arrival. The Defining and Understanding the Challenge activities (Discovery phase) really helped the project take direction to its eventual interpretation and experimentation. The steps compelled me to conceive the do-ability of the project by developing prototypes and formulating the collaborative aspects of its planning and implementation. These activities culminated in the project proposal. (Appendices I -III)

The synthesis of such a project requires a foundation of administrative detail which I did not fully appreciate until tasked with it. The necessities included TCPS tutorial completion, seeking a Letter of support from my Collaborating Organization, all of which were included in the steps towards final submission of Ethics proposal to both the Cape Breton University (CBU) and the Toronto Catholic District School Board (TCDSB) (see approvals. Within this lot, were permission forms to and information for parents. (Appendices VI-Xa) On-going were course requirements which also added dimension to the project, but which I must admit fell secondary to my main focus. The dissemination piece was the casualty of this collateral attention. (Appendix IV)

Part of the story of this project are its re-inventions, which have been laid out in appendices II & V. Briefly though, the original project had the shape of a sampler of alternate pathways to well-being and pivoted into a single pathway because of altered support from the collaborating organization. This shift allowed me to pursue favored themes which have appeared in my own discourse and responses throughout this Masters programme and through which I see a sustainable future; the Indigenous world-centric view and the shared ethic predicated by it.

**What were the successes and level of impact (flower, seedling, seed)?**

Some successes were expected, planned and hoped for, while others were happy side effects. I have revisited the goals, considered their impact and grouped according to seed, seedling and flower.

## Flowers

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To build a community which is empowered by its members and which in turn empowers its members

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To help students realize a pathway to well-being through purposeful community

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The project required a community which was “dynamic, communicating and growing” which was established through Knowledge Building Circles (KBC). These circles became the centre of our system, one which evolved slowly from awkward and stilted (and not always respectful) interactions to comfortable, serious and productive conversations. This aspect of the project is the one in which the students were most vested. Their inter-relationships deepened and they came to expect results from their own KBC. For example, KBC consensus decided on the shape of the community art piece. I, as participant was able to take a more non-hierarchal role as the KBC took firmer, yet fluid shape. (Though time to time, my teacher voice was employed!) During our debrief, the students expressed a new found respect for their community, “it’s (KBC) pretty cool” and were “happy to have each other.” (gr 6/7 students, 07/24/18) (Appendix XX)

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To increase knowledge and understanding of  
Indigenous worldviews

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The students received visits from both an Indigenous Elder, Clay Shirt and an Ojibwe story teller, Aaron Bell. These visits were grounded in the Seven Grandfather teachings, as well, they

attended an art exhibit titled the Sunshine Eaters whose artists drew inspiration from the Land. A last minute invitation to the Indigenous Arts Festival on summer solstice at Fort York, Toronto was a perfect and surprising ending. These are highlights of experiences that lead these students (and myself) to an increased and deepened knowledge about Indigenous peoples and perspectives. When discussing the worldviews of Indigenous peoples in Canada, Truth and Reconciliation (TRC) must form part of the conversation. In this respect, this new knowledge reflects a seedling of success. The knowledge that has begun still needs to deepen and foment. In the KBC debrief, it was evident that this was unplanned seedling of success. (My goal for this project was not so lofty in regards to TRC.) (Appendices XIII & XIII)

#### Another Flower-a tree, in fact

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To open their idea of community to include all of planet, its creatures and systems

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The An Earth for All art project which resulted from a KBC, represents this success in the best terms. They were asked to represent their journey through art. They decided that the art should be circular in form like the KBC, should have a tree in the middle, should have elements of the entire planet and show their own connection to it. An interesting comment from one student was, "We are animals too, so any animal we put in our art, is also us." This idea morphed into, "anything alive is like us," so students chose to represent themselves as plants or animals. The idea of inter-connection was present in the conversation and in the art. (Appendix XI) (The art can also be found in the following you tube link.

<https://www.youtube.com/watch?v=Ar0MEOYpL5s&feature=share>

### Seedling

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To enhance students' sense of well-being by providing an alternate and complementary way of knowing

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Activities like Our Delightful Places, Nature Poem, Our Place, Walk in the Park and the visit to ST Gabriel's Passionist Church (see description in Appendix I) whose objectives included to identify the effect place has on our well-being and to make a connection to the land . helped meet the objective. However, I do not think that these new awarenesses are appreciated as a new pathway to well-being. The community effect of the KBC had greater traction. Perhaps with more time and repeated ventures into the outdoors, this awareness would transform into a ways and means of well-being. (Appendix XIV)

### Seed

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To instill a purpose and sense of agency in the students through their connection to the planet

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When I look back over the activities and their specific objectives, I realize that this goal was one I hoped would be realized, rather than specifically planned for. I had expected that the idea of a common ethic, common to plant, animal and system-the ethic of the common good would arise naturally. It did not. During the art, one of our final activities together, there was upset surrounding whose piece was best: very competitive in nature and quite harsh. The situation required interceding by a hierarchal voice. This situation was perhaps the first test since their new sense of inter-connectedness. Their understanding of the ethic of the common good was

not deeply engrained enough to pre-empt such a challenge. It also would have grown in them a sense of agency.

### **Was I true to my own learning objectives as an educator for sustainable development?**

My project was an opportunity to be an educator for sustainable development. It is one of the reasons I chose to pursue the project based Masters in Education. The following was developed from a United Nations Economics Commission for Europe document and appeared thus in my project proposal.

As an educator, I am developing the following competences:

Learning to know- I understand the basics of systems thinking, the inter-relatedness of generations and humans and nature (holistic) and understand that to achieve transformation we must change the way we educate and learn and prepare our learners to meet new challenges.
Learning to live together-I create opportunities for my students to work with others from different worldviews and generations (holistic), envision change through a worldview which respects the Land and facilitate that change through dialogue in KBC
Learning to do-I create opportunities for the sharing of ideas and worldviews and encourage different perspectives. (holistic) I envision change through inspiring hope (well-being) and using the social environment as a context for source for well-being and for building knowledge.
Learning to be-Through design, I have included the Indigenous perspectives and worldviews. (holistic) Despite constraints, I have acted towards the enhancement of others well-being. I am also developing what it means to be an educator.

United Nations Economic Commission for Europe (UNECE), (2012) *Learning for the future:*

*Competences in Education for Sustainable Development*. Retrieved from

[http://www.unece.org/fileadmin/DAM/env/esd/ESD\\_Publications/Competences\\_Publication.pdf](http://www.unece.org/fileadmin/DAM/env/esd/ESD_Publications/Competences_Publication.pdf)

This project was designed with all of these competences in mind. But, what inspired the shape and scope of this project were most importantly that I envisioned change and acted toward it- “change in the way we educate and learn and prepare our learners to meet new challenges” (UNECE, 2012. P8) and change in me, an educator. The project embodied a transformed



method of learning. I have described it above. What I came to most appreciate, in some ways, however, was my transformed involvement in the act of teaching. It morphed from being an agent of curriculum delivery to active participant. The KBC modelled a holistic systems approach to teaching and learning, one where teaching and learning are holistic-mutual and equal experiences available to all who live in the circle. Learning to give up control is key to such an experience. Decades of traditional teaching have me without thought intervening, directing, insisting, telling, etc. And so by stepping back. I stepped in.

### **Speaking of Sustainable**

I had hoped that the common ethic which I had surmised to rise naturally from the incorporation of the world centric Indigenous view would sustain the student community beyond the project. But, as described, it could not withstand a regular feature in traditional education –competition. The chief barrier to this is the time frame. This mind set needs to evolve slowly and grow its roots. Simply, more time is needed and more community building activities. These elements would make the desired effects of the project self-perpetuating. (I believe the relational model is a sustainable one.) The most salient feature is the KBC. Grounded in community, its dynamic is relational, supportive, synergistic and therefore, sustainable. That the students were committed enough to facilitate a KBC in a class other than their own attests to being easily replicated. (Appendix XXI)

### **Challenges**

The biggest challenges were those that fell out of my control. Scheduling delays which required the re-ordering of activities that I had purposefully orchestrated. For example, the session with

the Elder was post-poned until the very end. My thinking that early engagement with the authentic voice of the Elder best served the goal of establishing a sense of inter-connection (Indigenous lens) and would be the first steps on our new path. The world-centric model embraced by Indigenous peoples is a relational systems one. It is more productive to view these unfortunate events as opportunities to create new routes. I found myself interpreting the Indigenous lens with my students. The plus side of this collaborative study- we were more prepared for his eventual visit: we could also add some of our own experiences and knowledges gained from our journey thus far, to our meeting with Clay. Another challenge was what I perceived to be a lack of interest on the part of my colleagues and I found that disheartening at times. It seems I am more adept at igniting interest in my students than in my peers. Going forward as an agent of change, skills and knowledge that might allow me to enlist more interest, contribution, participation and support from my peers, are ones that I would best develop.

Dissemination was an area of weakness for me. This report has really shed light on that lapse. When collating the appendices, I realized just how much work was done, how much of it was wonderful (I hesitate to blow my horn now!)-wonderful in scope and wonderful in vision. Had I been more diligent in this regard, the issue of lac luster peer involvement may have been avoided. For an educator or anyone for that matter attempting to lead change in their organization, this is an area of knowledge and skills that cannot be undervalued. I have included dissemination evidence in the Record portion of this paper. (Appendices Xv-XVII) It seems the students' dissemination skills are more highly evolved than my own. Their

advertisement elicited a response! (Appendix XVIII) See the post-it note found on my desk June 22, 2018. (Appendix XVII)

### **Lessons learnt**

Support is a form of collaboration. What is very important to note here (and probably my biggest lesson,) is that the nature and level of collaboration is a determinant in the evolution of a project and its final shape. Collaboration is also something that can be purposefully sought. Collaboration is not always forthcoming nor consistent, but, can happily come from unexpected places as was the case in my project. There was one teacher initially on the periphery who showed interest and supported the realization of the project. This teacher, Mrs C., provided an unfolding of support: from quiet curiosity to jumping in her car to buy emergency glue sticks. She also enlisted two of the students in the grade 6/7 class to facilitate a Knowledge Building Circle (KBC) with her grade 2/3 students. ) I am not sure she realizes that she championed my project. A collegial bond has formed, supportive and productive and one which will outlast this project. I consider this a systems side effect-synergistic and sustainable. Another teacher helped me with some dissemination aspects of my project (though not always accurately) (Appendix XVI) and another lent me access to his students for the project. Though these supports were sometimes inconsistent, they were nonetheless a wellspring. I felt too harried to be consistent myself in being a bellman for my project to my colleagues and to the wider community. Another lesson: breathing in and breathing out in order to profit as I could and as I should from the opportunity proffered by my project.

**Concluding thoughts**

Did I do what I set out to do? What I set out to do was determined long before this project was even conceived. I wanted to be an educator for sustainable development. I chose the project route specifically to be an actor. This is a flower I will enjoy.

The Indigenous lens was intended to underpin the entire endeavor. I had hoped it would grow naturally and KBC and well-being would be filtered through it. Though there were certainly shades of its power in their community art piece, An Earth for All, as a way of knowing, sustainable and life giving, it must go beyond this project. A seedling to watch. “I hop[ed] to show that well-being is a system’s effect.” (Appendix I) I liked that this project had an organic denouement with the next generation of KBC as the project’s final act. The KBC, however, lives on. That the students’ willfully sustain this systems model of community speaks to its effect on the well-being of the community. A tree, in fact.

## References

United Nations Economic Commission for Europe (UNECE), (2012) *Learning for the future: Competences in Education for Sustainable Development*. Retrieved from [http://www.unece.org/fileadmin/DAM/env/esd/ESD\\_Publications/Competences\\_Publication.pdf](http://www.unece.org/fileadmin/DAM/env/esd/ESD_Publications/Competences_Publication.pdf)

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**Appendix I-Project Proposal      March 25, 2018**

Community-based Applied Inquiry into Well-being through an Indigenous Lens.

**Project Idea**

**Nature persons are people who understand that their wellbeing is connected to the well-being of *Shkagamik-kwe*. Keeping the sacred bundle alive-earth identity, earth-centred worldview, and a spiritual connection to earth-sustains life, not only for the *Anishnaabek* but for all cultures through this sharing.  
(Deer, 2016, p157)**

Well-being is fundamental to overall student success. Students are better able to learn when they feel safe and welcome at school and have the tools and the motivation to make healthy, active choices, whenever they can. Children and students who have strong relationships and a positive sense of self are most likely to reach their full potential and thrive (Ontario Ministry of Education, 2017). This inquiry project wishes to explore the effects that an Indigenous perspective may bring to bear on the individual and collective well-being of the grade 6/7 class community at Our Lady of Guadalupe Catholic School (OLG) in Willowdale, Ontario.

These students come from primarily working class, new-comer families who live in urban apartment buildings. As well, they function as individuals with little sense of their own role in their classroom community and of how productive developing that relationship can be in terms of resilience and a sense of well-being. My experience with this population indicates that they have limited experience of the outdoors and view the natural world as separate and irrelevant to their well-being. As one grade 6 OLG student stated, "Outside is where we drive cars. That's where the parking lot is." Along with my own observations and those of others shared with me, comments such as this, helped me identify and understand my challenge. I am convinced that by embracing the Indigenous world-centric view, the path towards a healthy well-being can be facilitated. By developing a common purpose, the members of the community may come to experience a mutually beneficial relationship: the new possibilities that are provided by community and the new possibilities they in turn can provide the community. Community, then, is dynamic, communicating and growing through the feedback and action of its members. Community as an

organism, is a system, one of change and stability. I hope to show that well-being is a system's effect.

## **Key Features**

**Indigenous Lens on Community-** Indigenous perspective emerges from their community with the land. Through an optic of both the Anishnaabek Seven Grandfather Teachings and the building and sharing of "the sacred bundle," as described by Lafleur (Deer, 2016, p. "161), the synergistic relationship between the well-being of community and its members will reinforce a common ethics and subsequently lead to a developed sense of "purposeful" community (Louv, 2011, p. 5). In borrowing Louv's (2011) idea of purposeful place, I have highlighted the notion that place and community are one and the same because the urban setting in which my students live, in its present state, challenges the idea of re-inhabiting and discovering our bio-regions through "exploring, mapping, naming and promoting their special natural qualities" (Louv, 2011, p. 122). David Suzuki describes community as providing members "with a sense of place and belonging, fellowship and support, purpose and meaning" (Suzuki, 2007, p. 301). In the case of a classroom community, purpose is traditionally aligned and defined by reading, writing and arithmetic. It is appealing to layer another deeper purpose, one which is web-of-life oriented and therefore, filtered through a systems approach. The challenge of developing a land experience will be met by intentional ventures into the outdoors, the unmasking of art works, and explorations of architecture which embrace the outdoors. It is hoped as well that this will facilitate the students' discovery of a new definition of community, one which inherently means all the planet, its creatures and planetary systems.

**Systems thinking and Knowledge Building Circles-** Systems thinking is a perspective that is planet-centric in nature. It means that we view ourselves as a part of a larger inter-connected web of life. It is a relational structure. This view is mutually supported by the Seven Grandfather Teachings and the building of the sacred bundle. "All directions meet in the middle, so everything is apart and everything is together at the same time...everything is related...And that's what *Anishnabe* worldview is based on, relationship" (Markade Nimkii as cited in Deer, 2016, p 165). Not only through exploring the Anishnaabek teachings, and off site forays to places and experiences of inspiration, but also through knowledge building



circles, will we create our own version of “reflection, meditation and mediation” (Deer, 2016, p165) and our own ceremonies and rituals of respectful sharing and feedback.

Knowledge building circles (KBC) as described by Chiarotto (2011) are configured in such a way to be non-hierarchical, and “foster respect for all life” (pp. 12-13) They highlight the evolution of ideas for the good knowledge of all, through collaboration and “where students openly and publicly negotiate their ideas” (Chiarotto, 2011. p. 9) and knowledge building discourse “focusses on deepening understanding through encounters with the diverse perspectives and ideas of classmates” (Anderson, 2017, p. 15)

Knowledge is not static. Knowledge building circles favour the respectful evolution of idea into knowledge and understanding by providing the necessary rich conditions (diverse thinking). Though, knowledge that is explored and acted on may establish itself and inform future circles, it is nonetheless subject to the adaptive effect of the system that helped it evolve. (Ireland, 2017)

**Places and Activities of Inspiration-** Purposeful encounters with Indigenous Elders, the Land and places and art which finds well-being in the Land will inform and inspire the student community’s path to well-being.

**Art as Knowledge Building-** To underline the sense of purposeful community, the students will engage in a community art project that will reflect, not only their awakened worldview through an Indigenous lens, but, also the community in which they feel connected and purposeful. The project itself will be developed through the systems oriented KBC. I hope they will find the connection between Land, spirit and community. I hope too that what is advocated by Cajete, a more “primal process of education” which allows students “to reach completeness by learning how to trust their natural instincts, to listen, to look, to create, to reflect and see things deeply, to understand and apply their intuitive intelligence” will be facilitated in the project and be reflected in the art piece. (Cajete in Chiarotto, 2011, p. 13) (possible title synergy: good knowledge)

### **Goals**

- To help students realize a pathway to well-being through purposeful community
- To build a community which is empowered by its members and which in turn empowers its members
- To increase knowledge and understanding of indigenous worldviews

- To enhance students' sense of well-being by providing an alternate and complementary way of knowing
- To instill a purpose and sense of agency in the students through their connection to the planet
- To open their idea of community to include all of planet, its creatures and systems

**Barriers and Constraints-**In my status as an itinerant teacher within my school, I provide the preparation time for my colleagues. If I am absent from my school because of field trips with no supply, workloads will be increased as well as much needed preparation time missed. Though my colleagues are understanding of my task I must be mindful of this situation and ensure that field trips are as meaningful, non-disruptive as possible and I must look for ways to pay back missed time by changing my timetable and using my own preparation time. I have no issues with this as it is for a good cause!

I would have liked the art project to have been more organic in nature. Time, space and available materials will not limit us but challenge us to think more creatively using available and collected materials to represent our journey.

**Goals and competencies of education for sustainability-** At the core of this project is a third generation sustainability systems model of creating, collaborating and communicating whose impetus is a common ethic, common to plant, animal and system-the ethic of the common good. It will help the students to seek out and grow within themselves "the attitudes, skills and knowledge to make informed decisions for the benefit of themselves and others, now and in the future, and to act upon these decisions." (EfS, n.d.)

As an educator, I am developing the following competencies:

Learning to know- I understand the basics of systems thinking, the inter-relatedness of generations and humans and nature (holistic) and understand that to achieve transformation we must change the way we educate and learn and prepare our learners to meet new challenges.
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Learning to live together-I create opportunities for my students to work with others from different worldviews and generations (holistic), envision change through a worldview which respects the Land and facilitate that change through dialogue in KBC
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Learning to do-I create opportunities for the sharing of ideas and worldviews and encourage different perspectives. (holistic) I envision change through inspiring hope (well-being) and using the social environment as a context for source for well-being and for building knowledge.
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Learning to be-Through design, I have included the Indigenous perspectives and worldviews. (holistic) Despite constraints, I have acted towards the enhancement of others well-being. I am also developing what it means to be an educator.

**Communicating Progress-**My intention was to use a digital curation like Storify to relay the progress of my project. The imminent demise of Storify saddens me. I became quite comfortable with its format. I will investigate another blog site through the Richard Byrne source and post on a weekly basis. I will include pictures and reflections and questions. I hope to use this sharing piece as complementary to my own journaling which I have the habit to do and have always found helpful.

**Evaluation and Shared Outcomes-**I will be informally evaluating my project as it develops. Formally, I will look at approximately the midway point after the students have been introduced to the Indigenous perspectives and spent some meaningful time with the Land. And at the end when I will make general observations of KBC at the outset for example, document on the following aspects of about the group - the dynamic, whether students are participating attentively, enthusiastically and respectfully and whether collaboration is spontaneous and supports critical thinking and citizenship. I will reflect on these same aspects at the mid-way point. I will also look for evidence of Indigenous worldviews and/or a shared ethic. I will also gauge the progress by the level of enthusiasm for the KBC. The Knowledge Building Circles support, in a way their own evaluation and I will encourage a group evaluation and reflection at the mid-point. Evaluation for perceived value of the individual participants will be baselined at the outset with the survey questions and at the conclusion with another set of questions. (See Appendix B)

I will share with the school community the progress of the project and our non-identifying reflections about the activities. I am considering having the children write their own reflections to share with the school community via school newsletter.

### Timeline and Activities

Tentative time line	Activity
April 6 <sup>th</sup>	Sunshine Eaters Exhibition
April 9 <sup>th</sup> -11 <sup>th</sup>	Introduction to Knowledge Building Circles/your delightful places
April 18 <sup>th</sup>	Elder Clay Shirt-7 Grandfather teachings
April 23 <sup>rd</sup>	Our place; sounds and sights/KBC
April 30 <sup>th</sup>	Nature Poem Activity/KBC
Mid-point	Evaluation
May 3 <sup>rd</sup>	Evergreen Brickworks/KBC
May 7 <sup>th</sup>	Elder Clay Shirt-Sacred bundle/story telling (to be confirmed)
May 14 <sup>th</sup> -16 <sup>th</sup>	Albion Hills -Environmental Leaders of Tomorrow

May 21 <sup>st</sup>	St Gabriel's Passionist Church
May 28 <sup>th</sup> -June 1 <sup>st</sup>	EQAO-Walk in the Park/Mon Nom est Tonerre
June 2 <sup>nd</sup> -16 <sup>th</sup>	Community Art project
June 22	Art Show and final KBC

## I

### Activities

<p>Sunshine Eaters at Ontario College of Art and Design University (OCAD) OnSite gallery  <a href="https://www2.ocadu.ca/event/the-sunshine-eaters">https://www2.ocadu.ca/event/the-sunshine-eaters</a></p> <p><b>Objectives-</b> To expose students to the idea of art as inspiration, hope and voice of well-being and to provide students with vocabulary of art and land</p> <p>Students will explore an original multi-sensory exhibition that highlights how artists and designers look to the land and its plants, flowers and trees as a means to imagine and conjure hope in the face of local and global crises.</p>
<p>Introduction to Knowledge Building Circles (KBC)</p> <p>Objectives-to introduce students to the systems format and language of KBC and to introduce students to communal understanding and grow our ideas. To share experience by using language and build knowledge about the relationship between art and the land.</p> <p>Students will sit in a circle configuration and establish agreed upon behaviours and expectations to ensure mutual respect for persons and ideas. The right to pass or contribute will be established. Students will use their experience at the Sunshine Eaters exhibition as a starter theme.</p>
<p>Your Delightful Place (O'Brien, 2016, p 124)</p> <p>Objective- To recognize and identify the effect place has on our well-being.</p> <p>Students will answer the following questions using words or pictures;</p> <p>What is your delightful place? How does your delightful place make you feel? How does your delightful place contribute to your well-being?</p> <p>Share in KBC</p>
<p>Visit with Elder Clay Shirt</p> <p>Objectives- To introduce the Seven Grandfather teachings (see Appendix A) and the animals represented by them. To introduce students to alternate worldview. To introduce students to the web-of-life.</p> <p>Students will sit in KBC configuration and build knowledge as facilitated by Elder Clay.</p>

### Our Place: our senses

Objective: to increase student's exposure to the natural world and to build awareness of our senses in relation to the natural world through the practice of stillness. To recognize and identify the effect place has on our well-being.

Students will go to park and be still. They will concentrate on all of their senses and bring their observations to the KBC. They will collect an object from nature for the next activity.

Nature Poem Activity (O'Brien, 2016, p 124)

Objective- To engage in collaborative Art practice and the systems approach to knowledge building and to practise responding creatively to feedback

Using an object from nature either self-collected or provided by Teacher, students will choose an object and describe or experience it in terms of its texture, colour, shape, size, smell and or sound using words or phrases. Students may group their descriptions into sensory experiences. Students choose their favourite 5-8 words, cut them out and arrange them to form a poem. The poem is shared with the partner or group and they have the opportunity to rearrange the poem in negotiation with the original author.

Evergreen Brickworks Excursion (<https://www.evergreen.ca/evergreen-brick-works/visitor-info/school-visits/#all-grades>)

Objective- To connect children to nature, get them active, and cultivate their ecological literacy using natural, ecological and physical architecture.

The Web of Life: This program is an exploration of the astonishing diversity of life in Toronto's ravine ecosystem. The wetland habitat in the Don Valley Brick Works Park plays host to more species than any other space in the city. The surrounding ravines provide homeland for fox, coyote, beaver, turtle, hawk and salmon. *Curriculum connections: S&T; SS*

Follow up in KBC.

### Visit with Elder Clay Shirt

Objective- To introduce students to the sacred bundle and to the consideration of their own gifts. To introduce students to alternate worldview. To engage with Indigenous oral story telling tradition.

Students will sit in circle configuration and build understanding as facilitated by Elder Brenda.

Albion Hills Environmental Leaders of the Future. The program utilizes a multi-phase, integrated approach to environmental education, in which classroom learning is combined with an overnight trip to one of Toronto and Region Conservation's (TRCA) field centres. This approach allows for the integration of concepts, deepening of knowledge, and development of skills that enhance learning about the natural world. Upon returning home, students are inspired and challenged to translate their new knowledge into action - moving beyond learning to *doing*.

Objective - To connect children to nature, get them active, and cultivate their ecological literacy using natural, ecological and physical architecture. To inspire students to be leaders and take action in their local schoolyard or community.

Fundamental to this program are the three 'knowledge-to-action' pillars: *ecological literacy (LEARN)*, *environmental leadership (LEAD)*, and *community action (TAKE ACTION!)*. By weaving these core program themes throughout all phases of the Environmental Leaders of Tomorrow program, students receive a fully integrated, curriculum-based, multi-disciplinary experience.

St Gabriel's Passionist Church visit (<http://stgabrielparish.ca/who-we-are/green-church/engineering/>)

Objective-To introduce students to architecture which embraces the inter-connection to the Land and to learn about their place in creation. To experience in situ an example of architecture which embodies the tenets of Pope Francis' Laudate Si and which reflect the eco-theology of Passionist, Father Thomas Berry.

Students will have a tour of the church highlighting the windowed wall which connects land to congregation and the "stations of our cosmic earth" garden walk

Mon nom est Tonnerre (my name is Thunder) A story about identity

Objective-To foster earthling identity and to honour one's sacred bundle

Students will listen to a French story. They will develop their understanding in KBC and will follow up by giving themselves a new name that reflects their sacred bundle.

KBC with Art facilitator

Objective-to collectively decide on how to represent our journey in art within the confines of materials and space.

Students will in KBC discuss the features that a 3 dimensional papier mâché community art piece should have that will reflect their new knowledge. Students will engage in the process of creating and evaluating art over the course of two weeks.

**My Journey thus far...**In some ways it has been a circuitous route to this project in its present shape. I had to reframe my project because of constraints at my school introduced midstream. I reduced my audience, I narrowed the focus and have returned back to what was a personal inspiration for me- the Indigenous lens. This project has caused me to re-walk aspects of the entire course-rereading my own journal, revisiting texts and colleagues' works, a lot of searching for something "I know I read somewhere." I have taken myself (and my wife) on our own field trips to art galleries, mindfulness workshops and attended panel discussion on Land-based education. The latter made me realize more meaningfully that activism must colour the modern Indigenous perspective, that the Land is their identity and their language reflects that relationship. I wonder how my project might work in service to that realization. I see that my project needs to give more opportunity to time with the Land. I have also to my delight and at my wife's insistence ("In service to your project!") dabbled in a little

finger painting. I am journaling. I am anxious. I am tired. I am curious. I am excited. I look forward...

## References

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## Appendix A

### The Seven Grandfather Teachings

1. Nbwaakaawin-Wisdom (the beaver):

to cherish knowledge is to know wisdom

2. Zaagidwin – Love (the eagle):

to know love is to know peace

3. Mnaadendimowin – Respect (the buffalo):

to honor all of creation is to have respect.

4. Aakwade'ewin – Bravery (the bear):

to face life with courage is to know bravery.

5. Gwekwaadiziwin – Honesty (the raven):

to be honest in action and character.

6. Dbaadendiziwin – Humility (the wolf):

to accept yourself as a sacred part of creation is to know  
humility.

7. and Debwewin –Truth (the turtle):

to know of these things is to know the truth.

Retrieved from <http://ojibweresources.weebly.com/ojibwe-teachings--the-7-grandfathers.html>

## Appendix B

### Pre- and Post-Project Questions for Student participants

#### Pre-project

**Interviewee:** student

1. Who is your community?
2. What do you love doing that makes you feel happiest? Or less sad?
3. How would you describe your classroom community? Happy? Friendly? Unfriendly? A good space in which to create and to collaborate? You may choose your own words, too?
4. What kind of things should we put in place and what kind of activities could we do to make the class community a happier place, and a good place to create and work together?
5. What can you offer to your class community? How can we help you share your knowledge and skills?
6. What resources do you have to solve a problem?

#### Post-project Questions

2. Who is your community?
3. Have you discovered anything new about yourself or the world participating in the knowledge circles?
4. Have you discovered anything new about yourself or the world participating in the community art project?
5. How would you describe your class community during the project when you were working towards a common goal? How did it make you feel?
6. Do you think the feedback circles were helpful? How would you describe them?
7. Of all the ideas presented and discussed, which was the most important for you?

## **Appendix II Understanding the Challenge Brief**

**February 11, 2018**

### **Defining the Challenge-an exercise in design thinking**

I had been working toward this moment since I began the programme-the moment when the project would take some identifiable shape. In some respects I have been working on discovery ever since I started this journey.

And so I began by intentionally “embrac[ing] my beginner’s mind,” (IDEO, 2016. p 16) and set to the process of reframing a problem and making it my opportunity to lead change in my educator’s world.

But what to change?

The ideas of the web of life, sustainable happiness and Health and Well-being were themes that re-appeared constantly as filters in much of what I have been learning. These ideas were especially resonant when viewed through a lens of systems thinking. These ideas underpin what I think to be key to a sustainable future-a shared imagination and a shared ethics. Certainly systems thinking supports and fosters the common conscience and ethos.

And so, for my school, Our Lady of Guadalupe, I identified some dreams - dreams in which existed an acknowledgement of the mutually beneficial relationship of staff, student and community well-beings, a connection to the natural world, a holistic vision of planetary community, a greater value placed on multiple ways of knowing with the inclusion of Indigenous perspectives, and a holistic vision and collaborative pursuit of health. I articulated some gripes- there is room for a greater collaboration with the local community, more health related programs in my school, and feedback systems that allow ideas to grow through change and input and action. I think back to what made these dreams and gripes seem so salient: It is the cast of

characters that make up our schools, all struggling individually to get to the end of the day-trying to be happy, and trying to be healthy, in one way or another. The levels of anxiety in students is high as it is in teachers, as it is in the (Earth) community. This situation provides an ideal opportunity for the power of community healing to prevail.

I found it especially valuable to flip these dreams and gripes into challenge questions. It allowed me to identify overlap and related ideas.

*How might we...*

- ...place a greater emphasis on an ethos of shared well-being enrichment?
- ...create a regular and deeper connection to the outside world?
- ...redefine our sense of self as earthling through the lens of membership in the planetary community?
- ...establish a visible and tangible ethos that not only celebrates multiple ways of knowing, but adopts them?
- ...bring the conversation around to and adopt a more comprehensive definition of health for all?
- ...create a pathway between the school community and the greater local community?
- ...establish a comprehensive and collaborative learning plan for promoting health for all as a goal and a process acknowledging and embracing all the intelligences necessary for that journey?
- ...create an action pathway/forum for ideas to flow and grow in every classroom and meeting place?

The “How might we...?”s and anecdotal observations became

Keeping in mind the scope of this assignment, how might we foster an environment (or an event) that will allow students, staff and community to experience different ways of knowing health and well-being, of acting toward health and well-being, of sharing health and well-being and of being a source of health and well-being?

### **Understanding the Challenge**

The Understanding the Challenge activity brought me closer to a clearer vision of my project. From the perspective of my own observations and those of others shared with me, I am convinced that a healthy well-being can be facilitated in a variety of ways through and in community. I hope too for benefits to the community organism: the health of community is in a synergistic relationship with its members. This systems perspective gives rise to a sustainable

“and so on and so on....” I became attached to the idea of offering a sampler of processes to well-being. I had a range of experts in mind, a format in mind, a support system in mind and an audience in mind. The last activity helped me with these aspects. It also helped me refine the questions and deepen my understanding of not only the potential contribution of each participant but of the potential benefits to them as well.

My principal with whom I had spoken about my ideas of a health and well-being evening, was initially keen, but, had to withdraw support for this format during the writing of this brief, with the direction that I “do a project I can start and finish on my own.” This development meant I must understand my project differently: redefine the audience, narrow the field of participating experts and reduce my reliance on others, yet, still stay true to my wish to explore health and well-being as a system in a community and its membership.

I have decided to proceed with an expert-in-residence format.

I will work with one class (reduced audience). I need to be especially mindful not to increase workloads of any peers. So, I will request access to the class, not support from the class teacher.

We, the class and I, will work together on a community art project that will bring us together through the lens of Indigenous perspective on Health and Well-being and the web of life.

My expert is an Indigenous Elder who works at my school board who has said he would be “delighted” to visit my class with this theme in mind. (It was this email from him that has been the inspiration for an art project.) My wife has agreed to support in the art as community project.

My research will take the shape of readings, questions and visits to places of inspiration. I wish to deepen my own understanding of Health and well-being in its various community forms. This inquiry will inform discussions with the Elder and with my students, allow me to ask deeper questions and facilitate a deeper community art experience. The February 11<sup>th</sup> deadline loomed very large for me when I last spoke to my principal, because her words meant a return to the drawing board of sorts. However, it is an opportunity to reframe my challenge. The new challenge in being more specific will offer a deeper experience, not to all but to some. It will also offer an opportunity to explore and experience a shared ethics with my students. I am going to use the Eco-centric curriculum framework that was introduced in my last course EDUC 6104 to enhance the application of systems thinking to this project-the central idea of health as community & community as health, the Indigenous perspective on the web of life and the idea of questions and facilitate a deeper community art experience. The February 11<sup>th</sup> deadline loomed very large for me when I last spoke to my principal, because her words meant a return to the drawing board of sorts. However, it is an opportunity to reframe my challenge. The new challenge in being more specific will offer a deeper experience, not to all but to some. It will also offer an opportunity to explore and experience a shared ethics with my students. I am going to use the Eco-centric curriculum framework that was introduced in my last course EDUC 6104 to enhance the application of systems thinking to this project-the central idea of health as community & community as health, the Indigenous perspective on the web of life and the idea of questions and facilitate a deeper community art experience. The February 11<sup>th</sup> deadline loomed very large for me when I last spoke to my principal, because her words meant a return to the drawing board of sorts. However, it is an opportunity to reframe my challenge. The new challenge in being more specific will offer a deeper experience, not to all but to some. It will also

offer an opportunity to explore and experience a shared ethics with my students. I am going to use the Eco-centric curriculum framework that was introduced in my last course EDUC 6104 to enhance the application of systems thinking to this project-the central idea of health as community & community as health, the Indigenous perspective on the web of life and the idea of a shared ethics are all underpinned by it

Appendix III-Prototypes-Phase 4: Experimentation with models which  
exemplify a systems design April 8, 2018

Adapted from the conceptual model of the The Green School of Dr Liza Ireland 1996 (powerpoint The Green School 1996: Contributions to ESD Discourse EDUC6104), this tree represents knowledge that is built from the roots of a common ethic. As the knowledge rises it finds





## **WANTED-a seed of an idea-size and sense of no matter!**

We are a knowledge building community based in Our Lady of Guadalupe School (OLG) that offers its members opportunity for growth, deep inter-connection to the great outdoors and a sustainable well-being!

**The Company:** OLG is a dynamic learning environment and full of youthful enthusiasm and is known for the great care we take of our community and emergent ideas alike.

- We believe in building the synergy between our community and its members.

**The Position:** We're looking for open-ended idea spinner.

- We offer intrinsic benefits.
- We offer opportunities to play with other off the wall ideas like yourself.
- We offer exciting networking opportunities-
- We also offer extrinsic opportunities for fruition.

**Requirements:**

## **Appendix IV**

### Dissemination Strategies –Jean-Robert Anthony

1-What is campaign purpose?

Why share?

I found the Design Thinking Tool kit extremely helpful in developing my goals beyond “celebrating our journey” into a catalyst to inspire change.

I hope

- To pique the curiosity of fellow colleagues and students outside of the participant group in terms of value to themselves and to their purpose in the school community. For example-A student may wonder-This is different than how we are doing Social Studies in my class. Maybe I should ask my teacher about doing something together as a class? A fellow educator may ask-Would a community approach such as this enhance my own classroom ethos?
- To test the resonance of the idea through interest of fellow colleagues and students in the wider community
- To communicate the value and encourage feedback
- To deepen my own understanding of this project and assist in next steps
- To create an opportunity for my students to articulate and present the narrative of their experience
- To give all participants an opportunity to view our project from a different perspective

2-Who is the target audience?

The teachers both in my school and in the wider School Board community.

The students in our school.

3- What specifically do you want your audiences to do? To know? To believe?

### Student audience

-to ask questions of participating students about the “fun” and the how and to ask of and discuss with their own teachers opportunities to explore a similar kind of learning journey

### Fellow Educators

-to ask questions of participating students and me, to contribute to the knowledge building about the project itself through dialogue, to know that the mediating, healing and talking circles are engage students readily and are powerful community vehicles for improved well-being in a classroom community. To consider a place for such structures in their own practice

### 4- What key messages do you want your campaign to communicate?

- That learning and well-being thrive in a community, especially one non-hierarchal in nature.
- That an Indigenous perspective creates a common foundation on which and through which to build deep reciprocal relationships.
- That, therefore results into deep meaningful change (learning) that can be fun and sustainable and achievable.

5- What communication channels will you use? Consider what is available to you. (public media, print, school/organization networks/resources, social media channels etc. ) Be as specific as you can about ways you intend to use each channel you identify.

I will Tweet out using @TCDSBOLG pictures of events and activities, and/or results/consensus of Knowledge Building Circles (KBC) deliberations and events

I will access the School website to share events, results of KBC and anonymous quotes from students and creative pieces

The group will create a display board in our school to share the narrative of our journey in text and pictures.

#### 6- What permissions will you require?

At the outset of the year, media release forms were signed by parents/carers of the students. I will review that list.

As indicated in the initial informed consent forms students will not be identified as participants in the project and any comments or views will be relayed anonymously.

#### 7- What creative strategy will you use?

The idea of a creative sell stumped me. I am still thinking about ideas. I thought that to involve my students in the process would also allow them to deepen their own understanding.

**Encourage contribution** Invite others to join the conversation or help build the concept. Consider engaging your audience in an activity that

lets them experience and participate in the design process. (from Design Thinking Toolkit p 72)

The most salient feature of our project will be the KBC modelled after traditional Indigenous talking circles and built around the notion of a shared ethic (again underpinned by Indigenous perspective) Modelling our reverence and respect for a different form of building knowledge, is best accomplished through offering a lived experience. When the students become more accustomed to, fluent and confident in KBC, they can offer to help set up KBC in other classrooms in our school. The capability to mentor these KBC workshops beyond their own group will take some time. An alternative idea to providing a lived experience, might be to invite in those teachers or students who express and interest. (This arrangement, we might be able to accommodate sooner.)

8- What costs, if any, may be associated with dissemination related strategies? What resources will you need to access? What may be available to help you achieve your strategies? (Consider both material and human)

There will be no financial costs. I have a colleague at work who has offered to help me (educate me) on the social media aspects. I appreciate this offer a great deal. My knowledge of what social media can do is still wanting (though richer than before). I sometimes do not recognize those items that could be shared. He can help me identify those events, etc., that

can best be exploited using social media as well as help me launch my campaign in a technological way.

Appendix V Mid-Term Progress Report
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Mid-Term Progress Report on Community-based Applied Inquiry into Well-being through an

Indigenous Lens.

Jean-Robert Anthony

Cape Breton University

Master of Education in Sustainability, Creativity and Innovation

EDUC 6800

For Dr. Patrick Howard

Author Note

cbu15fgn@cbu.

## Appendices VI - X Ethics and Approvals

### VI

#### Supervisor Signature for Student Ethics Application

Student name: Jean-Robert Anthony

Title of the project: Community-based Applied Inquiry into Well-being through an Indigenous Lens


All research that involves humans must be submitted through the CBU Research Ethics Board prior to the commencement of the project.

The Research Ethics Board of Cape Breton University operates to ensure that all research involving humans adheres to a moral code of practice. That moral code is expressed in the Tri-Council Policy Statement (TCPS) latest edition.

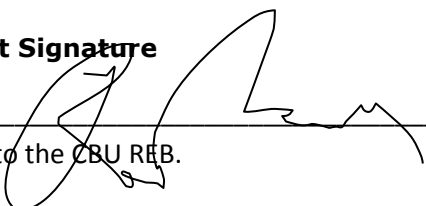
Supervisors are required to review student applications and ensure:

- a) the application is complete, coherent and accurately describes the project being undertaken
- b) that all appropriate forms, such as but not limited to, consent forms, interview questions or survey questions, have been reviewed and approved by the supervisor

**Supervisor Signature**

I  have reviewed this application and have approved it to be sent to the CBU REB.

**Student Signature**

I  have reviewed this application and have approved it to be sent to the CBU REB.

### VII Confirmation of Support from Collaborating Organization



## VII Ethics approval CBU

Cape Breton University

School of Professional Studies

Cape Breton University  
 Department of Education  
 P.O. Box 5300  
 1250 Grand Lake Road  
 Sydney Nova Scotia, Canada  
 B1P6L2

## Confirmation of Support from Collaborating Organization

Project Title	A Community-based Applied Inquiry into Well-Being through an Indigenous Lens
Project Lead (student name)	Jean-Robert Anthony
Contact Information	cbu15fgn@cbu.ca

Instructor	Dr. Patrick Howard
Course	EDUC6800: Education for Sustainability Project
Contact Information	1250 Grand Lake Rd., Cape Breton University, Sydney, NS. Tel: 902 563 1300 Patrick.howard@cbu.ca

Supervisor/Head of Collaborating Organization	
Name	Fernanda Pires
Position	Principal
Organization	TEDSB
Contact email/phone	fernanda.pires@tedsb.org

- I confirm that the school administration (or division head/management) is aware and fully supports the proposed applied research project.

Name: Fernanda Pires Position: Principal  
 Signature: [Signature] Date: March 14, 2018  
(Print Name/Last/Initial) (Date/Initial/Year)

Cape  
Breton  
University

Office of Research &  
Graduate Studies

26 March 2018

Jean-Robert Anthony  
Cape Breton University

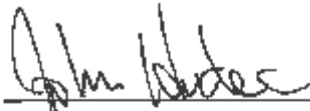
Dear Jean-Robert:

**Re: Research Ethics File # 1718-105**

The application for the project entitled **"Community-based Applied Inquiry Into Well-being through an Indigenous Lens"** has been received and the Cape Breton University Research Ethics Board [CBU REB] has granted approval to this research project.

Ethics approvals are granted for a period of one (1) year. Principal researchers of ongoing projects are required to submit an annual report for review. Any change to an approved protocol must be reviewed and approved through the amendment process prior to its implementation.

Good luck with your research,



Dr. John Hudec  
Assistant Professor, Community Studies  
Research Ethics Board Co-Chair

*Signed on behalf of the CBU REB*

Cc: Dr. Patrick Howard

## IX Email confirming Ethics approval TCDSB April 12, 2018

Email confirming ethics approval TCESB

Status of Expedited Research Request - April 12, 2018

REPLYREPLY ALLFORWARD

Mark as unread

Vanayan, Marina (Research Dept)

Thu 04/12/2018 9:58 AM

Inbox

To:

Anthony, Jean-Robert (O L of Guadalupe);

Cc:

Pires, Fernanda (O L of Guadalupe);

D'Avella, Nick (Superintendent of Equity, Diversity and Indigenous Education);

Morgan, John (Research Dept);

Dear Jean-Robert,

Thank you for addressing our queries and for providing the requested material in support of your project "*Community-based applied inquiry into well-being through an Indigenous lens*". Wishing you success with your inquiry, Marina

-----  
Dr. Marina Vanayan

Senior Coordinator, Educational Research

Toronto Catholic District School Board

80 Sheppard Avenue East

Toronto, Ontario M2N 6E8

416-222-8282 Ext. 2561

[marina.vanayan@tcdsb.org](mailto:marina.vanayan@tcdsb.org)

Appendix X TCPS certificate February 24, 2017



	Appendix X a Home communication	..... OLG
Date		

Dear Parent(s)/Guardian(s),

In addition to being your child’s French teacher at Our Lady of Guadalupe, I am also a student in a Masters in Education programme specializing in Creativity, Sustainability and Innovation at Cape Breton University, Nova Scotia. As part of the programme, I will be conducting a community-based inquiry project into Well-being through an Indigenous lens. This project will complement the Social Studies curriculum and enhance the Catholic virtues. I will be working with Mr. Booth’s grade 6/7 class and would like to invite your child to be a part of it. Below is some information to help you make an informed decision:

The project in which your child has been invited to participate is expected to be an enjoyable experience. Your child will asked some questions about happiness and the community to help design the project and follow up questions which will help describe your child’s experince. He will participate in a session with Clayton Shirt, an Indigenous Elder who works as a consultant at the TCDSB. There will be follow-up tasks and possible field trips to locations like the Art Gallery Ontario and St Gabriel’s Church (permission forms to follow). The project will culminate in a class community art piece the shape of which is yet to be determined. The project is expected to run from April to early June.

There are no financial costs associated with participation. Participation in this project is voluntary and your child may withdraw at any time. Your decision whether or not to allow your child to participate will not affect the services normally provided to your child by the *school*. Any information that is obtained in connection with this project will remain confidential and anonymous. The art piece created by your child may contain identifying features.

Attached you will find a consent form for your signature.

Thank you for your consideration

Sincerely,

Jean-Robert Anthony Core French Teacher	Geoffery Booth Class Teacher	Fernanda Pires Principal
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# Appendix Xa

April 2018

Dear Parents /guardians,

Below you will find more information about the students' visit to The Sunshine Eaters exhibit at OCAD University OnSite gallery on Friday, April 5<sup>th</sup>. We hope the experience will deepen their inquiry into Strand A. Heritage and Identity: Communities in Canada, Past and Present of the Social Studies Curriculum.

## The Sunshine Eaters

curated by Lisa Deanne Smith

It is that plant we have all seen, growing through the cracks of the sidewalk, determined to live, to reach up and eat some sunshine.

The Sunshine Eaters exhibition curated from Canada and beyond highlights how contemporary artists and designers look to the land, plants, flowers and trees as a means to imagine and conjure hope in the face of crises. The artists and designers in the exhibition come from different cultural milieus and have distinct objectives and concerns with their work.

Before visiting the exhibit, the students will watch the documentary film, *Trick or Treaty?* by Alanis Obomsawin' which inspired the curatorial premise for The Sunshine Eaters and is featured in the exhibition. *Trick or Treaty?* discusses Treaty No. 9, an agreement made in 1905 between the Canadian government and Indigenous people in Northern Ontario, which is currently under legal challenge. Obomsawin, one of Canada's most distinguished documentarians, captures the hope and strength of Turtle Island's Indigenous peoples and their importance in all our lives as custodians of the land. The students will be given a guided visit with each of the art pieces in the exhibit. Highlighted will be the identity, voice, intelligence and character of the Land that has provided our indigenous peoples with their perspective. Students will reflect on this world view and the heritage and identity of two distinct communities in Canada.



Robert Holmes, *Port Hope* 1927, pencil and water colour on paper, 13.9" x 10". OCAD University Permanent Collection. Image courtesy of OCAD U Visual Resources & Special Collections / IMG3446.

Appendix XI An Earth For All  
Art Project June 15 2018



AN EARTH FOR ALL by gr 6/7 Our lady of Guadalupe June 14 t5 2018



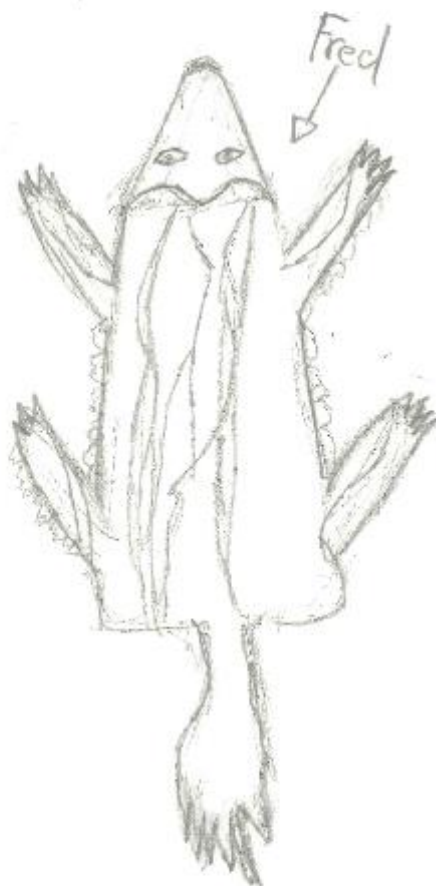
Artists in collaboration





## Appendix XII Student response to Aaron Bell, Ojibwe Storyteller May 15 2018

This is Aaron's friend/pet Fred. whom Aaron takes everywhere.



Alber



Appendix XIII Visit Clay Shirt, Indigenous Elder June 14, 201



Appendix XIV Visit to St Gabriel's Passionist Church June 12<sup>th</sup>, 2018

Connecting the the sacred spaces at St Gabriel's Parish North York June 12 2018



Francis Ng our guide





## Appendix XV The Guardian Newsletter June/May



## Appendix XVI Tweets June 2018

Tweets June 2018

The visit to St Gabriel's tweeted by a colleague

<https://twitter.com/TCDSBOLG/status/1010177109170405376>

An Earth for All retweeted with a different text on June 21st

<https://twitter.com/nairnlady/status/1009940198690521089>

Original text as tweeted by a colleague

**OurLady of Guadalupe** @TCDSBOLG 18 juin

Plus

Our ECO team completed a display of God's creation. @tcdsb Genesis 1:2 "And the Spirit of God was hovering over the faces of the waters."

Traduire le Tweet

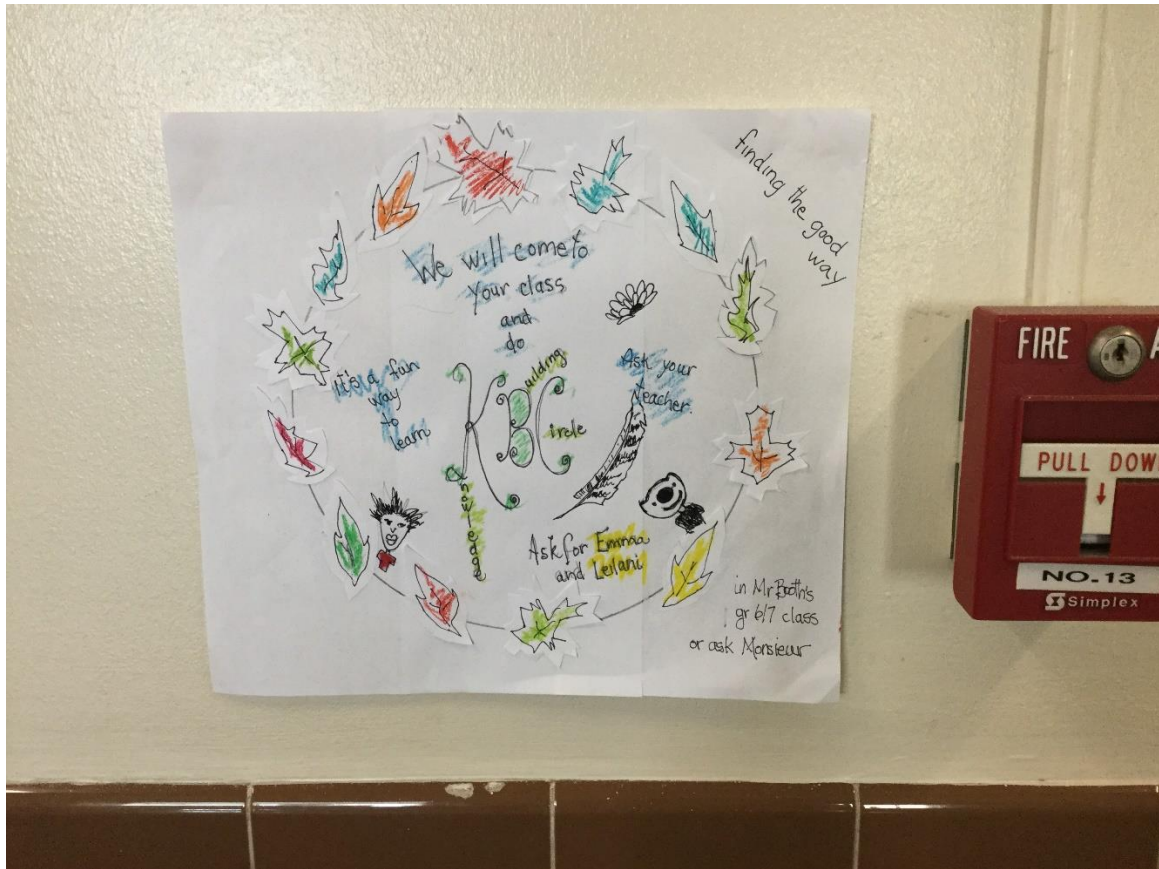




Appendix XVII Gr 6/7 Our Journey board

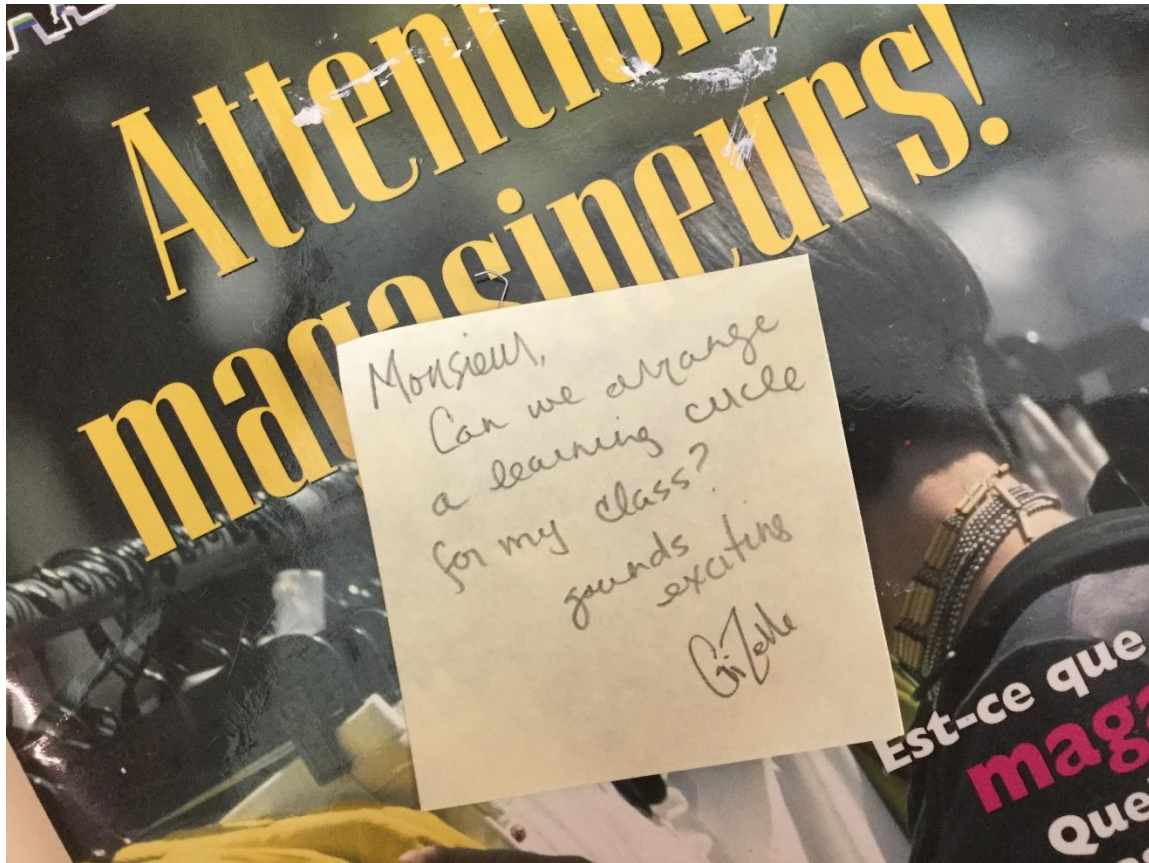


## Appendix XVIII KBC advertisement June 2018





Appendix XIX Post-it from Mrs C. requesting KBC June 22, 2018



Appendix XX KBC April-June 2018





Appendix Gr 6/7 Student Facilitated KBC with gr 2/3 June 26, 2018  
Appendix XXI



Passing the talking feather for the first time

And so on...



## Appendix XXIII References

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