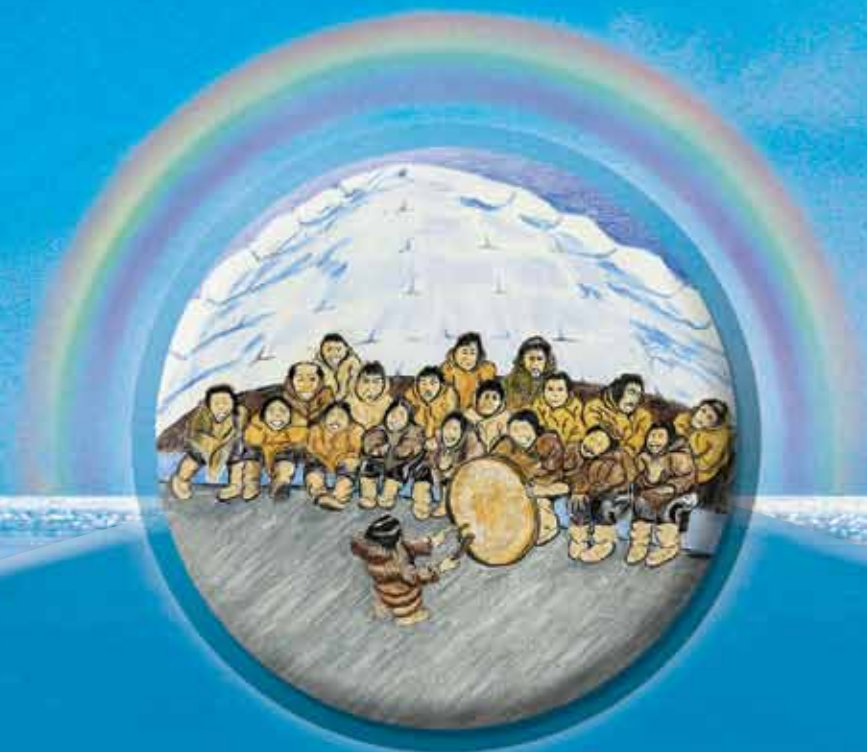


FOUNDATION FOR INCLUSIVE EDUCATION
INUGLUGIJAITTUQ
IN NUNAVUT SCHOOLS



FOUNDATION FOR INCLUSIVE EDUCATION
INUGLUGIJAITTUQ
IN NUNAVUT SCHOOLS





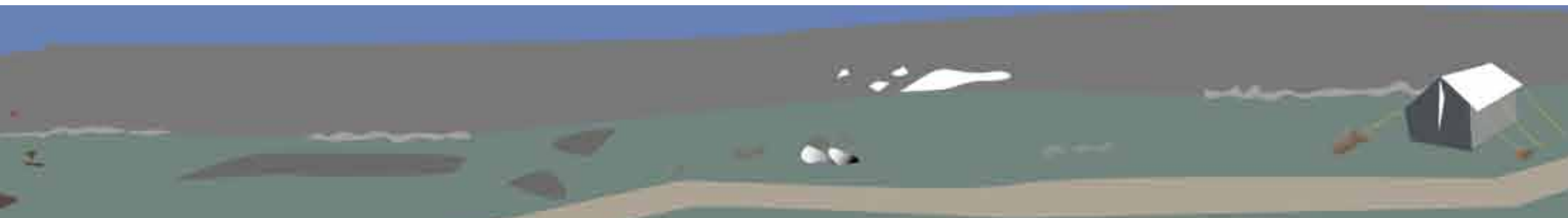
Preface for Nunavut Educators

It is critical for educators to read this document in order to understand the philosophy and principles that form the foundation for inclusion and student support in Nunavut schools. *Inuit Qaujimaqatunqangit (IQ)* perspectives – traditional Inuit laws, principles, values and worldview form the basis for the Nunavut inclusion philosophy. Developing and implementing an *IQ* approach to inclusion, in combination with current, best western knowledge and practice regarding inclusion, is changing learning and teaching in Nunavut schools.

The Department of Education expects educators to develop an understanding of:

- *Inuit Qaujimaqatunqangit*
- how *IQ* affects beliefs and approaches to inclusion in Nunavut
- how Nunavut beliefs and approaches to inclusion influence learning and teaching

It is the responsibility of every educator in Nunavut to become familiar with the *Inuglugijaittuq* philosophy and to incorporate the purposes and approaches to inclusion and student support outlined in this document in their classrooms.



*Our children are as different from each other as our fingers.
Rhoda Karetak*



Signing of the Nunavut Land Claim Agreement with the federal government and establishment of the Government of Nunavut made Inuit dreams of Canadian and world-wide recognition of their homeland a reality. These two political actions enabled Inuit to regain control of governing and decision making related to daily life. The next step in achieving the dreams of Inuit is to infuse government services with Inuit perspectives so that institutions and services reflect Inuit world views, values, knowledge, skills and ways of doing things.

Nowhere in government is this more important than in schools. It is the responsibility of educators to ensure graduates have a strong sense of Inuit identity and clear knowledge of their unique personal strengths and skills and how to use them to serve family and community. To assist each student to achieve these goals will require a fundamental shift in the way we do business in schools. Teachers and parents must work together to ensure student success. The Department of Education will support both teachers and parents to make this happen.

Made-in-Nunavut curriculum, teaching materials and learning resources, which combine Inuit knowledge with the best of western educational thought and practice are essential to achieving this shift. Providing professional development for educators about the most effective ways to teach in this context and communicating about these resources with parents is also essential.

The foundation documents under development by the Department outline the direction and expectations for curriculum and instruction in Nunavut schools. Educators are expected to:

- become familiar with each document,
- implement the information appropriately, and
- discuss the implications for course work and school organization with parents.

I recognize the dedication and commitment of Nunavut educators and parents who work hard to help students achieve success. I wish you all the best in this critical work to create the best possible future for the people of Nunavut.



Ed Picco
Minister of Education
January 2008

Message from the Minister of Education

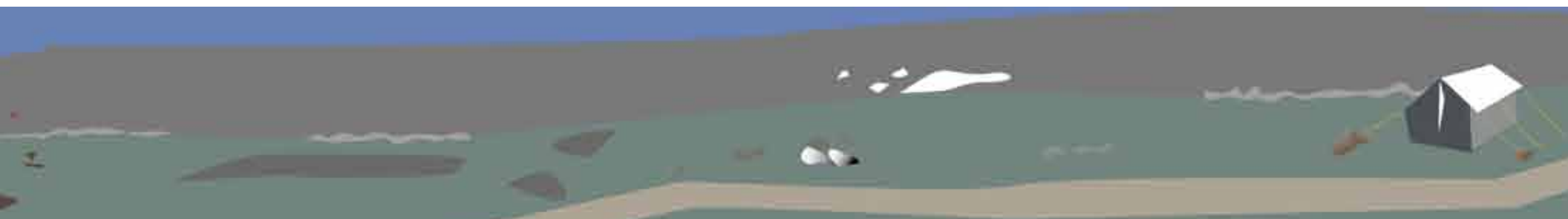
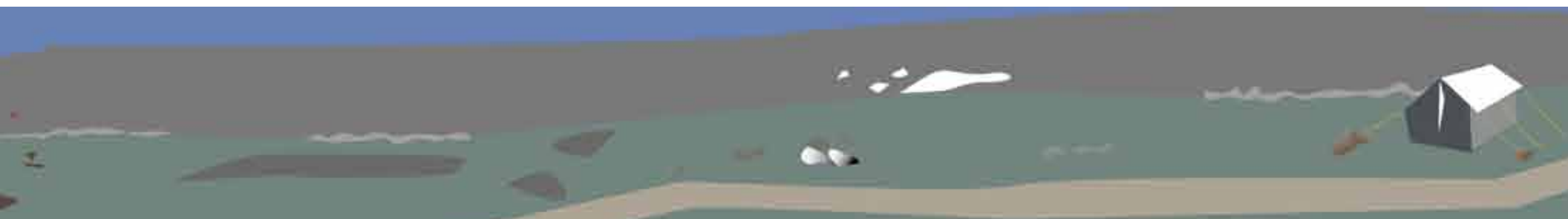


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The Nunavut Department of Education would like to acknowledge that this foundation paper builds on the document, **Educating All Our Children: Towards Implementation** (NWT, 1995) and the work on inclusion in the Northwest Territories.

Special thanks to Joan Heyland who wrote the original discussion paper and also the related direction paper that form the basis of this document.

The Department of Education would like to recognize the tireless work of the Student Support Steering Committee who met for long hours, often over weekends, to discuss and produce the content of this document, as well as related materials for schools.

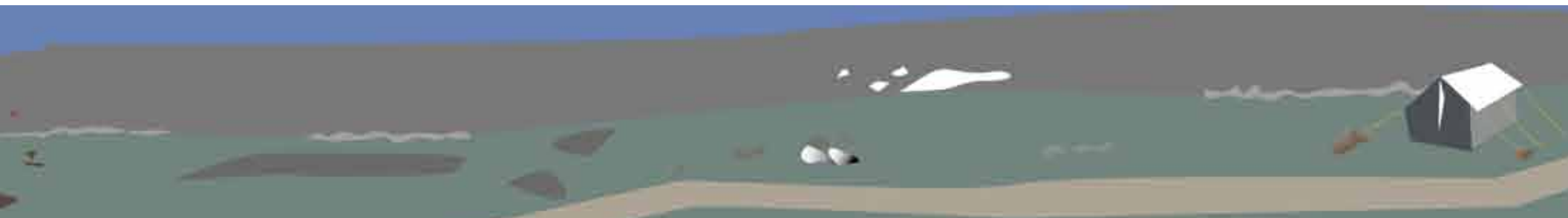
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Acknowledgements



INTRODUCTION

- Foundation Documents for Schooling in Nunavut
- Purpose of Schooling: Creating an Able Human Being
- Background
- Process of Developing the *Inuglugijaittuq* Foundation Document
- Purpose of the *Inuglugijaittuq* Foundation Document
- Links with other Foundation Documents

Foundation Documents for Schooling in Nunavut

The Department of Education is developing a set of foundation documents for schooling in Nunavut. There will be ten documents in total. Two philosophical documents form the basis for all other foundation documents. These are:

- 1) ***Inuit Qaujimajatuqangit Education Framework for Nunavut Curriculum***: a philosophical document that defines *Inuit Qaujimajatuqangit* as the basis for curriculum in Nunavut
- 2) ***Program Organization for Nunavut Schools***: a philosophical document that outlines program expectations for schooling in Nunavut

Four documents that explain the foundations for curriculum and instruction accompany the ***Inuit Qaujimajatuqangit Education Framework for Nunavut Curriculum*** and ***Program Organization for Nunavut Schools*** documents. They are:

- ***Atausiunnngittumut Uqausirmut: Foundation for Languages of Instruction in Nunavut Schools***
- ***Inuglugijaittuq: Foundation for Inclusive Education in Nunavut Schools*** (This document)
- ***Ilitaunnitkuliriniq: Foundation for Dynamic Assessment about Learning in Nunavut Schools***
- ***Inunnguiniq: Critical Pedagogy for Nunavut Educators***

Four curriculum documents that explain the four curriculum content Strands and outline the associated competencies expected of students, as well as related support materials for teachers, are under development. These are:

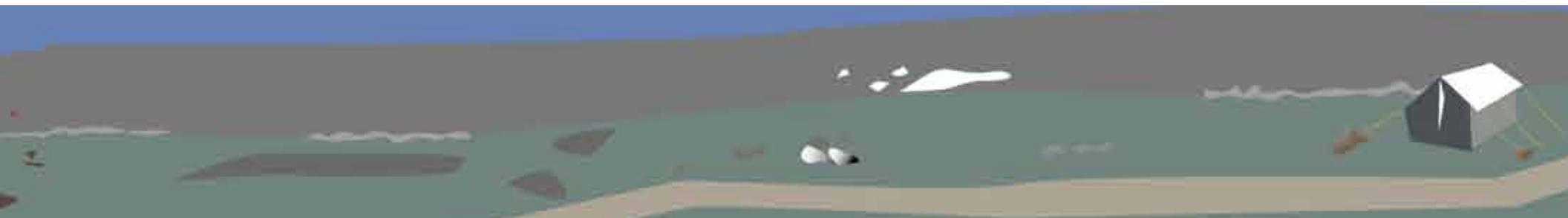
- ***Uqausiliriniq: Communication and Fine Arts***
- ***Nunavusiutit: Environmental Studies, Geography, History***
- ***Iqqaqqaukkaringniq: Math, Science, Technology and Innovation***
- ***Aulajaaqtut: Health, Wellness, Identity***



In terms of personal development, western thought focuses on the process of self-actualization. This is a holistic kind of development that brings a person to a level of self-realization and contentment. From the Inuit perspective, the process is thought of as the development of *inuusiq* (knowledge of life and living) and ultimately *isuma* (wisdom). It is a process that leads one to become an *innummarik* (a human being or an able person who can act with wisdom). This concept is represented by *Nikanaittuq*, whose story can be found on page 46 of this book.

Schooling in Nunavut should provide support to students in all areas of their development so that they can achieve personal goals, become well-equipped to contribute and serve their families and communities, demonstrate leadership and healthy attitudes, and be able to actively participate and contribute as Nunavut takes on new roles in the global community.

Purpose of Schooling: Nikanaittuuniq - Creating an Able Human Being



Background

The school system inherited by Nunavut from the Northwest Territories (NWT) had a deep commitment to inclusion from the early 1980s onward. The 1996 NWT Education Act provided one of the strongest legislative foundations for inclusion in Canada. Successive NWT Legislative Assemblies supported inclusion with funding for Student Support Teachers and other specialized services for students. The Department of Education and the Government of Nunavut continued this commitment to inclusion. In 2000, the new Nunavut Government outlined direction for a made-in-Nunavut education system embedded in Inuit culture.

Pinasuaqtavut: The Bathurst Mandate (2000) mandated the Department of Education to:

- rewrite the K-12 curriculum;
- build the new curriculum within the context of *Inuit Qaujimagajatuqangit*;
- support and improve the teaching of Inuktitut in all its forms and the teaching of language generally;
- graduate more students from school, college and universities;
- recognize all the potential teachers in communities, beginning with Elders and families.

Pinasuaqtavut: 2004-2009 reinforced this direction and added other elements:

- develop a made-for-Nunavut Education Act;
- support multiple options for career development;
- offer educational programs on a strategic basis, based on community by community needs;
- provide a full range of interlocking educational programs allowing individuals continued access throughout the spectrum

Both ***Pinasuaqtavut*** documents emphasize the importance of values that underpin inclusion:

- Learning is a life-long process.
- Respect for individuals is the basis of effective learning and a healthy workplace.
- Equal opportunity and equal access across Nunavut is fundamental to our success.

These values form the basis for Nunavut's ongoing commitment to meeting the learning needs of all students through inclusion. Further information about Inuit beliefs related to inclusion follows.



Joan Heyland, a consultant who worked for many years in education in the Northwest Territories, including the Eastern Arctic, assisted the Nunavut Student Support Steering Committee to develop the consultation paper, *Supporting Inclusion in Nunavut*. The Department distributed various drafts of that paper for feedback to Executive Directors, Superintendents of Schools, Principals, Student Support Teachers, and in workshop format, to school staff and District Education Authorities in the four languages.

Process of Developing the *Inuglugijaittuq* Foundation Document

Joan Heyland analyzed the results of these consultations and developed a directions paper with the Student Support Steering Committee. Curriculum and School Services staff used the directions paper and related materials developed by the Student Support Steering Committee to develop this foundation document.

This document provides information for educators about the philosophical view of inclusion from an *Inuit Qaujimagatuqangit (IQ)* perspective and relates that philosophy to inclusion practices in Nunavut schools. The principles of inclusion provided in this document reflect the best thinking about inclusive practice in Canada and are consistent with *IQ* practice and other *IQ* foundational documents. The goal of this document is to provide a strong framework for continuous learning for all students that is grounded in a strong cultural framework. The Department views ***Inuglugijaittuq: Foundation for Inclusive Education in Nunavut Schools*** as a key document that fits within the larger vision of schools restructured around the principles of *Inuit Qaujimagatuqangit*.

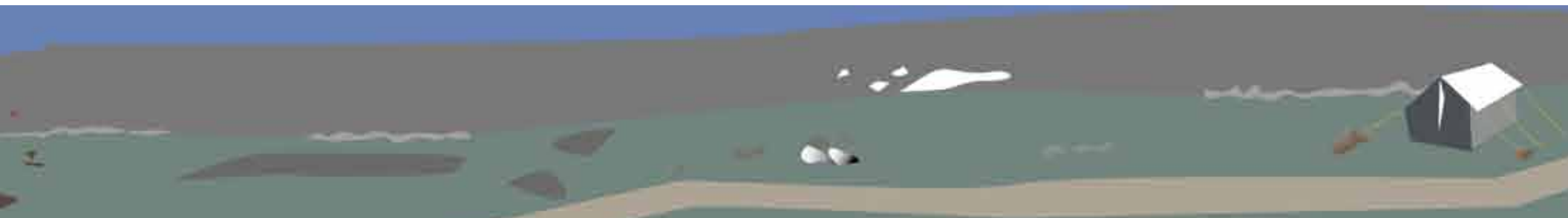
Purpose of the *Inuglugijaittuq* Foundation Document

Section One presents the beliefs and theories related to inclusion from an *IQ* perspective.

Section Two lists the inclusion principles that result from the beliefs.

Section Three outlines the implications of *IQ* beliefs for inclusion and student support practices in Nunavut schools.

Section Four provides the glossaries and bibliography.



Nunavut classrooms are diverse, complex, multi-level learning communities. All students at one time or another require support in their schooling. In order to provide appropriate environments for continuous and inclusive learning, the school system must build an approach to inclusion that promotes and enhances learning for everyone - students, parents, educators, and community members. *Inuglugijaittuq* pertains to the overall progress, holistic development, and personal success of each student in Nunavut schools. It can and should be applied equally in the elementary, junior secondary and senior secondary levels.

In an inclusive education system, student support provides the structures and strategies that assist students to maximize their potential and experience success. Student support involves the prevention, intervention, or remediation of conditions or situations that act as barriers to student learning. The level of support required in a student's learning process will vary over time and from student to student. Ongoing assessment – formative, summative and diagnostic – determines individual student development and progress in a fair and appropriate manner as a vital part of the learning process. Student support is an integral part of the Nunavut school system and, as such, impacts upon relationships, not only with students, but also with parents and the wider community.



Inclusion and *Atausiunngittumut Uqausirmut* Languages of Instruction

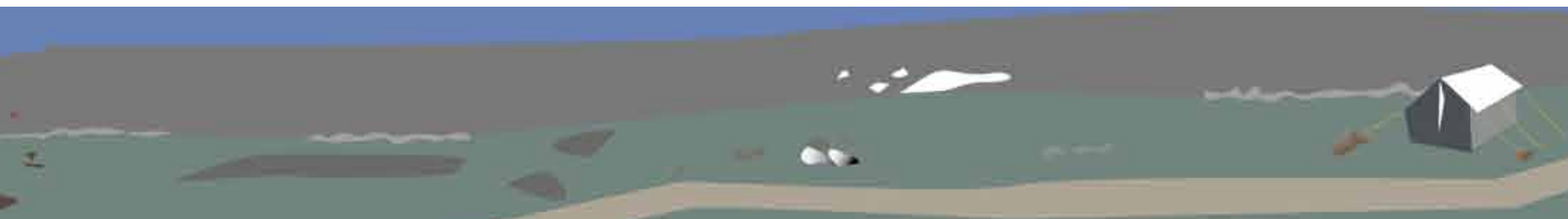
The *Pinasuaqtavut* 2000 and 2004 documents both envision Nunavut as “a fully bilingual society.” A commonly expressed fear about childhood bilingualism is that it will confuse the child. Some are also concerned that learning in Inuktitut or Inuinnaqtun will not meet the needs of the outside world. However, studies show that a child’s wider experiences in two languages and cultures will give the child many advantages, such as mental flexibility, enhanced concept formation, and a more diversified set of mental abilities. Studies also show children strong in their own first language will acquire a second language easier and faster. Children with weak first language skills have more difficulties academically and in learning a second language. However, it is important to note that these students are dealing with an issue related to language acquisition, not a learning disability.

Bilingual education supports students in their climb to the “top floor” in language and thinking skills. These expectations will be met through promoting language learning that builds on experiences, practice, descriptive feedback, and opportunities for performance by students in a language-rich environment. This process needs to be given significant time and support in Nunavut schools. The new *IQ* curriculum for Nunavut schools has a much stronger focus on first and second language learning so that a balanced and developmental approach to language learning is in place in all schools and supported in all communities.

Implications for inclusion and student support in Nunavut schools:

- Performance in Nunavut classrooms must be understood within the context of bilingualism. Educators must continually ask if a child’s difficulty learning is the result of learning in a second language or other factors.
- All practices and tools used to support student learning must take into consideration the first and second language context and abilities of students.
- The language context influences both the content and the process of instruction; educators must use differentiated instruction to meet varied student learning styles and language abilities.

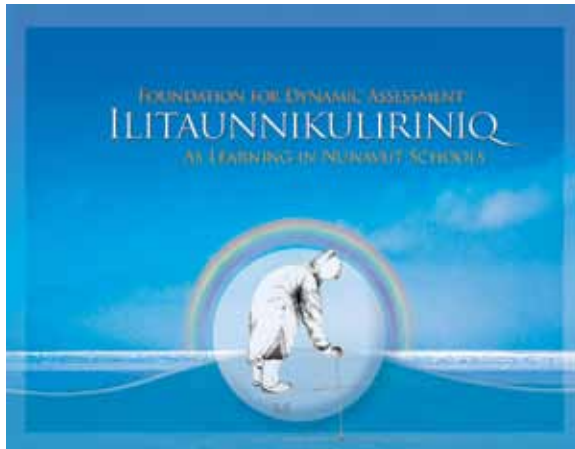
Links with other Foundation Documents



Inclusion and *Ilitaunnikuliriniq*: Dynamic Assessment as Learning

Ilitaunnikuliriniq represents the dynamic interaction of teaching, learning and assessment. Assessment should be seen as a process that improves both teaching and learning. The assessment process begins on the day that students enter the classroom and educators begin to learn about who they are, what they know, and what they want to know. This is the initial assessment. These first impressions develop and change as teachers learn from parents about how they see their children and also learn from the students themselves.

Assessment is linked closely to goal setting and learning outcomes. It is a collaborative process that involves all the partners in a learning/teaching community - those in the classroom and those in the home and community. It is a process that evolves over time, involving interaction between teaching and learning, and teacher and student. It is important to clearly understand this in order to effectively communicate student growth, both to the student and to others.



Implications for inclusion and student support in Nunavut schools:

- Assessment plays a pivotal role in enabling educators to identify and meet the diverse learning needs of students.
- Assessment looks at each student's achievement of their learning goals against curricular outcomes and benchmarks, not against the progress of other students.
- Assessment emphasizes determining what students know and can do and celebrating successful learning.
- Assessment involves parents and other significant family members in meaningful, on-going ways.

SECTION ONE

- *Inuglugijaittuq* Inclusion in Nunavut Schools
- Inclusion and the *Inuit Qaujimagatuqangit* Education Framework for Nunavut Curriculum
- *Ilippallianguinnarniq*: Continuing Learning
- *Pivallianguinnarniq*: Continuous Progress

Inuglugijaittuq Inclusion in Nunavut Schools

Inclusion is an attitude and a belief, a way of life, and a way of living and working together in schools. In Nunavut, inclusion builds on the Inuit belief that each individual is valuable, belongs and contributes to the group. Inclusion infuses all aspects of school life.

Elders in Nunavut use the image of a drum dance to portray the young learner and the supports required to learn new skills. In a drum dance (the *qaggi*), the dancer (*mumiqtuq*), represents the child requiring support.

The people sitting in the row next to the dancer are the singers (*tusariat*). One of these singers, wearing the piece of fur on his or her head, supports the young dancer if the drum is too heavy. These singers represent supports in the school, community and family that help the child learn. They also represent people, resources, equipment, and itinerant specialists or Health and Social Services personnel. The supports change, responding to the changing needs of the child. Behind the *tusariat* are the men (*qaggipqajut*) who observe the dancer. They represent other children in the classroom, other teachers, community members, older students who all contribute to the caring environment. It is a supportive community – there to support and celebrate the child for what he or she can do, giving voice to his or her song.

Inclusive schooling requires early assessment and identification and a supportive, consistent environment that includes a School Team as well as staff development.



Education grounded in *Inuit Qaujimaqatuqangit* focuses on the beliefs, values, perspectives, and expectations of Inuit for their children's learning. In this context, foundational concepts include:

- *ilippallianginnarniq* (continuing learning)
- *pivallianginnarniq* (continuous progress)
- *sivuniksamut ilinniarniq* (learning for the future)

These concepts speak to the firmly held beliefs that learning is a lifelong process and excellence is achievable with persistence. This means never giving up.

Inherent in these beliefs is the idea that all children can learn, given the appropriate supports. This approach is inclusive, building on the strengths of the student, while providing options and opportunities. It involves a personal commitment to learning how to learn through setting goals, self-assessing and taking responsibility for mastering tasks. These beliefs recognize diversity, respect the uniqueness of each student and nurture each student in an environment that values and expects both personal and collective achievement.

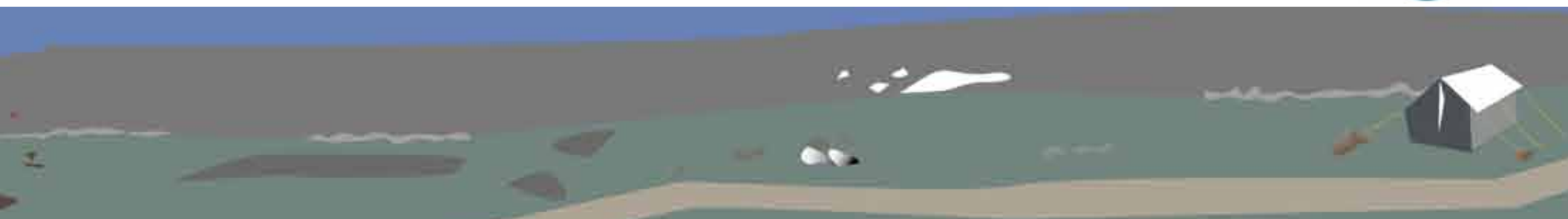
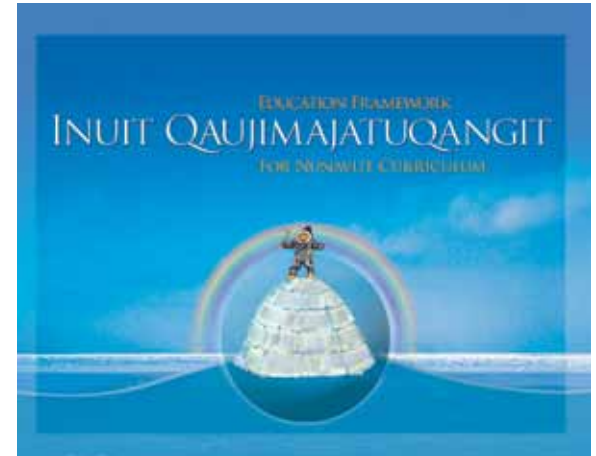
These beliefs impact many areas of inclusion and student support practices in Nunavut schools:

- welcoming all students into the school;
- including all students in regular classroom settings;
- helping students to set their own learning goals and assess progress toward achieving them;
- recognizing and accepting the different rates and stages which characterize each student's learning;
- expecting and supporting each student to learn to their full potential; and
- involving parents meaningfully in developing their children's learning path and learning goals and assessing success in achieving them.

The following sections explain the three concepts:

- *ilippallianginnarniq*
- *pivallianginnarniq*
- *sivuniksamut ilinniarniq*

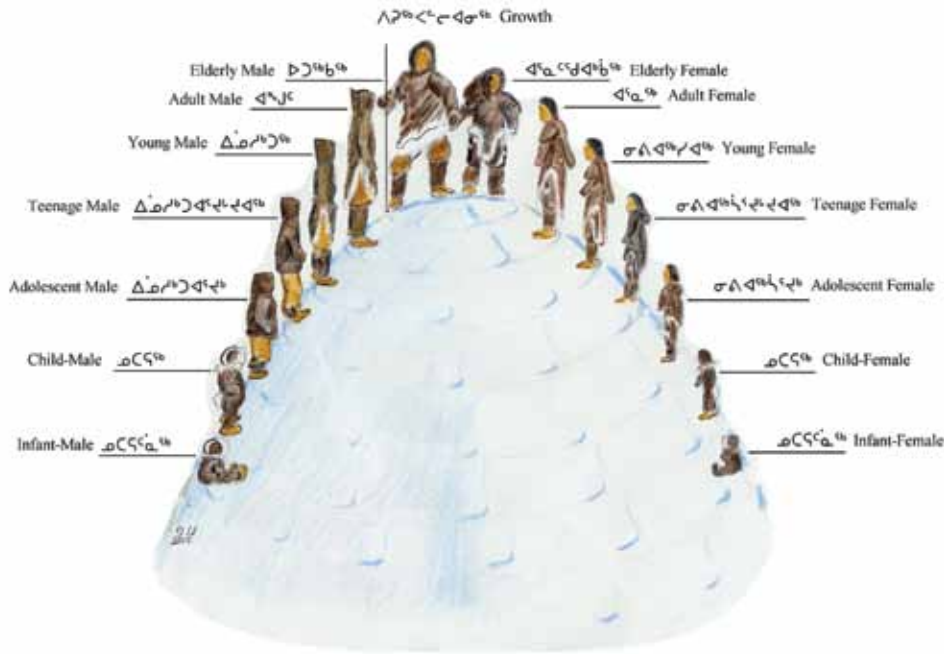
Inclusion and the *Inuit Qaujimaqatuqangit* Education Framework for Nunavut Curriculum



Ilippallianguinnarniq: Continuing Learning

Principles of *Ilippallianguinnarniq* Continuing Learning from *Pinasuaqtavut: The Bathurst Mandate (2000)*:

- The value of teaching and learning shall be acknowledged at all levels and from sources inside and outside of our communities;
- Learning is a lifelong process;
- Equal opportunity and equal access across Nunavut is fundamental to our success;
- It is important to recognize all of the potential teachers in our communities, beginning with elders and in families;
- Land and language skills and respectful pride in our cultures and languages are fundamental for adults and children;
- Our education system needs to be built within the context of *Inuit Qaujimaqatuqangit*; and
- Respect for individuals is the basis of effective learning and a healthy workplace.



Ilippallianguinnarniq (continuing learning) is an important element of Inuit belief. Inuit viewed a commitment to continuing learning and improvement as a responsibility of the whole community and extended family group. Adults spent a great deal of time and effort planning for the future of a child, equipping that child with required skills and knowledge, and providing opportunities to practice and apply that knowledge in real contexts. Inuit communities operated very much like a community of learners with shared responsibility for learning and teaching at all levels, throughout life.



Continuing learning also implies that each person continues to learn until achieving mastery level. This sets the highest possible standards for personal achievement. In order to promote high achievement of individuals, it is essential to guide, encourage and improve the learning process.

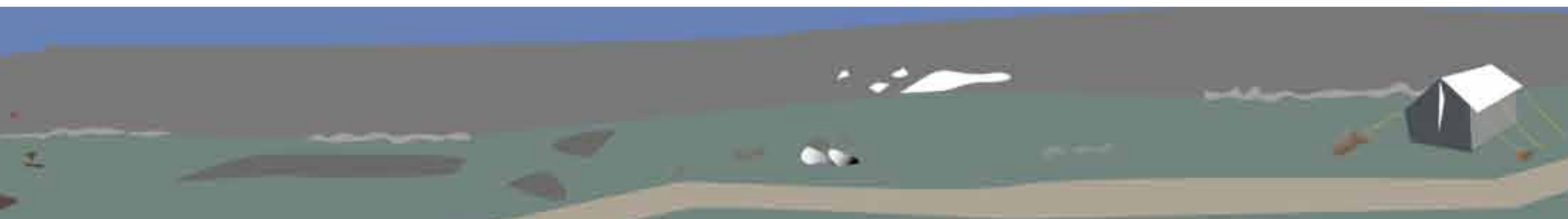
Pivallianginnarniq or continuous progress is the practice of providing a program to meet the needs, developmental level and interests of each student. The traditional Inuit perspective of a continuum of learning, expressed in stages of learning, recognized that individuals develop and learn at different rates both physically and intellectually. Inuit realized that each individual possessed different inherent natural abilities, which manifested themselves in particular tasks or skills. In determining how to improve inclusion, the Department of Education is taking these perspectives of individual development into account.

***Pivallianginnarniq:* Continuous Progress**

Past and current practice in Nunavut schools focused on social promotion or retention as ways of addressing student progress. Research (Smink, 2001; Thompson and Cunningham, 2000; Canter and Carey, 1998; Darling-Hammond, 1998) that examined the benefits and detriments of the two approaches shows no definitive answer to suggest that either method is absolutely superior.

In Nunavut, social promotion has been the most widely used method. Frustrated educators voice concerns about students who are moved along even though they have not achieved the necessary skills expected in the next grade level. Elders say that social promotion is unacceptable because it diminishes high expectations that educators should have for students and standards of excellence that the system should set.

Retention, on the other hand, creates challenges with students in classes when retained students are older than most of the rest of the class. Studies (Canter and Carey) indicate that retained students frequently get into trouble, dislike school, develop low self esteem, and, possibly develop mental health problems such as anxiety and depression. In an NWT study, the majority of students that dropped out had been retained at some point during their schooling.



Clearly, neither social promotion nor retention benefit the student if educators do not provide program support to address individual needs. The Department of Education is therefore supporting a continuous progress approach. This means focusing on individual competency, with learning individualized for each student. Educators organize instruction for each student according to his/her academic performance, rather than according to chronological age or grade level.

There are different ways to group students for this form of schooling (Kelleher). Teachers can group students according to performance level in one subject, ignoring chronological age and grade level during that subject. Another option is to group students homogeneously in subject areas, with individualized instruction using learning stations, activity packages and programmed instruction. This style of programming is conducive to keeping students with the same teacher for two or more years. Germany and Japan use this approach; their experience demonstrates that “teachers are more effective when they know students well, when they understand how their students learn, and when they have enough time with students to accomplish their goals” (Darling-Hammond) Implementing continuous progress requires careful planning and preparation of teachers and the community. Teachers require on-going opportunities to acquire the necessary knowledge and skills to ensure that they have a thorough understanding of diverse approaches to learning and teaching.

Implications for Nunavut schools

For the present, Nunavut schools will continue to organize students into grades. However, as soon as the competency profiles are available for each integrated content strand, it will be the responsibility of each teacher to assess and report on the competencies of each student in each strand area. This will enable the teacher who receives the student the following year to start from where the student “left off” the previous year. Competencies that students have already achieved will not be repeated. It is also the responsibility of each teacher to work to provide supports to students who require them to progress in learning competencies.



SECTION TWO

- Purpose of Inclusive Education
- *Inuglugijaittuq* Principles

Purpose of Inclusive Education

The Department of Education is committed to creating a school system founded on *Inuit Qaujimaqatugangit (IQ)*. Education grounded in *IQ* focuses on the values, beliefs, perspectives and expectations of Inuit for their children's learning. In this context, the foundation concepts for inclusion are:

- *ilippallianginnarniq* (continuing learning)
- *pivallianginnarniq* (continuous progress)
- *sivuniksamut ilinniarniq* (learning for the future)

Inuit beliefs regarding the unique potential attributed to each individual, and the expectation that the potential of the individual will be developed for the good of the community, are realized in the school setting through the implementation of inclusive education. During the implementation process, many community members become involved; it is not something that occurs only within the school.

Inclusive education is an educational practice, which:

- ensures access for all children to educational programs offered in regular classroom settings with their peers;
- builds on students' strengths and responds to students' needs;
- promotes and facilitates the involvement of parents in their children's education; and
- provides appropriate programs and, where necessary, accommodation or behaviour plans or individual education programs and support services so that all students are enabled to participate.



Inuglugijaittuq Principles

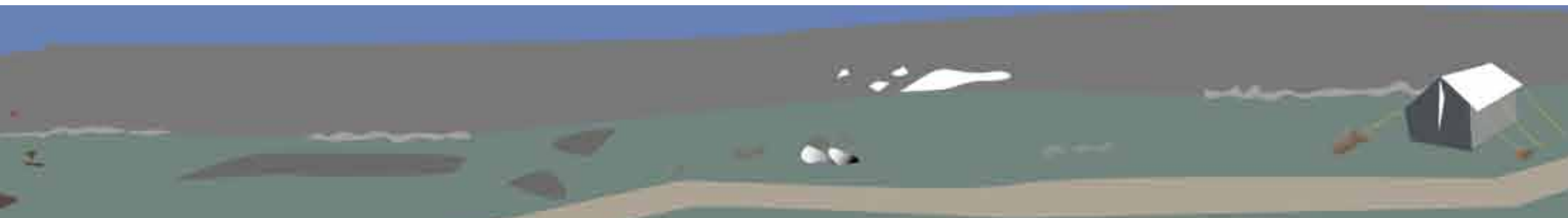
Seven key principles guide inclusive education in Nunavut schools. The following pages describe these principles. These principles are embedded within the overarching *Inuit Qaujimaqatuqangit* principles, and are basic to teaching and learning in Nunavut.

Inuglugijaittuq reflects Inuit values and is informed by current evidence-based research. Values and beliefs determine what matters most to a society. In the Nunavut context, what matters most must strengthen students' culture and worldview. Much of what Elders identify as key ways of teaching and learning for Inuit is also supported by evidence-based research of effective teaching practices. *Inuit Qaujimaqatuqangit* and research are mutually supportive.

Inuglugijaittuq is a collaborative and collective process that emphasizes the interdependence, growth, success, and importance of the group. To respect this belief, the education system needs to carefully examine how schools define success and how schools value achievement. Collaborative achievements should have an increasingly important place in schools and individual achievement must be viewed in light of the contribution that it makes to the well-being of the whole community.

Inuglugijaittuq reflects Inuit values and is supported by research and theory. The inclusion principles for Nunavut schools include:

- working together for the healthy/resilient development of every child
- ensuring a safe environment
- promoting skills and knowledge acquisition that enhances the strengths of each child and addresses their needs
- involving all partners in consensus decision making about students
- being resourceful to provide supports
- showing leadership through service and volunteering
- maintaining confidentiality



1. *Inuglugijaittuq* promotes working together to raise and support the healthy and resilient development of every child.

INCLUSIVE EDUCATION in NUNAVUT

- comes from the belief that it takes a whole community to raise and support the development of a healthy child
- is built on the ideal that all children have the right to be respected as individuals who can learn and contribute to the learning community
- is founded on the idea that all students need to be nurtured and supported by offering appropriate learning opportunities in order that they achieve personal growth and progress toward their learning goals
- respects and plans for diversity and builds on strengths, knowledge and values of individuals, families and communities
- believes that parents, guardians and caregivers have a right and a responsibility to support their children achieving learning success and to participate in decisions that affect their children

RESEARCH SUPPORT

Lifton (1994) identifies resilience as the human capacity of all individuals to transform and change, no matter what their risks; it is an innate “self-righting mechanism.”

(Werner & Smith, 1992, p.202)

Teachers can convey loving support to students by listening to students and validating their feelings, and by demonstrating kindness, compassion, and respect.

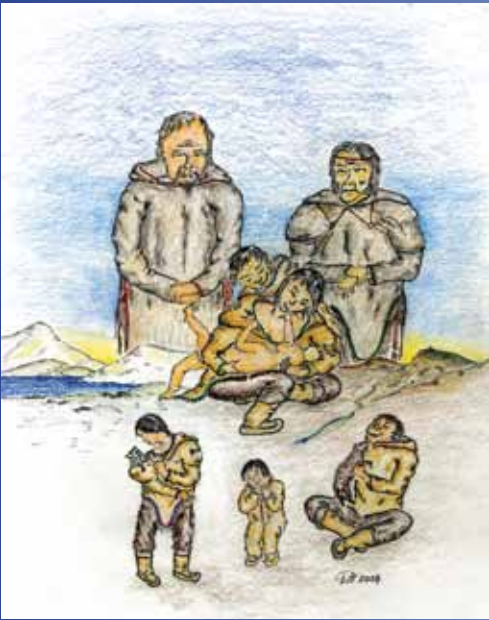
(Higgins, 1994; Meier, 1995)

It is no coincidence that two fields of comprehensive research: social psychology longitudinal studies on resiliency, and human development studies on adolescents, agree that it is a driving human need to acquire competency in the four tasks of autonomy, social competency, sense of purpose and problem-solving capacity and thereby have the strengths of resiliency to meet a wide-range of difficult situations throughout one’s adult life.

(Jeanne Gibbs, 2003)

Article 23 states “Parties recognize that a mentally or physically disabled child should enjoy a full and decent life, in conditions which ensure dignity, promote self-reliance and facilitate the child’s active participation in the community.”

(The UN Rights of the Child, 1989)



According to Inuit traditional law people were expected to hold high regard for their Elders, especially those in their immediate family. Instructions from Elder women and men were to be followed by their sons, daughters, sons-in-law, daughters-in-law and other family members who pledged obedience even after they became adults. The Elders kept families strong, providing sound advice about how to have a successful life. Their advice was held in the highest authority, respected, trusted and totally obeyed. Elder family members were looked to for their ability to prepare and give advice for the moment as well as for the future; their experience enabled them to envision and advise the better course of action for the family. The loss of an Elder caused extreme distress as this person would no longer be available for the family to turn to.

Mark Kalluak, 2004

2. *Inuglugijaittuq* authorizes members of the learning community to ensure a safe environment for students.

INCLUSIVE EDUCATION in NUNAVUT

- means all students are entitled to a safe and relevant education
- provides all students their right to participate in all aspects of school life
- is based on the belief that all students shall have equal access to an appropriate education program in an inclusive, age-appropriate environment
- involves advocacy for students, of students by parents and other members of the school community
- is built on the belief that positive environments are based on strengths, respect, community, cultural appropriateness and a family focus
- strives for a code of conduct for all members of the learning community that builds relationships and results in successful learning
- builds mutually respectful learning communities, where participants attentively listen to one another; where participants appreciate one another; and where participants have the right to pass built into the responsibility to participate

RESEARCH SUPPORT

Well functioning schools foster learning, safety, and socially appropriate behaviors. They have a strong academic focus and support students in achieving high standards, foster positive relationships between school staff and students, and promote meaningful parental and community involvement. Most prevention programs in effective schools address multiple factors and recognize that safety and order are related to children's social, emotional and academic development.

(<http://cecp.air.org/guide/files/2.htm>)

Research findings on Safe Schools:

- Plan systematic, long term, violence prevention strategies that incorporate social skills training.
- Focus on early identification and intervention components.
- Effective prevention and intervention programs enhance the climate and culture of the school.
- Successful programs are comprehensive, intensive and flexible.
- Programs focus on increasing children's attachment to school, promoting their involvement in school, and academic achievement.

(Bryan Braun, 2000)

To create a classroom where students feel safe enough to challenge each other – and us – is to give them an enormous gift.

(Alfie Kohn, 1996)



Iglus built on ice had a piece of rope attached to the top of the igloo that dangled down and gave an indication of the shifting of the ice underneath. This promoted safety within the igloo. Schools today also need to be safe. There are many indicators to watch for that signal when the environment is not a safe and caring place for our students. Just like attaching the rope to the igloo, schools must plan and watch for indicators of when the environment needs to be made safer.

Mark Kalluak, 2004



In the past, people who worked well with others and who were taught and learned traditional skills had everything they needed. They were less stressed. Their camps were well organized. People who had been taught well caused others not to worry about them if they went missing, as they were known to have the skills to survive.

Gideon Qitsualiq, 2004

3. *Inuglugijaittuq* relates to skills and knowledge acquisition that is required to promote the varied strengths and needs of students.

INCLUSIVE EDUCATION in NUNAVUT

- is based on the premise that all programs validate the importance of learning in different ways and in different environments
- means equal access for all students, building on student strengths, promoting community-based programming and service delivery and enabling parental involvement
- respects and plans for diversity and builds on strengths, knowledge, values of individuals, families and communities
- expects that staff will continually update their repertoire of skills and knowledge about how and what to teach that best meets the needs and strengths of students
- requires that learning communities use technology to increase their capacity to provide the most appropriate programs and services to students
- has named a number of best practices for Nunavut schools that learning communities are expected to make use of in their programs

RESEARCH SUPPORT

Research... provides a new language for discussing the needs of all children so they develop their assets and reach their potential. It emphasizes the positive, instead of focusing on deficits or failures. It points to how developmental achievements in early childhood are foundations that are built upon throughout childhood and adolescence, which lead to success in adult life in the home and the workplace, and which serve as a foundation for enhancing civic life... it also shows that all students and all families need access to and can benefit from public resources and programs at different times in their lives. (Fraser Valentine, 2001, p vi)

If we provide students the opportunity to develop the full range of their intellectual capacities and teach them how to use their multiple ways of knowing in the learning task, they will learn the things we are trying to teach more thoroughly than if we only permit them to learn in the more traditional verbal/linguistic and logical/mathematical ways. (David Lazear, 1989)

All genuine learning is active, not passive. It involves the use of the mind, not just memory. It is the process of discovery, in which the student is the main agent. (Mortimer Adler, 1982)

The failure of schools to address the full range of children's growth and development – their social, psychological, emotional and physical – in addition to their intellectual development – clearly is undermining the nation's efforts to achieve academic excellence. (James P. Comer, 1997)

4. *Inuglugijaittuq* promotes consensus for decisions required about students, involving everyone who needs to be included.

INCLUSIVE EDUCATION in NUNAVUT

- is ongoing and developed following a process of consultation, planning and implementation with regular and timely reviews
- is communicated, whether written or oral, in any of the four official languages (Inuktitut, Inuinnaqtun, English and French) depending on student need, parental choice and needs of the school
- is based on the ideal that participants are to seek first to understand and then to be understood
- is solution focused
- looks at strengths, culture, family focus, community in a constructive sharing of the responsibilities involved in planning and programming for students

RESEARCH SUPPORT

To build a sense of community is to create a group that extends to others the respect that one has for oneself, to come to know one another as individuals, to respond and care about one another, to feel a sense of membership and accountability.

(Thomas Likona, 1991)

The Wraparound process is a tool for building constructive relationships and support networks among youth with emotional and behavioural disorders and their families, teachers, and other caregivers. Careful and systematic application of the Wraparound process can increase the likelihood that appropriate supports and interventions are adopted, implemented and sustained, thereby leading to improved behaviour functioning for a given youth. Programming for these students is more likely to be effective in school environments that support and promote positive, proactive behaviour among all students.

(Eber, Sugai, Smith and Scott, 2002, pg 171)

PATH is a tool, a process, a journey. It is not a lifestyle, a revolution, a way of being. It is simply a wonderful, marvelous, creative, colorful tool – one of many tools that can help individuals, families, organizations, school systems, health care facilities, etc., move into a more positive and possible future... It was created and named to assist people walking the road toward a more just society.

(J. Pearpoint, J. O'Brien & M. Forest 1998)

In Solution Focused Communication, our responsibility is to be strong supporters and cheerleaders... interested in looking for and acknowledging qualities that point to solutions for our clients, our partners, our co-workers, our students, our spouse and our children... that will enable us to better communicate at any time and in any situation.

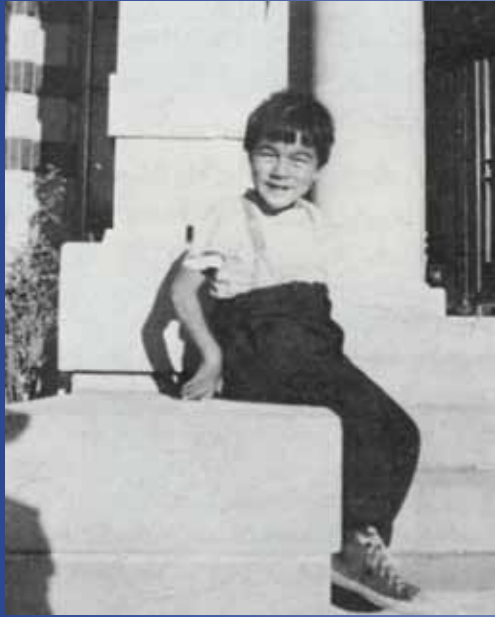
(Fletcher Peacock, Water the Flowers, Not the Weeds, 2001)



The values poster for consensus that Donald Uluadluak drew illustrates how three tools have to be used together to build an iglu. Each tool is different, allowing different aspects of the iglu building process to be shaped through their use.

Similarly when people come together to make decisions using consensus, different people bring their different perspectives to the issues, and through the discussion deeper understanding is reached and a common approach agreed upon to be used to work through the issue.

Donald Uluadluak, 2001



I remember so well in 1948 enjoying good health, running around and playing with my friends. Overnight this changed for me. One morning I awoke with limp arms, caused by a damaging disease we called “muscle robbing sickness” or polio. No doubt my parents were saddened even further when they agreed that I should leave home and be sent to hospital, hoping that I would return healed. Four years later I returned and they saw a person who needed to be helped to find a new direction. I was not aware at the time that important decisions were taking place with regards to my future. They decided that I should go to a mission station at Maguse River and work on the little English skills I had already picked up. This important decision that was made years ago has produced a positive impact on my life, one I am thankful for today.

Mark Kalluak, 2004

5. *Inuglugijaittuq* requires that the learning community be resourceful and innovative in planning and providing the resources needed to support students, staff and community.

INCLUSIVE EDUCATION in NUNAVUT

- enables schools to recognize that the resources in communities are larger than most are able to see alone; there are natural caregivers, people to whom others go for support and counsel, those who take people under their wing to mentor and guide them
- is solution focused – looking for how to improve what is there, even if the improvement is small
- involves a type of Wraparound, MAPS, PATH process for families and students
- involves culturally adapted material that suits the individual needs of the student
- focuses on strengths and an appreciation for what is working
- requires thinking outside the box
- is not always dependent on funding
- relies on the key skills required for survival in Inuit society: resourcefulness and innovativeness; modeling this through School Team solutions will help students and staff learn how to nurture innovativeness

RESEARCH SUPPORT

Peers provide assistance to students who need help to participate in naturally occurring and unstructured tasks/routines, (e.g., locating classrooms, playing during recess, and eating in the cafeteria). This option is particularly useful at the elementary level.

(Dr. Cathy Pratt and Susan J. Moreno, 1998).

Peer tutoring is an effective way of promoting interaction between exceptional and non-exceptional students. Students who are not disabled develop positive attitudes towards their exceptional peers as they spend more time with them. These positive attitudes in turn lead to greater self-confidence and a sense of belonging on the part of the exceptional student.

(Planning for Independence, Government. of Ontario, 2002)

I claim that an education for all human beings needs to explore in some depth a set of key human achievements captured in the venerable phrase, ‘the true, the beautiful and the good’... I crave human beings who understand the world, who gain sustenance from such understanding, and who want – ardently, perennially – to alter it for the better.

(Howard Gardner, 2000)

6. *Inuglugijaittuq* is strengthened through the contribution of students, school staff, parents and community members showing leadership through service and volunteerism.

INCLUSIVE EDUCATION in NUNAVUT

- sees service as a sign of leadership that is promoted throughout a school that encourages everyone to look around to see what is needed and pitch in to do what is required
- sees volunteerism and service within both a formalized, organized structure as well as an individual way to help out
- respects that there are those who wish to help without being recognized publicly
- recognizes that volunteerism and service are critical for healthy community building
- involves the Inuit value of sharing
- is part of what makes shared leadership work
- demonstrates service programs such as buddy work, peer mentoring and peer tutoring
- expects teachers/families to create an environment of care, but inclusion only works when the children show care for one another
- means going the extra mile
- requires modeling this for others

RESEARCH SUPPORT

There is little need to invoke caring for one another if caring for one another is as present in what we do as the air we breathe.

(John Goodlad, 1997)

School-based service-learning combines meaningful service to the community with classroom studies in a way that improves student learning and strengthens the community. Students work in collaboration with community members, teachers, and classmates to meet real community needs, while learning more about math, science, language arts, social studies, and other subjects, as well as civic responsibility and effective citizenship.

(Arlene Ida and Jean Rose, 2004)

2001 has been proclaimed the International Year of Volunteers (IYV) by the United Nations General Assembly. Aiming at increased recognition, facilitation, networking and promotion of volunteering, IYV highlights the achievements of the millions of volunteers worldwide who devote some time of their lives to serving others, and to encourage more people globally to engage in volunteer activity.



As Angalik notes, children have always been expected to serve other people with a willing attitude. It was a child who was asked to keep the water hole open. Children were expected to meet the hunters and help with their loads, and to take out the honey buckets. This is how they learned to serve. By doing these tasks well, they proved worthy and built their reputation so this gave them a sense of accomplishment and a sense of worth. Service involves an ongoing genuine concern for other people. This was a way of life. Serving others means to lead others with a vision that will benefit your fellowman, putting aside one's own interests for the sake of helping a neighbour.

Louis Angalik, 2003

7. *Inuglugijaittuq* requires respect for privacy and confidentiality among the learning community involved in providing relevant programs and services for students.

INCLUSVE EDUCATION in NUNAVUT

- limits the use and disclosure of personal information to those who need to know in accordance with the Education Act and the Access to Information and Privacy Act
- believes if there is negative talk about school done in front of children, they will have a hard time learning from the school afterwards
- believes if you have nothing positive or productive to say, don't say anything
- states the intent of confidentiality is that those who need to work on something do so in the best interests of the child, not to protect the wrongdoer
- states the staffroom is not a place to share frustrations or information about children, as often family members or people connected to the child can hear; staff need to find ways to privately share so that they can find ways to think of solutions to challenges
- states if confidentiality is broken, trust is lost and once trust is lost it takes a long time to build it up again

RESEARCH SUPPORT

Communication is to a relationship what breathing is to living.

Virginia Satir

Previous research into staffroom talk has identified general features of such talk. It focuses specifically on staffroom stories and argues that these represent an important professional resource. This research examines the role which tense selection, interactional routines, prototypicality, accounting and imagery play in the process of establishing professionally relevant shared ownership. The paper also suggests that in a collaborative context, it is incumbent on the teller to frame his or her story in such a way as to maximize the opportunity for such joint ownership.

Hammersley (1984)

Dealing with parents is “a craft that can be learned and perfected.” The “heart of the process for enabling and empowering families is the relationship established between the help seeker and help giver.” Six staff attributes are necessary in order for them to be able to promote the ability of families to meet their needs. These are: effective communication, honesty, understanding of families’ concerns, emphasis on solutions (not causes), actions, confidentiality.

Dunst (1988)

In the old days when very private, adult conversations were planned to occur, children would be asked to leave the iglu. The adults would then work out adult problems. For the children's safety, the adults felt the ideas discussed might be misunderstood by the young or applied improperly. They also believed that once a matter was dealt with, it was not to be referred to again.

Atuat Akittirq, 2004

SECTION THREE

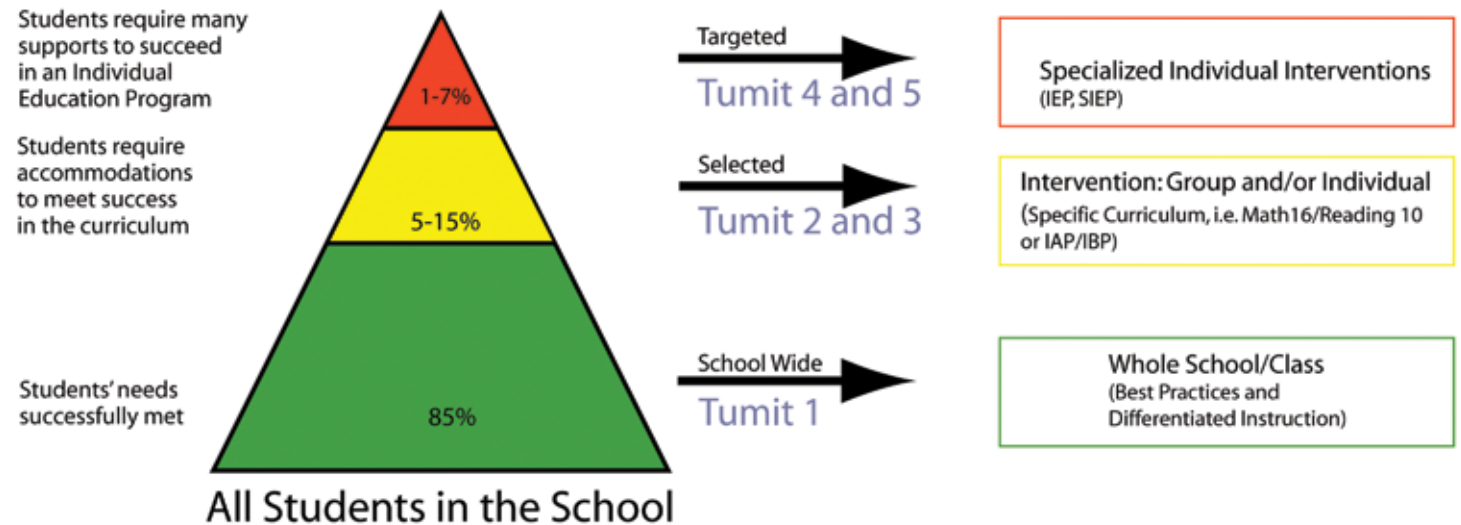
- *Sivuniksamut Ilinniarniq*: Theory into Practice - Inclusion in Nunavut Schools
- The *Tumit* Model of Student Support
- Building the Environment for Inclusive Education
 - The School Environment
 - The Classroom
 - The Program
 - The School Team
 - Teacher Pre-Service Training
 - Staff Development

Sivuniksamut Ilinniarniq: Theory into Practice- Inclusion in Nunavut Schools

Inclusive Education recognizes that every student can learn. It also recognizes that students may vary in their rate of learning, the goals of learning, the level of supports needed and the timeline over which supports may be required.

The *Tumit* Model of Student Support

The *Tumit* model provides support for student learning in Nunavut schools. This model is based on the premise that all students may require some level of support for learning at some time in their educational career. The model consists of five levels of support.



	Tertiary interventions (IBP or IEP)
	Secondary interventions for those who need more than the regular classroom teacher provides
	Universal interventions for all students



Tumit 1 meets the needs of the majority of students (80-85%) within the classroom and school-wide context. It involves the use of most effective pedagogical practices and differentiated instruction, as well as differentiated assessment and evaluation. *Tumit 1* needs are met day-to-day in teacher planning, school improvement planning, and community involvement and input. All students benefit from *Tumit 1* supports.

Tumit 1

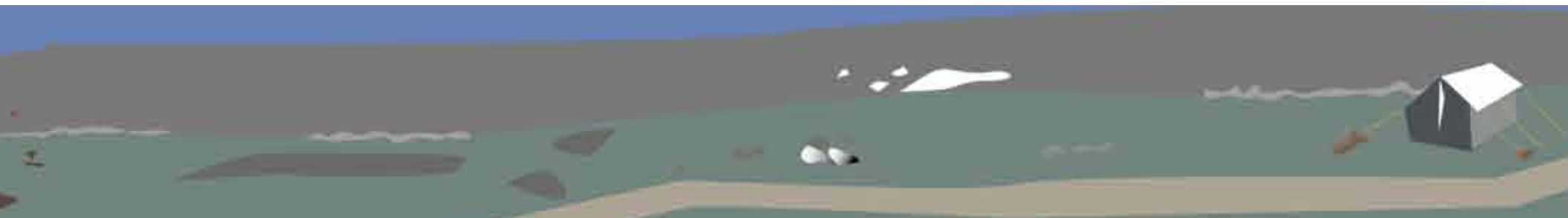
Tumit 2/3 meets the needs of students (5-15%) who are capable of meeting curricular outcomes with some accommodations. Accommodations are a change or alteration to the regular way teachers expect a student to learn, complete assignments, participate in classroom activities, or be assessed/evaluated. The teacher, with the assistance of the Student Support Teacher, develops an Individual Accommodation Plan (IAP) to support these students, based on individual strengths and needs as assessed through functional achievement, diagnostic and/or formal assessments. The School Team makes the decision to place a student on an IAP collaboratively, with the teacher and the parent, when a student is not successfully meeting the curriculum outcomes for a variety of reasons.

Tumit 2/3

A student may require an IAP over the short term or long term, depending on the success of the student in learning to independently meet curriculum expectations without assistance and/or accommodations. The School Team makes decisions to continue, discontinue or revise the student's *Tumit* support, with the teacher and the parent(s).

Tumit 3 provides support for students (5%) who are academically capable of meeting regular curriculum outcomes, but who are experiencing emotional or behavioural issues that interfere with their ability to either progress academically or interact appropriately on a social level. The teacher works with the Student Support Teacher to develop an Individual Behaviour Plan (IBP) to support these students. Parents should approve use of the plan.

Tumit 3



Tumit 4

Tumit 4 supports are for students (1-7%) who are unable to access the regular curriculum, even with significant accommodations in the core subjects (math, language, science, social studies), and perhaps in other course work as well (options). Modification in this context means expecting different skills and curriculum outcomes (from other students functioning in the regular curriculum), which are highly individualized. A blend of regular curriculum course work, especially in option courses, could also be part of a Blended Program. Students who require *Tumit 4* supports usually have been identified by the School Team as requiring this level of support in elementary grades and have required an IEP over the long-term.

Tumit 5

Tumit 5 levels of support are for those students (3-5%) for whom the regular curriculum is not accessible. These students have likely been identified at an early age as individuals who will require significant modifications to their learning goals and outcomes as a result of specialized assessment and significant involvement with medical, psychological and other professional personnel. These students are also likely to require assistance with daily living skills into and throughout adulthood. Such students are likely to need consistent life and transition planning. This is clearly a student who will require targeted Wraparound services administered through the use of an Individual Education Plan/Secondary Individual Education Plan (IEP/SIEP). The School Team, for students who require *Tumit 5* levels of support, is often larger and involves more participation and shared responsibility, as well as collaborative planning from outside agencies and support systems.

It is important to note that all decisions regarding a significant change to a student's program must involve parents and guardians and, where possible and appropriate, the students themselves.



Traditional Inuit society expected all members to contribute to their community. Inuit values stressed sharing and caring for the young, the old, and those who could not care for themselves. This means that inclusive education starts with implementation throughout school life of the eight *IQ* Guiding Principles, as well as the Inclusive Education principles outlined earlier in this document.

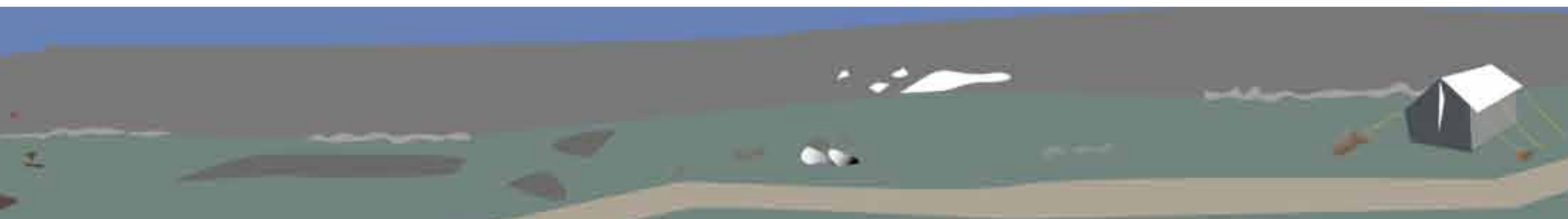
Inclusion practices create and foster an environment that is welcoming, safe, caring and respectful. Inclusive schools draw in the community and draw on the community to help students develop the skills and knowledge they require. Inclusion actively promotes positive attitudes that recognize the value, dignity and worth of each individual in the school. In inclusive schools, learning takes place in an atmosphere of respect for diversity, an understanding of how people influence one another, and promotion of people working together to achieve goals. Setting goals, learning how to manage conflict, making choices independently, as well as through consensus, solving problems or seeking solutions, and celebrating everyone's diversity promotes this rich learning environment. It also promotes a culture of success that values effort and provides encouragement through on-going personal and descriptive feedback.

As stated earlier, inclusion is a way of life and a way of living and working together. These attitudes must permeate all aspects of schooling and be demonstrated through:

- organizing learning in a variety of ways that promote opportunities for students to learn and work together;
- team approaches to delivery of instruction and assessment of student strengths and needs;
- adapting or modifying all aspects of school life, and offering a variety of learning experiences and opportunities to meet the wide range of student learning strengths and needs;
- providing resources for varied materials and equipment to support learning experiences inside and outside of the school;
- providing a variety of staffing to meet diverse student learning and student support needs; and
- providing ongoing staff development in knowledge and skills related to meeting different needs and abilities of students.

Building the Environment for Inclusive Education

The School Environment



The Classroom

Students come to school with all kinds of different skills, abilities, interests and needs. It is the goal of Nunavut schools to meet the needs of students “where they are” and to help them learn to respect one another and work together to build a strong learning community in the classroom. Incorporating the *IQ* guiding principles into classrooms will translate into new ways of interacting, respecting, supporting and valuing each other. Inclusive approaches using the inclusion principles also build this kind of effective and responsive classroom.

The way to start building an inclusive classroom is to help every student feel they are included in daily activities and the life of the classroom. That sense of belonging is very important and has to be nurtured first before trying to develop group learning. Group development builds on individual inclusion, takes effort and needs to be consciously fostered over a long time. Activities that help students feel they belong include opportunities to:

- present themselves, their experiences and their interests to the class;
- state their needs and expectations for the class, the topic, the unit, etc.;
- be acknowledged for who they are and what they need.

After developing a sense of individual inclusion, teachers can work on how students relate to and influence each other. This is where students can learn to recognize and respect each other’s differences and how to compliment each other in a team effort to achieve mutual goals. Setting goals, learning how to manage conflict, making decisions, solving problems, and celebrating everyone’s diversity promotes team effort. Sharing leadership in tasks that they take on with others enables students to learn these important life skills. Collaborative learning environments lead to community building where students learn to work together creatively. This does not develop immediately when a class comes together; the teacher and students have to have a chance to work together in a variety of groupings first. With student input and suggestions, the teacher then determines which students will work together productively over time.

In these working groups, students learn to:

- face group challenges and find support through one another,
- develop constructive thinking,
- develop social skills,
- share responsibility,
- identify and use each other’s personal gifts,
- celebrate the achievements of each individual, the group and the classroom.

In these groups students with special needs and challenges can find support to progress along their own learning paths.



The Program

The Education Act (1996) outlines an education program for schools. This refers to the curriculum authorized by the Department of Education. The Government of Nunavut in *Pinasuaqtavut* (1999, 2004) mandates relevant curriculum and resources. This curriculum is meant to be challenging, culturally relevant, bilingual, and grounded in *IQ*, with standards that will allow graduates to function successfully in the larger, global world.

The Nunavut approach to programs does not expect students to fit into the program, rather, it expects educators to shape programs around student needs, interests and future plans. The Department expects teachers to provide a program tailored to the needs of the students in the classroom. No two students are alike and, therefore, programs offered in schools must take into account the differentiated needs of all students. This means teachers must set a high standard for their own professional growth as they strive to improve their own skills and knowledge through learning about culture and language and the most appropriate strategies/skills/ and attitudes to use in order to mold the curriculum to ensure success for all students.

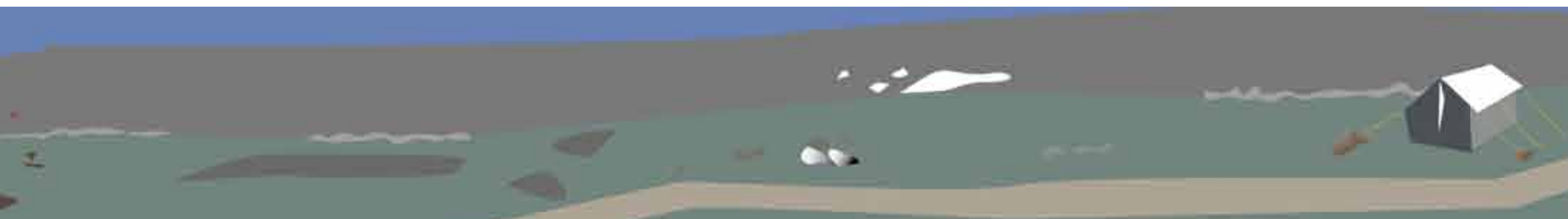
Inclusive Education promotes environments conducive to learning for all students. While much of the focus of inclusive education philosophy and practice is on how individual students perform in the classroom, the teacher's perspective must extend outward as well. In order to appreciate and respond to the wider context of students' learning experiences, educators must seek to understand how instruction intersects with students' learning outside the classroom and with the perceptions and concerns of parents. Broadening perspectives in this way will provide much useful information and new insights into students' learning strengths and needs.

Teachers will be able to expect most students to meet regular curricular outcomes as outlined in Nunavut curriculum documents. This will become more and more the case as new curricula are more culturally and linguistically relevant and meaningful for students in Nunavut.

As the system implements new curriculum, it is very important for teachers to provide developers with feedback on materials to ensure that:

- these goals are being met, and
- students of Nunavut are challenged and are expected and able to meet the new learning outcomes.

The process of curriculum actualization depends on classroom educators providing specific suggestions for improvements.



When it becomes evident that a particular student is not able to meet regular curricular outcomes, classroom teachers are expected to modify their program in cooperation with the School Team. This collaboration will accommodate individual student needs and provide appropriate *Tumit* supports or develop individualized plans that reflect the student's ability to meet success against the new outcomes in the plan.

Students and parents should participate in discussions and agree with accommodations to a student's program. Teachers should discuss these changes with the School Team who can assist in providing ideas for accommodations and supports. The School Team approach provides teachers with a tool to reflect on the environment in which their students are learning – this is the Pre-Referral Form. These forms can provide a basis for School Team discussions around the specific needs of a child.

The School Team

The support model used in Nunavut schools relies on a collaborative team approach to meeting the needs of students. This reflects the *IQ* principle of *piliriqatigiingniq* or the concept of developing collaborative relationships and working together for a common purpose. Teachers may do their best and still find themselves at a loss as to how to meet the needs of a particular student in their class. In order to support teachers, schools have been directed to establish a School Team, made up of the administration, the Student Support Teacher, the School Community Counsellor, and other staff or outside agency representatives, depending on the issues being addressed. Parents of the student should participate as well.

The School Team needs to meet regularly and operate in a respectful way so that staff members feel safe in bringing challenges for discussion. The team needs to set a tone of optimism, where no problem is too great to find a solution. It may take only one meeting to address the issue; sometimes it may require several meetings to bring about resolution. This approach reflects the *IQ* guiding principle of *aaqiqatigiingniq* or the concept of consensus decision-making. The School Team should encourage teachers to bring issues for discussion before they become so frustrated and negative about the situation that a resolution seems to be impossible.

The School Team assists teachers in finding *Tumit* supports needed to ensure success for a student or a group of students. Participating in School Team meetings is recognized in the *IQ* principle of *pijitsirniq* or the concept of serving. As well, resourcefulness and innovation are key. This relates to the principle of *qanuqtuurungnarniq* or the concept of being resourceful to solve problems, using resources innovatively and creatively, and



demonstrating adaptability and flexibility in response to an issue. Pre-planning, informing and sharing are all part of the role of the team. These activities are critical to ensuring how school staff and parents view the effectiveness of the team. Training the team to use tools, such as those on the School Team CD, is also helpful.

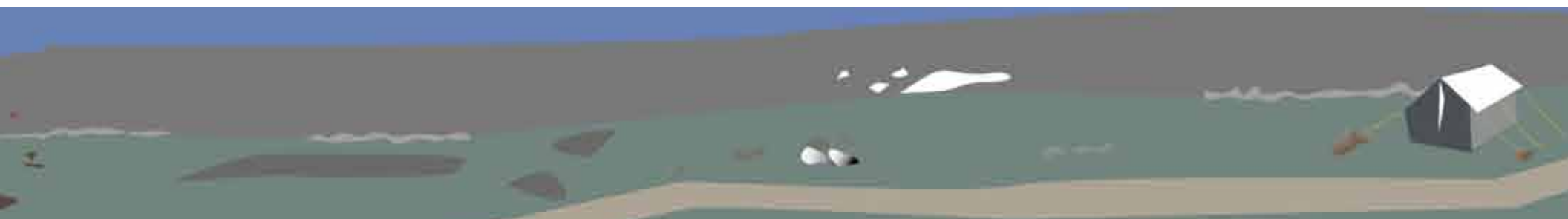
The School Team plays a critical role in the development of accommodation plans, and in provision of the Tunit supports needed to develop individual behaviour plans and individual education plans. The School team should use **MAPS** and **PATH** processes in developing successful plans for students. These processes involve parents, family members, peers and other community members and agency representatives in developing plans to meet student needs. Training for School Team members should include these two processes.

Teachers-in-training in Nunavut require courses about the Department's approach to inclusive education and student support strategies. Understanding these is fundamental to delivering effective instruction that meets all students' developmental and learning needs. Knowledge of differentiated instruction, student assessment and **TRIBES** are all part of setting up and operating inclusive classrooms. Hiring processes for both northern and southern teachers should seek candidates with this kind of background.

Providing a wide range of staff development opportunities is key to the success of inclusive education and student support. On-going in-service and group and individual professional development is essential to acquiring the knowledge and skills required to implement inclusive education effectively. Student Support Teachers, Student Support Assistants and School Community Counsellors all require formal training programs as well as informal learning-on-the-job opportunities to ensure that schools meet the goals of inclusive education.

Pre-Service Teacher Training

Staff Development



SECTION FOUR

- Appendix A: *Piunaiqsiag Nikanaiqsiag*
- Glossary of Terms
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Appendix A Puinaiqsiaq Nikanaiqsiaq



A long time ago, Inuit and First Nations people used to have wars and kill each other. In Kinngarjualiik, north of Arviat, some Inuit and First Nations people had a fight. One child's whole family was murdered, even his parents. He became an orphan because he was the only survivor. He was adopted by another family. The people who adopted him started to raise him. The new parents thought of ways to train the child so that he would 'become able'. They wanted him to obtain physical wellness and become self-sufficient by experiencing many things.

There was a big iglu (*qaggiq*); it was complete with a roof. People watered the whole roof so that it became as solid as ice and very slippery. The parents asked *Nikanaittuq* to play around the big iced iglu. They wanted to see if he could climb up the sides to the top. He played there everyday.

The adults that made *Nikanaittuq* practice asked other children playing with him, or the people that watched,

"puinaiqsiaq nikanaiqsiaq puinainngilaaq nikanainngilaqaa suli?"

(The one we are waiting for to become wise, is he ready yet?)

For a while they kept answering that *Nikanaittuq* was not able yet.

The ones responsible for making him practice would keep asking again, once in a while,

"puinaiqsiaq nikanaiqsiaq puinainngilaaq nikanainngilaqaa suli?"

(The one we are waiting for to become wise, is he not ready yet?)

Finally an observer or a playmate answered,

"I think he has become wise and strong; he can get up and go over the big iglu now".

(Louis Angalik, 2002)



The moral of the story is:

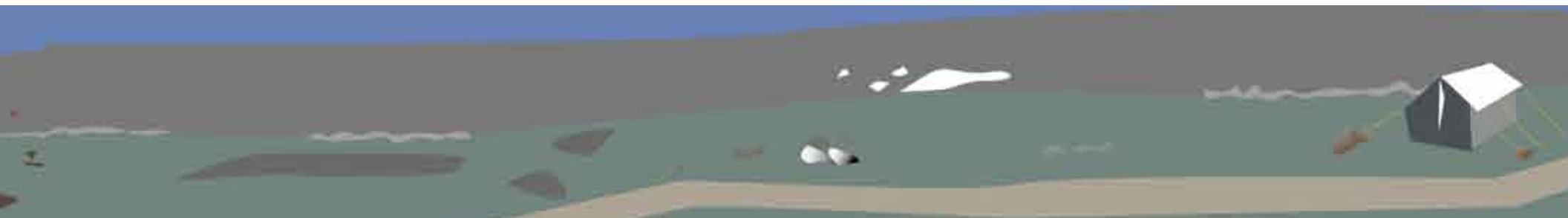
The meaning of this legend is that a child can learn anything. Even when they are not able they can become able through practicing the task. A child in his/her future can become a whole person, and take on responsibility through what he/she has learned and keep what he/she has learned throughout his/her life.

Moral of the Story

Puinaiqtuq: able to do anything, able to do the impossible by himself or herself, able to carry on any task because of his or her ability through what he or she has learned. One who is multi-talented is *Puinaiqtuq*.

Definitions

Nikanaittuq: One who never changes and is not to be worried about, he/she can take care of himself/herself (responsible). Someone who is able to do anything is *Nikanaittuq*.



Glossary of Terms: Inuktitut			
<i>Inuit Qaujimagatuqangit</i>	Traditional laws, principles, values, attitudes, knowledge and skills from an Inuit perspective	<i>Nikanaittuq</i>	The boy who became able through persistence and practice
<i>Atausiunngittumut Uqausirmut</i>	Refers to the languages of instruction used to teach in Nunavut classrooms	<i>Qaggi</i>	The drum dance
<i>Inuglugijaittuq</i>	The concept of including all students in schools and classrooms and providing them with supports to learn	<i>Mumiqtuq</i>	The dancer in the drum dance
<i>Ilitaunnikuliriniq</i>	Dynamic assessment that links instruction and assessment	<i>Tusariat</i>	The singers who sing the <i>Ayaya</i> songs during the drum dance
<i>Uqausiliriniq</i>	The curriculum strand for language and fine arts	<i>Qaggipqajut</i>	The people who observe the dancer
<i>Nunavusiutit</i>	The curriculum strand for geography, history, heritage, current events, environmental studies	<i>Ilippallianginnarniq</i>	Continuing, life long learning that aims at mastery of knowledge and skills
<i>Iqqaqqaukkaringniq</i>	The curriculum strand for math, science, technology and innovation	<i>Pivallianginnarniq</i>	Individual development of knowledge and skills at each student's own rate of learning in a continuous process
<i>Aulajaaqtut</i>	The curriculum strand for health, wellness, identity	<i>Sivuniksamut ilinniarniq</i>	Keeping the focus on learning for the future
<i>Inuusiq</i>	Knowledge of life and living	<i>Aajiqatigiingniq</i>	One of the eight <i>IQ</i> guiding principles that refers to the concept of decision making through discussion and consensus
<i>Isuma</i>	Wisdom that comes from living	<i>Pijitsirniq</i>	One of the eight <i>IQ</i> Guiding principles that refers to the concept of serving and providing for family and community
<i>Inummariik</i>	A mature human being who acts with wisdom	<i>Qanuqtuurungnarniq</i>	One of the eight <i>IQ</i> Guiding principles that refers to the concept of being innovative and resourceful

Glossary of Terms: English		
<p>Accommodations</p>	<p>Teachers are responsible to make the appropriate accommodations to programs in order to meet the individual needs of students in their classroom. In some cases, these accommodations relate to differing learning styles and multiple intelligences. These accommodations are part the regular education program. In some cases, a student may require accommodations that omit, change, or add learning objectives, which are beyond what is expected, but which do not change the overall intent of the curriculum. In other cases, the student will require delivery of curriculum materials or student materials in an alternate format such as Braille, computer-assisted, large print, tape-recorded, or sign language.</p>	<p>Individual Behavior Plan (IBP)</p> <p>This plan targets behaviors that require changing, identified through a functional assessment. This includes strategies intended to teach appropriate skills and appropriate behaviors to replace targeted ones. These students would be in Level 3 of the <i>Tumit</i> model.</p>
<p>High Needs</p>	<p>Children who fall into this category have severe disabilities, usually diagnosed by a medical specialist.</p>	<p>Individual Education Plan (IEP)</p> <p>This is a collaboratively developed program designed with the cooperation of parents, teachers, Health and Social Services personnel, itinerant consultants or specialists. These partners develop an individualized program that replaces the regular education program. At the secondary level, the plan is referred to as a Secondary Individual Education Plan (SIEP). These students would be in Level 5 of the <i>Tumit</i> model.</p>
<p>Individual Accommodation Plan (IAP)</p>	<p>A plan that involves differentiated delivery of content without changing the overall intent of the curriculum, for example, making more time available for learning and practice. These students might be in Level 2 or 3 or 4 of the <i>Tumit</i> model.</p> <p>Students requiring accommodations on grade 12 diploma examinations must have an IAP outlining how these accommodations have been used in the classroom in order to have the request for accommodations approved.</p>	

Glossary of Terms: English

Individual Support Plans	This is an outline of the supports required for a child to be able to access his or her program. Some of the supports could be personnel, materials, adaptations, services, referrals for assessment, and training for the support personnel. These referrals include both educational and Health and Social Services referrals. Students in <i>Tunit 2</i> require this kind of support..	School Community Counsellors	A position staffed by community members who receive training through a certified Nunavut Arctic College program. These counsellors liaise between school and the community, meeting with parents to explain the importance of school. These counsellors also provide support to students who require interventions related to behavior, or grief, trauma, or anger management.
<i>Inuit Qaujimaqatunngit</i>	A philosophy that encompasses all aspects of traditional Inuit culture, including values, world-view, language, social organization, knowledge, life skills, perceptions and expectations. <i>IQ</i> provides the foundation for the restructuring of the Nunavut education system.		
Modifications	A change to the curriculum, instructional strategies and/or evaluation procedures designed to suit a particular child. These modifications must not change the overall intent and objectives of the course. Modifications should outline what has been retained; what outcomes have been changed; what outcomes deleted and what outcomes have been added.		

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