

MEMORANDUM OF AGREEMENT

Between

Minneapolis Public Schools

And

Metropolitan Urban Indian Directors

This historic MEMORANDUM OF AGREEMENT between the Minneapolis Public School District and the American Indian Community of Minneapolis, represented by the Metropolitan Urban Indian Directors (MUID), and its member organizations, recognizes that educational failure has condemned generations of American Indian people to poverty and diminished life opportunities and that this failure must finally be put to an end.

This agreement also recognizes that the education of American Indian students is a responsibility shared by the federal government, state government, the Minneapolis School District, the broader American Indian community, and American Indian families, and that only through a joint commitment to work together with a focus on American Indian students' success will we succeed in overcoming this legacy of educational failure. With the highest dropout rates and lowest graduation rates of any group, it is not an overstatement to say that Indian education in Minneapolis is in a state of crisis, and we are in imminent danger of losing yet another generation of children to the educational failures of the past.

This agreement further recognizes that the education of American Indian children continues to present significant challenges to the school district due to the disconnect between American Indian cultural values and practices and western paradigms of education and that the wisdom and insights of American Indian educators and other American Indian community members are required to assist the district in meeting its educational responsibilities to American Indian students.

This is the third such agreement entered into by the Minneapolis Public Schools and the Minneapolis Urban Indian Directors. The first agreement was signed in 2006, and was the first of its kind in the country. The second agreement was signed in 2012 and established the MOA as a perpetual agreement to be reviewed and updated every five years. The MOA has been successful in increasing communication and collaboration between the partners, enhancing family engagement and professional development, and creating a greater sense of shared understanding. There has been incremental improvement in student achievement in many areas, but much more progress needs to be made. The intention of this MOA is to build on the positive developments of collaborative partnership we have seen in the last ten years and to create goals for continuous improvement that will result in significant gains in American Indian student outcomes.

THIS AGREEMENT is hereby made and entered into by the Minneapolis Public Schools, hereafter referred to as "MPS" and the Metropolitan Urban Indian Directors, hereinafter referred to as "MUID" and its member organizations who will partner to implement a more effective model of education based on indigenous best practices that will result in significant improvements in educational outcomes for American Indian children.

I. SCOPE OF AGREEMENT

THIS AGREEMENT is intended to improve the education of American Indian students district wide and therefore will apply to the education of American Indian children in all schools under the oversight of the Minneapolis Public School Board including regular public schools, community partnership schools, and schools contracted or chartered by the Minneapolis Public Schools.

II. DATE AND SCOPE

THIS AGREEMENT will become effective upon signing. The agreement is perpetual, to be reviewed annually and renewed by the partners every five years.

III. TERMS OF AGREEMENT

MPS will designate four (4) research-based Indigenous Best Practice school sites with an emphasis on American Indian culture and language that are academically rigorous and culturally responsive. A Best Practice site for Indigenous students requires not only an inclusion of cultural content, but a staff who understands how to teach culturally as well. Best Practices for Indigenous students include holistically designed lessons that include kinesthetic learning, and place-based experiential curriculum that incorporates Native languages and that expands the concept of relationships well beyond human-to-human interaction as referenced in **Appendix A**

The four sites are intended to demonstrate the integration of culture and academic rigor, and to provide examples for replication in other schools. The four Best Practice schools are: Anishinabe Academy (preK-8); South High School All Nations (9-12); and two contract/alternative sites, Takoda Prep of AIOIC (9-12) and Na-way-ee Center School (7-12). Additional Best Practice sites may be identified and included based on negotiations by the parties involved in this agreement.

A. District led Best Practice sites will be defined by the following:

- i. **Universal Instructional Practices Tool:** The Universal Instructional Practice tool will be used for coaching and continuous improvement of teachers. Based on the Standards of Effective Instruction, The Principles of Learning and the Seven Ways of Knowing, the tool will be used as part of an observation and coaching cycle that will enhance teachers' ability to integrate cultural relevance into their instruction.

- ii. **Stable teaching force:** Positive, culturally appropriate relationships are essential components of an Indigenous school/community. Recognizing the value of relationships within the American Indian community, and the connection between stable student-teacher relationships and American Indian student achievement, non-contract/alternative Indigenous Best Practice Sites will hire teachers through the Interview and Select process to ensure mutual consent and facilitate the best match possible of teachers and sites or programs. Contract/Alternative Indigenous Best Practice Sites are autonomous entities and will hire according to their own established procedures. Members of the American Indian community will be invited to participate on interview teams, ensuring community input into hiring decisions.

Teachers at Best Practice sites will be asked to sign an agreement acknowledging the unique status of the Best Practice sites and their commitment to the MOA and to the integration of cultural relevance and academic rigor. This agreement will be signed with their contract and collected by MPS Human Resource office. Teachers will be given a copy of the MOA and will commit to attending an orientation to the Best Practice site as well as participation in the observation and coaching cycle outlined above. Teachers will agree to participate in indigenous language learning through language table or other means, and to make use of indigenous language in their classroom. Teachers will also commit to attending professional development sessions as offered through MPS Indian Education and Phillips Indian Educators. MPS will recognize these professional development sessions as priority for staff of Indigenous Best Practice sites.

Commitment and compliance with these requirements will allow MPS teachers to be protected from district-wide layoff, bumping and placement of excessed teachers. Minneapolis Public Schools considers these programs as Native and Heritage Language Literacy (NHLL) programs under the teacher collective bargaining agreement and shall seek to establish a special designation for Indigenous Best Practice sites in its contract with the Minneapolis Federation of Teachers that puts in place the above requirements for teachers at Indigenous Best Practice sites and necessary MPS Human Resource to avoid disruptions to these programs from district-wide layoff, bumping or excess placement procedures.

- iii. **Group participation:** Representatives from the Best Practice sites will participate regularly in the MUID education subgroup (Phillips Indian Educators, hereafter referred to as "PIE") to discuss their site's implementation of the MOA.

- B. **School Improvement Plans:** Indigenous Best Practice sites will align their goals with the MOA and include specific strategies related to their implementation of the MOA in their individual School Improvement Plans. In addition, the All Nations program will complete an annual Program Improvement Plan.

- C. **Quarterly Meetings:** Best Practice site teams, specifically those working directly with students from both District and community programs, will commit the time needed to meet quarterly to review data and assess student progress in relationship to the goals identified in the MOA. The targeted outcome of the meeting is to identify interventions to be implemented and connect students to resources as needed.
- D. **Professional development:** MPS will continue to partner with Phillips Indian Educators and MUID to offer professional development for teachers and school staff on Best Practices for Teaching Native Students. Professional development opportunities will be expanded to include subject and content specific lessons. Additional individual coaching for teachers outside of Best Practice sites will continue to be made available through the Indian Education Department. An opportunity for ongoing professional development will be provided through the Community Action Research Cohort (CARC). The priority for professional development opportunities will be given to teachers from Best Practice Sites. The District's Professional Development office will consult with the Indian Education Department when planning districtwide training to avoid conflict with training specific to the MOA.
- E. **Engagement:** Every Best Practice Site recognizes that family engagement is a critical component to student success.
 - I. Best Practice Sites will designate a liaison to encourage family involvement to support student achievement and attendance.
 - II. Best Practice Sites will identify strategies to welcome and engage families as outlined in their family involvement plan.

IV. COMMUNICATION AND PARTNERSHIP PROTOCOL

- A. Phillips Indian Educators is the designated MUID education subcommittee and will make regular reports to MUID on the progress of the MOA implementation at monthly meetings.
- B. The MUID education subcommittee will meet monthly with the MPS Superintendent and his/her designees for discussion and problem solving on matters related to the implementation of the MOA.
- C. MUID and the MPS Board of Education will hold annual meetings to review progress of the implementation of the MOA. These meetings shall include a review of data reflecting the status of American Indian students in Minneapolis Public Schools as outlined in the Mutual Accountability section below.
- D. The MPS Board of Education shall designate a board member as the official liaison to MUID and the MUID education subcommittee (PIE).

- E. The MUID education subcommittee will meet annually with representatives from MPS and the principals and school leadership teams of Best Practice Sites to mutually identify priority accelerated performance targets for each school year of the agreement.
- F. The MUID education subcommittee will meet quarterly with the principals and leadership teams of Indigenous Best Practice sites for an in depth review of the site level data and a discussion of mutual improvement strategies.
- G. MPS will share aggregate student data with the greater Minneapolis American Indian community on an annual basis.
- H. The District and community partners named in this agreement will negotiate an agreement for the sharing of student data that is essential for monitoring the design, implementation, and success of interventions.
- I. Should conflict occur between the two parties, steps shall be taken in order to arrive at a mutually agreeable solution beginning at the lowest level possible. If the parties are unable to reach agreement themselves, neutral outside facilitation/mediation will be engaged to resolve disagreements on programs or policies that impact the implementation of the MOA and have direct impact on American Indian students in MPS.

V. MUTUAL ACCOUNTABILITY

Despite a much-improved working relationship between the American Indian community and the Minneapolis Public Schools, American Indian students in Minneapolis continue to have one of the largest opportunity gaps of any racial/ethnic group in the system.

Bold and courageous action is urgently needed to secure the promise of quality education for American Indian children. This must begin from the fundamental belief that Indian children are just as capable as any others, and that we must set high expectations that challenge them and all of us to much higher levels of accomplishment. Incremental progress based on past performance is no longer acceptable. American Indian children need and deserve our highest aspirations.

The metrics and annual performance targets established through this MOA encompass the critical indicators of Indian student success. The annual performance targets included as **Appendix B** to this document are the performance targets for American Indian students attending Best Practice Sites over the next five years. With this MOA we are intentionally focusing on the specific metrics that most closely correlate with American Indian student success. The metrics include improved attendance for all Best Practice Sites, reading for elementary grades, and on-track for High School graduation from non-contract/alternative sites. Contract/Alternative schools will measure credits earned versus credits attempted.

Student engagement measures will also be utilized based on a determination made with REAA on the best method of measurement to be used.

Districtwide Indian student performance will continue to be measured against the goals stated in the District's strategic plan, and reported to the school board and the Indian community on an annual basis. Program evaluation will be integrated to determine which interventions are working and should be "scaled-up" and which should be eliminated. Evaluation will be conducted by the Research, Evaluation, and Assessment Department of MPS and include both district-sponsored interventions and those sponsored by American Indian community agencies. Programs to be evaluated include the High Five Language Immersion Program at Anishinabe Academy, the Division of Indian Work's American Indian Math Project and Agindaasodaa! Let's Read programs at Anishinabe Academy, and MIGIZI's Native Academy program that provides academic support to high school students in the All Nations Program at South and at Nawayee Center School.

With regards to the two Contract Alternative High School Programs – Nawayee Center School and Takoda Prep of AIOIC – evaluation processes regarding their contracts aligned with the goals and spirit of the MOA will be incorporated in the overall evaluation of the MOA. These processes will be employed on an annual basis as a means of assisting the sites to sustain or achieve the stated outcomes required for contract renewal with the district. Included within these processes are annual site visits by MPS (including The Department of Indian Education) officials for the purposes of reviewing curriculum, classroom observation, faculty interviews, and joint discussion with staff and faculty regarding academic data for the site. Additionally, quarterly evaluations in collaboration between site administration and MPS district staff regarding credit obtainment and attendance rates (both in aggregate and by individual student) are tabulated, shared, and examined for the purposes of optimizing both school and student performance. Finally, each site will collaborate in a formal assessment with MPS staff - utilizing a (to be determined) standardized set of school-wide metrics for Contract Alternative Programs - in order to evaluate the overall efficacy of each site. These formalized evaluations are for the specific purpose of determining contract renewal eligibility, as well as the length of contract offered if a renewal of contract has been awarded and must be conducted collaboratively in order to continuously identify and bring forward Best Practices for the education of Indigenous students and support those Best Practices so identified.

Use of the Universal Instructional Practices tool at MOA best practice sites will also be evaluated to determine its impact on teacher professional practice and student achievement. New supplemental academic support programs that might be developed over the course of the five-year MOA term may also be included.

- A. **Community partners:** MPS will enter and maintain partnerships with American Indian community based organizations to provide supplementary educational programming and

advocacy to support the work at Best Practices sites and district wide to support the ultimate goal of improved educational outcomes for American Indian students.

- B. **American Indian Family Engagement:** MPS and MUID will partner to encourage and enhance opportunities for American Indian families to engage in their children's education. MPS will continue to develop learning opportunities for American Indian families such as the Parents of Tradition class, which is offered through a collaboration between Indian Education and ECFE. MPS will celebrate Native American Family Involvement Day on the third Thursday in November each year as a day to celebrate the contributions of American Indian students, families and community members to our school district and to particularly welcome American Indian Families into our schools.
- C. **The elected Title VI Indian Parent Committee** shall serve as the district-wide leadership group and parent advisory council for the creation of additional outreach and advocacy for American Indian families.
- D. **American Indian Student Engagement:** Based on input received from American Indian youth, MPS and MUID will partner to create a district wide American Indian student leadership group to channel the leadership and voices of young people in our community. The American Indian student leadership group will meet at least four times per year to provide input into Memorandum of Agreement implementation, Indian Education programming, and to develop community wide initiatives and opportunities for all American Indian students.

MAINTENANCE OF RECORDS

- A. The MUID education subcommittee shall maintain an accessible collection of best practice research and materials (PIE Website) for review and dissemination to Indigenous Best Practice sites and other schools.
- B. MPS will maintain records on overall American Indian academic achievement, student progress and trend data, and will document the overall change process for replication at other sites.

Signed by: Jenny Arneson

Jenny Arneson, Chairperson

MPS Board of Education

12-13-16

Date

Signed by: Josh Reimnitz

Josh Reimnitz, Clerk

MPS Board of Education

12-13-16

Date

Signed by: Joe Hobot

Joe Hobot, Chair

Metropolitan Urban Indian Directors

12/13/16

Date

Signed by: Patina Park

Patina Park, Vice-Chair

Metropolitan Urban Indian Directors

12-13-16

Date

APPENDIX A

Best Practices for Indigenous Education

Purpose of the Seven Ways of Knowing:

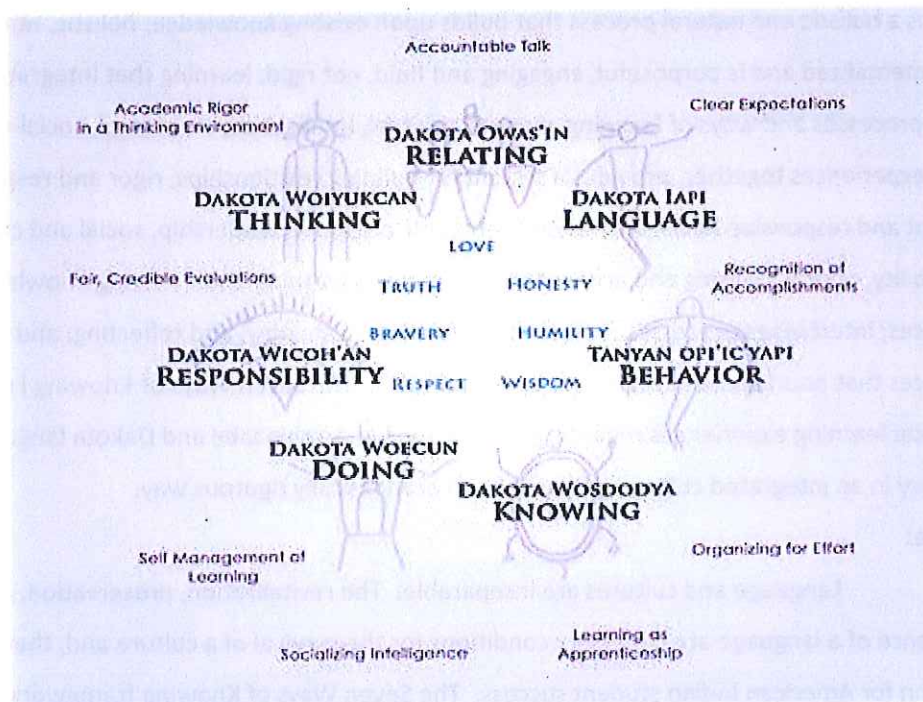
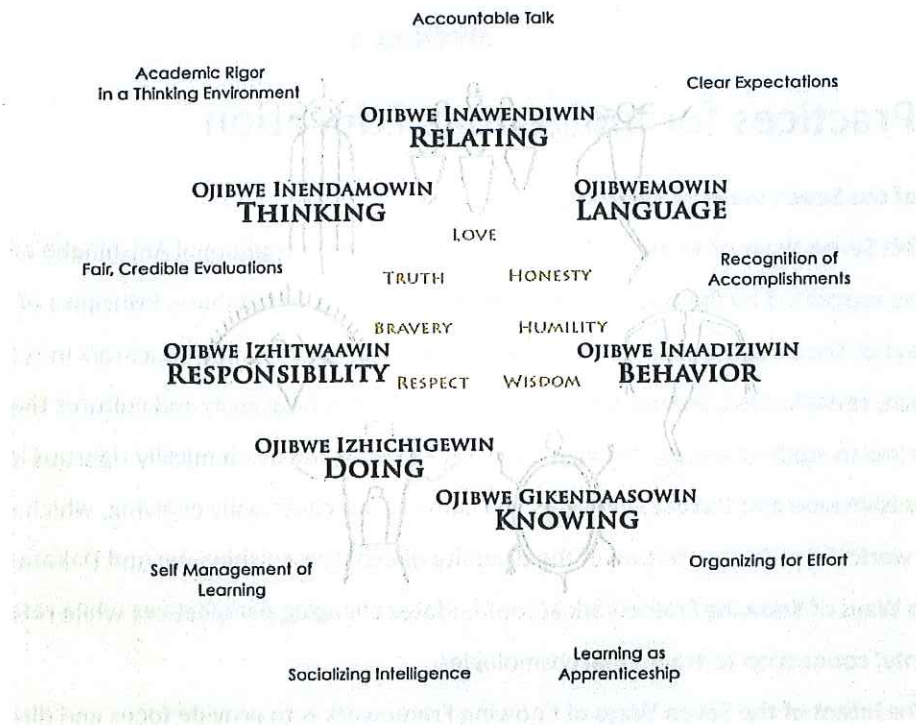
This Seven Ways of Knowing Framework is grounded in traditional Anishinabe and Dakota worldviews supported by the Institute for Learning- University of Pittsburg, Principles of Learning. The Seven Ways of Knowing is a valid way of seeing the world that will guide educators in supporting the reclamation, revitalization, maintenance, and preservation of languages and cultures thereby increasing American Indian student success through culturally relevant and academically rigorous instruction.

Anishinaabe and Dakota languages and cultures are continually evolving, which may result in changing worldviews. In recognition of the diversity of evolving Anishinaabe and Dakota perspectives, the Seven Ways of Knowing Framework accommodates changing perspectives while retaining a fundamental connection to traditional cosmologies.

The intent of the Seven Ways of Knowing Framework is to provide focus and direction for student learning outcomes based on a traditional learning continuum. A continuum that recognizes that learning is a holistic and natural process that builds upon existing knowledge; holistic, not compartmentalized and is purposeful, engaging and fluid, not rigid; learning that integrates multiple sources, processes and ways of knowing, weaves spiritual, intellectual, emotional, social-cultural, and physical experiences together, provides a system for building relationships, rigor and responsibility that is relevant and responsive to the whole; promotes self-discipline, leadership, social and civic responsibility, critical thinking and accountability; scaffolds learning upon existing knowledge and prior experiences; intertwines processes for learning, teaching, evaluating, and reflecting; and embraces experiences that nourish the heart, mind, body and spirit. The Seven Ways of Knowing Framework will standardize learning experiences regarding the teaching of Anishinaabe and Dakota languages, cultures and history in an integrated culturally relevant and academically rigorous way.

Rationale:

Language and cultures are inseparable. The revitalization, preservation, and maintenance of a language are necessary conditions for the survival of a culture and, therefore, a strong foundation for American Indian student success. The Seven Ways of Knowing framework and corresponding Seven Core Values are tools that will enable teachers to guide students to explore and experience the school curriculum through their traditional languages and cultural perspectives.



Integrating the Seven Core Values into the Classroom:

Respect

Respect is crucial for American Indian students to feel they have a place within our schools. Respect and high expectations are essential to students' success. Educators can promote respect and a positive learning experience for American Indian students by ensuring that language and culture are represented in the classroom, by acknowledging that students come to school with experiences and knowledge that should be recognized and honored by teachers, and by encouraging students to share their strengths with others.

Love

Love is a commitment to supporting and demonstrating, as educators, our belief in our American Indian students' success through an understanding of their individual learning styles, setting high expectations and having a genuine presumption that American Indian students are fully capable of meeting the high expectations set by the teacher and capable of being autonomous learners.

Bravery

Bravery is shown by educators when a commitment to change the nature of the curriculum occurs through the inclusion of Indigenous contributions, innovations, and inventions and paired with the historically factual representation of American Indian people.

Wisdom

Wisdom reminds us that we are lifelong learners. It emphasizes the value of sharing and engaging in honest dialogue with our colleagues, our students and our families sharing "what we know and allowing our students to share what they know. Wisdom can also be demonstrated through participating in ongoing research and professional development that can be incorporated into classroom practice.

Humility

Humility is a key tenet in ensuring American Indian student success. As educators, we need to go beyond ourselves and ask "American Indian experts", American Indian organizations and American Indian communities key questions and for direction in the development of a culturally relevant rigorous curriculum. Teachers who show humility admit they do not know everything and have much to learn from their students, their families, their colleagues and the communities they serve.

Honesty

Honesty is to “be and get real” with themselves, their beliefs about their students and the communities they serve then proceed in a manner that is responsible and accountable to American Indian student academic outcomes.

Truth

Truth is to examine the reality and lived experiences of a situation, including the fact that different people have different lived experiences and therefore different perspectives, each of which are valid and to be considered a truth. It emphasizes the process of coming to terms with “how things really are” and developing a plan for change. The success of American Indian students needs to be measured, and this requires clear outcomes.

Teacher messages:

Teachers recognize that teaching goes far beyond lecture in the classroom. Teaching begins with listening and inquiring. It acknowledges that other adults and children learn from every movement we make: the way we breathe, what our eyes are doing, every word we say, our tone of voice, and ultimately, the way we live our lives.

- It is important for teachers to cultivate supportive relationships with students by attempting to see reality from an American Indian perspective.
- Encouraging students: when evaluating assignments, the teacher provides concrete, positive and immediate feedback.
- Challenge students to think critically, model this kind of thinking in instruction and classroom discussion.
- Be willing to negotiate.
- Maintain self-awareness: If teacher is non-Native she/he does not represent himself/herself as seeing through American Indian eyes. Instead, identifies and critiques his/her position within a dominant culture. The teacher makes a distinction between the critical tools to be acquired and the perspective or purpose through which these tools can be filtered.
- Broaden student-teacher relationships outside the classroom to embrace the community.
- Involve students in thinking and valuing what they learned.
- Acknowledge the relationships that exist in young people’s lives (family, friends, and community).

- Provide students with opportunities to participate in culture and language.

It is our shared responsibility to cultivate a strong sense of responsibility to one's past, present, and future to create and enhance meaningful purpose and to bring about joy and fulfillment for one's self and family, and local and global communities.

Cultural Responsiveness:

Local, national, and international research findings demonstrate that students are most successful in academically rigorous, culturally responsive educational settings. Importantly, culturally responsive schools recruit, hire, and retain teachers who are willing to participate, develop, and maintain the cultural and language foundations of the school. Further, a culturally responsive school fosters and supports opportunities for teachers to participate in professional activities and associations that expand their cultural knowledge and pedagogical skills. The following is a set of example hallmarks of a culturally responsive school:

- fosters ongoing participation, communication, and interaction with parents, elders, and community members
- provides frequent, meaningful opportunities for students to learn in or about their heritage language and culture
- pedagogical approach rooted in American Indian cosmologies
- recognizes the people-centered, group centered culture of American Indian students
- recognizes and develops close relationships on a personal level with their students, their caregivers and their community
- recognize the strive for harmony and balance in life-the interdependence of physical, emotional, psychological, and spiritual well-being was important and that individuals and their families experienced dissonance when this balance was interrupted and this dissonance resulted in negative attitudes toward and in school
- has a high level of involvement of professional staff who are of the same cultural background as the students with whom they are working

The following Educator Outcomes represent current knowledge of best practices. Best practices are perpetually evolving and thus, this list is not exhaustive.

1. Infuse cultural traditions, language, history, and values in meaningful holistic processes to nourish the emotional, physical, mental/intellectual, social and spiritual well-being of the learning community.

BRAVERY, HONESTY, RESPECT, LOVE, WISDOM, HUMILITY, TRUTH

Educators:

- a. Provide American Indian language opportunities for students
- b. Demonstrate the 7 Ways of Knowing and the Seven Core Values in every interaction with children and adults in the building. This will convey the 7 Ways of Knowing and the Seven Core Values via modeling at all times.

- c. Take every opportunity to support learners in conducting themselves according to the 7 Ways of Knowing and the Seven Core Values
- d. Integrate cultural traditions, language, history, and values into all curriculum and integrate into instruction authentic materials, hands-on learning, and experiences within the local and broader community
- e. Hold regular formal and informal events bringing together students, parents, teachers, and other school personnel to review and provide feedback on the educational programs offered
- f. Sponsor ongoing activities and events in the school and community that celebrate and provide opportunities for student to put into practice and display their knowledge of cultural traditions
- g. Assist learners to create and use learning materials to support cultural teachings
- h. Participate in, embrace, and share local cultural practices with students
- i. Respect religious beliefs among learners
- j. Engage students in developmentally appropriate cultural practices and activities
- k. Take responsibility for assuring that they take a holistic approach to developing and planning instruction so that all learners' emotional, physical, mental/intellectual, social and spiritual well-being are nurtured

Students:

- a. Understand the meanings of the 7 Ways of Knowing and the Seven Core Values and learn how the framework and the values play a role in classroom and school culture, along with the world at large.
 - b. Recognize that classroom rules and discipline are based upon the 7 Ways of Knowing and the Seven Core Values.
 - c. Identify and see themselves represented in the lesson materials. They use this information to seek balance in their lives based on personal needs, cultural experiences, and cultural knowledge and understanding.
 - d. Apply learned information to create culturally accurate and appropriate assignments.
 - e. Participate in, embrace, and share in local cultural practices to aid in revitalizing, preserving, and maintaining contact with American Indian language and culture.
2. Maintain practices that perpetuate Native heritage, traditions, and language to nurture one's spirit and perpetuate the success of the whole learning community

BRAVERY, HONESTY, RESPECT, LOVE, WISDOM, HUMILITY, TRUTH

Educators:

- a. Begin every lesson or unit with an exploration and respect for students' existing knowledge and experiences, including cultural knowledge. Assist students to recognize the integrity of their own knowledge before using that knowledge as a springboard to new learning and understandings

- b. Assist students to engage in and independently lead traditional practices as an integral part of everyday learning
- c. Arrange instruction such that students learn through serving as models for and observing one another strengthen their cultural knowledge and skills
- d. Embrace Native heritage, traditions, and language by continuous self-development and learning of Native heritage, traditions, and language
- e. Promote student practices that are consistent with the 7 Ways of Knowing and the Seven Core Values and are expressed through knowledge of Native heritage, traditions, and language.

Students:

- a. Recognize their prior knowledge and experiences have value and integrity through classroom sharing and application to learning.
 - b. Lead cultural routines and traditional practices.
 - c. Work together to socialize learning and observe to strengthen cultural knowledge and skills.
 - d. Identify and learn the heritage, traditions, and languages of American Indian groups.
 - e. Learn that their heritage and cultural teachings are applicable to present-day classrooms and worldview.
3. Sustain respect for the integrity of one's own cultural knowledge and provide meaningful opportunities to make new connections among other knowledge systems

BRAVERY, HONESTY, RESPECT, LOVE, WISDOM, HUMILITY, TRUTH

Educators:

- a. Support students in understanding and discussing their own culture
- b. Instill respect and understanding for differences across cultures
- c. Guide students to make meaningful connections between their own culture and a variety of others
- d. Create a classroom environment that mirrors the cultures of students in the classroom, visually and auditorily.
- e. Encourage students to share their culture and cultural practices by displaying language samples, literature, music, foods, games, and artifacts in the classroom
- f. Provide learning experiences that illustrate how each unique culture has an essential place in our global society

Students:

- a. Describe features of their culture and identify commonalities and differences between their culture and other cultures
- b. Discover the roots of specific cultural features or practices and describe how they are still relevant today

4. Create and maintain a learning environment in which all students are actively engaged and contributing members in their learning and in which students learn the value of learning, teaching, leading, and reflecting as lifelong practices.

BRAVERY, HONESTY, RESPECT, LOVE, WISDOM, HUMILITY, TRUTH

Educators:

- a. Honor the knowledge, skills, and ways of knowing of their learners' cultures
- b. Rely on high, yet attainable expectations.
- c. Provide frequent opportunities for learners to engage in the learning, teaching, leading, and reflecting cycle (e.g., project-based learning, teaching younger students)
- d. Form cooperative study groups to enrich learning and facilitate learners' teaching, leading, and reflecting
- e. Focus on the process and value of students' learning, teaching, leading, and reflecting as they pertain to achieving high expectations for themselves
- f. Make relevant connections for students between their current learning, teaching, leading, and reflecting, and the importance of those practices for future opportunities and pursuits
- g. Facilitate exploration of student interests as they relate to future opportunities and pursuits
- h. Support self-directed learning
- i. Effectively use the local community and outside setting as an extension of the classroom learning environment
- j. Utilize the natural environment, structures and models to construct learning environments that are compatible with the cultural and ecological context of American Indian people.

Students:

- a. Identify the ways they, as individuals, learn best and how to use that knowledge to enhance their performance across academic subjects
 - b. Mentor younger students academically and in culture and language learning activities
 - c. Identify short and long term goals for their own success
 - d. Monitor their progress toward achieving short and long term goals
 - e. Seek and attain peer and adult support in achieving short and long term goals
 - f. Consider the environment as an extension of themselves and as such, as a place to be respected
5. Provide safe and supportive places to nurture the physical, mental, intellectual, social, emotional, and spiritual health of the local community

BRAVERY, HONESTY, RESPECT, LOVE, WISDOM, HUMILITY, TRUTH

Educators:

- a. Facilitating frequent meaningful participation of elders
- b. Create and maintain a respectful environment where teachers earn student respect by first and consistently conveying their respect for the students

- c. Create and maintain a safe haven for learning in which all students are actively engaged and contributing members
- d. Serve as trusted adults who have meaningful relationships with students
- e. Honor something positive about each student each day
- f. Conduct lessons in their relevant and meaningful spaces (e.g., science lessons outside)
- g. Provide resources and peer-support and peer-mediation to students as needed
- h. Respond to conflicts, crises, and student trauma with due concern and appropriate action

Students:

- a. Recognize teachers/facilitators throughout the community – Elders, community partners, etc. – and their value to the learning community.
 - b. Learn, through the 7 Ways of Knowing, how personal responsibility plays an important role in school success. From this, they work to attain the respect of their teachers and fellow classmates.
 - c. Offer meaningful feedback and acknowledgement to fellow classmates and teachers.
 - d. Participate in culturally appropriate and meaningful methods (such as talking circles) to peacefully resolve conflicts.
6. Know their content area and how to teach it in a culturally relevant and rigorous way.

BRAVERY, HONESTY, RESPECT, LOVE, WISDOM, HUMILITY, TRUTH

Educators:

- a. Demonstrate the skills for application of the content knowledge they teach in guiding students toward the development of local solutions to everyday problems in the world around them and provide opportunities for researching their solutions.
- b. Demonstrate the ability to acquire an in-depth understanding of the knowledge system indigenous to the place and to the tribal nations in which they are teaching and apply that understanding in their practice.
- c. Demonstrate recognition that many and various cultural traditions from throughout the world, including American Indians, have contributed to the knowledge base reflected in the Minnesota Content Standards.
- d. Pursue studies or professional development across multiple subject areas that are applicable to the curriculum content they teach and apply these studies in their content area in real-world context.
- e. Demonstrate the ability to align their content area or grade subject matter with the standards mentioned in the Memorandum of Agreement and the Minnesota State Standards and based on the Seven Ways of Knowing and the Seven Core Values.

Students:

- a. Apply learned content knowledge toward the development of local solutions to everyday problems in the world around them and investigate opportunities for researching their solutions.
- b. Develop a sense of place and community.

- c. Recognize that many and various cultural traditions from throughout the world, including American Indians, have contributed to the knowledge base reflected in the Minnesota Content Standards.
7. Facilitate, monitor and assess student learning with respect for their individual and cultural needs.
- BRAVERY, HONESTY, RESPECT, LOVE, WISDOM, HUMILITY, TRUTH

Educators:

- a. Utilize multiple instructional strategies and apply those strategies appropriately and flexibly in response to the cultural and instructional environment.
- b. Incorporate and build upon the Seven Ways of Knowing and the Seven Core Values in all aspects of their teaching and assessment practices.
- c. Construct and teach through the Seven Ways of Knowing Curriculum Framework.
- d. Demonstrate the ability to utilize a broad assortment of assessment skills and tools in their teaching that maximize the opportunities for students to demonstrate their competence,
- e. Consider all forms of intelligence and problem solving skills in the assessment of the learning potential of students.
- f. Possess the skills to utilize technology as a tool to enhance educational opportunities and to facilitate Indigenous language learning.

Students:

- a. Develop skills that allow them to critically assess whether information presented is historically accurate and relevant from an indigenous worldview.
 - b. Analyze sources of information to determine whose worldview is being presented and whether the information is factual and pertinent from an indigenous worldview.
8. Work as partners with parents, families and the community.

BRAVERY, HONESTY, RESPECT, LOVE, WISDOM, HUMILITY, TRUTH

Educators:

- a. Effectively identify and utilize the resources and expertise in the surrounding community to enhance the learning opportunities of their students
- b. Develop effective partnerships with parents, Elders and community to enhance their curriculum planning
- c. Understand the role and responsibility of the school as a significant factor in the social, economic and political make-up of the community and see the school as a major contributor to the health and well-being of students.
- d. Acknowledge the existence of a community beyond the classroom.
- e. Participate and initiate activities outside the classroom, many involving the members of the local community.

Students:

- a. Identify and utilize the resources and expertise in the surrounding community to enhance the learning opportunities
 - b. Develop meaningful partnerships with parents, Elders and the community to enhance their learning
 - c. Understand their role and responsibility as a student to the social, economic, and political make-up of the community and see themselves as a contributor to their health, and that of their fellow students and teachers.
9. Participate in and contribute to the teaching profession

BRAVERY, HONESTY, RESPECT, LOVE, WISDOM, HUMILITY, TRUTH

Educators:

- a. Draw upon regional Minnesota Indian Education Association (MIEA), the National Indian Education Association (NIEA), the American Indian Science, Education and Engineering Society (AISES) and other Native educator associations with state and district resources for their own educational improvement and professional growth.
- b. Engage in critical self-assessment and participatory research to ascertain the extent to which their teaching practices are effectively grounded in the Seven Ways of Knowing and the Seven Core Values.
- c. Demonstrate a willingness and ability to contribute to a supportive collegial environment that promotes professional growth of all teachers in the school setting on behalf of their students.

Students:

- a. Recognize their potential to become scholars and teachers by sharing their life experiences, history, and readings with fellow classmates and educators.

APPENDIX B

Target Metrics

ANISHINABE

—Increase by 10% each year, the number of Anishinabe Academy students attending school 90% or more of the time

Percent of students at or above 90% average daily attendance

	BASELINE SY2016		GOAL				
	PCT	N	SY2017	SY2018	SY2019	SY2020	SY2021
ANISHINABE (K-5)	48%	205	58%	68%	78%	88%	98%
AI ALL (K-5)	64%	647	74%	84%	94%	99%	99%
MPS K-5 ALL NON-AI	89%	17587					

—Increase by 10% each year, the number of Anishinabe academy K-3rd graders making a minimum of one year's growth in reading on fall-spring FAST assessment

Percent of students meeting FAST fall-to-spring growth target in Reading

	BASELINE SY2017*		GOAL			
	PCT	N	SY2018	SY2019	SY2020	SY2021
ANISHINABE (K-3)	TBD					
AI ALL (K-3)	TBD					
MPS K-3 ALL NON-AI	TBD					

SOUTH HS - ALL NATIONS

—Increase by 10% each year, the number of All Nations students attending school 90% or more of the time

Percent of students at or above 90% average daily attendance

TRADITIONAL HS	BASELINE SY2016		GOAL				
	PCT	N	SY2017	SY2018	SY2019	SY2020	SY2021
SOUTH ALL NATIONS (GR9-12)	39%	88	49%	59%	69%	79%	89%
AI TRAD HS ALL (GR9-12)	37%	249	47%	57%	67%	77%	87%
MPS TRAD HS ALL NON-AI	79%	7785					

**Figures include all students with 95+ district membership days*

***Comparison schools include Edison, Henry, Fair, North, Roosevelt, South, Southwest and Washburn*

—Increase by 10% each year, the number of All Nations students entering 10th grade who are credit “on track” for high school graduation

Percent of 10th grade students entering school year credit-ready

TRADITIONAL HS	BEG 2016-17*		GOAL				
	PCT	N	SY2018	SY2019	SY2020	SY2021	SY2022
SOUTH ALL NATIONS (GR10)	38%	93	48%	58%	68%	78%	88%
AI TRAD HS ALL	46%	24	56%	66%	76%	86%	96%
MPS TRAD HS ALL NON-AI	76%						

*Baseline figures are based on October 2016 mid-Q1 Discovery enrollment

NAWAYEE CENTER SCHOOL & AMERICAN INDIAN OIC TAKODA PREP

—Sustain or improve average daily attendance rates of 80% (using 2016 baseline)

Average Daily Attendance

TRADITIONAL HS	SY2016		GOAL				
	PCT	N	SY2018	SY2019	SY2020	SY2021	SY2022
CENTER SCHOOL (GR 7-12)	61%	36	80%	80%	80%	80%	80%
AIOIC - TAKODA (GR 9-12)	80%	28	80%	80%	80%	80%	80%
CAP ALL STUDENTS	74%						

*Figures only include students with total membership days at Center or Takoda in SY2016 that meet or exceed 95 days.

Increase by 10% each year, the percent of students earning 5 or more credits

Percent of students earning 5 or more credits

TRADITIONAL HS	SY2016		GOAL				
	PCT	N	SY2018	SY2019	SY2020	SY2021	SY2022
CENTER SCHOOL (GR 9-12)	23%	13	33%	43%	53%	63%	73%
AIOIC - TAKODA (GR 9-12)	73%	11	83%	93%	100%	100%	100%
MPS TRAD HS ALL	88%						

*Figures only include students continuously enrolled at the same CAP from fall to EOY

