

FIRST NATION ACCREDITATION BOARD
WORLD INDIGENOUS NATIONS HIGHER EDUCATION
ACCREDITATION

A COMPARISON

**Prepared for the National Association of Indigenous
Institutes of Higher Learning
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First Nations Accreditation Board

FNAB Mission Statement

We, the First Nations members of the First Nations Accreditation Board, as representative of community based institutions of First Nations education

1. Respecting and directing our own self-determination,
2. Desiring to ensure quality education to our peoples which maintains and enhances our sovereign and collective identities and cultures, and
3. Recognizing that the validation of our education initiatives is a political process

do hereby create our own mechanism and process to accredit and certify First Nations programs of studies and accredit institutions which meet the standards we hereafter collectively identify.

The primary goal is to serve community-based First Nations owned and controlled educational institutions.

The primary service is to assess an institution or a program of study in terms of its achievements, congruence to stated goals and objectives and confirm it is culturally relevant and accountable to the First Nations community it serves.

Philosophy Statement

The philosophy of the First Nations Accreditation Board is founded on the principles upheld by the Elders of our respective First Nations. We choose to guide our future development from this philosophy.

We believe that as First Nations peoples, the Creator has given to us a way of life and natural laws which govern our relationship to all living things.

We believe that the Creator has entrusted to us the responsibility of being keepers of the land; of living in harmony and oneness with each other and maintaining a balance with all things in the environment. Our knowledge and customs are understood and practiced through our relationship to our land and in that way it protects and ensures our continuance and survival.

Our Mother Earth is the living embodiment of our spirituality and nourishes us in all ways: physical, spiritual, mental and emotional.

Our spirituality is a sacred trust. The values of our people are contained in our teachings. It is through our values that we live under the instructions of our Creator and form the foundation of our survival. Therefore, our sacred responsibility is to protect our spirituality, culture and land.

In consideration of the sacred responsibilities given to us by the Creator, upheld through our culture and which continues to be perpetuated through our Elders, we are committed to:

1. Provide the educational needs and programs of First Nations people with full participation by the Elders, the parents and the community;
2. Actualize the mental, physical, emotional, spiritual and social well being of our people by preserving and re-enforcing First Nations culture, practices and teachings;
3. Develop and implement community based education programs which focus on the needs of the First Nations community and are controlled and monitored at the community level; and
4. Affirm our right to maintain and develop education practices and programs that are truly aboriginal and are reflective of our culture.

FNAB Accreditation Process

The First Nations Accreditation Board has responsibility under mandate from its First Nations members for ensuring that standards of educational competence and integrity are met by First Nations controlled educational institutions seeking accreditation through the First Nations Accreditation Board. The institutional accreditation process, including the issuing of an accreditation certificate, is available only to institutions registered with the First Nations Accreditation Board. Registered institutions are under no obligation to participate in the accreditation process.

The goals of the accreditation process at the institutional level are to:

- confirm the present performance and achievements of the institution in ten educational and administrative areas;
- stimulate the institution to discover its strengths and weaknesses through self-study, and to act upon that knowledge;
- encourage the institution to improve the quality of its instruction and administration; and
- encourage the institution to continue to work toward higher levels of excellence.

The goals of the process at the First Nations level are to:

- provide an accreditation system which is respected, cost-effective and equitable;
- serve the public interest by building confidence in First Nations post-secondary education; and
- affirm the First Nations right to operate institutions of higher learning and develop educational programs founded on First Nations values and customs.

The accreditation process involves four stages: the Readiness Stage, the Self-Study Stage, the Peer Review Stage, and the Accreditation Stage

Self Study Process

The self-study is the most significant part of the accreditation process. It constitutes the means by which institutional achievement is confirmed; it provides the institution with an understanding of how to evaluate and improve upon its educational effectiveness;

and, the Self-Study Report is the basic document used by the Peer Review Team during an on-site visit. There are ten areas that define the scope of the self-study.

1. Institutional mission, goals and objectives: the institutions purpose or reason for existence; the institution's educational intent; and what the institution plans to accomplish in the short term
2. Culture and community: the role of indigenous knowledge, beliefs, protocols, laws, practices and languages in the operation and programs of the institution; the nature of community support and participation in the institution.
3. Finances: the financial resources, structure and procedures of the institution.
4. Institutional administration: the structure and processes by which the institution is managed
5. Academic programs: the structured series of learning experiences designed to achieve certain instructional objectives for which, upon successful completion, certificates, diplomas or degrees are awarded
6. Faculty: the people who teach in the institution
7. Instructional resources and equipment: the materials (text books, learning guides, etc.) and equipment used to support the instructional programs
8. Student support services: the support services provided to individuals registered to take courses, programs or other educational offerings through the institution
9. Student records: permanent accounts of the formal achievements of each student in each course, component or part of an instructional program, and of all certificates, diplomas or degrees awarded.
10. Physical plant and non-instructional equipment: the buildings, including classrooms and laboratories, and all non-instructional equipment needed to serve the mission and goals of the institution

The self study guide describes general benchmarks against which the institution's performance and achievement in these ten areas will be judged. The institution assesses itself from its own perspective and knowledge in relation to these criteria.

Peer Review

The Peer Review Team (3 or 5 individuals) will conduct an on-site visit of the institution to affirm the contents of the self-study, develop a statement of their findings, and make recommendations for accreditation.

The final peer review report, with the readiness report and documents and the Self-Study Report and documents as appendices, is presented to the Accreditation Board by the Peer Review Team within sixty days of the on-site visit. Usually the Board will accept and ratify the Peer Review Report. Accreditation may be granted for seven years or less (if there are conditions).

NOTE: FNAB provides a copy of Hawaii Guidelines for Culturally Healthy and Responsive Learning Environments and uses Alaska's Cultural Standards as an example

World Indigenous Nations Higher Education Consortium

WINHEC vision: “We gather as Indigenous Peoples of our respective nations recognizing and reaffirming the educational rights of all Indigenous Peoples. We share the vision of all Indigenous Rights of the world united in the collective synergy of self-determination through control of higher education. Committed to building partnerships that restore and retain Indigenous spirituality, cultures and languages, homelands, social systems, economic systems and self-determination”

WINHEC mission: Provide a forum and support for Indigenous peoples to pursue common goals through higher education.

WINHEC goals:

The purpose of WINHEC is to provide an international forum and support for Indigenous Peoples to pursue common goals through higher education, including but not limited to:

1. Accelerating the articulation of Indigenous epistemologies (ways of knowing, education, philosophy, and research);
2. Protecting and enhancing Indigenous spiritual beliefs, culture and languages through higher education;
3. Advancing the social, economical and political status of Indigenous Peoples that contribute to the well-being of Indigenous communities through higher education;
4. Creating an accreditation body for Indigenous education initiatives and systems that identify common criteria, practices and principles by which Indigenous Peoples live;
5. Recognizing the significance of Indigenous education;
6. Creating a global network for sharing knowledge through exchange forums and state of the art technology;
7. Recognizing the educational rights of Indigenous Peoples;
8. Protecting, preserving and advocating Indigenous cultural and intellectual property rights, in particular the reaffirming and observance of the Mataatua Declaration on Cultural and Intellectual Property Rights of Indigenous Peoples (June 1993); and
9. Promoting the maintenance, retention and advancement of traditional Indigenous bodies of knowledge.

Eligibility and Procedures

Applicants shall submit an application portfolio and if accepted, prepare a self-study addressing the criteria for review. Applicants may be either an Indigenous serving Institution or an Indigenous-serving program contained within a mainstream institution. The review process will be adjusted accordingly. Programs will be assessed with regard

to their integrity and support in the context of the host institution. Applicants apply for initial accreditation and for continued membership.

Essential eligibility requirements that must be met for consideration as an applicant for accreditation include:

1. Authority
2. Mission and Goals
3. Institutional/Program Integrity
4. Cultural Standards
5. Oversight Board
6. Person In Charge
7. Administration
8. Academic Appointees
9. Educational Program
10. Indigenous Education and Related Instruction
11. Community Learning Resources
12. Academic Freedom
13. Student Achievement
14. Admissions
15. Public Information
16. Financial Resources
17. Financial Accountability
18. Institutional Effectiveness
19. Operational Status
20. Disclosure
21. Relationship with the Accreditation Authority

Accreditation Process

The WINHEC Accreditation Authority shall appoint an accreditation review team made up of representatives from at least four member institutions/programs, two of which are from the same national context as the applicant institution/program. The review team shall include a minimum of one elder who has been associated with a member program or institution.

The review team shall prepare a report based on a review of the self-study and an on-site visit to the candidate institution/program for consideration and membership approval. The review process, jointly conducted by the institution and the Accreditation Authority includes the following steps:

1. A representative of the Authority conducts a preliminary visit to the institution/program 6 to 12 months before a review team visit.
2. The institution/program analyzes itself through a self-study.
3. Review team members study the self-study report, conduct an on-site visit and prepare a written report.
4. The teams' final report is submitted to the Accreditation Authority.

5. The WINHEC Accreditation Authority Board reviews the self-study, the review teams' report and takes action to grant full accreditation which is subject to renewal in ten years, or grant provisional accreditation. Interim reports are required at the five year mark.

NOTE: WINHEC provides an example of Culturally Responsive Accreditation Standards based on Alaska Cultural Standards and Indicators for: Program Graduates, Instructional Practice, Curriculum Design, Operational Characteristics and Community Involvement.

Hawai'i Guidelines for Culturally Healthy and Responsive Learning Environments

Culturally healthy and responsive learning environments...

1. promote personal growth and development to strengthen cultural identity, academic knowledge and skills, *pono* decision making, and ability to contribute to one's self and family, and local and global communities.
2. practice Hawaiian heritage, traditions and language to nurture one's *man ii* and perpetuate the success of the whole learning community.
3. incorporate cultural traditions, language, history, and values in meaningful holistic processes to nourish the emotional, physical, mental, social and spiritual well-being of the learning community.
4. empower an intrinsic desire for lifelong exploration of learning, teaching and leading to pursue standards of excellence and quality.
5. utilize multiple pathways and multiple formats to assess what has been learned and honor this process to nurture the quality of learning within the community.
6. recognize that culture and tradition, as a constantly adapting system, are grounded in the knowledge of the past to address present and future situations.
7. promote respect for how the Hawaiian cultural worldview contributes to diversity and global understanding to improve society.
8. sustain respect for the integrity of one's own cultural knowledge and provide meaningful opportunities to make new connections among other diverse knowledge systems.
9. invite on-going participation with community members to perpetuate traditional ways of knowing (feeling, speaking, and doing), learning, teaching and leading to sustain cultural knowledge and resources within the learning community.
10. foster an awareness of and appreciation for the relationship and interaction among people, time, space, places, and natural elements around them to enhance one's ability to maintain a "local" disposition with global understandings.
11. *malama* the entire learning community and the environment to support formal and informal learning of good stewardship, resource sustainability and spirituality.
12. engage in Hawaiian language opportunities to increase language proficiency and effective communication skills in a variety of contexts and learning situations utilizing classical, traditional, contemporary and emerging genre.
13. instill appropriate Hawaiian values, expressions, behaviors and practices to nurture healthy *mauli* and *mana*.

14. foster respect for diversity among members of the learning community to enhance one's sense self, family, and local and global communities.
15. provide a safe haven to support the physical, mental, social, emotional and spiritual health of the total community.
16. support lifelong *aloha* for Hawaiian language, history, culture, and values to perpetuate the unique cultural heritage of Hawai'i.
17. encourage communication, participation and active collaboration by the learning community to pursue appropriate educational outcomes for all.
18. develop an understanding of Hawaiian language, history, culture and values to foster a sense of place, community, and global connection.
19. foster an understanding of Hawai'i's history from an indigenous perspective to better Hawai'i's future.
20. cultivate a strong sense of *kuleana* to one's past, present and future to bring about joy and fulfillment for one's self and family, and local and global communities.

Sample Cultural Standards Based on Alaska Cultural Standards

PROGRAM GRADUATE INDICATORS

A. Program graduates are well grounded in the cultural heritage and traditions of their community.

Graduates who meet this standard are able to:

- 1) assume responsibility for their role in relation to the well-being of the cultural community and their life-long obligations as a community member;
- 2) recount their own genealogy and family history;
- 3) acquire and pass on the traditions of their community through oral and written history;
- 4) practice their traditional responsibilities to the surrounding environment;
- 5) reflect through their own actions the critical role that the local heritage language plays in fostering a sense of who they are and how they understand the world around them;
- 6) live a life in accordance with the cultural values and traditions of the local community and integrate them into their everyday behavior.
- 7) determine the place of their cultural community in the regional, state, national and international political and economic systems;

B. Program graduates are able to build on the knowledge and skills of the local cultural community as a foundation from which to achieve personal and academic success throughout life.

Graduates who meet this standard are able to:

- 1) acquire insights from other cultures without diminishing the integrity of their own;
- 2) make effective use of the knowledge, skills and ways of knowing from their own cultural traditions to learn about the larger world in which they live;
- 3) make appropriate choices regarding the long-term consequences of their actions;
- 4) identify appropriate forms of technology and anticipate the consequences of their use for improving the quality of life in the community.

C. Program graduates are able to actively participate in various cultural environments.

Graduates who meet this standard are able to:

- 1) perform subsistence activities in ways that are appropriate to local cultural traditions;
- 2) make constructive contributions to the governance of their community and the wellbeing of their family;
- 3) attain a healthy lifestyle through which they are able to maintain their own

- social, emotional, physical, intellectual and spiritual well-being;
4) enter into and function effectively in a variety of cultural settings.

D. Program graduates are able to engage effectively in learning activities that are based on traditional ways of knowing and learning.

Graduates who meet this standard are able to:

- 1) acquire in-depth cultural knowledge through active participation and meaningful interaction with Elders;
- 2) participate in and make constructive contributions to the learning activities associated with a traditional camp environment;
- 3) interact with Elders in a loving and respectful way that demonstrates an appreciation of their role as culture-bearers and educators in the community;
- 4) gather oral and written history information from the local community and provide an appropriate interpretation of its cultural meaning and significance;
- 5) identify and utilize appropriate sources of cultural knowledge to find solutions to everyday problems;
- 6) engage in a realistic self-assessment to identify strengths and needs and make appropriate decisions to enhance life skills.

E. Program graduates demonstrate an awareness and appreciation of the relationships and processes of interaction of all elements in the world around them.

Graduates who meet this standard are able to:

- 1) recognize and build upon the inter-relationships that exist among the spiritual, natural and human realms in the world around them, as reflected in their own cultural traditions and beliefs as well as those of others;
- 2) understand the ecology and geography of the bio-region they inhabit;
- 3) demonstrate an understanding of the relationship between world view and the way knowledge is formed and used;
- 4) determine how ideas and concepts from one knowledge system relate to those derived from other knowledge systems;
- 5) recognize how and why cultures change over time;
- 6) anticipate the changes that occur when different cultural systems come in contact with one another;
- 7) determine how cultural values and beliefs influence the interaction of people from different cultural backgrounds;
- 8) identify and appreciate who they are and their place in the world.

INSTRUCTIONAL PRACTICE INDICATORS

A. Instructors incorporate local ways of knowing and teaching in their work.

Faculty who meet this standard:

- 1) recognize the validity and integrity of the traditional knowledge system;
- 2) utilize Elders' expertise in multiple ways in their teaching;
- 3) provide opportunities and time for students to learn in settings where local cultural knowledge and skills are naturally relevant;
- 4) provide opportunities for students to learn through observation and hands-on demonstration of cultural knowledge and skills;
- 5) adhere to the cultural and intellectual property rights that pertain to all aspects of the local knowledge they are addressing;
- 6) continually involve themselves in learning about the local culture.

B. Instructors use the local environment and community resources on a regular basis to link what they are teaching to the everyday lives of the students.

Faculty who meet this standard:

- 1) regularly engage students in appropriate projects and experiential learning activities in the surrounding environment;
- 2) utilize traditional settings such as camps as learning environments for transmitting both cultural and academic knowledge and skills;
- 3) provide integrated learning activities organized around themes of local significance and across subject areas;
- 4) are knowledgeable in all the areas of local history and cultural tradition that may have bearing on their work as an instructor, including the appropriate times for certain knowledge to be taught;
- 5) seek to ground all teaching in a constructive process built on a local cultural foundation.

C. Instructors participate in community events and activities in an appropriate and supportive way.

Faculty who meet this standard:

- 1) become active members of the community in which they teach and make positive and culturally appropriate contributions to the well being of that community;
- 2) exercise professional responsibilities in the context of local cultural traditions and expectations;
- 3) maintain a close working relationship with and make appropriate use of the cultural and professional expertise of their co-workers from the local community.

D. Instructors work closely with parents to achieve a high level of complementary educational expectations between home and college.

Faculty who meet this standard:

- 1) promote extensive community and parental interaction and involvement in their student's education;
- 2) involve Elders, parents and local leaders in all aspects of instructional planning and implementation;
- 3) seek to continually learn about and build upon the cultural knowledge that students bring with them from their homes and community;
- 4) seek to learn the local heritage language and promote its use in their teaching.

E. Instructors recognize the full educational potential of each student and provide the challenges necessary for them to achieve that potential.

Faculty who meet this standard:

- 1) recognize cultural differences as positive attributes around which to build appropriate educational experiences;
- 2) provide learning opportunities that help students recognize the integrity of the knowledge they bring with them and use that knowledge as a springboard to new understandings;
- 3) reinforce the student's sense of cultural identity and place in the world;
- 4) acquaint students with the world beyond their home community in ways that expand their horizons while strengthening their own identities;
- 5) recognize the need for all people to understand the importance of learning about other cultures and appreciating what each has to offer.

CURRICULUM DESIGN INDICATORS

A. An Indigenous oriented curriculum reinforces the integrity of the cultural knowledge that students bring with them.

A curriculum that meets this standard:

- 1) recognizes that all knowledge is imbedded in a larger system of cultural beliefs, values and practices, each with its own integrity and interconnectedness;
- 2) insures that students acquire not only the surface knowledge of their culture, but are also well grounded in the deeper aspects of the associated beliefs and practices;
- 3) incorporates contemporary adaptations along with the historical and traditional aspects of the local culture;
- 4) respects and validates knowledge that has been derived from a variety of cultural traditions;
- 5) provides opportunities for students to study all subjects starting from a base in their own knowledge system.

B. An Indigenous oriented curriculum recognizes cultural knowledge as part of a living and constantly adapting system that is grounded in the past, but continues to grow through the present and into the future.

A curriculum that meets this standard:

- 1) recognizes the contemporary validity of much of the traditional cultural knowledge, values and beliefs, and grounds students learning in the principles and practices associated with that knowledge;
- 2) provides students with an understanding of the dynamics of cultural systems as they change over time, and as they are impacted by external forces;
- 3) incorporates the in-depth study of unique elements of contemporary life in Indigenous communities, such as the protection of land rights, subsistence, sovereignty and self-determination.

C. An Indigenous oriented curriculum uses the local language and cultural knowledge as a foundation for the rest of the curriculum.

A curriculum that meets this standard:

- 1) utilizes the local language as a base from which to learn the deeper meanings of the local cultural knowledge, values, beliefs and practices;
- 2) recognizes the depth of knowledge that is associated with the long inhabitation of a particular place and utilizes the study of “place” as a basis for the comparative analysis of contemporary social, political and economic systems;
- 3) incorporates language and cultural immersion experiences wherever in-depth cultural understanding is necessary;
- 4) views all community members as potential teachers and all events in the community as potential learning opportunities;
- 5) treats local cultural knowledge as a means to acquire the conventional curriculum content as outlined in state standards, as well as an end in itself;
- 6) makes appropriate use of modern tools and technology to help document and transmit traditional cultural knowledge;
- 7) is sensitive to traditional cultural protocol, including role of spirituality, as it relates to appropriate uses of local knowledge.

D. An Indigenous oriented curriculum fosters a complementary relationship across knowledge derived from diverse knowledge systems.

A curriculum that meets this standard:

- 1) draws parallels between knowledge derived from oral tradition and that derived from books;
- 2) engages students in the construction of new knowledge and understandings that contribute to an ever-expanding view of the world.

E. An Indigenous oriented curriculum situates local knowledge and actions in

a global context.

A curriculum that meets this standard:

- 1) encourages students to consider the inter-relationship between their local circumstances and the global community;
- 2) conveys to students that every culture and community contributes to, at the same time that it receives from the global knowledge base;
- 3) incorporates the educational principles outlined in the Coolongatta Statement on Indigenous Rights in Education.

OPERATIONAL CHARACTERISTICS INDICATORS

A. An Indigenous oriented educational institution/program fosters the on-going participation of Elders in all aspects of the education process.

A program that meets this standard:

- 1) maintains multiple avenues for Elders to interact formally and informally with students at all times;
- 2) provides opportunities for students to regularly engage in the documenting of Elders' cultural knowledge and produce appropriate print and multimedia materials that share this knowledge with others;
- 3) includes explicit statements regarding the cultural values that are fostered in the community and integrates those values in all aspects of the education program and operation;
- 4) utilizes educational models that are grounded in the traditional world view and ways of knowing associated with the cultural knowledge system reflected in the community.

B. An Indigenous oriented educational institution/program provides multiple avenues for students to access the learning that is offered, as well as multiple forms of assessment for students to demonstrate what they have learned.

A program that meets this standard:

- 1) utilizes a broad range of culturally appropriate performance standards to assess student knowledge and skills;
- 2) encourages and supports experientially oriented approaches to education that makes extensive use of community-based resources and expertise;
- 3) provides cultural and language immersion programs in which student acquire indepth understanding of the culture of which they are members;
- 4) helps students develop the capacity to assess their own strengths and weaknesses and make appropriate decisions based on such a self-assessment.

C. An Indigenous oriented educational institution/program provides opportunities for students to learn in and/or about their heritage language.

A program that meets this standard:

- 1) provides language immersion opportunities for students who wish to learn in their heritage language;
- 2) offers courses that acquaint all students with the heritage language of the local community;
- 3) makes available reading materials and courses through which students can acquire literacy in the heritage language;

D. An Indigenous oriented educational institution/program has a high level of involvement of professional staff who are of the same cultural background as the students with whom they are working.

A program that meets this standard:

- 1) encourages and supports the professional development of local personnel to assume teaching and administrative roles in the program;
- 2) recruits and hires instructors whose background is similar to that of the students they will be teaching;
- 3) provides a cultural orientation and mentoring program for new personnel to learn about and adjust to the cultural expectations and practices of the surrounding community;
- 4) fosters and supports opportunities for staff to participate in professional activities and associations that help them expand their repertoire of cultural knowledge and pedagogical skills.

E. An Indigenous oriented educational institution/program consists of facilities that are compatible with the community environment in which they are situated.

A program that meets this standard:

- 1) provides a physical environment that is inviting and readily accessible for local people to enter and utilize;
- 2) makes use of facilities throughout the community to demonstrate that education is a community-wide process involving everyone as teachers;
- 3) utilizes local expertise, including students, to provide culturally appropriate displays of arts, crafts and other forms of decoration and space design.

F. An Indigenous oriented educational institution/program fosters extensive on-going participation, communication and interaction between program and community personnel.

A program that meets this standard:

- 1) holds regular formal and informal events bringing together students, parents, instructors and other program and community personnel to review, evaluate and plan the educational program that is being offered;
- 2) provides regular opportunities for community participation in deliberations and decision-making on policy, curriculum and personnel issues related to the program;
- 3) sponsors on-going activities and events that celebrate and provide opportunities for students to put into practice and display their knowledge of local cultural traditions;
- 4) incorporates the participatory principles outlined in the Coolongatta Statement on Indigenous Rights in Education.

COMMUNITY INVOLVEMENT INDICATORS

A. A culturally supportive community incorporates the practice of local cultural traditions in its everyday affairs.

A community that meets this standard:

- 1) provides respected Elders with a place of honor in community functions;
- 2) models culturally appropriate behavior in the day-to-day life of the community;
- 3) utilizes traditional socialization practices that reinforce a sense of identity and belonging;
- 4) organizes and encourages participation of members from all ages in regular community-wide, family-oriented events;
- 5) incorporates and reinforces traditional cultural values and beliefs in all formal and informal community functions.

B. A culturally supportive community nurtures the use of the local heritage language.

A community that meets this standard:

- 1) recognizes the role that language plays in conveying the deeper aspects of cultural knowledge and traditions;
- 2) sponsors local heritage language immersion opportunities for young children when they are at the critical age for language learning;
- 3) encourages the use of the local heritage language whenever possible in the everyday affairs of the community, including meetings, cultural events, print materials and broadcast media;

- 4) assists in the preparation of curriculum resource material in the local heritage language for use in the education programs;
- 5) provides simultaneous translation services for public meetings where persons unfamiliar with the local heritage language are participants.

C. A culturally supportive community takes an active role in the education of all its members.

A community that meets this standard:

- 1) encourages broad-based support of families in all aspects of their member's education;
- 2) insures active participation by community members in reviewing all decision-making regarding initiatives that have bearing on the education of their members;
- 3) encourages and supports members of the local community who wish to pursue further education;
- 4) engages in subsistence activities, sponsors cultural camps and hosts local events that provide an opportunity for community members to actively participate in and learn appropriate cultural values and behavior;
- 5) provides opportunities for all community members to acquire and practice the appropriate knowledge and skills associated with local cultural traditions.

D. A culturally supportive community nurtures family responsibility, sense of belonging and cultural identity.

A community that meets this standard:

- 1) fosters cross-generational sharing of parenting and child-rearing practices;
- 2) creates a supportive environment for youth and adults to participate in local affairs and acquire the skills to be contributing members of the community;
- 3) adopts the adage, "It takes the whole village to raise a child."

E. A culturally supportive community assists new members in learning and utilizing local cultural traditions and practices.

A community that meets this standard:

- 1) sponsors a cultural orientation and community mentoring program for new personnel to learn about and adjust to the cultural expectations and practices of the community;
- 2) sponsors regular community potlucks to celebrate significant events and to promote ongoing interaction and communication between all its members;
- 3) attempts to articulate the cultural knowledge, values and beliefs that it wishes to pass on to future generations;
- 4) establishes a program to insure the availability of Elders' expertise in all aspects of the life in the community, including the educational programs.

F. A culturally supportive community contributes to all aspects of curriculum design and implementation for local educational programs.

A community that meets this standard:

- 1) takes an active part in the development of the mission, goals and content of local educational programs;
- 2) promotes the active involvement of students with Elders in the documentation and preservation of traditional knowledge through a variety of print and multimedia formats;
- 3) facilitates student involvement in community activities and encourages the use of the local environment as a curricular resource;
- 4) promotes active community involvement in all aspects of educational programs and institutions impacting its members.